EMMAUS BIBLICAL SEMINARY OF HAITI
2016–2017 CATALOGUE

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1.0 GENERAL INFORMATION

1.1 History

In the 1950s, Eldon Turnidge received the vision for a Haitian vocational bible school while at the OMS Vocational Bible School in Cristalina, Columbia. Edlon Turnidge shared the vision with OMS missionary David Graffenberger, who, along with Marilyn Murphy (now Shaferly) and Gaudin Charles, founded the Emmaus Vocational Bible School in 1967. David Graffenberger also served as the first Director of Emmaus Vocational Bible School. In 2000, after many years of successful training of Haitians for bi-vocational ministry, EVBS' registration closed. In August 2001, under the direction of Dr. Bill Cooper, Emmaus' registration reopened to accept theological students exclusively. At that time, the name of the school changed from Emmaus Vocational Bible School to Emmaus Biblical Seminary of Haiti. Construction began on a new seminary campus in Cercenville in 2006. Construction was completed in 2009 and the campus was officially dedicated in January of 2009, the Monday before the earthquake that struck Port-au-Prince.

1.2 Mission Statement

Emmaus Biblical Seminary exists to develop Christ-like leaders for the spiritual transformation of Haiti and the world. The primary purpose of Emmaus Biblical Seminary shall be to train pastors, teachers, professors, church planters, missionaries, and other Christian leaders for the Emmaus Fellowship of Churches, Haiti, the Caribbean, and the world through undergraduate and graduate-level theological education and leadership development.

1.3 Institutional Goals

Our calling is to disciple and mentor students to become holy leaders in the image of Christ. We do this through academics – the renewing of the mind, spiritual formation – deepening the spiritual life, and service – developing effective ministry abilities. Emmaus also embraces the obligation to provide continuing education for pastors, leaders, and alumni in response to the theological education needs of the church in Haiti.

1.4 Ethos Statement

All members of the seminary community are expected to have committed themselves to Jesus Christ as Savior and Lord—a commitment evidenced by a life of personal integrity. This integrity is demonstrated through honesty, purity, and love. Members of the seminary community will, among other things, abstain from sexual relationships outside of marriage, from homosexual practices, and from the use of tobacco, alcoholic beverages, and illegal drugs. It is also expected that personal attire, appearance, and conversation will be examples of holiness in the Christian community and the world.

Each member of the seminary community is expected to show respect for the institution and demonstrate a willingness to participate enthusiastically in the life and program of the seminary. This includes a charitable attitude toward others and toward the seminary's mission, ethos, and statement of faith. This commitment is also demonstrated by an active sharing in the chapel program, prayer groups, and other scheduled activities of the seminary.

1.5 Statement of Faith

1.5.1 Scripture
The Bible is the fully and uniquely inspired, written Word of God. Without error in the original documents, it is our sufficient and final authority for faith and practice.

1.5.2 God
The one true and living God is the Creator, sovereign ruler and preserver of all things whether visible or invisible.

1.5.3 Jesus Christ
Jesus Christ is the second person of the triune godhead. Conceived by the Holy Spirit and born of the virgin Mary, Jesus was fully God and fully man. His sinless life and death on the cross paid the penalty for our sins. He arose bodily from the grave and is now enthroned at the right hand of the Father in heaven.

1.5.4 Holy Spirit
The Holy Spirit is the third person of the triune godhead, equal in substance with the Father and the Son, whose ministry is to glorify Jesus Christ, convict the world of sin, regenerate those who repent and believe and sanctify and empower true believers for godly living and service.

1.5.5 Man, Free Will, and Sin
God created man in His own image with the ability to choose between right and wrong. By his free choice, Adam rebelled against God, fell from his original state and received a sinful nature that each succeeding generation has inherited. Through Jesus Christ, God freely offers grace to all mankind, enabling all who turn to Him to receive pardon and cleansing from sin.

1.5.6 Atonement
Jesus Christ made a full payment for the sins of the whole world by shedding His own blood upon the cross as a perfect and sufficient sacrifice.

1.5.7 New Birth
When people respond to the convicting work of the Holy Spirit and trust in Christ for salvation, they experience the new birth, a spiritual birth. The believer becomes a new creature in Jesus Christ and receives the Holy Spirit as his helper and witness.

1.5.8 Fullness of the Spirit
The fullness of the Spirit is a biblical term used to describe that work of grace in the heart of the believer subsequent to the new birth. This infilling of the Spirit is a definite experience of cleansing and empowering, which is referred to as sanctification. The progressive aspect of sanctification is that process of growth in Christian maturity, Christ likeness and practical godliness which results from walking obediently in the light.

1.5.9 Resurrection, Heaven and Hell
There will be a resurrection of the body for both the saved and unsaved dead. For those who are saved, they will be in the immediate presence of God. For those who are not saved, they will be cast into the lake of fire or hell.

1.5.10 The Church and Its Unity

The Church is the universal body of Christ composed of all true believers in Christ, with Christ as its head. All true Christians are members of one another and should love one another, build each other up in the faith and obey Christ's Great Commission by reaching the whole world with the Gospel of Jesus Christ.

1.6 Theological Orientation: Wesleyan Holiness Heritage

Even though EBS is an independent, multi-denominational, protestant-evangelical institution of higher theological education, EBS was founded in the Wesleyan Holiness tradition. For a detailed description of the Wesleyan-Holiness theology, see **Appendix D: Wesleyan-Holiness Theology**.

2.0 APPLICATION AND ADMISSIONS POLICIES AND PROCEDURES

2.1 How to Apply

2.1.1 Application

All students must properly fill out an EBS New Student Application form. Application Forms can be obtained on the from the EBS admissions department, from the EBS Academic Dean, or from the EBS administration office.

2.1.2 Official Documents

- All applicants must provide original official documentation stating the completion of both *Rheto* and *Philo*. If the applicant is from the US, they must provide official documentation stating the completion of a High School diploma or an equivalent.
- Diplomas - applicants must provide original (to be copied and returned to student) diplomas for all earned degrees
- Transcripts - Transcripts are required of all previous academic work undertaken at an college or university.
- Two recent photos.
- A written testimony detailing the applicants conversion story.
- Certificate of Good Health.
- Background check.
- One copy of a valid government issued ID (passport, drivers license, military ID, etc.)

2.1.3 Reference Forms

References play a strong determining role in the application process at EBS and are thus a required component of the application process. Applicants must have a minimum of three references. Individuals referring the student are expected to be quality Christians leaders of good reputation who can hold the student accountable for both their Christian walk, their academic careers and their call to ministry. EBS requires a minimum of three references. Referrers must fill out and submit reference form provided by the EBS admissions department. Insufficient reference forms submitted on behalf of the applicant mean an incomplete application packet.

2.1.4 Entrance Exams

For admission into the program, all students must take entrance exams. Students must pass the entrance exams in order to be admitted into the program. In the event that all other admissions requirements are met but the student fails the entrance exams, a special case can be arranged in which the student can be admitted into the program on a probationary status.

2.1.5 Proof of Financial Support

Upon application, students must provide proof that they are able to pay all debts for services rendered by EBS. If the student meets all admissions requirements yet is unable to provide proof of financial support for participating in the program, the student can be temporarily admitted into the program with the provision that the student request a meeting with the Financial Aid Committee *within one week* of acceptance into the program.

2.1.6 Interview

All applicants are required to participate in an interview with the EBS admissions committee. During the interview, the admissions committee conducting the interview typically make inquiries regarding the following: (1) ability to perform academically, (2) spiritual life, morality and maturity and (3) call to full-time ministry and theological training.

2.1.7 Signed Copy of the EBS Ethics Statement

All members of the EBS community are expected to live a life committed to the Lordship of Jesus Christ. This commitment is evidenced through behavior that harmonizes with the Christian code of ethics for believers detailed in the Scriptures. This includes honesty, purity, and love towards others. Furthermore, all members of the community are expected to abstain from extramarital sexual relations, homosexual practice, the use of tobacco, alcohol, and illegal substances. It is also important that the dress and personal appearance of all members of the community are glorifying to Christ and testifies to his transforming power in the life of the individual.

It is also expected that all members of the community demonstrate deep respect for the institution and willingly participates in in the life, programs, and activities of the seminary with enthusiasm. This includes a generous and gracious attitude towards others and the embrace of the seminary's mission statement, its code of ethics, and its profession of faith. This translates into active participation in EBS Chapel services, prayer services, and other seminary activities.

3.0 FINANCIAL INFORMATION

3.1 Financial Policies and Payment Plans

Students must pay their semester's bill in full by the designated dates set by the EBS business office. For students taking courses on campus, all bills must be paid in order to attend class.

3.2 Financial Aid

3.2.1 Average Cost of Education at EBS Haiti Campus and Student Requirement

Concerning BTh students, if a student were to take 15 hours a semester (full-time), buy books, live on campus and eat 15 meals a week, the cost for that student would be approximately 16000 HTG per semester. The published cost of education at Emmaus for students does not reflect the actual cost of educating the student. Student tuition covers approximately 20% of the cost of educating each student. In this sense, the seminary tuition reflects a 80% automatic financial scholarship in the form of outside donors and supporters. This being the case, we ask all students, each semester, to write a letter of thanks to donors who are paying the subsidized portion of the costs of education at EBS.

3.2.2 Work Study Program

Each full-time BTh student has the opportunity to receive up to 100% room and board waiver through participation in the EBS Work-Study Program. There are two entry points per semester into the program: (1) semester start and (2) mid-semester. Students indicate whether or not they wish to participate in the program at the time of registration for the forthcoming semester. Students are free at any point to opt-out of the program. However, opting out of the program results in the forfeiture of the room and board waiver for the remainder of the semester. Once opting out of the program, students can only re-enter at designated entry points. If a student opts out of the program, there will be a balance added to the student bill for room and board from the time of discontinuation in the program forward. Student work is evaluated daily by the Work-Study Program Director. If student work is not satisfactory, the Program Director has the right to charge the student for room and board for that day. A pattern in dissatisfactory work ethic or attitude will result in dismissal from the program.

The eligibility requirements for participating in the WS program are:

1. Must be a full-time student (minimum of 12 Credit Hour course load per semester)
2. Must maintain a minimum cumulative GPA of 2.0.
3. Must demonstrate satisfactory Christian work ethic and attitude
4. Must maintain an average score of 3.0 on EBS Work-Study Program Student Performance Evaluation Review.

Students will receive probationary status in the program the first time eligibility requirements are not met. A second time eligibility requirements of the program are not met, the student will be dismissed from the WS program. Students dismissed from the WS program will be expected to pay full room and board costs beginning at the time of dismissal.

3.2.3 Scholarships and Eligibility Requirements

EBS students in the BTh program automatically benefit from financial scholarship that covers approximately 80% of the cost of educating the student. The published costs of being a student at EBS reflect that automatic scholarship. However, there are on occasion further scholarships available for students who experience financial hardship (see below section "Financial Hardship and the Financial Aid Committee").

3.2.4 Financial Hardship and the Financial Aid Committee

EBS designates a limited amount of funds each semester to help students encountering financial hardship. Financial aid comes in the form of a partial tuition waiver (no more than 85% of tuition can be waived) awarded to eligible students by the Financial Aid Committee. The Financial Aid Committee determines the amount awarded to students based on (1) institutional funds available and (2) each student's particular financial situation. The criteria for eligibility for financial aid is as follows:

1. Must be a full-time student (minimum of 12 credit hour course load per semester for undergraduate students; minimum of 9 credit hours per semester for graduate students)
2. Must maintain a minimum cumulative GPA of 2.0.
3. Demonstrate superior spiritual maturity, Christian work ethic, and character.

For students to get a hearing with the FAC, they must first complete a financial aid application to be submitted two weeks prior to the semester's first payment due date. After the Financial Aid Committee has considered the application, they will make arrangements with applicants for an interview within 2 weeks of application submission. First year, first semester students can apply for financial aid, however, such a student will undergo a mid-semester academic and spiritual maturity evaluation that determines the continuation of financial aid awarded at the beginning of the semester.

3.3 Room and Board

Full-time students are permitted to sleep and eat on campus. EBS offers fifteen meals weekly (3 meals a day, Monday-Friday). Through participation in the Work Study program, undergraduate students have the opportunity to get a waiver for room and board costs up to 100% (see "Financial Aid" section above). There are a number of room and board packages from which students can choose.

4.0 CAMPUS LIFE

4.1 Dorm Life

Dorm life at EBS is an important part of Christian fellowship that encourages spiritual growth and maturity in the EBS community. Full-time undergraduate students are therefore encouraged, yet not obligated, to stay in the EBS dormitory. Students are not allowed to have visitors stay over-night in the dormitories. Just as EBS maintains a high standard of spiritual maturity and leadership of its students, this is especially true for dorm life. All students are expected to act in a Christ-centered and respectful way to those sharing living space and to EBS property. Unacceptable behavior will result in students being put on spiritual probation for the remainder of the semester. EBS does not have facilities to house student spouses or family members.

4.2 Plagiarism

If any assignment includes information, quotations, or references from other documents, your work must adequately give credit (via footnotes or in-text citations) to those sources. If any assignment includes words taken directly from other documents, you must place those quotations from other documents must and with an appropriately formed list of references. Failure to follow these guidelines leaves you open to charge of plagiarism, which results in expulsion (see "Academic Integrity" section).

4.3 Photocopying

Students are not to use the photocopying machine in the administrative office for their personal use. If students need copies of coursework material, they must find a means on their own.

4.4 Dining Room

All EBS community members are expected to understand that the EBS cafeteria and sharing meals together is a critical part of the EBS community experience. EBS students are also expected to understand that the cafeteria is not a restaurant and should not be treated as such. Student attitudes and postures during EBS meal times are to be in line with the EBS Code of Ethics as wells demonstrate Christian meal-time manners and politeness.

The EBS cafeteria program, as a central part of the formation experience of EBS students, runs with mutual understanding, discipline, and communication. This form helps to facilitate the needs of the cafeteria program.

All students are expected to arrive on-time for meals. If a student arrives outside of the designated serving times, they will not be served (even if they worked/will work or paid for the meal). If you have a special case where you cannot arrive on time but still plan on eating, you must inform a Student Life Department Representative at least 5 hours prior to the published meal time in order for food to be put aside for you. The serving times are: Breakfast: 7:00AM-7:15AM; Lunch: 12:30PM-12:45PM; Dinner: 5:30PM-5:45PM.

EBS students do not have the privilege of simply choosing rice over corn or vice-a-versa simply due to preference. Students are only eligible to not consume certain foods due to dietary problems. Students must include the medical reason as well as a official Doctor's note including the diagnosis preventing you from eating said foods in submitting requests

for specialized meal plans.

4.5 Church Attendance

Participation and service in a local church body is a critical part of student spiritual life development. Because of this, all EBS students (full and part-time) are required to worship a local church each Sunday. Failure to fulfill the church attendance policy results in ineligibility for graduation.

5.0 ACADEMIC POLICIES AND INFORMATION

5.1 BTh Degree Completion Requirements

To complete the Bachelor of Theology degree (License en Théologie), the student must complete the following:

5.1.1 Certificate

1. Free of any financial or physical resources (i.e. borrowed books and material) debts to the Emmaus Biblical Seminary.
2. Successful completion of 125 Credit Hours of course work, including all Core Curriculum courses (courses required for graduation).
3. Regular compliance with EBS Ethos and Conduct statements.
4. Satisfactory chapel attendance for a minimum of eight semesters.
5. Satisfactory completion of the Ministry and Discipleship Formation Program (Stage) for a minimum of eight semesters.

5.1.2 Graduation Ceremony Participation

1. Free of all financial or physical resources (i.e. borrowed books and material) debts to the Emmaus Biblical Seminary of Haiti.
2. Successful completion of at least 110 credit hours.
3. Regular compliance with the EBS Ethos and Conduct Statements.
4. Satisfactory chapel attendance for a minimum of six semesters.
5. Satisfactory completion of a minimum of six semesters of the Ministry and Discipleship Formation Program (Stage)

5.2 MACL Degree completion requirements

5.2.1 MACL Diploma

1. Free of all financial or physical resource debts to EBS.
2. Successful completion of all five courses.
3. Successful completion of the Capstone Project
4. Regular compliance with the EBS Ethos and Conduct Statement

5.2.2 Graduation Ceremony Participation

1. Free of all financial or physical resource debts to EBS.
2. Successful completion of four courses.
3. Regular compliance with the EBS Ethos and Conduct Statements.

5.3 MAAWR Degree Completion Requirements

5.3.1 MAAWR Diploma

1. Free of all financial or physical resource debts to EBS.
2. Successful completion of 45 credit hours (including two electives).
3. Regular compliance with the EBS Ethos and Conduct Statements.

5.3.2 Graduation Ceremony Participation

1. Free of all financial or physical resource debts to EBS.
2. Successful completion of 39 credit hours (including two electives).

3. Regular compliance with the EBS Ethos and Conduct Statements.

5.3 Course Load

Student enrollment status is determined on a fifteen-week semester basis. One semester hour denotes fifteen hours of classroom experience and at least twenty hours of outside study, reading, or coursework. A full-time student takes enough credit hours each semester to finish the degree program after 4 years of study. There is no financial benefit to being either a full-time or part-time student. The cost per credit hour is the same for both full-time and part-time students.

5.3.1 BTh Full-Time Status

The minimum full-time class load is 12 credit hours. The maximum load above which a student must receive special permission from the dean is 18 semester hours.

5.3.1 MACL Full-Time Status

The minimum full-time status for MACL students is four courses per academic year.

5.3.2 MAAWR Full-Time Status

The minimum full-time class load for the MAAWR program is nine credit hours per semester.

5.4 Academic Expectations/Satisfactory Academic Progress

Satisfactory academic progress refers to the successful completion of coursework toward a degree in a reasonable amount of time. The following guidelines identify the minimum achievements necessary to make reasonable progress toward degree completion. Students are making satisfactory academic progress if they are in good academic standing and complete at least twelve semester hours each year.

5.4.1 Academic Probation and Standing

The Seminary maintains high academic standards and desires that all students excel academically. The following expectations must be met for the student to maintain good academic standing:

1. Satisfactory completion of 75% of the courses in which they enrolled prior to the current term.
2. Maintaining a cumulative grade point average (GPA) of 2.0 or above. Grades representing satisfactory completion of a course are 76 (C-) through 100 (A).

At the end of the each term, a review of the records of all degree students occurs. In the event a student fails to meet the standard for good academic standing, he or she will be placed on academic probation by receiving a notification of such action and having a notation placed on the transcript.

A student can be placed on academic probation if any of three conditions exist:

1. The student receives a failing grade for 2 courses.
2. The student's GPA remains below 2.0 for more than 2 semesters.
3. The student has not completed at least 75% of the courses in which they enrolled.

Students placed on academic probation must work with their faculty advisor to prepare a strategy for improving academic performance. BTh students are given twenty-four credit hours to bring their performance up to the standard of good standing (>2.0). Probationary

students failing to reach this goal in twenty-four semester hours will be subject to dismissal from the seminary. Graduate students are given nine credit hours to bring their performance up to the standard of good standing (>2.0).

The student may request exemption from the academic probation policy by presenting a written description of extenuating circumstances and plan for satisfactory progress to the Academic Affairs Committee for consideration. The student will be advised, in writing, of the committee's decision. The student's appeal should be directed to the Academic Dean.

5.5 Class Scheduling

The BTh and MAAWR programs are framed by the traditional 16-week semester schedule, and there are two semesters per academic year. The first semester is the Fall semester and the second the Spring semester. The Fall semester typically begins the third week in August and ends the first week in December. The Spring semester begins the second week in January and ends the last week in April or the first week in May (more details below for each program).

The MACL program is a hybrid program that combines both residential and correspondence component over eight week periods per course and has no scheduled vacation times aside from the two week rest period at the end of each eight-week course (see below for details).

5.5.1 BTh Scheduling

The academic year is typically divided into two, 15-week semesters. Both residential and intensive courses make up each semester. Typically, a residential course spans a 10-11 week period. Intensive courses meet three hours a day for 10 days. Residential courses for a given cohort are temporarily suspended when intensive courses take place. After the completion of a 10-day intensive course, the residential periods recommence. Almost all residential courses are 3 credit hours.

5.5.2 MACL Scheduling

The MACL program is a hybrid correspondence-residency program that does not correspond to the typically two-semester academic year. The schedule for the MACL program is shaped by courses being offered every eight weeks structured as follows:

5.5.3 MAAWR Scheduling

The MAAWR program is framed by the two semester academic year. Each semester is sixteen weeks that is structured as follows:

The schedule for each semester will be published at least six months in advance.

5.6 Class Attendance Policy

Virtual and physical class attendance is one of the essential parts of a college education. Listening to lectures, discussing questions with your classmates and instructor, and learning from one another in conversation are critical ways in which learning happens. Thus, students are expected to attend every class session in which they are enrolled and to arrive promptly on time for the start of each session. The following attendance policy is meant to accommodate *unexpected* circumstances that legitimately prevent students from being in the classroom. Students should not view the attendance policy as a reason to be late or to skip class for personal reasons. Students living on campus have fewer reasons for being

late or absence, as they are not having to normally find transportation in to campus each morning. The following guidelines apply to class attendance and course grades:

1. Students arriving five minutes or more after the official starting time of the class shall be counted as tardy.
2. Four tardies equal one (1) absence
3. If a student has four (4) or more absences, the student forfeits the course.
4. A three-point reduction in the final grade is assessed for each unexcused absence.
5. Two excused absences are permitted in each class. Excused absences must be approved in advance by the Academic Dean. Students who miss class because of emergency situations must petition the Academic Dean to receive an excused absence. Only two absences may be counted as excused, no matter the situation.
6. Students who demonstrate a pattern of tardiness may receive, at the discretion of the instructor, an additional deduction of up to five (5) points from their final grade, regardless of other attendance-related penalties.

Students with an excused absences are responsible to gather missed material in the class from the professor and classmates (professors do not carry the burden of catching up students with excused absences).

5.7 Chapel Attendance Policy
Full-time BTh students are permitted six (6) unexcused absences from chapel each semester. Part-time students (less than 12 credit hours) are permitted nine (9) unexcused absences per semester. A student will be issued a one-third absence for any of the following behavior during chapel: sleeping, overt inattentiveness, coming to chapel more than five minutes late, leaving chapel more than five minutes early. If a student accrues more than the allotted amount of unexcused absences from chapel, they will be placed on disciplinary probation.

5.8 Withdrawal from a Course
The student has the opportunity to withdraw from a course within a limited time after the course begins without any financial penalty. For residential courses, students can withdraw from a course **within two weeks of** the course start date. For intensive courses, students can withdraw from a course **within two days** of the course start date. Students needing to withdraw from a course *for reasons beyond their control* after the withdrawal deadline, can do so without academic penalty upon the approval of the Administration. Students cannot withdraw at any time or for any reason from a course in which they currently have a failing grade.

5.9 Grading System
Grades are one of several criteria for earning a degree at EBS Haiti. *Credit Hour* refers to the number of hours spent in the classroom. One hour of credit is equal to fifteen (15) hours of classroom time in a given semester. Thus a 1-credit hour course will meet approximately 75 minutes a week for the 11 week residential semester and a 3-credit hour course will meet for approximately 4 hours a week for the 11 week semester.

5.10 Grading Scale

Grade Point refers to the quality of the student's work on a scale of "Superior" to "Failure". EBS uses the following scale to demonstrate the quality of work achieved by students:

Letter grades can be given as plus or minus and each letter grade is assigned a numerical value. These values are used when calculating the student's *Grade Point Average* (GPA). These numbers are multiplied by the credit hours to provide the total grade quality points. The GPA is the calculation of the average of all the student's grades for any given course or semester. The GPA can range from 0 (Failure) to 4.0 (Superior). *A Cumulative Grade Point Average* (Cumulative GPA) is the calculation of the student's grades for all semesters and courses completed up to a given academic term.

Within individual courses, student coursework is graded using a *percentage scale* (0-100%). At the end of the course, the average percentage points of student grades are converted to letter grades using the grading scale below. This means students will receive numerical grades for coursework (0-100%), a letter grade for a course (A-F), and a Grade Point Average (0 – 4.0) for overall academic performance.

5.10.1 Typical Averages for Haitian Education

A traditional Haitian grading scale is 0-10 points. EBS has elected to adopt the North American GPA system that is widely used throughout the Caribbean, North America, and Latin America. This allows seminary students to be in a better position for further education at other institutions as well as to accommodate transfer students coming in to the seminary.

For the immediate future, the Seminary's academic records system will track both GPA and points average. The traditional Haitian points average simply involves dividing a percentage score (0-100) by 10.

5.10.2 Calculating the GPA

The Cumulative GPA is a score that represents each student's academic performance *for his or her entire academic career* ("cumulative") in a number value. The CGPA is calculated by dividing the **total** grade points earned by the **total** grade points attempted.

5.11 Grace Exam

If a student's final grade in a course is **60-67**, it is permissible for them to take a second final exam in order to restore the potential loss of the course. The course restoration exam is administered for an additional fee. In the event that the student passes the exam and the course is restored, the maximum grade that student is eligible to receive for the course is 68 (D-). The course restoration exam can be administered one time only.

5.12 Academic Integrity

EBS has a zero-tolerance Academic Integrity policy. Expulsion will occur as the result of any form of cheating or plagiarism. See the "Plagiarism" section also the "Author's Rights Policy".

5.13 Exams

Exams are a crucial component of the EBS grading rubric. Exams are an objective means by which the professor can gauge the academic performance and ability of students (see "Grading Scale" for more information).

5.14 Transcripts

Students can request both official and unofficial transcripts. All transcript requests are to be made in the Academic Deans/Registrar's office. Transcript can be requested by filling out a transcript request form in the Assistant Registrar's office. Official transcripts will not be released if a student has an outstanding balance on their account.

6.0 DEGREE PROGRAMS

Emmaus Biblical Seminary has three degree programs: (1) Bachelor's in Theology, (2) Master of Arts in Christian Leadership (MACL), and (3) Master of Arts in Apologetics: World Religions (MAAWR). Program details are included below.

6.1 Bachelor's in Theology (BTh)

6.1.1. Program Description

The BTh Program, by emphasizing the centrality of the Word of God, prepares students to be a witness for Christ in the culture that they are called to minister to (primarily Haitian culture) and the contemporary world by giving students a thorough grounding in the truth of God's word and teaching the Bible in the context of its setting, demonstrating the relevance of the authority of the Bible today. The BTh program also focuses on developing leaders for the ministry of discipleship and formation—understanding the biblical, educational, and organizational principles at the foundations of effective ministry.

6.1.2 Program Goals

Upon completion of the BTh program, students will be able to:

• Understand and exemplify the holy, loving, and humble character of Christ necessary for eligibility for Christian ministry;
• Know the overall content of the Christian canon;
• Integrate literary, historical, and hermeneutical tools into a holistic study of passages of various lengths and genres in a methodologically reflective manner;
• Analyze the text in the original biblical languages;
• Assess, appropriate, and present insights from their interpretation for their contemporary contexts.
• Develop a clear understanding of the historical Christian faith and the ability to think theologically;
• Articulate biblical-theology, historical, and logical rationale for disciple-making and church planting;
• Lay the foundation for spiritual growth and ethical living;
• Arrive at a mature sense of Christian identity and calling

6.1.3 Program Format

The BTh program is in a cohort format, which means students begin their degree together on campus at orientation and then proceed through each of the courses in a prescribed order until they graduate together. This model not only helps motivate students to keep going; it creates a spiritual and relational bond with fellow students moving through the degree program, allowing students to rejoice and struggle together and to be accountable to one another.

Furthermore, the BTh program prepares students for a fifth year of study in the MACL program. The two programs together function as a four-plus-one, dual degree. The fourth year of study in the BTh program comprises courses that can be applied for credit in the MACL program for advanced standing, thereby making the MACL and accelerated degree program. See Section 6.2 for more information on the MACL program.

6.2 Master of Arts in Christian Leadership

6.2.1 Program Description

The MACL program is a capstone degree program that complements the EBS BTh program and features a cumulative 48 credit hours. It is an accelerated degree program in which students having completed the BTh can achieve advanced standing status in the program and therefore complete the program in just one year of full-time study. The program leading to the Master of Arts in Christian Leadership (MACL) degree is designed to provide graduate-level biblical and theological education that prepares students for leadership roles in a wide variety of ministry settings. The MACL prepares students to assume leadership positions in churches, Christian schools and colleges, missions organizations and local communities.

6.2.2 Program Goals

Students who complete the Master of Arts in Christian Leadership (MACL) should be able to demonstrate:

1. Understanding of a biblical and theological foundation for Christian leadership.
2. The ability to apply the practical skills associated with being an effective Christian leader in their ministry setting.
3. Commitment to personal spiritual formation and renewal in order to be an agent of personal spiritual growth and renewal in the lives of others.

6.2.3 Program Format

Courses in the MAECP degree program take place in a cohort model, which means students begin their degree together on campus at orientation and then proceed through each of the courses in a prescribed order until they graduate together. This model not only helps motivate students to keep going; it creates a spiritual and relational bond with fellow students moving through the degree program, allowing students to rejoice and struggle together and to be accountable to one another.

6.3 Master of Arts in Apologetics: World Religions (MAAWR)

6.3.1 Program Description and Rationale

With adherents of other religions practically at our doorsteps, why is the Christian world so desperately lacking education concerning religions? To zero in, why do all (if not most) apologetics degrees lack in-depth, concentrated training in pseudo- and non-Christian religions when encounter with adherents of other religions is such an "on the ground" phenomenon?

This is due largely (if not solely) to the *lack* of evangelical Christian academics in the field of comparative theology or comparative religions.

The sadly remarkable thing is that of all "on the ground" issues facing the Christian in the marketplace of "isms," Christians are more likely to encounter people of other religions—or those holding loosely to religious ideas—than they are likely to encounter, for example, atheists and skeptics.

A major aim of this degree concentration is to prepare informed global citizens for powerful Christian evangelistic engagement in a pluralistic world. Accordingly, the concentration equips students for a powerful witness to the lordship of Jesus. We live in a diverse and increasingly interconnected world. Practicing adherents of religions are our neighbors,

whether living in our areas or through the Internet (as "neighbors"). With this in mind, this concentration enhances understanding of our neighbors and "what makes them click." It fosters insight into beliefs that have played a part in making history. Some of the major events occurring throughout the world cannot be deeply understood apart from religious beliefs and ideologies, and this includes horrific events that today command much media attention.

Another aim of this type of degree is to free students from uninformed criticisms. Yet, encounters with unfamiliar religions can also be cause for critical self-examination. To foster this, the concentration develops critical thinking skills through doctrinal and historical analysis of religions.

In offering this concentration, EBS will fill a need so desperately needed and therefore will play an important role in the advancement of the kingdom of God in Haiti, the rest of the Caribbean Islands, and beyond.

6.3.2 Program Aims and Objectives
- Develop informed global citizens for powerful Christian evangelistic engagement in a pluralistic world.
- Free students from uninformed criticisms.
- Present a Christian worldview in contrast to non-religious positions.
- To introduce students to the major living world religions and pseudo-Christian religions.
- To acquaint students with fundamental theological, apologetic and missiological issues after a robust exploration of Christian theism as uniquely true and Jesus as the unique self-revelation of God in history.
- To utilize readings, lectures, online forums, class discussion, and "face time" in order to optimize learning and practical application.
- To develop ability to think critically about Christianity as it encounters other religions.
- To develop ability to communicate to others the issues involving Christianity and other religions.
- To apply all the above in a robust, Spirit-led defense of Christian theism toward evangelism.

6.3.3 Program Outcomes
Upon completion of this degree, the student will be able to:

1. Articulate with skill and precision the Christian Trinitarian worldview and offer a defense/proclamation of the Gospel in this pluralistic world.
2. Exercise skills of discernment for ministry in a pluralistic world.
3. Understand the role of the Church in the world that deepens its commitment to the vitality of spiritual life in local congregations, and thereby to …
4. … disciple others toward the same.
5. Undertake the art and discipline of careful listening to persons of other belief systems.
6. Form or participate in parachurch apologetics-related ministries.
7. Address ethical issues facing Christians in an informed, philosophically sound, biblically guided, and theologically faithful manner, and thereby …
8. … by the grace of the Triune God, take part in establishing Haiti as a truly Christian nation, with a vision of transforming Haiti's infrastructure in all its aspects.

6.3.4 Program Format

Courses in this degree program will take place in a cohort model, which means students begin their degree together and then proceed through each of the courses in a prescribed order until they graduate together. This model not only helps motivate students to keep going, it also creates a spiritual and relational bond with fellow students moving through the degree program, allowing students to rejoice and struggle together, and to be accountable to one another.

The MA Apologetics: World Religions degree is to be completed entirely online. Courses are delivered in 8-week modular sessions. Each week of the course features a lesson comprising: (1) lecture (audio or video), (2) reading assignments, (3) short (1500 words) essay, and (4) a class discussion forum. Each course also requires a medium-length essay or project as the final assessment. Assessments for learning outcomes for each course, then, include: (1) discussion forums, (2) weekly short essays, (3), and medium-length essay or project. Professors can opt to add exams. See Appendix B for the grading rubrics for each assessment.

7.0 LEARNING RESOURCES

Learning resources are an integral part of the higher education enterprise. EBS offers access to learning resources and services, both digital and physical, to its student body and faculty that are appropriate in form, range, depth, and currency to support the curricular offerings and meet student and faculty needs.

7.1 On-Campus Learning Resources

EBS has an on-campus library with over 4000 volumes corresponding to the curricula of the academic programs at EBS. The catalogue is searchable at: http://ebsl.scoolaid.net/bin/home. The library isa place of focused research and learning and requires a quiet atmosphere. This atmosphere of learning must be respected by all library users.

Library hours are 8AM–3PM (closed for chapel and lunch). The library is to be used for study hours each weeknight from 6PM–8PM. Students are permitted to loan books (non-reference books only) using circulation policies and procedures. Eligible library users include: EBS Students, Faculty, Staff, Alumni, and Members of the EBS Administration.

There is a charge for books that are returned damaged or late. This charge will automatically be added to the account of the user.

7.2 Digital Learning Resources

There is a computer lab available for student, faculty, staff, and administration use on the EBS campus located in the Administration building. The computer lab hours are weekdays 8AM–3PM (closed during chapel and lunch) and 6PM–9PM.

Purposes of the computer lab include: (1) a means for delivering the TI101 course, (2) language lab practice for all ANG courses, (3) research (internet browsing, Logos Bible Software, STEP Bible Software), (4) composing course assignments, and (5) basic communication (email, etc.).

For student and faculty work purposes, each station is equipped with Microsoft Office, web browsers, and other useful learning applications (including English learning materials for all English courses at EBS). The computer lab also houses a MacMini equipped with Logos Bible software.

For more information on use of the computer lab, see **Appendix C: IT Acceptable Usage Policy**.

EBS likewise has subscriptions to JSTOR.org and EBSCOHOST. For login information, see the IT department or email it@ebshaiti.org.

8.0 MINISTRY AND DISCIPLESHIP FORMATION PROGRAM (MDF)

The goal of the EBS Ministry and Discipleship Formation Program is to cultivate spiritual development of undergraduate students as well as practical competence in fundamental ministry activities. The EBS Ministry and Discipleship Formation Program includes two components: (1) Ministry Formation and (2) Discipleship Formation.

8.1 The Ministry Formation Component

The goal of the Ministry Formation component is to develop students' ability and competence to execute fundamental ministry practices/activities. A secondary goal of the Ministry Formation component is to hold students accountable to the work-ethic and disciplines that the Scriptures exhort for sincere Christian living.

These goals are accomplished through evaluated ministry activities executed at the level of the local church. Each EBS student is required to participate in eight semesters of ministry activities at the local church level. The performance of the student's ministry activity execution is evaluated primarily by the church leader whom the student serves under at the local church.

The Ministry Formation component requires students to submit the Ministry Formation Student Performance Evaluation Form (that is to be completed by the pastor under whom the student is serving) semesterly to the Dean of Student Life. At the end of each semester, the Dean of Student Life calculates an average score (on a 0-4 scale). The students are evaluated on their (1) Competence, (2) Punctuality, (3) Attitude, and (4) Work-Ethic.

To earn credit for the Ministry Formation program, students must maintain a minimum score of 2.0. Earning less than 2.0 in an academic semester means receiving a failing grade for the Ministry Formation Program and a semester's worth of activity must be repeated.

8.2 The EBS Discipleship Formation Component

The goal of the Discipleship Formation component of the program is to unsure the spiritual development of EBS undergraduate students through small group settings facilitated by designated administration and faculty members. The small group time is a time designated for prayer, sharing testimonies, Bible study, edifying dialogue and coaching on the assigned ministry activity for that semester (for 2nd-4th year cohorts). Small groups meet Tuesdays, 11:30AM-12:20PM each week during residential periods.

8.3 Languages

EBS undergraduate students in Haiti have the unique challenge of studying theology in Haiti in the 21st century. English and French languages play an important part in the overall program at EBS for undergraduate and MACL students. Because the vast majority of contemporary (Protestant evangelical) resources for biblical and theological studies are written in English, students at EBS must always be working towards a mastery of a reading and writing level of English. Furthermore, because French is one of two official languages of Haiti,

and in particular because of its importance in the domain of education, a mastery of French is also required for success in the program.

BTh and MACL Students at EBS are not discouraged in any way from using Haitian Creole, however, they are strongly encouraged to practice both English and French as often as possible while members of the EBS community. This includes practicing French and English in both formal (classroom, chapel, etc.) and informal (dormitory, cafeteria, etc.) capacities.

The BTh program requires six credit hours of French and eight hours of English. Supplementing formal course work in the languages, EBS also offers a number of extra-curricular learning resources and opportunities for students to supplement and strengthen their language learning. Professor Elizé Alphonse is the Director of French communication at EBS and holds regular office hours for tutoring students, as well as offers regular seminars on particular topics related to French. Professor Alphonse also assists students in the redaction of their Theses and development of assignments in French for all courses at EBS.

Concerning English, the EBS Computer Lab is equipped with the Cambridge Interchange Learning program that comes with the text books used in each of the four levels of English at EBS. The Computer Lab is also equipped with Rosetta Stone comprising English Levels 1-4. These resources are available for student use at any time of the duration of their careers as students.

EBS also offers occasional English chat rooms to help facilitate learning and practice for English students.

Finally, the impact of languages in our unique context is evidenced in the EBS Chapel schedule which is regularly set at: Mondays - **Creole**, Wednesdays - **French**, and Fridays - **English**.

9.0 SEMINARY FACULTY, ADMINISTRATION, BOARD AND STAFF

9.1 Administrative Officers and Faculty

9.1.1 Rector
Matthew Ayars, PhD, University of Chester; MA, Wesley Biblical Seminary; BA, Asbury University.

9.1.2 Academic Dean
Lucner Pierre, DMin (Candidate), Alliance Theological Seminary; MDiv, Wesley Biblical Seminary; BTh, Emmaus Biblical Seminary.

9.1.3 Dean of Student Life
Claudin Noralus, BTh, Emmaus Biblical Seminary of Haiti.

9.1.4 Assistant Professor of Old Testament and Assistant to the Registrar
Fanfan Joseph, M.T.S., Indiana Wesleyan University; BTh, Emmaus Biblical Seminary.

9.1.5 Director of Research
Guenson Charlot, DMin (Candidate), Asbury Theological Seminary; MDiv, Wesley Biblical Seminary; BA, Bethany Bible College.

9.1.6 Resident Missionary Professor of Biblical and Theological Studies
William Edler, M.T.S., University of Chester.

9.1.7 French Language Coordinator
Elizé Alphonse, M.T.S., Indiana Wesleyan University; BTh, Emmaus Biblical Seminary

9.1.8 Associate Professor of Christian Leadership
Bryan Easley, PhD, Regent University; MDiv, Wesley Biblical Seminary; BA, Asbury University.

9.1.9 Assistant Professor of Church History and Librarian
Pamela Simpson, MA, Regent College,

9.1.10 Assistant Professor of Pastoral Ministry
Childeric Présumé, DMin, Kingdom Harvest Bible College and Seminary; ThD, Ambersonville Theological Seminary; Masters in Church Ministry, Southern Indiana Bible College and Seminary; BTh, Emmaus Biblical Seminary.

9.1.11 Assistant to the Rector
Lémé Jean Marie, BTh, Emmaus Biblical Seminary.

9.1.12 Library Manager
Simeon Desauguste, BTh, Emmaus Biblical Seminary of Haiti.

9.1.13 Prayer Coordinator
Belony Ebilus, BTh, Emmaus Biblical Seminary of Haiti.

9.1.14 Associate Professor of ESL and Business Officer
Stacey Ayars, BA, Asbury University.

9.1.15 Director of Food Services and Housekeeping
Giselaine Mathurin, BTh. Emmaus Biblical Seminary of Haiti

9.1.16 Director of Physical Operations
Dennis P. Heckman, Associates in Liberal Arts, Cumberland Community College; Certification in Plant Identification, Landscape Design, ICPI, and NCMA, Rutgers University.

9.2 Faculty/Administration Emeriti

9.2.1 President Emeritus
William O. Cooper, DMin, Asbury Theological Seminary

9.4 Seminary Board

9.4.1 Officers
Vern Henricks, Chairman. Manhattan, KS. President and CEO of Manhattan Community Foundation.

John Kuenzi, Treasurer. Sabetha, KS. *Businessman.*

Doug Smith. Secretary. Pilesgrove, NJ. *Pastor*.

9.4.2 OMS Representatives
Harold Brown, North Carolina, USA*. OMS Missionary*.

Brett Bundy, Cap-Haitien, Haiti, USA. *OMS Field Director.*

Jeff Edwards, Indianapolis, IN, USA. *OMS Regional Director.*

9.4.3 Others
Charles Lake, Greenwood, IN. Retired Minister.

Galen Ackerman, Sabetha, KS. *Businessman.*

Carol Folkeringa*,* Windsor, Ontario*. Accountant.*

Wilbert Merzilus*,* Cap-Haitian, Haiti*. CEO and President of Hope Foundation*

Jerome Lewis, New Castle, DE. *Pastor*.

Brent Sleasman, Findlay, OH. President of Winebrenner Theological Seminary.

Ralph Homan, Woodstown, NJ. President of Elmer Bank.

APPENDIX A: EBS COPYRIGHT POLICY

As a Christian institution of higher learning, and especially as a school that exists for the development of Christ-like leaders for the spiritual transformation of Haiti and the world, institutional integrity is of utmost importance to the EBS Community and Leadership. The ethical use of intellectual property is essential to maintaining an atmosphere and culture of honesty and integrity within the EBS community. This Copyright policy, then, is a mechanism that serves to ensure the ethical use of intellectual property among staff and students of the Emmaus Biblical Seminary of Haiti.

1.0 Introduction: Instructional Use of Copyrighted Materials

The staff members of EBS are to follow seminary policy, U.S. copyright law, and Haitian copyright law related to the use of electronic and multimedia materials. This includes the recording, reproducing, storing, and distribution of media-based instructional materials, such as: audio, video, and multimedia (combinations of data, text, sounds, and still and moving images that may also be modified interactively). All members of the college community are governed by these regulations.

Members of the Seminary community who engage in any activity that infringes on copyright law may be subject to disciplinary action. Under circumstances involving repeated instances of infringement through the use of the Seminary's computing network, such disciplinary action may include the termination.

More information regarding copyright may be viewed at the [United States Copyright Office website](#).

2.0 Why Should I Read These Guidelines?

Individuals are liable for their own actions. The (US) copyright law ([Title 17, United States Code](#)) sets strict limits on making copies of copyrighted works. Willfully exceeding these limits may subject the copier to liability for infringement with damages up to $100,000 per work.

Emmaus Biblical Seminary is not required to defend an individual who knowingly fails to comply with the Seminary's Policy on Copying, fair use guidelines, and any licenses that affect the rights to use others' works. Information Services will not permit the duplication or use of any material submitted which is known or suspected not to meet the requirements of the guidelines. **The Seminary expects those using the materials to be familiar with the guidelines and abide by them.**

3.0 "Fair Use"

The EBS Information Services Department Staff will assist faculty in evaluating instructional materials to identify those that fall within the "fair use" clauses of the copyright law. The "fair use" exemptions incorporated into the copyright law describe permitted educational uses of certain categories of copyrighted materials.

4.0 Copyright Law and Electronic Materials

In some areas, particularly relating to electronic and multimedia materials, copyright law and fair use guidelines are unclear. As expected, challenges to the copyright law are being

debated. Information Services staff will make every effort to provide common-sense interpretations of the existing law and guidelines.

5.0 Copyright Permission

When use of copyrighted material falls outside of the "fair use" guidelines or is more than quoting small sections of a source, permission must be obtained from the copyright holder. Electronic material supplied by the library must include a copyright statement. Other materials must contain a documented copyright permission statement or a "fair use" disclaimer statement as detailed in the specific guidelines below. Obtaining such permission is usually possible, if sufficient lead-time is allowed, although a fee may be involved. The length of this process varies and can take from a few days to many weeks, or can last for unexplained lengthy periods.

APPENDIX B: EBS STUDENT DISCIPLINE AND GRIEVANCE POLICIES AND PROCEDURES

1.0 Introduction

EBS is a Christian institution of higher learning which requires mutual respect among its community members, and a high standard of ethics. Furthermore, as students in the program are preparing for full-time ministry, behavior and attitude is of central concern. For this reason, EBS monitors student discipline for the sake of reaching the institution's statement mission to develop Christ-like leaders. Furthermore, the endeavor of higher learning as an act of worship can only be successful in an environment that facilitates peacefulness, harmony, and unity. EBS's student discipline policies and procedures ensure to create and sustain such an environment for the sake of reaching its stated mission.

Additionally, EBS disciplinary policies and procedures must cover both academic and non-academic conduct. For this reason, it is both the department of Academic Affairs along with Student Life that oversee and enforce student discipline policies and procedures.

The purpose of the policies and procedures is to regulate student behavior in order to secure the proper working of the Seminary in the broadest sense. In support of this goal, students are expected to conduct themselves at all times in a manner which:

1. Demonstrates Christian love and respect for staff, fellow students, and Seminary property;

2. Enhances the reputation of the Seminary;

3. Is sensitive to a culturally diverse environment;

4. Demonstrates active engagement in the learning process, a commitment to Seminary-level study, and determination to succeed

The procedures mean that:

1. Students can be assured that any instances involving alleged misconduct will be investigated and considered under robust, consistent, and transparent procedures and decisions making processes;

2. Academic and professional services staff of the Seminary can be assured that procedures are in place to deal with instances when students who do not abide in the Seminary's ordinances, regulations, policies, procedures, rules and expectations, and that appropriate action will be taken where required.

The Seminary embraces a positive attitude towards the promotion of equality and diversity. The disciplinary policies and procedures apply equally to all students irrespective of color, age, disability, ethnic origin, marital status, civil partnership, nationality, and race.

2.0 Student Discipline

EBS is a Christian institution of higher learning which requires mutual respect among its community members, and a high standard of ethics. Furthermore, as students in the program are preparing for full-time ministry, behavior and attitude is of central concern. For

this reason, EBS monitors student discipline for the sake of reaching the institution's statement mission to develop Christ-like leaders. Furthermore, the endeavor of higher learning as an act of worship can only be successful in an environment that facilitates peacefulness, harmony, and unity. EBS's student discipline policies and procedures ensure to create and sustain such an environment for the sake of reaching its stated mission.

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The Seminary embraces a positive attitude towards the promotion of equality and diversity. The disciplinary policies and procedures apply equally to all students irrespective of color, age, disability, ethnic origin, marital status, civil partnership, nationality, and race.

2.1 Definitions of Misconduct

Misconduct means improper interference with the proper functioning of activities or property of the Seminary or any member of the Seminary community, or individuals visiting the Seminary, or any other action which otherwise damages the Seminary in any way. Any behavior that contravenes the Seminary's statement of ethics, ordinances, policies, rules and regulations, or is dangerous, or against the applicable law is considered misconduct. Acts of misconduct can occur in person, by telephone, and by electronic means including internet sites and social media sites. A case of misconduct will be referred to as an offense. In addition, misconduct includes:

1. Disruption or, or improper interference with, the academic administrative, social, or other activities of the Seminary, whether on the Seminary campus or elsewhere.

2. Obstruction of, or improper interference with, the functions, duties, or activities of any student, member of staff or other employee of the Seminary or any authorized visitor of

the Seminary.

3. Violent, indecent, disorderly, threatening or offensive behavior or language while engaged in any Seminary work, study, or activity.

4. Acts of dishonesty including fraud, deceit and deception in relation to the Seminary or its staff or in connection with holding any office in the Seminary or in relation to being a student of the Seminary.

5. Action likely to cause injury, impair safety or raise false alarm on Seminary property.

6. Harassment of any student, member of staff, or any authorized visitor to the Seminary.

7. Use of offensive or improper language or to behave in an offensive or improper way or display unwanted conduct which, on the grounds of color, race, age, disability, ethnic origin, gender, marital status, or nationality, has the effect of (A) violating another person's dignity or (B) creating an intimidating, hostile, degrading, humiliating or offensive environment for students or employees of the Seminary or visitors of the Seminary.

8. Damage to or defacement of, Seminary property or the property of other members of the Seminary community caused intentionally or recklessly, and misappropriation of such property.

9. Misuse or unauthorized use of Seminary premises or items of property.

10. These definitions of misconduct are demonstrative only and do not prevent the appropriate member of staff or the appropriate body of the Seminary from considering and adjudicating upon the conduct or action of any student which is suspect of misconduct.

2.2 Academic Misconduct

Academic misconduct is a form of cheating that occurs when a student tries to obtain or obtains an unfair academic advantage. The Seminary will not accept academic misconduct in any form and the seriousness with which cheating is viewed will be reflected in penalties which are imposed.

Plagiarism is defined as the presentation by a student of work for assessment which is not their own, in the sense that all or part of the work has been copied from that of another person (whether published or not) without attribution. Any student who knowingly permits another student to plagiarize their own work will be regarded as having breached the Seminary's ordinances. Self-plagiarism, which is when a student resubmits work that they originally completed and submitted for another purpose, without acknowledgement of this, is regarded as academic misconduct (unless resubmission was permitted).

Any student who during any part of the assessment process copies, steals or appropriates the work of another, or who introduces into an examination room any materials or other aids not explicitly permitted under the rubric of the examination, or who uses other unfair method to gain an advantage in an assessment, will be deemed guilty of academic misconduct. This applies to all work submitted as part of the assessment process, in whatever year, and whether produced under formal examination conditions or as part of a programme of continuous assessment. Any student who knowingly assists others to cheat will also be regarded as being guilty of academic misconduct.

2.3 Categories of Offenses and Procedures

There are two categories of misconduct: Academic Misconduct and Non-Academic Misconduct. The Academic Dean is responsible to process academic misconduct offenses and the Dean of Student Life is responsible to process non-academic misconduct offenses.

2.3.1 Academic Misconduct Categories Procedures

In the event of an academic misconduct offense, the Academic Dean is responsible to investigate the case and produce evidence for or against the claim. Eligible evidence for the claim includes first-hand oral reports, or documentation in the case of plagiarism. The Academic Dean must deliver a written report to the student alerting them to the investigation being conducted concerning the alleged offense within ten working days of the start of the investigation. The investigation can include a questioning of the student as well as other witnesses.

Academic Misconduct Offenses are classified as either minor or major offenses.

Minor academic misconduct offenses include:

• Disruptive behavior or attitude in the classroom.

• Perpetual tardiness in class.

• Sleeping in class.

• Having an inappropriate posture in class toward teaching staff.

• Disruptive behavior or attitude in the library.

• Violation of Library rules and regulations.

This list is not exhaustive. Rather, it is to be treated as demonstrative of the types of behavior that are considered minor academic misconduct offenses.

Major academic misconduct offenses include:

• Plagiarism

• Any form of cheating

This list is not exhaustive. Rather, it is to be treated as demonstrative of the types of behavior that are considered minor academic misconduct offenses.

The Academic Dean must document the investigation, all evidence considered, and the conclusion of the investigation. This report must be submitted to the Rector's office, the student's dossier, and the student within ten working days of the completion of the investigation. In the event that the investigation demonstrates that the student is guilty of the offense, the conclusion of the investigation shall include a detailed statement of the disciplinary action to be taken as a result of the offense.

2.3.2 Non-Academic Misconduct Categories and Procedures

The procedures for non-academic misconduct are the same as those of the Academic Misconduct Procedures except that the Dean of Student Life is responsible to oversee the investigation and reporting.

2.4 Disciplinary Action

2.4.1 Disciplinary Action for Minor Offenses and Repeat Offenses

Disciplinary action is dependent upon two elements: (1) the student's history of misconduct (whether or not they are a repeat offender), and (2) the severity of the offense. The penalty for minor offenses is a verbal warning. A repeat minor offense merits a written disciplinary report that goes into the students file. A penalty of Spiritual Life probation is the result of a minor offense that occurs subsequent to a repeat offense.

2.4.2 Major Offense

Major offenses (validated through an investigation) result in expulsion.

3.0 Student Grievance Policies and Procedures

In pursuit of academic goals and achievements, students should be free of unfair and improper treatment and action by any member of the EBS community. A grievance may be initiated by a student when they believe that they have been the victim of unjust action or denied their rights as a student as detailed in the EBS Student Catalogue. Such action may be instituted by a student against a faculty, staff, member of the administration, or fellow student. When a student believes they have been a victim of injustice, they may seek redress through following EBS Student Grievance Policies and Procedures. In cases of student discrimination complaints, these policies shall be adjusted as appropriate.

Students may claim grievance for the following:

1. When the determination of the student's grade in a course has been effected by mistake, fraud, bad faith, or incompetency.

2. When a student is threatened, intimidated, or harassed.

3. When a student suffers from an act of physical aggression.

4. When a student is imposed with sanctions without proper regard for academic due process has occurred as specified in EBS student discipline policies and procedures.

3.1 Procedure for Filing Grievances

Preliminary Action

1. The student who believes they are a victim of an injustice shall first attempt to resolve the grievance by consultation with the following persons in sequence:

    A. Accused party

    B. Immediate supervisor of the accused party. Those are:

    C. Faculty: Academic Dean

    D. Staff: Department Head

    E. Administrator: Rector

    F. Rector: EBS Board Chairman

2. If the student still believers that the grievance has not been resolved, they can submit a signed statement specifying the time, place, and nature of the grievance to the Rector.

3. The written request for grievance must be filed with the Rector within sixty days of the

time of the event or the victim first learned of the event. A grievance is not heard if more than sixty days has elapsed.

4. The Rector will determine on the basis of the request for grievance whether it states sufficient grounds for a hearing. In the event that that Rector is accused, the EBS Board Chairman will commission a committee made up of board members to investigate the claim and determine the need for a hearing.

5. Within ten (working) days of receiving the request, the Rector shall notify the student through consultation and/or in writing of the findings with the specific reasons for the decision. If the recommendation by the Rector is to initiate a formal hearing, within ten (working) days of receiving the decision the student must notify the Rector that they are, in fact, requesting a formal hearing.

6. If the student does, in fact, wish to have a hearing at the recommendation of the Rector, the student must state so in writing and submit the acceptance of having a hearing to the Rector within ten (working) days of receiving the Rector's recommendation.

7. Within ten (working) days of receiving the student's written consent to having a hearing, the Rector is to initiate the process of establishing a formal hearing date.

3.2 Grievance Hearing Procedures

3.2.1 The Grievance Hearing Committee

The Grievance Hearing Committee is made up of a standing panel from comprising:

- Group 1 - All students enrolled in nine or more credit hours and with a minimal cumulative GPA of 2.0.

- Group 2 - All core faculty members

- Group 3 - All full-time management personnel (Director of Physical Operations, Director of Food Services, Security Supervisor, Director of Hospitality, Business Officer, and Director of Research).

The committee composition shall be as follows:

- Group 1: The Student Body President shall appoint two students and one alternate.

- Group 2: The Academic Dean shall appoint two core faculty members

- Group 3: The Rector shall appoint two EBS management personnel

The hearing shall be convened by the Rector. The Academic Dean shall introduce committee members. At such time, the accused and the alleged victim can exercise their rights to challenge the members of the committee as follows:

Any committee member may be challenged for cause. Grounds for cause shall be limited to any personal involvement in the situation giving rise to the grievance, any statement made on the matters at issue, or any other act of statement indicating that the person could not act in a neutral manner. The validity of the challenges shall be determined by the Academic Dean. The appropriate replacements shall be appointed from the appropriate group by the Rector. Any and all challenges must be made prior to evidence being heard.

Upon the completion of challenges to committee members, the committee shall meet alone to select a chairperson. If the members cannot reach a mutual agreement on a chairperson,

the Rector shall designate a member of the committee to serve as chairperson.

3.2.2 The Hearing

- Opening: The chairperson shall call the hearing to order, introduce the participants, and announce the purpose of the hearing. The chairperson shall distribute copies of the grievance

- Plea: The accused shall admit or deny the charge (i.e., plea). If the accused admits each charge and wishes to present no evidence of mitigating circumstances or other defense, the committee shall retire to make its decision. If the accused denies any or all of the charges or wishes to present evidence of mitigating circumstances, the hearing shall proceed.

- Arguments: First, the alleged victim and then the accused shall be afforded an opportunity to make or waive an opening statement. The accused may reserve his or her opening statement until after the alleged victim has presented their evidence. After the opening statements, the alleged victim and then the accused shall have the opportunity to present witnesses and other relevant evidence.

- Evidence: The alleged victim has the burden of proving their accusation. They may present evidence in support of their position and then the accused my present evidence to refute such evidence.

3.2.3 Evidence

- Oral evidence shall be take only on oath or affirmation.

- Each party shall have these rights: to call and examine witnesses, to introduce exhibits, to cross-examine opposing witnesses on any matter relevant tot he issues even though the matter was not covered in the direct examination, to impeach any witness regardless of which party first called them to testify, and rebut the evidence against him or her. If the accused does not testify in his or her own behalf, they may be called and examined as if under cross-examination.

- The hearing need not be conducted according to the technical rules related to evidence and witnesses, except as hereinafter provided. Any relevant evidence shall be admitted if it is the sort of evidence on which responsible persons are accustomed to rely in the conduct of serious affairs, regardless of the existence of any common law or statutory rule which might make improper the admission of the evidence over objection in civil actions. Here-say evidence may be used for the purpose of supplementing or explaining the evidence but shall bot be sufficient int itself to support a finding unless it would be admissible over objection in a civil action, or if it is a signed and dated written declaration of a witness who is shown to be unavailable. Irrelevant and unduly repetitious evidence shall be excluded.

3.2.4 Closed Hearings

Hearings shall be closed to the general public and confidential and all witnesses shall be excluded before and after testifying unless the accused, the alleged victim, and the committee agree to he contrary, except neither the alleged victim nor the accused if any, shall be excluded. Both the accused and the alleged victim shall be entitled to call witnesses and question witnesses presented by the other. Any member of the committee may ask questions at any time upon recognition by the chairperson. Either side may recall a witness, who

again may be questioned by both parties and the committee.

3.2.5. Absence of the Alleged Victim or the Accused

If the alleged victim or the accused do not appear and no satisfactory explanation for the absence is made at the earliest opportunity, or if the alleged victim or the accused leave the hearing before its conclusion, the hearing shall proceed without the absent party, and the committee shall reach a decision based on a evidence presented.

3.2.6 Conclusions

First, the alleged victim and then the accused shall be afforded the opportunity to make or waive a closing argument. The committee shall retire to deliberate with all of the members of the committee present. The committee shall reach its decision based only upon the record of the hearing and shall not consider matters outside of that record. Within five (5) working days of the hearing, the chairperson shall deliver to the Rector, the alleged victim, and the accused, their written decision arrived at by a simple majority of the committee. The decision of the committee is binding on all parties.

APPENDIX C: IT ACCEPTABLE USAGE POLICY

1.0 Introduction

Emmaus Biblical Seminary provides a wide range of computing resources in order to support the educational mission and administration of the Seminary. Information Technology Services (ITS) provides and maintains the campus backbone network, administrative servers, e-mail and web servers, and institutionally-owned desktop and laptop computer systems.

The facilities of ITS have become an essential resource for academic, administrative and research processes for members of the Seminary community. As such, all members of the Seminary community are encouraged to use these resources, provided they respect the rights of others, abide by the rules and regulations of the Seminary, and assume shared responsibility for safeguarding the Seminary's computing environment. Proper use is essential if all are to derive maximum benefit from them.

Because of the rapid evolution of computing and information networks, the Seminary reserves the right to modify the text of these policies. Users will be kept apprised of any changes.

Use of ITS resources is considered an agreement to abide by this policy. Users found in violation may be subject to penalties of varying degrees, including temporary or permanent denial of access to ITS resources and services. Violators may also be subject to action by campus, civil, or criminal judicial systems.

2.0 Guiding Principles

In making information technology resources available to all members of the Seminary community, Emmaus Biblical Seminary affirms its commitment to a free and open educational environment, conducive to learning and governed by legal and ethical principles set forth in the Community Principles and Practices.

Emmaus Biblical Seminary values the free flow of information. The Seminary respects individual privacy, civility, and intellectual property rights. Because an electronic environment is easily disrupted and electronic information is readily copied, users of the Seminary's resources are honor-bound to promote and protect these institutional values.

Under normal circumstances, Seminary officials will not examine personal information transmitted over the network or stored on Seminary-owned computers. However, the Seminary reserves the right, to monitor system resources, including activity and accounts when:

- necessary to protect the integrity, security, or functionality of Seminary computing resources

- An account or system is engaged in unusual or excessive activity

- it has good cause to believe that the Community Principles and Practices, rules outlined in this document, or the State or Federal laws are being violated.

Additionally, the normal operation and maintenance of the Seminary's computing resources requires the backup of data, the logging of activity, the monitoring of general usage pat-

terns, and other such activities as may be necessary in order to provide desired services.

3.0 User Responsibilities

Access to computing resources and network capacity is a privilege which is given to all Seminary faculty, staff and students are. (Access may be granted to other individuals affiliated with the Seminary or Seminary personnel, as situations warrant and with approval from the Chief Information Officer.) Certain responsibilities are associated with that privilege. These include those responsibilities listed below. Since no list can cover all possible circumstances, the spirit of this policy must be respected, namely: any action that hinders legitimate computer usage or invades the privacy of another person or institution is unacceptable.

3.1 Use of ITS Managed Labs

- All ITS managed labs, including those located in remote sites, are for the use of Emmaus Biblical Seminary students, faculty, and staff. Residents of Wayne County, and others, who use the Seminary libraries are granted the privilege of using computers in the library for library research. No other uses of lab computers are permitted beyond the qualified groups above.

- Users must not abuse equipment and are asked to report any mistreatment or vandalism of computing or network facilities to ITS staff (Lilly Library lower level) or to Public Safety (x1400).

- Food and beverages (including water) are prohibited in all ITS managed computer labs, because of the potential harm to equipment.

- Users should relinquish the computer they are using if they are doing nonessential work when others are waiting for a computer to perform course-related activities. Equipment should not be monopolized. Users should not use more than one computer at a time and should plan work so that the computer session is no longer than absolutely necessary. Recreational game playing is not considered to be essential work.

- Users may not install software, alter system files, or disconnect any cables on computers or other equipment. If you encounter a problem with any of the public computing equipment, please report it to the HelpDesk <it@ebshaiti.org> immediately.

- Viewing and printing sexually or violently explicit material may create a hostile environment for other lab users. In the spirit of Emmaus's Community Principles and Practices, users are expected to be considerate of others who are sharing the computing and printing facilities. If this interferes with Emmaus's course-related research, please consult with a staff member.

- Users are expected to respect other users and the staff of Information Technology Services. Verbal or physical abuse of others, student or staff, will not be tolerated.

- Users must respect all notices (such as those concerning hours of operation, printing, etc.) posted in ITS managed facilities.

- Users are expected to be prudent in their use of computer paper. The public printers are provided to assist students in their academic pursuit and nonacademic related printouts must be held to a minimum. If you need more than one copy, please print one copy and

use a copier to duplicate.

3.2 Ethical Usage

1. Users should not use information technology resources, including personally-owned computers connected to the Seminary network, for non-Seminary, unsanctioned, commercial activity.

2. Users should make no attempt to alter copyrighted software other than their own, or to duplicate copyrighted software intended only for execution except as allowed by fair use rights.

3. Users should not interfere with, interrupt, or obstruct the ability of others to use the network or other ITS resources.

4. Users should not provide, assist in, or gain unauthorized access to Seminary computing or network resources.

5. Users should not attempt to circumvent or defeat computer or network security measures.

3.3 Account Usage

1. Account holders should use only their own personal accounts unless given permission by an authorized member of the faculty, administration, or professional staff to use one that is designated for a specific purpose or job. Account holders may not allow others to use their personal accounts. The person holding an account is responsible for its use, and all activity originating from that account, at all times.

2. Account holders should protect their passwords and keep them confidential. Passwords should be changed frequently. Any problem resulting from irresponsible use of a password (e.g., a password that can be easily guessed or oral or written dissemination of a password) may be treated as grounds for action against the account holder. Any attempt to determine the passwords of other users is strictly prohibited.

3. Account holders should not abuse any electronic mail, social media, blog, or communications system, either local or remote, by sending rude, obscene, or harassing messages (including chain letters) or by using these systems for nonessential purposes during the times when the computers are in heavy demand. Account holders should identify themselves clearly and accurately in all electronic communications, i.e., no anonymous postings. Unofficial mass e-mailings (i.e., spam) are prohibited.

4. Account holders should use only their own files, those that have been designated as public, or those that have been made available to them with the knowledge and consent of the owner.

5. Each user has network storage space available that is accessible through a variety of means. This storage space is backed up nightly and can be a safe, secure, and easy to access space for storing personal files. Because of space limitations, each user is expected to be reasonable in his or her use of this space. Users who store an excessive amount of material will be asked to remove these items to a zip disk or other form of removable media.

3.4 Seminary Owned Housing Network

The following are responsibilities that are particularly applicable to Emmaus students who have personally owned computers connected to the Seminary network from a residence hall or Seminary owned house, but may be pertinent to other users as well.

1. Only computers that have been registered through DHCP (Dynamic Host Configuration Protocol) may be connected to the Seminary network, unless otherwise authorized and established by ITS. Users must not attempt to circumvent this process.

2. The person registered in DHCP as the owner of that registered computer system is responsible for that computer's use, and all activity originating from that computer, at all times.

3. Policy enforcement system software will be used to ensure that all computers connecting to the Emmaus Biblical Seminary network meet the following criteria:

   A. They must be kept up to date with the most recent security patches available for the operating system being used.

   B. They must have the Emmaus provided anti-virus software package installed and configured to be updated from the central Emmaus server.

   C. They must have an up-to-date spy-ware/ad-ware removal tool installed, if available for your operating system, and be scanned on a regular basis.

4. Excessive or improper use of network resources that inhibits or interferes with use by others is prohibited and will be cause for action by ITS, which may include restricting, limiting, or disabling network access.

5. Users who connect computers to the network that act as servers have the additional responsibility to respond to any use of their server that is found to be in violation of this Policy.

6. In no case shall the following types of servers be connected to the network: DNS, DHCP, BOOTP, or any other server that manages network addresses.

7. Access to FTP and Web Services running on servers located in the dorms will not be permitted from outside of the campus network.

4.0 Security

1. The Seminary uses various measures to ensure the security of its computing resources. Users should be aware that the Seminary cannot guarantee such security and should apply appropriate safeguards for their accounts, such as guarding their passwords and changing passwords regularly (required for e-mail accounts), and logging out of computers when done.

2. Systems administrators of other departmental and individual computer systems are responsible for the security of information stored on those systems and for keeping those systems free from unauthorized access.

3. The default protection setting on ITS servers is that all files, saved by a user in their network home directory, belong exclusively to the user. Unless the user changes the protection level, no file may be read, executed, or modified by other users without the users approval. The only exception to this understanding is that a designated member

of the ITS staff may examine accounts or files of a user as directed by Senior Administration of the Seminary.

4. Personal files stored in group directories, public directories, and web folders are public files that can be viewed copied, or deleted by other users who may have access to those directories.

5.0 Enforcement

Disciplinary action for violations of this Policy will be determined under the guidelines set forth in the Community Principles and Practices and/or the appropriate employee Handbooks, and may include the following:

• Loss of computing privileges

• Disconnection from the network.

• Emmaus Biblical Seminary Judicial Council action.

• Prosecution under applicable civil or criminal laws.

APPENDIX D: WESLEYAN-HOLINESS THEOLOGY

by Dr. Neil Anderson, Asbury University

Wesleyan-Holiness theology is grounded in the teaching of John Wesley (1703-1791). Wesley and his brother Charles were Oxford-trained, ordained clergymen in the Church of England. While at Oxford, they founded a small group of men who were derisively called by their peers the "Holy Club." Around the same time they began to be called Methodists. Originally applied to an obscure ancient sect of physicians, it was the name that stuck; thus, Oxford Methodism was born.

The sole design of these Methodists was, as Wesley put it, to be "downright Bible-Christians; taking the Bible, as interpreted by the primitive church [early church fathers] … for their whole and sole rule."

John Wesley's primary focus was upon the doctrine of salvation and the relationship between grace, faith, and holiness of heart and life. Wesley identified three doctrines in "A Short History of Methodism" (1765) that summed up the core of Methodist and Wesleyan-Holiness teaching. What he says there essentially reflects his thought at the outset of the Methodist revival contained in two key treatises, "Character of a Methodist" and "The Principles of a Methodist," both published in 1742.

First, Wesley taught the classical doctrine of original sin and the absolute inability of human beings to save themselves through virtuous works. As with the Protestant Reformers, Luther and Calvin, Wesley held that Adam's disobedience plunged the human race into a matrix of sin from which, barring divine intervention, there is no escape. Departing from the Reformers, however, Wesley rejected their notions of election, predestination, irresistible grace and the like as matters of opinion. He believed that these ideas not only did not reflect the teaching of the Bible and the early church, but also that they did not portray accurately the character or work of a loving God. Instead, following St. Paul's discussions of law and gospel, sin and justification in Galatians and Romans, Wesley insisted that the grace of God is freely available to all who would hear the gospel, repent, and believe; grace precedes faith so that the choice to believe is uncoerced and free. The doctrine of prevenient grace ("grace that goes before"), which Wesley gleaned from the church fathers, points to a God who saves the lost without transgressing their moral freedom to choose. Such grace enables the individual to repent of their sins and to believe in Jesus Christ.

Secondly, Wesley taught that salvation, or justification as it is termed, comes by faith alone. He dismissed the notion that righteous works, even though good in themselves, accrue any merit whatsoever toward salvation. Wesley observed that there are three things that work together to produce salvation. The first is the infinite mercy and grace of God; the second is the satisfaction of God's righteous judgment of sin based on the sacrificial and substitutionary death of Christ; the third is the individual's personal faith in the merits of Jesus Christ. Wesley insisted that such faith is not merely giving cognitive assent, but it is heartfelt trust in Christ for forgiveness of sins and confidence that God saves those who truly believe. Wesleyans teach that the moment one believes, he/she is saved; and by believing they may expect to receive an inward witness of having been delivered from bondage to sin and eternal damnation to freedom from sin and eternal life. This witness is not merely a feeling: it is the work of the Holy Spirit and the beginning of the inward regen-

eration of character described metaphorically in the Gospel of John as the new birth.

Thirdly, Wesley taught that genuine faith produces inward and outward holiness. The regenerative process inwardly cannot help but find expression in an improved moral character outwardly. The doctrine of holiness is grounded in the command to be holy as God is holy (Lev. 19:2 and other Old Testament loci). Jesus commanded, "Be perfect therefore as your Father in heaven is perfect" (Mt. 5:48). Jesus also taught that true Christian discipleship requires loving God with all the heart, soul, mind, and strength, and loving neighbor as self (Mt. 22:34-40). Whereas Luther and Calvin tended to view perfection in the absolute sense (i.e., perfect performance), Wesley understood it in the theological sense as having to do with maturity of character and ever-increasing love for God. The New Testament word "perfection" translates from a Greek term that means maturity or completion: it does not mean flawlessness. Therefore, whenever Wesley discussed holiness, sanctification or perfection (all theologically synonymous), he preferred the expression "Christian perfection." By appending the adjective Christian, he sought to avoid comparisons with the Reformers whose idealistic notions of perfection led them to believe that holiness or personal sanctify is not possible in this life. Christian perfection, for Wesley, is achievable in this present life because it has to do with the affections. When, by the grace of God infused into the soul through the Holy Spirit, one's love for God and others is made pure and complete, their lifestyle cannot help but increase in virtue, finding expression in loving, selfless actions. Faith working outwardly through love was one of Wesley's favorite biblical themes (Gal. 5:6).

One of the key debates within the Wesleyan-Holiness tradition is whether Christian perfection or, as it is often termed, "entire sanctification," is an instantaneous second work of grace or the gradual working of the Spirit. Is it crisis or process? In fact, Wesley said it is both. Wesley consistently argued that salvation must produce holiness of heart and life, but he never viewed the process as a ladder of ascent of sorts, as ancient and medieval Christian mystics had. He never envisioned a stage in this life where one has arrived and can go no further. Instead, Wesley viewed Christian holiness biblically as a linear movement forward. He taught that despite the inner assurance and regeneration of character that results from justification, it is never too long before the new believer discovers that there is still a root of sin within. Unlike the Reformers, who had taught that sanctification only occurs at death, Wesley argued that he could see no reason why it could not occur ten, twenty, or even thirty years before death. Certainly, he said, there is no biblical evidence that would lead one to think otherwise. Though he never himself claimed to be entirely sanctified (he believed that claiming it was a fair sign that one was not so), Wesley recorded the experiences of others whom he had no doubt were delivered from all sin and filled entirely with the pure love of God. Some of these accounts are found in his treatise "A Plain Account of Christian Perfection" (1767).

Asbury University [and EBS], with its roots in the American Methodist and holiness tradition, has followed Wesley's teaching on entire sanctification. Believers may and should seek a subsequent work of God where through grace imparted by the Spirit, they are made full of the love of God. However, as Wesley cautioned, there is no state of Christian existence wherein there does not admit an increase in love for God and neighbor. For Wesley and for Christians in the Wesleyan-Holiness tradition, the Christian life of faith always holds out the potential of ever-increasing likeness to Christ in love through the gracious indwelling pres-

ence of the Holy Spirit.

APPENDIX E: BTH COURSE LIST

BIBLICAL AND THEOLOGICAL STUDIES		
Old Testament		**15**
AT101	Introduction to the Old Testament	3
AT201	Pentateuch	3
AT212	Old Testament Historical Books	3
AT311	Old Testament Wisdom Literature	3
AT312	Old Testament Prophetic Literature	3
New Testament		**15**
NT101	Introduction to the New Testament	3
NT112	Synoptic Gospels	3
NT302	Pauline Epistles	3
NT212	General Epistles	3
NT402	Revelation and New Testament Eschatology	3
Biblical Interpretation		**18**
EB102	Inductive Bible Study	3
EB201	Hermeneutics	3
HEB101	Fundamentals of Biblical Hebrew	3
HEB212	Hebrew for Exegesis	3
GR101	Fundamentals of NT Greek	3
GR212	Greek for Exegesis	3
Systematic Theology		**18**
HIS202	History of Christianity	3
TS201	Systematic Theology I	3
TS202	Systematic Theology II	3
TB302	Biblical Doctrine of Holiness	3
TB401	Pastoral Theology	3
TS422	Pneumatology and Ecclesiology	3

Apologetics and Christian Philosophy		11
PH301	Philosophy for the Understanding of Christian Theology	3
AP201	Voodoo and Christian Faith	2
AP202	Contemporary Religions	2
AP321	Islam and Christian Faith	2
AP401	Spiritual Disciplines and Spiritual Warfare	2
Practical Theology		33
ETH203	Christian Ethics	3
MP302	The Art of Preaching I	3
MP412	The Art of Preaching II	3
ME321	Music in the Church	3
LEA301	Principles of Christian Leadership	3
MP405	Christian Counseling	3
MP302	Church Administration	3
MP401	Youth Ministry	3
MP301	Children's Ministry	3
MIS201	Principles of Evangelism and Discipleship	3
RE401	Memoire	3

GENERAL STUDIES

Languages		15
METH101	Methods of Research	3
ANG101	English I	2
ANG112	English II	2
ANG221	English III	2
ANG232	English IV	2
FR101	French I	2
FR201	French II	2
Misc		8
TI102	Computer Basics and Internet Navigation	3
SOC101	Sociology	2

DR402	Civil Law	3
Practicum		**0**
FM101	Ministry Training I	0
FM102	Ministry Training II	0
FM201	Ministry Training III	0
FM202	Ministry Training IV	0
FM301	Ministry Training V	0
FM302	Ministry Training VI	0
FM401	Ministry Training VII	0
FM402	Ministry Training VIII	0
	Total	**130**

APPENDIX F: MACL COURSE LIST

Course		CR
	Bridge Courses	*12*
LEA501	Holiness and Humility in the Life of the Minister	3
LEA502	Contemporary Theories and Practice of Leadership	3
EDU501	Course Planning and Design	3
COM502	The Art of Preaching	3
PM502	Developing Christian Community	3
PM601	Biblical Paradigms for Ministry	3
EDU612	Fundamentals of Teaching	3
LEA700	Capstone Project	3
	Total	**39**