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Pepperdine University  
Graduate School of Education and Psychology

LEADERSHIP SKILLS DEVELOPMENT IN THEOLOGICAL SEMINARY:  
CRUCIAL FACTORS IN CREATING EFFECTIVE LOCAL CHURCH LEADERSHIP

A dissertation submitted in partial satisfaction  
of the requirements for the degree of  
Doctor of Education in Organizational Leadership

by

Nghia Van Nguyen

August, 2008

Kent Rhodes, Ed.D.—Dissertation Chairperson

This dissertation, written by

Nghia Van Nguyen

under the guidance of a Faculty Committee and approved by its members, has been submitted to and accepted by the Graduate Faculty in partial fulfillment of the requirement for the degree of

DOCTOR OF EDUCATION

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## DEDICATION

This work is dedicated to the Lord, whom I have the honor to serve; to my loving wife, So Thi Pham Nguyen, who has been patiently assisting me for nearly a half century in working to support the family, in raising our children, in sharing the joy and the suffering, in walking closely together in the happiest as well as the darkest hours of life, and in giving me the freedom to pursue the educational endeavor; and to our parents the late Reverend and Mrs. Phu Van Nguyen and the Reverend and Mrs. Tin Xuan Pham, whose legacy has been inspirational to my life.

## ACKNOWLEDGEMENTS

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I am especially grateful to, and cannot express enough the love I have for, my wonderful wife Mimi. Thank you for your continued support—spiritually, prayerfully, emotionally, and much more. Without you, my life could have been completely different from what it is in several aspects. Without your sacrifices, I would never have been able to complete the work for the doctorate of education, and especially, this dissertation.

To my children and grandchildren—Nga-My P. Nguyen, Tim Nguyen, and Alexandra; Daniel Mai-Nghi Nguyen, Alyssa Nguyen, and Liana; Karen Uyen-My Dang, Christopher, and Caitlyn, I am thankful to all of you. You have always been with me through all joyful moments and hardship. Your support and encouragement made my years of andragogy a wonderful experience.

To my parents, the late Reverend and Mrs. Phu Van Nguyen, and to my wife's parents, the Reverend and Mrs. Tin Xuan Pham, I am grateful to you for the legacy that you gave to my family: your faith in the Lord, your perseverance in ministry, your exemplary leadership in serving the church, and your unselfish love.

To my dissertation chair, Dr. Kent B. Rhodes, you have my deepest thanks and appreciation for your time, patience, support, and gentleness. Your guidance was essential to this project's success. To my committee members, Dr. Cara Garcia and Dr. Laura Hyatt, I feel fortunate to have had the opportunity to work with you.

To the congregations I have had the honor to serve; I would like to express my heartfelt appreciations. I am particularly grateful to the Vietnamese Evangelical Church of North Hollywood and the Vietnamese Alliance Church of Los Angeles for your love, continued support, and prayers.

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## A SELF-RETROSPECTIVE

*“He who would learn to fly one day must first learn to stand and walk  
and run and climb and dance; one cannot fly into flying.”  
Friedrich Nietzsche*

*“Learning makes a man fit company for himself.”  
Thomas Fuller*

After several months of preparation—taking the GRE test, writing an essay, filling out the application, asking former professors to provide letters of recommendation, sitting in a group interview—I finally received the letter of acceptance into the program of Doctor of Education in Organizational Leadership at Pepperdine University in August 2002. What a joy!

An old friend of mine recently asked, “Why do you spend time and financial resources on this doctoral education at this point in time of your life, instead of other enjoyable activities?” He raised that question because he has known me for many years, since we were in college together in the 1960s.

This is a self-retrospect to reflect on my life events, and a partial answer that question. In this account, I highlight some of the events of my years in searching for mental satisfaction. In this self-reflection, I examine the course of action I have taken for nearly 4 decades in pursuing adult learning theories.

## My Personal Account

I was born in Vietnam, a third-world country, at the outbreak of the Second World War. I attended the local schools until I left home to enter college in Saigon, the capital of South Vietnam. I married at the age of 24 and 2 years later, while still in college, I was called into military service in the South Vietnamese Army in which I served as an officer for nearly 11 years. Despite the hardship and interruption while serving in the military, I



finished college 10 years later in 1974, and was admitted to the Graduate School of National Administration in Saigon, in preparation for an assignment at an embassy abroad.

As with many others of similar experience, the many perils and atrocities of the 30-year Indochina War (1945–1975) have left me with many heart-breaking memories. When the war was finally over, I, along with my wife and our three children, came to the United States of America in June 1975 as war refugees, not knowing our future.

I was employed by Pepperdine University as a clerk in the Registrar's Office in August 1975. During the first 8 years at Pepperdine, I worked in this office at both the Los Angeles and Malibu campuses and gained experience in administrative processes. I held several supervisory positions as records supervisor, registration supervisor, graduation supervisor, and data management supervisor. During this time, I took some college-level courses in computer programming and continued my self-education in system analysis. I applied for a position in the computer field and became a computer programmer and subsequently a senior computer programmer/analyst in the Systems and Programming Group of the Information Resources Department of the university. I became responsible for the operation of the Financial Records System. My desire for deeper technical knowledge in computer information systems motivated me to continue my self-studies, and because of this, I was promoted to systems programmer, working with the mainframe computer in the Technical Support Group of the same department.

A few years later, a new spiritual challenge finally led me into the field of divinity study, and after 2 years, I obtained the Master's of Science degree in Ministry from Seaver College, Pepperdine University, in December 1995.

Responding to the call of full-time ministry, I gave up my job at Pepperdine in June 1996 and accepted the invitation of the Vietnamese Evangelical Church of the Christian and Missionary Alliance in the San Fernando Valley to serve as full-time pastor, and took a leave of absence from school for 1 year. I continued my divinity study for 3 more years, and finally obtained the Master's of Divinity degree from Seaver College, Pepperdine University in April 2000.

I served as senior pastor to this congregation of more than 300 members until August 2002. To prepare for my doctoral education at Pepperdine University, Graduate School of Education and Psychology, I took a year off from the ministry. Despite the heavy workload in the Organizational Leadership program, I was unable to decline the invitation of the Los Angeles Vietnamese Alliance Church in 2003 and became senior pastor for this congregation. These years of service in both congregations were a wonderful period in my life during which I have had the honor to serve, to teach, and to lead the Vietnamese community of faith. As minister, I have had the opportunity to witness and facilitate the healing of scars, both spiritually and emotionally in many families, inflicted by the unpopular war through which they and I had lived.

#### *A Self-Reflection*

At the dawn of this century, education can no longer be defined as having the primary function of preparation of youth for adult life. Education should be defined as a lifelong process for a meaningful life (Myers, 1992).

Looking back over the long span of my educational and professional experiences, the most obvious reflection that I can make is one of my continuous development spiritually, mentally, professionally, and educationally to become more effective in

serving the community.

Living in a fast and continually changing world, particularly in this great nation, one should profoundly understand that the time for learning must not be wasted and educational opportunities must not be ignored. The more one learns, the more he/she realizes that there is still much more to be learned; the more one studies, the more he or she discovers that there are many more things that he or she still needs to know. One should also understand deeply that this is a lifelong process that one must pursue with conviction.

Let us return to the question of my friend. Why have I continued my adult learning process, which has stretched throughout 4 decades? I left college in the 1960s because of the war. I returned to college to complete my undergraduate degree in the mid-'70s. I continued my professional self-education in the '80s. I completed my graduate education in the '90s, and I have been doing the postgraduate work since 2002. Does this say or mean anything at all?

Why do I keep going back to school for further education? The adult learning theories of Knowles and other authors in the andragogy field answer that question best. These theories have helped me to shape my thinking and shed light on most of the events of my life. As suggested by Knowles, a three-dimensional thinking process for approaching my adult learning experiences will be used: (a) the core principles of andragogy as foundation; (b) the analysis of the individual, of the subject matter, and of the characteristics of each situation; and (c) the goals and purposes of my adult learning situations (Knowles, 1973).

### *The Core Principles of Andragogy*

At different times, Knowles' six core principles of adult learning have played an important role in the entire process of my adult learning. While reflecting on these principles, I realize that they do lay the foundation for my thinking. In almost every situation throughout my life, the education that I sought satisfied my need to know. With that clear and sound understanding in mind, I was willing to pay any price for that learning (readiness to learn). I was mature enough to perceive what I am and who I am (self-concept). I believed that the learning I sought would help me resolve the problems along my life's paths (orientation to learn). I also realized that for the price I paid for my learning, whether physically or financially, there will be a payoff: the satisfaction of a meaningful life (motivation to learn). Despite the difficulty of the subject matter, I was convinced that my life's experiences would provide me with insights that would benefit my learning process (prior experience).

### *My Self-Understanding*

Lindeman identified several key assumptions that help me understand myself in the long span of my educational experiences (as cited in Knowles, 1973):

1. When reflecting upon the past, I realize that I was motivated to learn as I experienced the needs and interests that learning would satisfy.
2. I perceived that the learning I wanted to have was life centered.
3. I believed that the experiences I had gone through in my life would be an asset in contributing to my learning process.
4. My maturity, which came from the vicissitudes of life, would help me to be self-directing.

5. Despite my age, I still feel motivated and enthusiastic in whatever I plan and do.

### *Goals and Purposes of My Adult Learning*

I understand that knowledge is not sufficient to help a person function effectively as a leader of an organization, even in an age of high technology and sophisticated computers. The significant factors in successful organizational leadership still reside deeply in the human factors of management. A potential leader must continue to sharpen his or her abilities and skills of leadership. A person is not just born to be a leader, but he or she also needs to learn continually to be a more effective and successful leader.

To me, to lead is to learn, and to learn is to lead. One cannot be in the position to lead others if one does not know the direction. I feel the need to expand the usefulness and effectiveness of my life and educational experiences by sitting with leading educators and fellow students who have the same interest in studying in order to gain insight into this crucial process.

I believe that through this program, along with the impact and promise of my self-directed learning as Caffarella's study (Merriam, 1993), I will learn the appropriate methodology. I strongly believe that it will help me to lay the foundation for the entire process, to study the areas of interest, and subsequently to recognize and to solve related problems. I also believe that through the adult learning process, I will have the opportunity to learn how to explore various possible solutions for a specific need and to apply dynamic principles of leadership to enhance the effectiveness of organizations. This educational process will also provide me with the opportunity to exchange my life experiences in a related field with those of my classmates.

One might ask what I would do with the knowledge that I will obtain from the respected scholars in this doctoral program. I am sure that the answer must be in how I utilize this knowledge to enhance and bring success to the leadership role I play in my community as spiritual leader. Furthermore, I believe that even as the quest for knowledge can reap many benefits for the many around us, as it enhances our ability to assist and to lead others, our desire to learn and our thirst for knowledge are worthy goals.

## ABSTRACT

Leadership is a challenge for almost every organization. Like everyone else, the church is faced with similar challenges. Being leaders of the local congregation, pastors are the key element in church leadership. Church members are demanding more of their pastors than ever. Many pastors feel ill-prepared for these tasks.

The theological seminary has been the primary place to prepare church leaders to do ministry. Previous researchers have stated that there is compelling evidence that many theological seminaries were not appropriately preparing men and women for the job the local congregation expects them to do for the church.

The purpose of this study is to explore whether theological seminaries make leadership learning explicit through course offerings. The study is grounded in related literature on the foundation of leadership and attempts to determine the leadership components of a graduate education in Divinity. The curriculum of the Master's of Divinity program from 10 theological seminaries are examined using catalog content analysis to determine the extent that theological seminaries offer leadership courses to their students to prepare them for future ministry. This is a qualitative study, semantically focused upon the vocabularies in the catalogs. Semantic feature analysis is used with quadrilateral instruments acting as data collection tools.

The investigation revealed that graduate studies in Divinity do not universally offer leadership as a component of their curricula. The investigation concluded that the majority of theological seminaries have placed more emphasis on Biblical and theological education. This emphasis did not focus on leadership-skills development. Students were left to make the critical decision on taking leadership courses to prepare

for their future ministry. For further study, the researcher recommends replicating this investigation with a larger and more representative sampling of theological seminaries from many more denominations.



## Chapter 1

### Introduction

In contemporary organizational environments, the understanding of leadership and what constitutes effective leadership behaviors can be learned primarily from the literature of leadership theories and from the observation of leadership development in organization leaders. It has been commonly agreed that leadership is a challenge for almost every organization. In daily life, whether individually or socially, people experience leadership or the lack of it. Like other organizations, the church is faced with a similar challenge. The purpose and mission of the church has remained unchanged since the first century, but the ways to attain its goals have been changed to adapt to new situations and cultures. As the leader of local congregations, the pastor is the key element in church leadership. John Koessler of Moody Bible Institute writes, “church members are demanding more of their pastors than ever before, many of them feel ill prepared for the task” (Koessler, 1995, p. 63).

The seminary has been the primary place to prepare church leaders to do ministry. Since the 16th century, emerging church leaders have learned from these institutions the foundational theology necessary for their ministry, the history of the church, and methods for shepherding congregations. However, David Allan Hubbard, (as cited in Brushaber, 1993) former president of Fuller Seminary in California, in observing the evolution of theological education, has said that seminary education is not what it used to be, nor should it be! Because we live in an era of rapid change, ministry preparation must take a new form.

It is naturally conceivable that any pastor who carries responsibility for the nurturing of a community of faith must have competence or an interest in being a theologian. However, besides being a grassroots theologian, today's pastor has to prepare himself for tomorrow's church.

According to a study in the Review of Graduate Theological Education in the Pacific Northwest of the M. J. Murdock Charitable Trust in 1994, it is argued that unless seminaries and churches recognize and adapt their programs to the new realities of the twenty-first century, their ability to provide leaders for tomorrow's churches will lag even further behind the needs.

Calian, president of Pittsburgh Theological Seminary, argues that the future of our church depends upon responsible and responsive leadership. The crisis of leadership in organized religion has been observed, in part, for contributing to the declining enthusiasm and falling membership in recent years. Since the role of the pastor is the key factor in church leadership, the expectations by the church of the leaders is very high. Theological schools are preparing men and women to assume this kind of leadership. Tomorrow's laity, better informed and concerned, will seek to share leadership with their pastors in governing the church (Calian, 1982).

Many ministerial students seem to have assumed that once they obtain a ministerial position, they will rise to the leadership demands imposed upon the role they play. As has been observed in organizations and societies, leadership depends on the ability of the leader to make people follow voluntarily. Authority by itself does not make a person the leader; it only gives him the opportunity to be one. A good leader not only knows where he is going, but also can persuade others to follow. This type of leadership

could be perceived as pastoral leadership. Robert D. Dale, professor of pastoral leadership and church ministry at Southeastern Baptist Seminary, argues that pastoral leadership doesn't occur in theory. Leaders act out of real values and in real-life situations. Being visionaries, pastoral leaders are conscious of what the congregation wants from life and ministry (Dale, 1986).

George Barna (1993), after having completed a survey of more than 1,000 pastors, writes: "Based on my analysis of the church today, it seems imperative to focus greater attention on how we identify and train pastors to lead the church" (p. 136).

Regarding training leaders for the church, Barna writes of his intensive research:

During a decade of study, I have become increasingly convinced that the Church struggles not because it lacks enough zealots who will join the crusade for Christ, not because it lacks the tangible resources to do the job and not because it has withered into a muddled understanding of its fundamental beliefs. The problem is that the Christian church is not led by true leaders. (p. 137)

In a personal correspondence from the former president of the Christian and Missionary Alliance, Nanfelt stated that the pastors of the denomination are facing new challenges of church leadership in the pluralistic and postmodern society, and a better model for pastoral preparation would be extremely helpful (P. N. Nanfelt, personal communication, August 6, 2003). This study will explore the extent to which seminary colleges make leadership learning explicit through course offerings to serve as the foundational factor for the success of pastors as leaders of Christian churches in America.

#### *Problem Statement*

During discussions in several meetings at the district level as well as at the

national level of the Christian and Missionary alliance, there has been a growing opinion within the evangelical denominations in the United States that effective leaders are needed more and more in local congregations. Most congregations have certain assumptions about the leadership expected from pastors. Local congregations presume that once the minister is called to the ministry and ordained into a full-time Christian ministry, he will be able to lead the flock. Likewise, many ministerial students assume that once they obtain a pastoral role, they will rise to the leadership level imposed upon their position. When pastoral and congregational expectations are not matched, conflicts inevitably occur.

A literature review shows that the leadership capabilities of pastors have also become the primary concern of denomination leaders. Myra (1987), president and CEO of “Christianity Today,” perceived a need in the area of church leadership. J. Richard Chase, president of Wheaton College, believed that the role of the church leader is not only to perform specific tasks, but also to have a working knowledge of what those tasks are and how they should be carried out (as cited in Myra). According to the M. J. Murdock Charitable Trust (1994), seminary graduates are being confronted with congregational needs for leadership which they are not prepared for. In reality, the majority of pastoral preparation is theological in nature, with some ministerial skills courses. According to research done by Barna Group, ministers are among the most frustrated occupational groups in America, and the average tenure of a senior pastor is only 4 years. The most productive years in ministry occur between the 3rd and the 5th year (Barna, 1993). Barna stated that 9 out of 10 pastors of mainline churches have attended seminary, and are among the most highly educated professionals in the nation.

George Barna, when commenting on the seminary education said, “A world of difference exists between training people to be theologians and training to be pastors or leaders. The educational model that we have in place in America fails to make that distinction” (p. 142). Barna (1993) argued that there is compelling evidence that many seminaries are not appropriately preparing men and women for the job the local congregation expects them to do for the church.

#### *Purpose of the Study*

The purpose of this study is to explore the extent to which seminary colleges make leadership learning explicit through course offerings. To what extent are leadership courses and leadership skills development opportunities offered in pastoral preparation programs of the seminary?

#### *Research questions*

The following research question will significantly guide the research design: Do seminary colleges make leadership learning explicit through course offerings and if so, to what extent? The answer to this question will be deducted from data collected through the sub-questions. There are three sub-questions.

1. How many leadership courses (based on the title) are included in each of the curricula reviewed?
2. How many of these leadership courses are required?
3. Of the leadership courses identified, based on course description, how many courses teach leadership as a learned skill?

### *Significance of the Study*

This study might provide some benefit to the following groups in the area of leadership theories, secular and Christian as well as pastoral education on leadership and ministerial preparation. First, it will benefit the Christian community by exposing its members to the concepts of Christian leadership. The literary review may provide a basic understanding of how secular leadership principles could help the church work hand in hand with its local leaders. Second, this study will benefit the academic authorities in theological seminaries who have the responsibility of providing pastoral training and preparation for ministers. Third, this study will benefit those who are called into full-time ministry to prepare themselves both theologically and ministerially. It might help ministerial candidates to analyze their own perceptions of leadership for their future ministry.

### *Assumptions*

This research is based upon the following assumptions: (a) leadership skills can be taught and learned, (b) effective leaders have positive impact on their followers and on the performance of the organizations they lead, (c) the leadership skills of pastors have an impact on the performance of the congregations they lead, and (d) the seminary is the place where future pastors are exposed to formal leadership training. This study seeks to answer whether it is crucial for the seminary to emphasize leadership education for its students by offering leadership courses.

### *Limitations of the Study*

The success of a pastor in leading a local congregation is evaluated in several areas beyond leadership and administration skills. First, the spirituality of the pastor is

given as an important component to success as a minister of the Gospel. Success in ministry requires an innate ability to engage in a set of behaviors that uses interpersonal skills and quality of life to build a bridge that closes the gap between the culturally based values and attitudes of all constituents of the congregation. It can be assumed that others members of the ministerial staff will impact the success of the ministry as well.

Next, the analysis of leadership skill development in seminary education focuses only on what the seminary offers to its students in terms of classes, seminars, and training events. It can be differentiated from development skills resulting from daily life experiences of the pastors. Other limitations in the study are the selection of a relatively small number of seminary colleges (10), the data collection method, and subjectivity of evaluation. The generalizability of results may be limited because of size and characteristics of the population (Noe & Schmitt, 1986). Last, but not least, the research of this study will be primarily conducted within the master's level seminary courses (Master of Divinity), which provide ministerial education for future pastors, and not the doctoral level such as Doctor of Ministry, which provides the leadership training for experienced pastors in the later part of their lives and their ministries.

#### *Organization of the Study*

As previously stated in the purpose statement, the purpose of this study is to explore whether seminary colleges make leadership learning explicit through course offerings, which constitute the foundational factor for success for future pastors in our pluralistic society. This research study is organized into five chapters.

Chapter 1 provides the background of this study by raising issues and also provides the rationale for the study. This chapter identifies the research problem, the

purpose of the study, the research objectives, the significance of the study, the limitations of the study, the research questions, the definition of contextual terms, and the organization of the study. Chapter 2 is a literature review regarding the following five areas: (a) foundation of leadership, (b) leadership theories, (c) leadership skills as a developable quality and how people experience change, (d) theological seminary as the place to prepare and shape church leaders, and (e) impact of leadership on church performance. Chapter 3 is a rationale for and description of the methodology in the research. It describes the research design and the procedures used. Chapter 4 presents results of the research and the findings of the study. Chapter 5 presents the summary, analysis, conclusions, significance, practical implications, and recommendations for future research.

#### *Definition of Terms*

*Church.* Church refers to the historical movement that arose from the life and ministry of Jesus of Nazareth. The English word church derives from the late Greek word *kyriakon* (the Lord's house, a church building). New Testament Greek translates the Greek word *ekklesia*. In secular Greek, *ekklesia* designated a public assembly. The word *ekklesia* was used to render the Hebrew *qahal*, which denoted the gathering of people for worship. In the New Testament, *ekklesia* refers to a Christian community (Elwell, 1984). Church in this study does not refer to a building or a complex of buildings.

*Leader.* A leader is an individual who influences a group of individuals in the process of achieving a common goal (Northouse, 2001).

*Leadership.* "Leadership is a process whereby an individual influences a group of individuals to achieve a common goal" (Northouse, 2001, p. 3). From this brief



definition, one can deduce that leadership is perceived as social construct. When defining leadership as a process, it means that leadership is not a trait or characteristic that resides in the leader; therefore, it can be learned, attained, and developed.

Leadership is concerned with how the leader influences followers. Groups are the context in which leadership takes place. Leadership has its affects in contexts in which leaders and followers are moving toward a goal. Both leaders and followers are involved in a process.

*Leadership development.* Leadership development refers to “the expansion of a person’s capacity to be effective in leadership roles and processes” (McCauley, Moxley, & Van Velsor, 1998, p. 2). This is the process of individual growth in which a leader becomes more effective.

*Learned skill.* Webster’s Third New International Dictionary of the English Language Unabridged (1971) defines skill as the ability to use one’s knowledge effectively and readily in execution or performance. Learned skill is the skill that can be obtained by observing what those who are skilled do, then learn from it. From the observation, one can deduce an initial skill set (Stolovitch & Keeps, 1999).

*Local church.* Local church refers to an individual congregation of Christians typically led by a senior pastor.

*Ministry.* Traditionally, ministry refers to the religious and spiritual tasks that clerical professionals provide. In this context, it would compass the officiating of the non-formal and formal religious responsibilities. In this study, ministry refers to the scope and realm of a minister’s job to fulfill congregational needs in the community of faith.

*Modes of training.* Training can be of everything from teaching a person a skill formally or informally. Formal training is what happens in courses and is usually highly structured. Informal training is self-motivated, self-directed, and purposeful (Stolovitch & Keeps, 1999). The modes of informal training can vary from (a) GAPO (Go Away and Find Out), (b) training by exposure, (c) one-on-one instruction, (d) coaching, (e) delegation, and (f) mentoring.

*Pastoral leader.* A pastoral leader is a minister who is responsible for the spiritual welfare of a local congregation, sees visions of ministry, communicates ministerial dreams clearly, gains consensus and commitment to common objectives, takes initiative by setting the pace in ministry actions, and multiplies his influence by transforming followers into new leaders (Dale, 1986). Similar to the definition of leadership, pastoral leadership is the process whereby members of the congregation grant authority to the pastor to give direction and provide motivation to the congregation, resulting in dynamic phenomena of congregational intent for change.

*Seminary.* The root of the word is from Latin *seminarium*—seed plot, breeding ground, ultimately from the stem *semin*—Seminary refers to school for clergy: a school for the training of priests, ministers, or rabbis.

*Senior pastor.* Senior pastor refers to a minister who has the responsibility of leadership for an entire church congregation. The scope of his authority varies depending on a congregation's organizational structure.

*Transformational leadership.* "Transformational leadership refers to the process whereby an individual engages with others and creates a connection that raises the level of motivation and morality in both the leader and the followers" (Northouse, 2001, p.

132). Transformational leaders are proactive; they are attentive to the needs and motives of the followers. They seek to optimize individual, group, and organizational development to help them reach their fullest potential. Transformation occurs when an important or critical event causes individuals to change their day-to-day performance (Bridges, 1991).

### *Conclusion*

In today's mind-set of our American pluralistic society, most people have given up the quest for the only universal, supra-cultural, and timeless truth. They embrace the ideas of a "communal society in which the social unit is the community rather than the individual, and one has to achieve a 'social decision' as against, simply the sum total of individual decision" (Bell, 1992, p. 264). It is hoped that this study will encourage further research to confirm that the goal of every seminary of the 21st century should be to prepare pastors both spiritually and organizationally as leaders for effective ministry in today's continually changing society.

## Chapter 2

### Literature Review

#### *Introduction*

This chapter attempts to investigate the relationship between leadership development training of seminary students and the leadership ability of graduates as senior pastors at local churches. The understanding of this relationship will help readers realize the importance of leadership training for seminary students. This investigation is based upon two assumptions. First, leadership is understood as an influence process and can be developed through training and experience. Second, acquired leadership skills will have a positive impact on the performance of the organization. The purpose of this literature review is to build the understanding of the role of seminaries in leadership development and the process of how individuals have developed their leadership skills.

The review of related literature was developed from library resources at Fuller Theological Seminary (FTS), Pepperdine University (PU), Master's Seminary (MS), from the Internet, from previous doctoral dissertations, and from the researcher's personal library. The researcher also collected data from catalogues of 10 seminaries detailing leadership courses offered at those institutions. This review consists of a summary discourse for each of the following four areas: (a) foundation of leadership, (b) leadership skills as a developable quality, (c) seminary as the training ground for church leaders, (d) the impact of pastoral leadership on church performance, and (e) the Master of Divinity curricula from the sample of 10 selected seminaries.

The scope of this study will be limited to the seminary education primarily offered for pastor preparation. It will not study the advanced training or postcareer

education offered for clergy with life and ministry experience. The researcher will conduct the study by examining the curriculum of the Master's of Divinity programs at 10 seminaries to understand how these seminaries train their students in leadership to become pastors of local congregations. These 10 seminaries are:

1. Alliance Theological Seminary in New York (Christian and Missionary Alliance)
2. Claremont School of Theology, Claremont, California (United Methodist)
3. Concordia Theological Seminary, Fort Wayne, Indiana (Lutheran)
4. Southern Baptist Seminary, Dallas, Texas (Baptist)
5. Fuller Theological Seminary, Pasadena, California (Interdenominational)
6. The King's College and Seminary, Van Nuys, California (Pentecostal/Charismatic)
7. The Master's Seminary, Sun Valley, California (Evangelical)
8. Moody Bible Institute, Wheaton, Illinois (Interdenominational)
9. Princeton Theological Seminary, Princeton, New Jersey (Presbyterian)
10. Talbot School of Theology, La Mirada, California (nondenominational)

#### *Foundation of Leadership*

Because of the importance of leadership within this study, this section will address some aspects of leadership. The first question that should be asked is: How do we define leadership?

#### *Definitions of Leadership*

In a review of leadership research, Stogdill (1974) points out that there are almost as many definitions of leadership as there are people who tried to define it. In the second

half of the 20th century, there were at least 65 different classification systems developed to define the dimensions of leadership (Northouse, 2001). Bennis and Nanus report that more than 350 definitions of leadership have been generated by leadership experts during the last 3 decades of the century (Bennis & Nanus, 1985). Bass suggests that leadership can be defined as the focus of a group process (Bass, 1990). When defining leadership as a process, it implies that leadership is a transactional event that occurs between the leader and his/her followers. Both leader and follower are necessarily engaged together in the leadership process. From another perspective, leadership can be defined as personality, which suggests that leadership is a combination of special traits or characteristics that individuals possess and enable them to induce others to accomplish tasks.

Cashman defines leadership as the authentic self-expression that creates values (Cashman, 1998). He argues that leadership will reveal how authentic the leader is. Furthermore, it will reveal how deep and broad self-expression demonstrates who the leader really is. It also reveals how much value the leader creates and contributes to the organization he or she is leading.

The essence of leadership is not giving things or even providing vision. It is offering oneself and one's spirit (Bolman & Deal, 1997). When leaders lead, they transform themselves, and through their transformed lives, the organization will also be transformed; the leaders lead by virtue of who they are.

When discussing aspects of leadership, Kouzes and Posner (2002) describe the exemplary leadership as the opportunity to transform values into actions, visions into realities, obstacles into innovation, separateness into solidarity, and risks into rewards. Exemplary leadership models the way, inspires the shared vision, challenges the process,

enables others to act, and encourages the heart. The authors argues that there are seven pathways to effective leadership: (a) personal mastery, (b) purpose mastery, (c) change mastery, (d) interpersonal mastery, (e) being mastery, (f) balance mastery, and (g) action mastery. This is an ongoing process, which suggests the importance of leadership development from the inner-self to the outside world. Another important factor is that authenticity (integrity) of the leader is the most important characteristic among many others.

Before becoming a leader of people, leaders must lead themselves. From a personal development perspective, the leader must have a deep self-understanding. People must master themselves before embarking on the next pathway in becoming effective leaders. No followers are willing to trust leaders who lack authenticity (Buckingham & Clifton, 2001).

### *Theories of Leadership*

Leadership theory literature, examining the behaviors of leaders, has been around for a long period of time. The development of contemporary leadership theories began in the 1920s with several theories.

The trait theory (Bass, 1990; Rothwell & Lindhom, 1999) suggests that effective leaders share a common set of natural traits, or characteristics, which are responsible for the effectiveness of the leadership. It is independent of the situation in which the leader finds himself or herself. Many of these early trait studies focused on social, political, and military leaders (Burns, 1978).

The behavior leadership theory (Blake & Mouton, 1975; Hersey & Blanchard, 1982) looks specifically at the behavior of a leader. The contingency theory (Fiedler &

Chemers, 1974) built upon the basics of behavior theory and expanded it by arguing that effective leadership is contingent on matching a leader's style and the appropriate setting.

Each of these theories attempt to describe effective leadership

### *Leadership Styles*

Leadership style refers to the behavior pattern of an individual—the leader—who attempts to influence others—his followers. According to Northouse (2001), leadership styles can be classified into four distinct categories. The first style is a high directive-low supportive style, also referred to as directing style. The second style is a high directive-high supporting style, also referred to as coaching. The third style is a high supportive-low directive style, also referred to as supporting approach. The fourth style is a low supportive-low directive style, also called a delegating approach. These approaches include both directive behaviors and supportive behaviors.

*Transactional leadership.* James MacGregor Burns (1978) and Northouse (2001) distinguish between two types of leadership: transactional and transformational. In transactional leadership, the leader does not individualize the needs of subordinates or focus on their personal development. Transactional leadership is dealing with the exchanges that happen between leaders and followers to advance their own as their subordinates' agenda. Transactional leaders are influential because it is in the best interest of subordinates to do what the leader wants (Northouse).

*Transformational leadership.* Transformational leadership approach has been the focus of much research since the early 1980s and has grown in popularity during the 1990s. Transformation leadership theory can be traced to Downton. The term was first



coined by Downton in his book *Rebel Leadership: Commitment and Charisma in a Revolutionary Process* (Downton, 1973). It was made popular by James MacGregor Burns (1978), in his classic book *Leadership*. Burns attempts to link the role of leadership and fellowship. To him, leadership is different from wielding power because it is inseparable from followers' needs.

Transformational leadership theory focuses on leader behavior, visionary goals, ideology values, nonverbal communication, emotional responses, and intellectual stimulation of followers by the leaders (Bass & Avolio, 1993; Northouse, 2001). Transforming leaders have clear vision, are social architects, create trust, and know their strengths and weaknesses (Bennis & Nanus, 1985). It integrates important features of behavior, contingency, and trait leadership theories. Transformational leadership is a process that changes and transforms individuals. It is concerned with values, ethics, standards, and long-term goals. Transformational leadership is concerned with the performance of the followers and also with the developing followers to their fullest potential. Transformational leadership approach provides leaders with information on the full range of their behaviors, from nontransactional to transactional to transformational.

In the effort to provide better understanding of the nature of transformational leadership, Bennis and Nanus (as cited in Northouse, 2001) asked 90 leaders basic questions regarding them and their leadership style and identified four strategies used by leaders in transforming organizations:

1. Having clear vision.
2. Being the social architects for their organizations.

3. Creating trust in their organizations by making their own position clearly known and then standing by them.
4. Using creative deployment of self though positive self-regard.

Tichy and DeVanna studied the transformational leadership of 12 CEOs. They suggested the leaders manage change in organizations through a three-act process:

1. Act 1: Recognizing the need for change.
2. Act 2: Creating a vision.
3. Act 3: Institutionalizing changes (Tichy & De Vanna, 1990).

How does transformational leadership work? To create change, Northouse argued that transformational leaders must be strong role models for their followers, create a vision, act as change agents who initiate and implement new directions within the organizations, and become social architects (Northouse, 2001).

According to Northouse (2001), transformational approach has several strengths:

1. Having been widely researched from many perspectives.
2. Having intuitive appeal.
3. Considering leadership as a process that occurs between followers and leaders.
4. Providing broader view of leadership that augments other leadership models.
5. Placing a strong emphasis on followers' needs, values, and morals.

Bass argues that transformation leadership motivates followers by (a) raising followers' levels of consciousness about the importance and value of specified and idealized goals, (b) getting followers to transcend their own self-interest for the sake of the team or organization, and (c) moving followers to address higher-level needs (Bass,

1985). In summary, transformational leadership refers to the process whereby an individual engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower.

*Authentic leadership.* Cashman defined leadership as authentic self-expression that creates value, and he argues that authentic leadership comes from an internal source, and is not just the sum of external manifestations (Cashman, 1998). In his book *Leadership from the Inside Out: Become a Leader for Life*, Cashman argues that authentic leaders should know that “all leadership begins with self-leadership and self-responsibility” (p. 58).

Goleman suggests that a leader should be self-aware and introspective. Self-understanding is one of the factors that under-gird one’s leadership (Goleman, 2000). Cashman perceives that authentic leaders need to have a “lifelong commitment to self-discovery and self-observation” (Cashman, 1998, p. 42).

*Servant leadership.* Greenleaf was the first to introduce the concept of servant leadership. According to him, servant leadership helps others discover their inner spirit, win and keep people’s trust, substitute service over self-interest (Greenleaf, 1978). Servant leadership emphasizes that leaders should be attentive to the concerns of the followers and to empathize with them; they should take care of them and nurture them (Northouse, 2001).

While servant leadership is a popular topic in secular leadership, it actually was a biblical concept first. Jesus Christ said in the Gospel of Mark 10:45 “For even the Son of Man did not come to be served, but to serve.” For Jesus, leadership was an act of service. This is a foundational principle in the New Testament that Jesus Christ modeled. At the

root of servant leadership is humility and true understanding of one's identity in Jesus Christ (Lawrence, 1999).

### *Summary*

It is apparent that in order to be successful in today's organizational leadership, the understanding of leadership concepts and theories is critical for almost all type of leaders, whether in the religious or secular arena. The literature review confirms the need for any institution that trains and educates future leaders to practice this reality. The more one understands the importance of leadership in the organizational structure, the more success he or she can attain. One important leadership theories that is closely related to the nature of pastoral leadership is transformational leadership. Transformational leadership provides a broad set of characteristic behaviors that define the relationship between leaders and followers. Instead of providing specific step-by-step assumptions on how leaders should act in a particular situation, transformational leadership provides a general way of thinking that focuses on ideals, inspiration, innovations, and individual concerns (Northouse, 2001). In the religious setting of the community of faith, leadership that articulates clear vision, explains how that vision can be achieved, demonstrates positive and optimistic communication, and expresses confidence in followers, will deeply affect the success of the community. It can be taught to individuals at all levels of any organization.

### *Leadership Skills: A Developable Quality*

This section of the literature review focuses on the concept that leadership skills are developable qualities. According to Kouzes and Posner's (2002) definition of leadership previously stated, leadership is a process. This process enables leaders to

precede and show the way to followers, and to guide the entire organization. This process has the ability to influence and/or induce both leaders and followers to grow. In other words, leadership development is a growth process that helps an individual to become a person who can influence or lead others by showing them the way. What is meant by the term development? Development, per Merriam-Webster (2003), is a gradual advance or growth through progressive changes. Leadership development is a growth process in which an individual becomes someone who can influence or lead others by showing them the way.

Current trends of thought and theories of leadership tend to infer that leadership behaviors and skills are something that can be taught and developed (Conger, 1992); (House & Aditya, 1997). Some leadership development training focuses on different approaches: personal growth, conceptual understanding, the feedback approach, and skill building (Conger, 1992). Other training concepts focus on a set of desired behaviors (Bass, 1990). The question we want to ask here is: How do leaders develop? To answer this interesting question, one must look into the history of leadership development. In 1881, the University of Pennsylvania, Wharton School started its business undergraduate degree program. In 1908, Harvard began its first MBA program (Conger). Then many other colleges followed this path and initiated business degree programs. Even though the curricula of these programs did provide some basic analytic skills, they did not tackle the area of managerial and leadership skills (Bok, 1986). After the World War II, International Harvester, a farm and heavy construction equipment company, started the first leadership program that trained its own managers.

Up until to the mid-20th century, most leadership researchers agreed with trait theory, which held that leaders were born with certain traits. In the 1960s and 1970s, the focus on leadership development began to flourish. Big companies began to realize the leadership skills of their leaders and managers needed to be developed. It wasn't until the last decade of the 20th century that leadership development research began to gain attention among researchers. Some leadership training focuses on the development of certain behavior. It has introduced several methods that are based on models or sets of models and desired behaviors (Bass, 1990). It is perceived that if leadership skills are a matter of behavior, then leadership skills can be learned, just as behaviors can be learned. The consensus of leadership development literature is that actual leadership development occurs over the course of one's career (McCall, Lombardo, & Morrison, 1988). Bennis and Nanus (1985) discovered that one of the distinguishing marks of an effective leader is the capability to develop and improve his or her leadership skills. McCauley and Van Velsor (2004) argue:

Executives who remain successful and effective over time are those who can learn from their experiences and use that learning to develop a wider range of skills and perspectives so that they can adapt as change occurs and be effective in a wide range of situations. (p. 208)

After having observed the development of leadership, Maxwell (1993) has developed *The Five Levels of Leadership* to describe stages through which leaders grow and develop. In each stage, he identifies distinguishable characteristics that can be taught and learned.

Leadership development literature shows that leaders develop over time (Bennis & Nanus, 1985; McCauley & Van Velsor, 2004; Northouse, 2001). There are qualities that have developed cumulatively during a period of time. The five-phase model and skills theory by Clinton (1988) gives an explanation of how leadership is developed during certain stages of life and career (Northouse, 2001).

Phase 1, sovereign foundations, begins at birth and continues during the period prior to the religious conversion of an individual. Phase 2 occurs after the religious conversion, and often involves training and activities at the local church. Phase 3 takes place in a full-time ministerial assignment. There are four stages in phase three that describes how skills and abilities are developed: (a) entry, (b) training, (c) relational learning, and (d) discernment. Phase four, life maturing, often occurs from mid to late career. During this phase, the character of the leader becomes mature, his or her self-awareness becomes more visible, and goals for life are focused upon ability and talent. Phase five, convergence, takes place when leaders are leading out of their strength. Many leaders do not reach to this phase (Clinton, 1989). When moving from phase to phase, the leader experiences a deferent sphere of influences.

*Theological Seminary: The Place to Prepare and Shape Church Leaders*

Complaints about theological education are as old the tradition. Different types of people involved in this educational process had different aspirations and experiences: alumni who say that they were not adequately prepared for their church ministry, faculty who bemoan their professional isolation and loneliness, students who experience the ministry fields as trivial and academic fields as irrelevant (Farley, 1983). In an article published in "Christian Century," Farley (1997) argues that theological education has

been the subject of intense inquiry during the past 15 years. Some of the recommendations are, to name a few, the acquisition of ministerial skills should entail more than theological education; a coherent theological understanding must rest in some aspect of theology (God, redemption, church, moral life). At the same time, some complaints recur about curriculum, are rooted in pre-critical assumptions, and built on unviable ways of relating theory and practice. Farley admits that institutions are difficult to reform, since their very function is to assist humans in working to endure. He also argues that the quality of a theological education institution is not measured simply by academic standards but by spirituality, relevance, and professional orientation.

In response to that claim, Kniker argues that theological seminaries have been resistant to institutional change, primarily because faculty members' allegiance is to their academic specialization and professional guilds, not to the task of theological education (Kniker, 1998). However, the history of theology education is a history of constant reform.

Today's mainline seminary is a product of the 19th century, along with the rise of denominationalism. The great universities founded in the 12th and 13th centuries shifted from their less formal processes, and education of the clergy moved to the seminary in the early 19<sup>th</sup> century in America. Seminary education has remained largely unchanged since its inception in the early 19th century (Kniker, 1998).

### *Theological Seminaries and Seminary Education*

The seminary education is mainly a product of the nineteenth 19th century. Corresponding to the rise of denominationalism during the 1880s, the establishment of seminaries grew. The founding of the seminary was to meet the ministerial education



needs during that period. The clergy were no longer the community leaders, and it left private universities with the task of offering secular education to a wider group of people. In 1808, Andover Theological Seminary was founded as the first seminary in the United States. This seminary model reflected the model from the German university of that period. The curricula of the theological schools or seminaries are an aggregate of independent disciplines, each of which has its own area of study, and they are further dispersed into several sub-areas such as teaching, education, preaching, counseling, religion and society, ethics, historical theology, black studies, church administration, and so on (Farley, 1983).

Throughout the remainder of the 19th century, very few denominations founded their own seminaries. The first Baptist seminary was established in 1825, Newton Theological Institute in Massachusetts (George, 1996). The intent of the religious leaders at that time was to provide trained leadership for the church. This sentiment was found in the reports and journals of educational organizations and in the records of different denominations. The 20th century was the time of rapid growth and change for the seminary. According to Kelsey (1993), by 1955, there were four times as many seminaries in existence than in the 1920s, and eight times as many students enrolled. In the late-20th century, according to Brubacher and Willis (1997), theological schools reinvigorated their traditional courses of study by drawing on the resources of psychology, sociology, and politics in order to give the ministry and informed as well as sensitive social conscience. During 1980s and 1990s, as a result of the secular trend, a course or two on leadership was added to the curriculum to encourage students to learn practical ministry skills.

### *Impact of Leadership on Church Performance*

Henry and Richard Blackaby argue that spiritual leadership is a challenge for church leaders. Pastors of today face issues far more complex and diverse than pastors faced a generation ago. Those who are able to overcome such challenges, will survive, attract new members, and make the church grow (Blackaby & Blackaby, 2001).

Barna (1997), after spending nearly 15 years investigating different facets of American life and the issue of church leadership, concluded:

The central conclusion is that the American church is declining due to a lack of strong leadership. In this time of unprecedented opportunity and plentiful resources, the church is actually losing influence. The primary reason is the lack of leadership. (p. 18)

Barna defines Christian leaders as follows, “A Christian leader is someone who is called by God to lead, lead with and through Christ-like character; and demonstrate the functional competencies that permit effective leadership to take place” (Barna, 1997, p. 25). The leader must possess leadership competencies which are the accumulation of knowledge, experiences, skills and abilities that allow the leader to lead the organization. These competencies are the tools which enable the leader to motivate his followers to perform up to the best of their potential. (Barna, 1997)

Pastor with strong leadership competencies helps the congregation to identify, articulate and casting the vision for the church. Without vision, the leader has nothing to offer to the flock, and eventually, the latter would become lost in their path.

The Book of Proverbs of the Bible in Chapter 29, verse 18 says: “Where there is no vision, the people perish.” With strong leadership, the pastor would motivate the

congregation to become enthusiastic about the vision and to get involved in serving. Furthermore, the competencies in leadership would help the pastor to coach and to develop other leaders of the church. As a pastor with strong leadership skills, he/she understands how important it is to have team leadership which enables high-level performance for the church.

Barna and his Barna Research Group (Barna, 1997; 2002) have invested effort and resources into the issue of church leadership. Barna has spent the last fifteen years doing research and analysis of different facets of American life including opinions, values, beliefs, attitudes, expectations, goals, relationships and goals. Barna has stated (Barna, 1997): I have devoted thousands of hours to getting inside the world of Christian churches and parachurch ministries, exploring the belief systems, training practices, educational procedures, worship experiences, fund-raising adventures, community-building endeavors, organizational structures and staff procedures of those entities (p.17).

He argues that “the central conclusion is that the American church is declining due to a lack of strong leadership. In this time of unprecedented opportunity and plentiful resources, the church is actually loosing influence. The primary reason is lack of leadership (p. 18). From the perspective of the successful church, after an extensive research study across multiple denominations, Barna (1991) identified that the effective pastor is the specific attributes for the continued success church and a steady growth of a congregation.

Barna (1991) argues that the church is a social institution which has the potential and power to transform people and community, but the reality is that only 10% to 15% of the more 320,000 Christian churches in America are growing. For the church to be highly

effective in producing transforming ministries, the pastoral leadership function of the church must be strongly focused (Barna, 2000).

### *Summary*

The literature review indicates that scholars and researchers recognize the need for effective leadership. The literature reveals that leadership could be seen as a process, which can be taught and learned. It has an impact on church performance and growth. The implication derived from the literature is that the most important beginning place for the leadership training for pastors is the seminary. Because it is the primary place to prepare church leaders, therefore, the leadership components of the education in Divinity are crucial for preparing these leaders.

## Chapter 3

### Research Design and Methodology

#### *Introduction*

This research project is designed to address the problems of leadership that may have happened among local church pastors who graduated from seminaries. Despite all the zeal for ministry and the devotion to the divine calling to serve the church, they still have to face the frustrations inherent to leading a congregation (Barna, 2002). Have these ministers received enough leadership training during their seminary years? The researcher proposed that a church would experience growth, both spiritually and structurally, if the pastor as leader of the local congregation were well equipped with leadership skills during the ministerial preparation in the seminary.

#### *Restatement of Purpose*

As mentioned in Chapter 1, the purpose of this study is to determine the extent to which seminary colleges make leadership learning explicit through course offerings. This will be accomplished through exploring the curricula of the Master's of Divinity degree programs at a number of seminaries from which pastors received training.

To be considered as a leadership course, its descriptions should contain at least a few of the following elements: leadership, vision and strategy, change, communication, management, administrative, and pastoral. This research will provide information on whether leadership training has been appropriately addressed for seminarians during the time they attended seminary. The research methodology explanation includes the background of the researcher, the selection of materials to study, the design methodology, and the procedures such as data collection methods and data analysis.

*The Researcher*

The researcher entered the full-time ministry and has had the privilege to serve the Christian church for the past 14 years. The researcher also had the opportunity to teach Christian ministry courses at a theological college for several years. At the time of the writing of this dissertation, the researcher served as a senior pastor of an evangelical church. In communicating with fellow pastors in the denomination, and through the literature review presented in Chapter 2, the researcher realized that the problem of poor leadership existed in several local churches. Furthermore, as a member of the District Executive Committee of the Vietnamese District of the Christian and Missionary Alliance, the researcher had the opportunity to observe, study, and assist in solving leadership problems between the local congregations and their pastors.

The researcher's philosophy of leadership is servant leadership. The researcher's Christian faith and the calling into the service as minister of the Gospel help the researcher look to the Lord Jesus Christ as his ultimate truth for his leadership. Jesus said in the Gospel of Mark 10:45 "For even the Son of Man did not come to be served, but to serve." For Him, leadership was an act of service. Servant leadership emphasizes that leaders should be attentive to the concerns of the followers and to empathize with them; they should take care of them and nurture them. There is no clearer example of servant leadership than the act of foot washing that our Lord Jesus Christ did on the night of his crucifixion (John 13: 1–17).

The researcher adopted the concept that the essence of leadership is not giving things or even providing vision. It is offering oneself and one's spirit. When leaders lead, they transform themselves and through their transformed life, and the organization will

also be transformed to succeed. Leaders lead by virtue of who they are (Bolman & Deal, 1997). Exemplary leadership is the opportunity to transform values into actions, visions into realities, obstacles into innovation, separateness into solidarity, and risks into rewards. Exemplary leadership engages in modeling the way, inspiring the shared vision, challenging the process, enabling others to act, and encouraging the heart. Another important factor is that authenticity (integrity) of the leader is the most important character among many others (Kouzes & Posner, 2002). With zeal in the heart, the researcher sincerely and humbly hopes that the results from this project would be of modest contribution.

### *Research Methodology*

As mentioned earlier, the purpose of the study is to determine the extent to which seminaries make leadership learning explicit through course offerings. The intent of this research project is to obtain knowledge about how much leadership training is provided to students at the seminaries they attend. In order to gain that understanding, 10 seminaries were selected for this study. The qualitative approach was used to do the research. The curricula in the course catalogs of these seminaries were examined using qualitative content analysis to determine how much leadership training was provided through the courses offered. The study semantically focused upon the vocabulary in the catalogs. Following are ten typical seminaries that are selected for this study.

#### *Alliance Theological Seminary*

According to the catalog (2006–2007) and Web pages of the Alliance Theological Seminary (ATS), this institution is the national seminary of the Christian and Missionary Alliance, centered in metropolitan New York with extensions in other parts of the United

States and abroad. ATS is accredited by the Association of Theological Schools in the United States and Canada, and as a division of Nyack College, by the Middle States Association of Colleges and Schools.

As a multicultural, evangelical seminary, ATS is committed to developing in men and women a personal knowledge of God and his work in the world in order to equip them for the ministry of the Gospel of Jesus Christ and the expanding of his church. One of its missions is to emphasize the development of students according to their needs and potential through the integration of spiritual and character formation, theological and social science education, and ministry skills competency.

ATS's core values are (a) social relevance by preparing students to serve in ministerial, educational, healing, and community-building professions; (b) academic excellence by pursuing academic excellence in the spirit of grace and humility; (c) Global engagement by fostering a global perspective within a multiethnic and multicultural Christian academic community; (d) Intentional diversification by providing education access and support to motivated students from diverse socioeconomic backgrounds; and (e) personal transformation by emphasizing the integration of faith, learning and spiritual transformation.

The main academic program preparing students for shepherding the congregation is the Master's of Divinity. According to the purpose statement of the program, it is designed to produce whole people for general leadership in Christian service (Alliance Theological Seminary Catalog, 2006 – 2007, p. 33). In the curriculum, there are only three courses dealing with "general" (p. 33) leadership (as previously defined: [a] CD 705 Working with People as the core course; [b] CD 713 Management & Christian Service



for Church Development track; and [c] UR 714 Leadership Development & the Urban Church for Urban Ministry track). The opportunity for seminarians to be exposed to leadership development seems to be relatively slim in the curriculum of the Master's of Divinity degree program at ATS.

*Claremont School of Theology*

Claremont School of Theology (CST) is an independent corporation, related to the Southern California-Arizona Annual Conference of the United Methodist Church. It traces its history to 1885 with the founding of the Maclay College of Theology in San Fernando Valley, California. In 1900, Maclay College moved to the campus of then Methodist-affiliated University of Southern California in Los Angeles. In 1956, it withdrew from the university and became Claremont School of Theology (Claremont School of Theology Catalog, 2006).

CST is accredited by the Association of Theological Schools in the United States and Canada and by the Western Association of Schools and Colleges. According to its catalog, the Master's of Divinity degree program at CST is designed for students preparing to enter ordained ministry (Claremont School of Theology Catalog, 2006).

The program is focused on preparation that will enable students to deepen their understanding of the Methodist heritage and acquire the perspectives and skills necessary for leadership in the church in the coming decades. The curriculum for the Master's of Divinity degree consists of 90 units of course work. In reviewing the course catalog, there is no required course on leadership (Claremont School of Theology Catalog, 2006).

*Concordia Theological Seminary*

Concordia Theological Seminary (CTS) is an institution of theological higher

education of the Lutheran Church-Missouri Synod (LCMS), dedicated primarily to the preparation of pastors for the congregations and missions of the LCMS (Concordia Theological Seminary Catalog, 2006). CTS is accredited by the Association of Theological Schools in the United States and Canada and by the Higher Learning Commission of the North Central Association of Colleges and Schools.

The Master's of Divinity degree program at CTS is reserved for men who are members in a congregation of the LCMS; therefore, admission into the program is governed by the doctrinal position of the church body. Seminarians need to complete 139 quarter-hours required for graduation (40 quarter-hours of exegetical theology, 18 of historical theology, 43 of pastoral ministry and missions, 29 of systematic theology, 3 of field education and vicarage, and 6 of electives); (Concordia Theological Seminary Catalog, 2006).

Each student is required to take six modules while on campus. These modules are specific, practical areas of pastoral ministry in four categories: specialized ministry, specialized pastoral care, evangelism and outreach, and other topics. No emphasis on leadership is mentioned (Concordia Theological Seminary Catalog, 2006).

#### *Fuller Theological Seminary*

Fuller Theological Seminary (FTS) was founded in 1947 in Pasadena, California. According to its purpose statement (Fuller Theological Seminary Catalog, 2006), FTS is an evangelical, multi-denominational, international and multi-ethnic community dedicated to the preparation of men and women for the manifold ministries of Christ and his Church.

FTS is accredited by the Accrediting Commission for Senior Colleges and Universities of the Western Association of Schools and College (WASC) and a member of The Association of Theological Schools in the United States and Canada. Beyond the immediate purpose mentioned, FTS, in 1983, adopted a statement titled *The Mission Beyond The Mission*, which sets further direction. It is organized around five imperatives: (a) go and make disciples, (b) call the church to renewal, (c) work for the moral health of society, (d) seek peace and justice in the world, and (e) uphold the truth of God's revelation (Fuller Theological Seminary Catalog, 2006).

FTS offers a variety of programs designed to prepare men and women for the general and specialized ministries for the church: pastors, missionaries, professors, psychologists, chaplains, Christian educators, evangelists, social workers, and more. FTS confers doctoral degrees in the field of theology, psychology, missiology, and ministry (Fuller Theological Seminary Catalog, 2006).

The Master's of Divinity degree program prepares the student for full-time service, either for the general pastorate of a local church or for a specialized ministry as a staff minister. It is designed so that it can be completed within 3 to 4 years. It can also be pursued on a part-time basis; therefore, the length of study might be extended (Fuller Theological Seminary Catalog, 2006).

The student is required to complete successfully 144 quarter units in four areas: (a) biblical languages (Greek and Hebrew), (b) biblical studies (Old Testament and New Testament), (c) church history and theology, and (d) ministry. In addition, 24 quarter units of elective are also required (Fuller Theological Seminary Catalog, 2006).

*The King's College and Seminary*

The King's College and Seminary (KCS) was established by Pastor Jack Hayford and is a Pentecostal/charismatic seminary. It is accredited by both the Transnational Association of Christian Colleges and Schools and by the Commission on Accreditation of the Association for Biblical Higher Education.

According to the KCS 2006–2007 catalog (King's College and Seminary 2006–2007 Catalog, 2006), the King's Seminary exists “to provide graduate professional training for the equipping of elective Spirit-filled leaders for ministry in the Church and community” (p. 109). Its goals are to integrate biblical and theological training with practical skills essential for effective ministry and to provide a scriptural balance of biblical exposition, sound theology, pastoral sensitivity, and commitment to character. It states that The King's Seminary recognizes the revolutionary view of leadership presented by Christ. Based upon the Scripture, it conceives that leaders are first servants and servanthood is the true essence of ministry.

Its Master's of Divinity degree program is the 3-year professional degree for ordained ministers. It prepares candidates for ministry within their own particular communities of faith and culture. It also provides candidates with solid biblical and theological background, and allows them the opportunity to experience ministry training through supervised experiences.

The total requirements for the degree are 138 quarter units in five areas: biblical studies, theological/historical studies, practices of ministry, resource studies, and supervised ministry. It also requires 30 quarter hours of elective courses. Of 39 quarter hours of practices of ministry, one course of 3 quarter hours with the title *Servant as*

Leader is offered. The King's Seminary emphasizes on the integration the student's training into the state of readiness for ministry through a professional assessment program.

### *The Master's Seminary*

According to the information from the Master's Seminary (TMS) Web site, this seminary is young and first opened in Fall 1986 by Dr. John MacArthur. Prior to this, the Talbot Theological Seminary helped this institution by initiating an extension center, offering seminary courses since 1977 on the campus of the Grace Community Church of which Dr. John MacArthur is senior pastor (The Master's Seminary Catalog, 2006). In its institutional purpose statement, this institution affirms that its purpose is to equip "godly men to be pastors and/or trainers of pastors for excellence service to Christ in strategic fields of Christian ministry" (p. 7). TMS also offers several degree programs among which is the Master's of Divinity. TMS is accredited as a graduate seminary division of The Master's College and Seminary by the Accrediting Commission for Senior Colleges and Universities of the Western Association of Schools and College WASC).

This program curriculum provides a basic 3-year program in graduate theological education for those preparing for church or mission vocations requiring ordination. It also provides a basic for further graduate study to such degrees as Master's of Theology (Th.M.), Doctor of Ministry (D.Min.), Doctor of Philosophy (Ph.D.), or Doctor of Theology (Th.D.). Among other priorities, the MS emphasizes developing and improving students in the areas in communication, relationship, leadership, and administrative skills for ministry. The review of both the "standard three years" (The Master's Seminary Catalog, 2006, p. 29) and the "three years in four" (p. 30) Master's of Divinity program curriculums, no courses in leadership were specified (The Master's Seminary Catalog).

### *Moody Bible Institute*

Moody Bible Institute (MBI) is a nonprofit, fully accredited higher-education institute. It was founded by evangelist and businessman Dwight Lyman Moody in 1886, in Chicago for the education and training of Christian workers, including teachers, ministers, missionaries, and musicians who may completely and effectively proclaim the Gospel of Jesus Christ. It was known then under the name Chicago Evangelization Society. In 1894, shortly after the MBI was established, Moody Publishers was founded under the name Bible Institute Colportage Association. In 1926, the first noncommercial Christian radio station, WMBI, in America was sponsored by MBI, and became Moody Broadcasting Network. Moody Bible Institute consists of three major ministries: education, broadcasting, and publishing (Moody Bible Institute Catalog, 2006). MBI is accredited by the Higher Learning Commission of the North Central Association of College and Schools and the Association for Biblical Higher Education.

According to the MBI catalog (Moody Bible Institute Catalog, 2006) the Master's of Divinity degree program is a 96 semester-hour program designed to prepare students with biblical foundation and practical training necessary for ministries such as Christian leadership, counseling, and pastoring. The program has four emphases: pastoral studies, spiritual formation and discipleship, intercultural studies, and urban studies. There is one required course of leadership offered in the 5<sup>th</sup> semester under the course number and title GM-700-7002 Excellence in Leadership (Moody Bible Institute Catalog).

### *Princeton Theological Seminary*

Princeton Theological Seminary (PTS) was established by the general assembly

of the Presbyterian Church in 1812. The Catalog of Princeton Theological Seminary states that:

Within the last quarter of the eighteenth century, all learning was of a piece and could be adequately taught and studied in the schools and colleges, nearly all of which were church affiliated....In the first quarter of the nineteenth century, professional training became disengaged from the college curriculum, medical and law schools were established, and seventeen divinity schools and seminaries came into existence (Princeton Theological Seminary Catalog, 2006, pp. 31-32).

PTS is fully accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada, and the Middle States Commission on Higher Education. PTS is a denominational school of the Presbyterian Church, with an ecumenical, interdenominational, and worldwide constituency.

The PTS Master's of Divinity degree program requires 90 credit hours, drawn from four academic departments of the seminary: Biblical Studies, History, Theology, and Practical Theology. In addition, 2 field education units are required, 26 elective units are included in the 90-unit requirement for the degree. No required leadership course is mentioned (Princeton Theological Seminary Catalog, 2006).

#### *Southern Baptist Theological Seminary*

Southern Baptist Theological Seminary (SBTS) is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools, and by the Association of Theological Schools in the United States and Canada. SBTS is located on the hills of southwestern Dallas, 19 miles from downtown Fort Worth. According to its mission statement, the purpose of SBTS is to provide Christ-centered quality higher education in

the arts, sciences, and professional studies in order to produce servant leaders who have the ability to integrate faith and learning through their respective callings. There are five concentrations for the Master's of Divinity degree program: Biblical Theology, Church History and Historical Theology, New Testament Exegesis and Exposition, Old Testament Exegesis and Exposition, and Pastoral Leadership. A review of the curriculum shows no required courses on leadership. There are nine elective units within the pastoral leadership concentration (Southern Baptist Theological Seminary, 2006).

### *Talbot School of Theology*

Talbot School of Theology (TST) is part of Biola University located in California. According to its mission statement, the mission of Biola University is biblical-centered education, scholarship, and service, equipping men and women in mind and character to serve as leaders, role models, and competent professionals in their respective fields (Talbot School of Theology Catalog, 2006). TST is accredited by the Western Association of Schools and College and is a member of The Association of Theological Schools in the United States and Canada.

The Master's of Divinity degree program of TST provides preparation for a variety of professional ministries, including pastor, associate pastor, youth pastor, women's ministries, college and seminary teaching, and other leadership roles. This is a 98 semester-hours program, and it can be completed in 3 years for full-time students. One course of leadership is offered in the fall semester of the 3rd year under the course number and title TTPT 730 Biblical leadership and Management. In addition, there are five elective units scheduled for the 3rd year (three units in the fall semester and two units in the spring semester); (Talbot School of Theology Catalog, 2006).



### *Content Analysis*

According to Webster's Third New International Dictionary of the English Language Unabridged (1971), content analysis is defined as a detailed study and analysis of the manifest and latent content of various type of communication (as newspapers, radio programs, and propaganda films) through a classification, tabulation, and evaluation of their key symbols and themes in order to ascertain its meaning and probable effect. Krippendorff (2004) argues that content analysis is an empirically grounded method, exploratory in process, and predictive or intentional in intent. Qualitative approaches to content analysis sometime are given the label interpretative and share the following characteristics:

1. They require a close reading of a relatively small amount of textual matter.
2. They involve the re-articulation (interpretation) of given texts into new narratives.
3. The analysts acknowledge working within hermeneutic circles in which their own socially or culturally conditioned understandings constitutively participate.

Content analysis relies on several specialized procedures for handling text. To proceed from text to results, the analyst needs to perform the following tasks (components of content analysis)

1. Unitizing schemes;
2. Sampling plans;
3. Recording/coding instructions;
4. Reducing data to manageable representation;

5. Inferring contextual phenomena; and
6. Narrating the answer to the research question.

### *Research Design*

To select the appropriate design for any research, a thorough understanding of the purpose of the study is essential. The design of this research derives from the statement of purpose: the purpose of this study is to determine the extent to which seminary colleges make leadership learning explicit through course offerings, as stated in Chapter 1. The research design of this study is a hybrid approach of descriptive and qualitative methods. First, in the literature review, related works of previous research of scholars and practitioners on foundations of leadership were presented. It includes several aspects of leadership. The curriculum of 10 seminaries were reviewed to search for leadership courses offered to their students for the Master's of Divinity degree programs and presented the findings in the literature review.

Second, the data from the curricula of the 10 seminaries were collected and analyzed semantically, using the Semantic Feature Analysis Organizer designed by Technical Reading/Writing to Increase Mathematics Achievement (TRIMA), a collaboration between the Maricopa Community College District and Cartwright Elementary District, Arizona, as a tool (Appendix A) to document and to analyze the specific terminology pertaining to leadership. Data were reduced using Scoring Guide (Appendix B) and coded onto the Research Questions Worksheet (Appendix C) and Leadership Courses Offered in Seminary Worksheet (Appendix D). An investigation of the curriculum of selected seminaries was performed using the content analysis approach to perceive how much leadership training was being offered at these seminaries by

looking at the number of leadership courses in the program. This investigation was limited to the Master's of Divinity degree programs.

### *Research Questions*

The following main research question will significantly guide the research design: Do seminary colleges make leadership learning explicit through course offerings? The answer to this question was deduced from data collected through the sub-questions. There are three sub-questions.

1. How many leadership courses (based on the title that contains at least one of seven terminologies mentioned in the Semantic Feature Analysis Organizer by TRIMA) are included in each of the curriculum reviewed?
2. How many of these leadership courses are required?
3. Of the leadership courses identified, based on course description, how many courses teach leadership as a learned skill?

The first sub question—How many leadership courses (based on the title) are included in each of the curriculum reviewed?—establishes the context for the study and is answered by the close examination of the curriculum of 10 selected seminary colleges. Table 1 presents the research questions, the source from which data were collected, and the method for data analysis.

The second sub question—How many of these courses are required?—provides information about the degree of emphasis seminaries apply to leadership training. The third sub question—Of the leadership courses identified, based on course description, how many leadership courses teach leadership as a learned skill?—provides an

understanding of the quality of leadership training that the seminary colleges offered to their students.

Table 1 *Research Questions: Data Collection and Methods of Analysis*

Research Questions	Data Collection	Methods for Analysis
How many leadership courses (based on title) are included in each of the curriculum reviewed?	Course Catalogs	Content Analysis
How many of these leadership courses are required?	Course Catalogs	Content Analysis
Of the leadership course identified, based on course description, how many courses teach leadership as a learned skill?	Course Catalogs	Content Analysis

### *Sampling*

For this initial project, I limited the number of theological seminaries for the research to 10. The following 10 seminaries selected (in alphabetical order) were:

1. Alliance Theological Seminary in New York (Christian and Missionary Alliance)
2. Claremont School of Theology, Claremont, California (United Methodist)
3. Concordia Theological Seminary, Fort Wayne, Indiana (Lutheran)
4. Southern Baptist Seminary, Dallas, Texas (Baptist)
5. Fuller Theological Seminary, Pasadena, California (Interdenominational)

6. The King's College and Seminary, Van Nuys, California  
(Pentecostal/Charismatic)
7. The Master's Seminary, Sun Valley, California (Evangelical)
8. Moody Bible Institute, Wheaton, Illinois (Interdenominational)
9. Princeton Theological Seminary, Princeton, New Jersey (Presbyterian)
10. Talbot School of Theology, La Mirada, California (Nondenominational)

In the selection process, I chose the seminaries from different denominations: nondenominational and interdenominational (Fuller theological Seminary, Moody Bible Institute; Talbot School of Theology); Methodist (Claremont School of Theology); Lutheran (Concordia Theological Seminary); Baptist (Southern Baptist Seminary); Charismatic (The King's College and Seminary); Presbyterian (Princeton Theological Seminary) and Evangelical (Alliance Theological Seminary, The Master Seminary). The majority of these theological seminaries are located in California, for the convenience. Since this research focuses only on the reviewing of course catalogs, which are available to the public, and this study does not involve human subjects, the researcher believed that this research project does not require the Graduate and Professional School Institutional Review Board's (IRB) approval.

### *Instrument*

The review of literature shows that there is a relationship between leadership development training for seminary students and the leadership ability of these students as future senior pastors at local churches after graduation. The study of leadership training at seminaries is measured by the numbers of leadership courses offered. The instrument used by the researcher to collect data for this study is a scoring guide for rating

leadership courses offered from each of the 10 seminaries. This scoring guide (or rubric) was used to assess the level of emphasis that the selected seminaries place on the leadership training offered to their students. Each seminary scoring guide was analyzed by two raters: the first rater was the researcher, and a second rater, for verifiability and reliability, used the same rubric. The scoring guide used a series of observable identifiers for each category in this study. This ranking system used the following scale:

1. Lack of awareness (level 1)
2. Low degree of awareness (level 2)
3. Medium degree of awareness (level 3)
4. High degree of awareness (level 4)
5. Very high degree of awareness (level 5)

In this study, the researcher conducted the rating, and a second rater was requested to conduct the data collection independently using the same material used by the researcher. This second rater was a doctoral student who has been in the same doctoral program in Organizational Leadership with the researcher, and is working on his dissertation. The scoring guide is presented in Table 2.

Table 2 *Scoring Guide*

Research Questions	Lack of Awareness (5)	Low Degree of Awareness (4)	Medium Degree of Awareness (3)	High Degree of Awareness (2)	Very High Degree of Awareness (1)
How many leadership courses (based on title) are included in each of the curriculum reviewed?	_____	_____	_____	_____	_____
How many of these leadership courses are required?	_____	_____	_____	_____	_____
Of the leadership courses identified, based on course description, how many courses teach leadership as a learned skill?	_____	_____	_____	_____	_____

### *Procedures for Data Collection*

There were several steps in the process of data collection. *Step 1.* Throughout the literature review (Chapter 2), the researcher prepared the necessary elements included in the definition of a leadership course offered by a seminary. *Step 2.* The researcher selected 10 seminaries that offered the Master's of Divinity degree program (Appendix C). Through the Internet, the researcher obtained the latest copy of the school catalog for each of the seminary selected. The content of the leadership training described in the catalog of each selected seminary was also presented in the literature review of Chapter 2. *Step 3.* The researcher adapted the original TRIMA Semantic Feature Analysis Organizer to create a table for this study (Appendix A). The scoring guide (Appendix B), the research Questions Worksheet (Appendix C), and the Leadership Courses Offered in Seminary Worksheet (Appendix D) were created as tools to process the collected data. *Step 4.* Using the modified Semantic Feature Analysis Organizer (Appendix A), the researcher recorded data extracted from the course catalog for each seminary. *Step 5.* The researcher consulted with the second rater for verifiability and reliability validation.

### *Data Analysis*

In Table 1, the research questions, the data collection, and analysis methods are presented. After the data were extracted from the course catalog of each seminary and were coded onto the Semantic Feature Analysis Organizer, (Appendix A), they were reduced and entered into Research Questions Worksheet (Appendix C) for each corresponding seminary. A database was created using the Number Cruncher Statistical Systems (NCSS) computer program (a statistical system for Windows software). This software is used to create charts as tools to do analysis.



Data collected from the course catalogs of selected seminaries were entered into the Semantic Feature Analysis Organizer, using one form for each seminary. This organizer reflects seven foundational elements of church leadership: vision, change, communication, management, administrative, pastoral, and leadership. Data were then reduced and entered into the Research Questions Worksheet and the Leadership Courses Offered worksheet (Table 3).

Table 3 *Leadership Courses Offered in Seminary Worksheet*

Name of Seminary	How many leadership courses are included in each of the curriculum reviewed?	How many of these leadership courses are required?	Of the leadership courses identified, based on courses description, how many courses teach leadership as a learned skill?
Alliance Theological Seminary	_____	_____	_____
Claremont School of Theology	_____	_____	_____
Concordia Theological Seminary	_____	_____	_____
Fuller Theological Seminary	_____	_____	_____
The King's College and Seminary	_____	_____	_____

*(table continues)*

---

Name of Seminary	How many leadership courses are included in each of the curriculum reviewed?	How many of these leadership courses are required?	Of the leadership courses identified, based on courses description, how many courses teach leadership as a learned skill?
The Master's Seminary	_____	_____	_____
Moody Bible Institute	_____	_____	_____
Princeton Theological Seminary	_____	_____	_____
Southern Baptist Seminary	_____	_____	_____
Talbot Theological Seminary	_____	_____	_____

---

The next step in this process was the content analysis. Huck and Cormier (1995) argue that there is greater liability in a study when using the mean of all raters' scores rather than using only one rater's content analysis. The researcher began the analysis by finding the mean score for each seminary elected, and then the rating data were used to create Pareto charts and percentage tables to describe how theological seminaries offered leadership training to their students. Based upon the analysis, the researcher drew the conclusion, in connection with the notion of leadership provided from the literature review.

## Chapter 4

### Results

#### *Introduction*

The purpose of this study was to explore to what extent seminary colleges make leadership learning explicit through course offerings. The primary research question guiding the research design was: Do seminary colleges make leadership learning explicit through course offerings and if so, to what extent? The answer to this question was deduced from data collected through the sub questions. There are three sub questions.

1. How many leadership courses (based on the title) are included in each of the curricula reviewed?
2. How many of these leadership courses are required?
3. Of the leadership courses identified, based on course description, how many courses teach leadership as a learned skill?

This chapter presents the results of the study. Using the relevance technique for selection, 10 seminaries were selected for this study. They belong to different denominations and are located in different states:

1. Alliance Theological Seminary, New York, New York (Christian and Missionary Alliance)
2. Claremont School of Theology, Claremont, California (United Methodist)
3. Concordia Theological Seminary, Fort Wayne, Indiana (Lutheran)
4. Fuller Theological Seminary, Pasadena, California (Interdenominational)
5. The King's College and Seminary, Van Nuys, California (Pentecostal/Charismatic)

6. The Master's Seminary, Sun Valley, California (Evangelical)
7. Moody Bible Institute, Wheaton, Illinois (Interdenominational)
8. Princeton Theological Seminary, Princeton, New Jersey (Presbyterian)
9. Southern Baptist Seminary, Dallas, Texas (Baptist)
10. Talbot School of Theology, La Mirada, California (nondenominational)

### *Data Collection*

The data were collected through the reviewing of the course catalogs from 10 selected seminaries and the findings were obtained through content analysis of the data. These course catalogs were obtained through the Internet (online course catalogs), downloaded, and saved to PDF files for investigation and analysis. Both the researcher and the second rater used the Semantic Feature Analysis Organizer designed by TRIMA as the tool for content analysis (Appendix C). The primary researcher and the second rater both studied the course catalog for the Master's of Divinity degree programs for the 10 seminaries selected. One organizer was used for each seminary. The researcher and the second rater reviewed the course catalogs of each seminary and recorded all courses that were specified by the seminary as leadership courses or any course the title of which contained the following terms: vision, change management, communication, organizational management, administrative, or pastoral (as discussed in Chapter 2). The content of the course description was analyzed and its terminologies were entered into the Semantic Feature Analysis Organizer. These courses were also flagged as required or elective, according to the specification in the curricula. Using content analysis, these courses were classified according their terminologies. Any course having 50% or more features (based standard) was classified as a true leadership course. All courses on the

Semantic Feature Analysis Organizer for each seminary were entered onto the research questions worksheet (Appendix A). The data that were recorded in Appendix E, were then transferred to the scoring guide (Appendix B), and then reduced and entered onto the Leadership Courses Offered in Seminaries Worksheet (Appendix C).

### *Data Analysis*

As mentioned earlier, the researcher and the second rater examined the catalog of each seminary. The following data were collected:

1. course numbers and course titles that were specified by the institution as leadership courses;
2. number of courses offered;
3. whether they are elective or required.

At this stage, the content analysis was carried out independently by the primary researcher and the secondary rater on the course title and the course description using the criteria mentioned in Chapter 2 (vision, [organizational] change, communication, management, administrative, and pastoral). Data collected were first entered into the Semantic Feature Analysis Organizer; one organizer for each school. After the data collection was completed, the researcher and the second rater met for discussions. Where a discrepancy existed, the researcher and the rater reviewed the related catalog to verify.

### *Data Display*

The data were presented for all 10 seminaries according to research questions. For analysis purpose, these data were entered into a database with 11 elements. They are listed as follows: (a) name of the seminary; (b) number of leadership courses offered; (c) number of leadership courses required; (d) number of elective courses; (e) number of

true leadership courses, as defined by the standard described in Chapter 2, and seven basic elements of leadership; (f) vision; (g) managing change; (h) communication; (i) management; (j) administration; (k) pastoral; (l) leadership; and (m) total numbers of courses required for the degree.

A statistical system for Windows software, Number Cruncher Statistical System (NCSS), was used to create the data report for verification of data collected (Figure 1), and to create Pareto charts for analysis and comparison. Using the Pareto charts for each research question, a visual display of the data gave the comprehensive view of the results.

Data Report													
Page/Date/Time		1 4/9/2008 5:43:45 AM											
Database		C:\PROGRAM FILES\NCSS97\DATA\SEMINARIES.S0											
Data List Section													
Row	Name	Offered	Required	Elective	True_Crse	Vision	Change	Comm	Mngmt	Admin	Pastoral	Ldrship	Total
1	Alliance	0	4	2	3	3	2	4	2	5	5	3	33
2	Claremont	7	4	2	2	3	2	1	2	2	4	1	33
3	Concordia	4	4	0	2	1	1	2	1	1	3	0	56
4	Fuller	5	3	2	2	3	2	3	2	2	4	3	36
5	King's Seminary	5	5	0	2	3	2	4	2	3	2	2	46
6	Master's Seminary	5	5	0	5	2	2	4	5	5	3	2	33
7	Moody	4	4	0	2	1	1	4	1	2	3	2	32
8	Princeton	2	2	0	1	0	0	2	1	1	1	1	25
9	Southern Baptist	5	2	3	4	3	3	5	7	12	5	2	30
10	Talbot	2	1	1	1	0	1	1	1	1	0	2	39

Figure 1. Data report

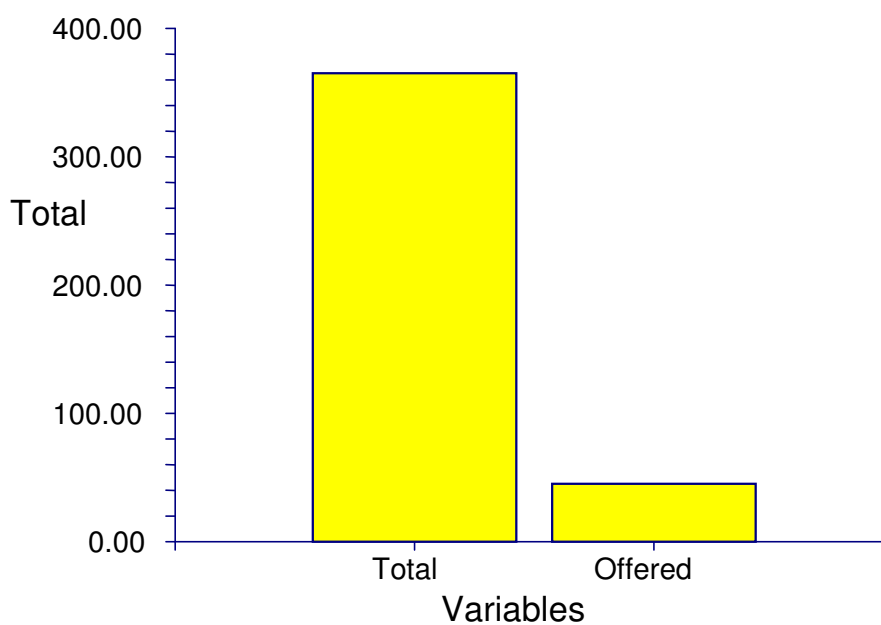
### Research Question 1

Research question 1 was: How many leadership courses (based on title) are included in each of the curricula reviewed? This question was intended to provide the degree of awareness of leadership training for each seminary. It was generally perceived that the number of leadership courses offered by the institution cannot be considered the only factor in determining the intensity of leadership training that the institution has for its students. Furthermore, leadership behavior can be also developed while students are

sitting in classes other than leadership courses and through the interaction with his or her classmates.

Research question 1 specifically asked how much formal training in leadership the seminaries provide their students during the time they attended the institution. The Pareto chart in Figure 2 showed that out of the total 365 courses offered by the 10 seminaries in the study, there were 45 leadership courses offered (10.98%).

Translated into percentages, the data showed that on average 10.98% of the total required courses for the degree are dedicated to leadership training. There are four basic components of the Master's of Divinity curricula: (a) Biblical Languages, (b) Biblical Studies, (c) Church History and Theology, and (d) Ministry.



#### Pareto Numeric Report

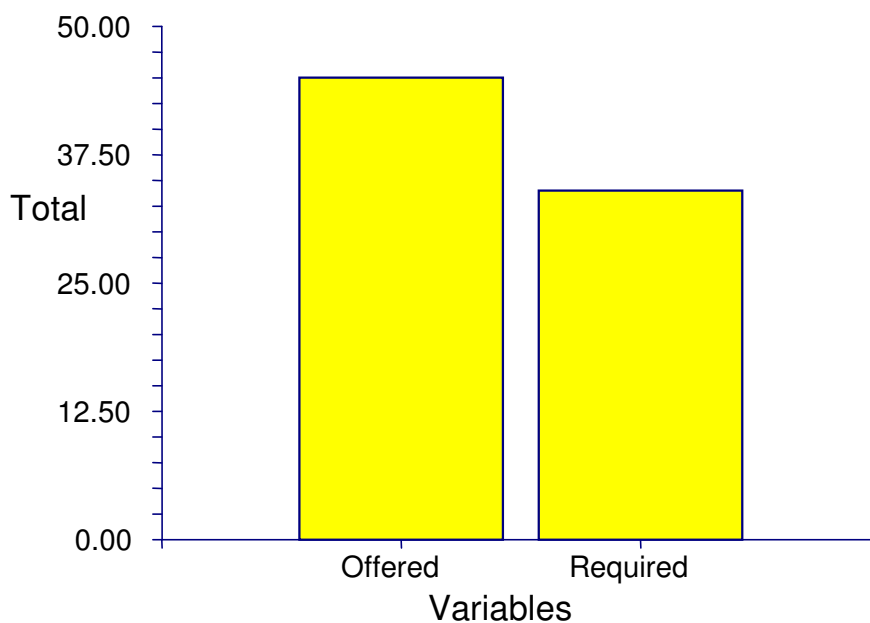
Variable	Total	Cumulative Total	Percent	Cumulative Percent
Offered	45	45	10.98	10.98
Total	365	410	89.02	100.00

*Figure 2.* Total courses versus leadership courses offered.

One of the most important tasks for the pastor is to lead the flock, both spiritually and organizationally, and the component of leadership training that can help students obtain necessary skills is somehow missing. The low percentage of leadership courses offered in the programs indicated that the leadership training is not sufficiently focused.

### *Research Question 2*

Research question 2 asked: How many of these leadership courses are required courses? Even if seminaries offered leadership courses to their students, did seminaries dictate which leadership courses were crucial for the students' success in leading the congregation as a senior pastor, or were students left to make the critical decisions on taking leadership courses to prepare for their future ministry?



### Pareto Numeric Report

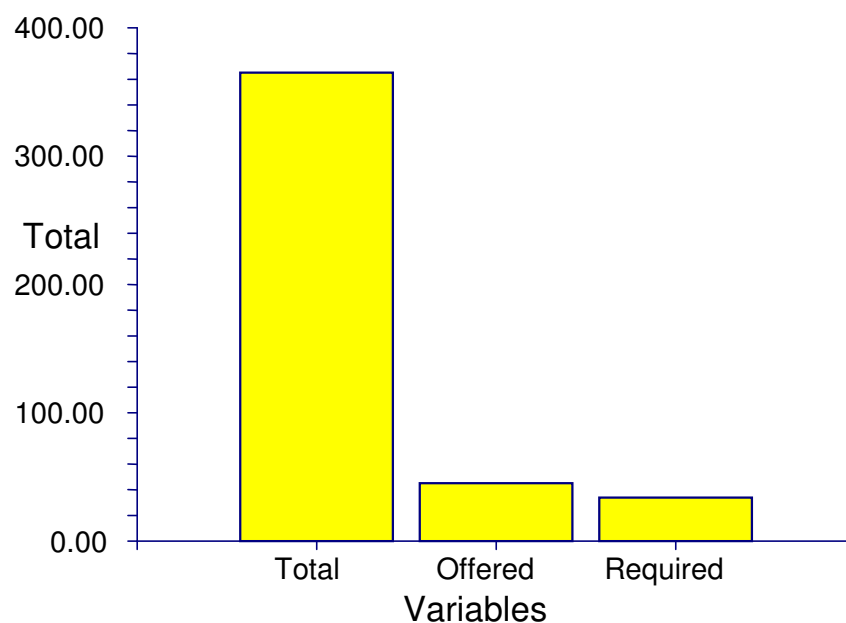
Variable	Total	Cumulative Total	Percent	Cumulative Percent
Offered	45	45	56.96	56.96
Required	34	79	43.04	100.00

*Figure 3.* Leadership courses offered versus leadership required courses.



The Pareto chart in Figure 3 shows that of the 45 courses offered, 34 courses are required. Students have the liberty to choose courses they wish to take to satisfy the graduation requirements for their theological study. This begs the question: How do novice theological students, who have no idea of the nature of their future ministry, decide what kind of leadership training they need in order to carry out their future tasks?

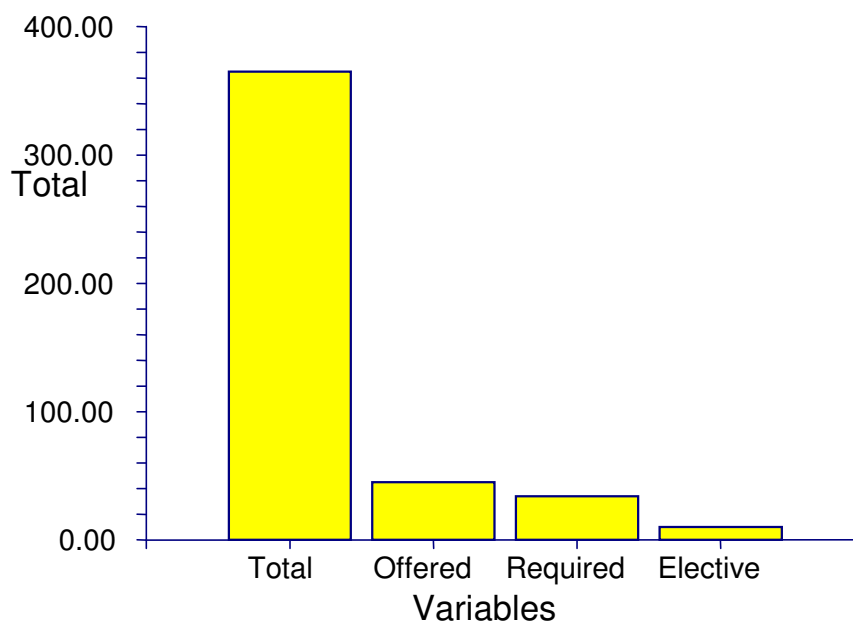
Figure 4 shows that in 365 courses offered, only 34 leadership courses were required (7.66%). Figure 5 shows relationships among the total number of courses, number of leadership courses offered, and leadership courses that are required and elective.



#### Pareto Numeric Report

Variable	Total	Cumulative		Cumulative Percent
		Total	Percent	
Offered	45	45	10.14	10.14
Required	34	79	7.66	17.79
Total	365	444	82.21	100.00

*Figure 4.* Total, leadership, and required leadership courses offered.



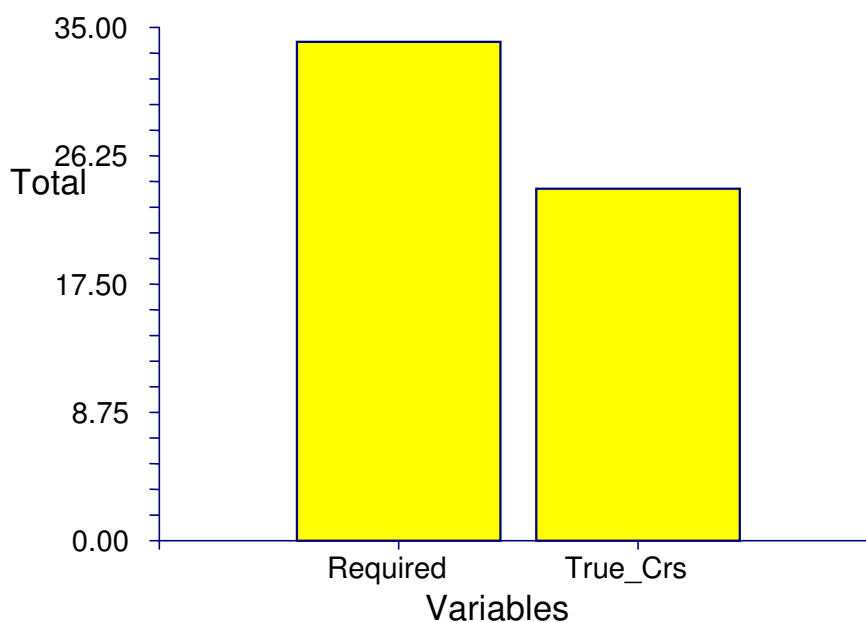
#### Pareto Numeric Report

Variable	Total	Cumulative	
		Total	Percent
Offered	45	45	9.91
Required	34	79	17.40
Elective	10	89	19.60
Total	365	454	100.00

*Figure 5.* Total, courses offered, required, and elective leadership courses.

#### *Research Question 3*

Research question 3 asked: Of the leadership courses identified, based on course description, how many courses teach leadership as a learned skill? Using the Semantic Feature Analysis Organizer as a tool for data analysis, seven basic and foundational elements of pastoral leadership necessary for ministry were used to determine whether a leadership course was a true leadership course. If a course met three of the seven elements, it was considered a true leadership course for the purpose of this study.

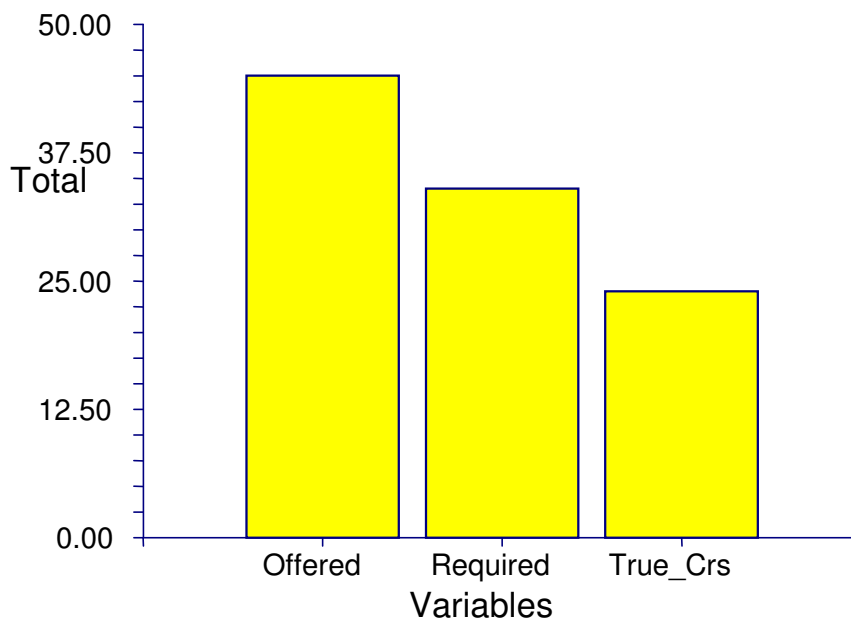


#### Pareto Numeric Report

Variable	Total	Cumulative Total	Percent	Cumulative Percent
Required	34	34	58.62	58.62
True_Crse	24	58	41.38	100.00

*Figure 6.* Required leadership courses versus true leadership courses.

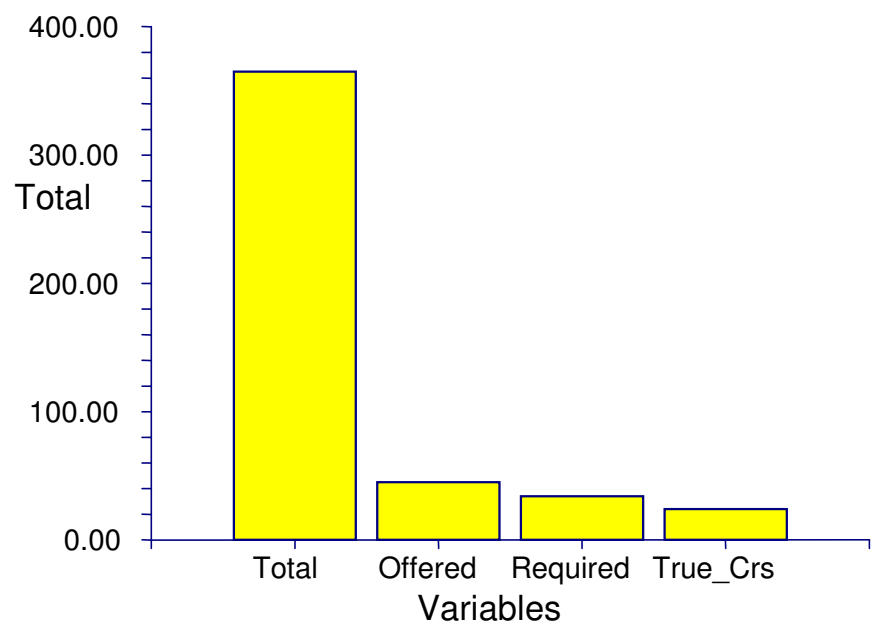
Figure 6 shows that of 34 required courses, 34 are true leadership courses. Figures 7 and 8 display the comparisons among the total courses for the degree, the number of leadership courses offered, the number of required leadership courses, and the number of true leadership courses. According to the researcher's knowledge, experience, and actual time dedicated to leadership in local church and in ministry, these results demonstrated that students in the seminary were not adequately exposed to the leadership training that is necessary for their future ministry. More true leadership courses should be offered as required courses to provide theological students the opportunity to gain knowledge and prepare for their pastoral leadership.



#### Pareto Numeric Report

Variable	Total	Cumulative Total	Percent	Cumulative Percent
Offered	45	45	43.69	43.69
Required	34	79	33.01	76.70
True_Crse	24	103	23.30	100.00

*Figure 7.* Courses offered, required leadership and true leadership courses.



Pareto Numeric Report

Variable	Total	Cumulative	
		Total	Percent
Offered	45	45	9.62
Required	34	79	16.88
True_Crse	24	103	22.01
Total	365	468	100.00

Figure 8. Total courses versus offered, required and true leadership courses.

## Chapter 5

### Summary, Implications, Conclusions, and Recommendations

#### *Introduction*

Chapter 5 presents the summary of the findings in Chapter 4 as they relate to the research questions. This section lists the summary, the implications of the study, the conclusions, and the recommendations for future research.

#### *Restatement of the Purpose of the Study*

The purpose of this study was to determine the extent to which theological seminaries make leadership learning explicit through course offerings. The sampling of 10 seminary colleges was selected for the study. This research was based upon on four assumptions, as stated in Chapter 2.

The first assumption was that leadership skills can be taught and learned. Young men and women who are called into ministry of the Gospel, with the future responsibility of leading a congregation, have the innate capability of being teachable and can learn.

The second assumption was that effective leaders have a positive impact on their followers and on the performance of the organizations they lead. Future seminary graduates who have good leadership skills will definitely have positive impact on local churches.

The third assumption was that a pastor's leadership skills have an impact on the performance of the congregation he or she leads. Whether these newly graduated seminarians are effective leaders with congregations depends on the leadership skills they received during their years of preparation for the ministry.

The fourth assumption was that seminary is the place where future pastors are exposed to formal leadership training. The literature review in Chapter 2 presented the foundation and theories of leadership and an understanding of leadership skills as a developable quality and how people experience change. It attempted to determine elements that defined courses that are considered as leadership courses. It also showed that previous researchers stated that the American church is declining as a result of a lack of strong leadership (Barna, 1997).

A qualitative study was utilized to focus semantically on the vocabulary in the catalogs of 10 selected seminaries. Semantic feature analysis is used with quadrilateral instruments and acts as a data collection tool. Seven basic and foundational elements (Vision, Change, Communication, Management, Administrative, Pastoral, and Leadership) mentioned in Chapter 2 served as guidelines to determine a leadership course.

#### *Implications of the Study*

Research question 1 asked: How many leadership courses (based on title) are included in each of the curricula reviewed? The data to answer this question is drawn from the Pareto chart in Figure 2. According to the findings, the percentage of leadership courses offered in theological seminaries compared to the total courses needed for completion of the Master's of Divinity programs is very low. The task of a pastor serving a local congregation is multi-faceted. Besides preaching, teaching, and tending the flock biblically and theologically, pastors also have to lead the congregation in its growth in organizational unity. An ill-prepared pastor who is given leadership responsibilities will deprive the church and himself of the opportunity to reach the shared projected vision and

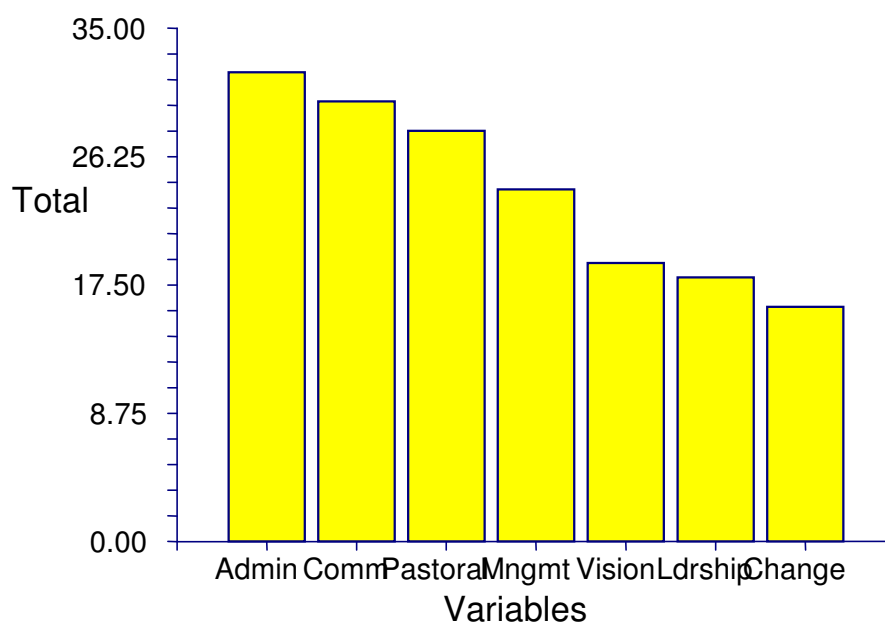
goals. The more seminarians learn leadership skills during the ministry preparation, the better equipped the pastors would become in their future ministry. The researcher is convinced that the implications of these findings suggest that theological seminaries should focus more instruction on leadership skills training for students to meet the needs of the church.

Research question 2 asked: How many of these leadership courses are required? The data to answer this question is drawn from Pareto charts in Figures 3, 4, and 5. Except for a very few basic courses, students are not required to take leadership courses. Biblical languages and other disciplines are compulsory. With this philosophy of education, pastors may become biblical scholars instead of being shepherds and practitioners in leading the flock. When students are not required to take leadership courses while attending seminaries, it implies that their teacher/mentor leaves them to make crucial decision for themselves, especially in areas in which they have no prior knowledge of what their ministry might entail.

Research question 3 asked: Of the leadership courses identified, based on course description, how many courses teach leadership as a learned skill? The data to answer the question is presented in Pareto charts in Figures 6, 7 and 8. Most of the leadership courses focus on communication skills or managerial and/or administrative skills and do not on provide vision or coping with the dynamic changes within organizations—the church. Figure 9 showed that the communication element received higher emphasis than the elements vision and change, which are critical for a leader to use to cope with the dynamic growth and change of a growing congregation.



The results imply that the seminaries should consider revising the curriculum for Master's of Divinity programs and add more leadership courses to provide broader aspects of leadership for pastoral students. As stated in the first assumption, leadership skills can be taught and learned; the more students are exposed to leadership training, the more they learn the knowledge and skills to cope with the leadership problems of a future pastoral ministry.



#### Pareto Numeric Report

Variable	Total	Cumulative Total	Percent	Cumulative Percent
Vision	19	19	11.38	11.38
Change	16	35	9.58	20.96
Comm	30	65	17.96	38.92
Mngmt	24	89	14.37	53.29
Admin	32	121	19.16	72.46
Pastoral	28	149	16.77	89.22
Ldrship	18	167	10.78	100.00

Figure 9. Leadership courses and contents.

### *Conclusions*

Based upon four assumptions previously stated, (a) leadership skills can be learned and taught, (b) positive impact of effective leaders on their followers, (c) performance impact on the organization, and (d) seminary is the place where leadership is taught to pastoral students, this study explored extent that theological seminaries, as agents of education, make leadership learning explicit through course offerings. The study concluded that the leadership training is insufficient, and the modes of training are inadequate.

For future pastors to be well equipped with leadership skills to lead congregations effectively, seminaries should require a specified quantity of leadership courses. To advance the Kingdom of God as commanded in the Great Commission given by Christ Jesus prior to his return to heaven, His servants must be effective ones who are capable to take on the responsibility of building His church, leading His flock, and encouraging other Christians to do the same. Seminaries are indeed the place to equip theological students and future pastors with leadership skills, therefore, the quality of leadership training should be emphasized in the course of education

### *Summary*

The purpose of this study was to determine the extent to which theological seminaries make leadership learning explicit through course offerings. The study showed that leadership training is insufficient, and the mode of training is inadequate. For future pastors to be well equipped with leadership skills to lead the congregation effectively, seminaries should emphasize both the quantity and quality of leadership training.

### *Recommendations for Future Research*

This study provides a picture of leadership training in the small number of theological seminaries. As such, the sample size was small and does not represent the cross-section of all other denominational seminaries. This does allow for future study that will broaden a larger sample base of seminaries. It might help ministerial candidates to analyze their own perceptions of leadership for their future ministries.

Below are some recommendations for future studies:

1. A quantitative method would yield more significant results;
2. A larger sample of theological seminaries is greatly suggested;
3. Expand the study to include a wider spectrum of denominations;
4. Interviews with academic deans of seminaries studied would be beneficial;  
and
5. Focus on modes of leadership training.

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## APPENDIX A

## Semantic Feature Analysis Organizer

Seminary Name \_\_\_\_\_

Courses	Terminology	Vision & Strategy	Change	Communication	Management	Administrative	Pastoral	Leadership

*Adapted from TRIMA: Vocabulary Strategies*

## APPENDIX B

## Scoring Guide

Research Questions	Lack of Awareness (1)	Low Degree of Awareness (2)	Medium Degree of Awareness (3)	High Degree of Awareness (4)	Very High Degree of Awareness (5)
How many <i>leadership courses</i> (based on title) are included in each of the curriculum reviewed?					
How many of these <i>leadership courses</i> are required?					
Of the leadership courses identified, based on course description, how many courses teach leadership as a learned skill?					

## APPENDIX C

## Research Questions Worksheet

Church is having problems with leadership. Research describes a gap between success in leading the church and the leadership training they insufficiently and inadequately received while being educated in the seminary they attended. The purpose of these research questions is to determine if it is true.

I. According to the respective curriculum reviewed, do seminary colleges offer *leadership courses*?

For the third question, here is the rating scale that will be using:

- 1 = one course
- 2 = two courses
- 3 = three courses
- 4 = four courses
- 5 = five or more courses

1. Alliance Theological Seminary	1	2	3	4	5
2. Claremont School of Theology	1	2	3	4	5
3. Concordia Theological Seminary	1	2	3	4	5
4. Fuller Theological Seminary	1	2	3	4	5
5. The King's College and Seminary	1	2	3	4	5
6. The Master's Seminary	1	2	3	4	5
7. Moody Bible Institute	1	2	3	4	5
8. Princeton Theological Seminary	1	2	3	4	5
9. Southern Baptist Seminary	1	2	3	4	5
10. Talbot Theological Seminary	1	2	3	4	5

II. How many of these *leadership courses* are required?

For the third question, here is the rating scale that will be using:

- 1 = one course
- 2 = two courses
- 3 = four courses
- 5 = five or more courses

1. Alliance Theological Seminary	1	2	3	4	5
2. Claremont School of Theology	1	2	3	4	5
3. Concordia Theological Seminary	1	2	3	4	5
4. Fuller Theological Seminary	1	2	3	4	5
5. The King's College and Seminary	1	2	3	4	5
6. The Master's Seminary	1	2	3	4	5
7. Moody Bible Institute	1	2	3	4	5
8. Princeton Theological Seminary	1	2	3	4	5
9. Southern Baptist Seminary	1	2	3	4	5
10. Talbot Theological Seminary	1	2	3	4	5

III. Of the *leadership courses* identified, based on course description, how many courses teach *leadership as a learned skill*?

(using the definition described by the researcher)

For the third question, here is the rating scale that will be using:

1 = one course

2 = two courses

3 = three courses

4 = four courses

5 = five or more courses

1. Alliance Theological Seminary	1	2	3	4	5
2. Claremont School of Theology	1	2	3	4	5
3. Concordia Theological Seminary	1	2	3	4	5
4. Fuller Theological Seminary	1	2	3	4	5
5. The King's College and Seminary	1	2	3	4	5
6. The Master's Seminary	1	2	3	4	5
7. Moody Bible Institute	1	2	3	4	5
8. Princeton Theological Seminary	1	2	3	4	5
9. Southern Baptist Seminary	1	2	3	4	5
10. Talbot Theological Seminary	1	2	3	4	5

## APPENDIX D

## Leadership Courses Offered In Seminary Worksheet

Name of Seminary	How many <i>leadership courses</i> are included in each of the curriculum reviewed?	How many of these <i>leadership courses</i> are required?	Of the leadership courses identified, based on course description, how many courses teach leadership as a learned skill?
Alliance Theological Seminary			
Claremont School of Theology			
Concordia Theological Seminary			
Fuller Theological Seminary			
The King's College and Seminary			
The Master's Seminary			
Moody Bible Institute			
Princeton Theological Seminary			
Southern Baptist Seminary			
Talbot Theological Seminary			

## APPENDIX E

## Data Collection Plan And Method For Analysis

Research Questions	Data Collection	Methods for Analysis
How many <i>leadership courses</i> (based on title) are included in each of the curriculum reviewed?	Course Catalogs	Content Analysis
How many of these <i>leadership courses</i> are required?	Course Catalogs	Content Analysis
Of the leadership courses identified, based on course description, how many courses teach leadership as a learned skill?	Course Catalogs	Content Analysis

## APPENDIX F

### Alliance Theological Seminary Master of Divinity

The M.Div. program is a 93-credit curriculum that blends biblical studies, social science theory, spiritual formation and practical training with an emphasis upon critical and reflective thinking. It is recognized as the most comprehensive and basic level graduate preparation for ministerial leadership and for future study in the theological disciplines. Alongside the prescribed core curriculum and mentored development courses (see p. 49), students select a specific track and professional development courses, in line with their ministry and educational goals.

The M.Div. curriculum develops progressively over three years through the Person Phase, the Church Phase, and the Ministry Phase presented in “Our Model”. ATS offers a pre-substitution system for those who majored in Bible and Theology in their undergraduate program (see Course Sequence on page 36).

#### Purpose

The Master of Divinity degree is designed to produce whole people for general leadership in Christian service, whether in their own or in another culture, by bringing into dialogue the various dimensions of theological education. These dimensions are (1) church and academy, (2) theology and social science inquiry, (3) the biblical world and the contemporary world, (4) classroom and experience, (5) character and competence, and (6) wisdom and skill.

#### Goals

- To lay a foundation for personal development, moral integrity, biblical and theological knowledge, cultural understandings, and necessary skills for ministry.
- To focus development on (a) the person who ministers with spiritual maturity, (b) a hands-on ecclesiology and commitment to the church as the context for global ministry, mission, and service, and (c) ministry capabilities as a set of relational skills that must be learned and applied.
- To promote the integration of the personal, theological, and practical components of holistic ministry.
- To equip persons for a broad range of Christian service responsibilities, especially for ordained and/or licensed ministry in The Christian & Missionary Alliance and other denominations.

#### General Prerequisites

1. A baccalaureate degree from an accredited college or university.
2. A satisfactory grade point average (2.5 minimum GPA).

#### Degree Requirements

1. Satisfactory completion of 93 credit hours as prescribed.
2. A minimum grade point average of 2.5.

3. Successful completion of an approved Field Education experience.
4. Passing grade of 85% on the Bible Tutor Proficiency Exam within the first two semesters of the program (see Bible Tutor Program, page 55).

#### *Core Courses*

The following courses comprise the core of the M.Div.:

CD 601 Proclamation & Communication  
 CD 701 Worship Arts & Disciplines  
 CD 702 Working with People  
 CS 501 People as Social & Cultural Beings  
 CS 502 Church as a Social & Cultural Institution  
 IC 501 Perspectives in Mission  
 NT 503 Reading the New Testament  
 NT 504 Greek Bible & Western Mediterr. World  
 NT 505 Hermeneutics  
 OT 503 Reading the Old Testament  
 OT 504 Hebrew Bible & Eastern Mediterr. World  
 SF 505 Personal/Theol. Foundations for Ministry  
 TH 501 Biblical Theology  
 TH 502 Theology in Global Context  
 TH 605 History of Christianity  
 UR 601 Church in the Urban World

#### *Mentored Development Courses*

SF 501/502-1<sup>st</sup> Year Initiation in Spiritual Form. & Practicum  
 SF 691/692-2<sup>nd</sup> Year Field Education Prep. & Assignment  
 SF 701/702-3<sup>rd</sup> Year Practicum & Spiritual Form. Capstone

#### *Tracks*

Students will select from one of the following tracks:

*Bible and Theology:* Emphasizes enhanced preparation in biblical and theological studies. Students choose to focus on either Greek or Hebrew. Includes the following 6 courses:

Greek progression:

NT 501 NT Greek: Elements  
 NT 502 NT Greek: Introduction to Exegesis  
 NT Book Study (in Greek)  
 OT Book Study (in English)

Hebrew progression:

OT 501 Biblical Hebrew: Elements  
 OT 502 Biblical Hebrew: Introduction to Exegesis  
 OT Book Study (in Hebrew)  
 NT Book Study (in English)  
 TH 601 Systematic Theology I: God & Humanity  
 TH 602 Systematic Theology II: Christ & the Church



*Church Development:* Emphasizes the broad perspectives and essential skills needed for full-time local church ministry. Includes the following 6 courses:

- CD 711 Advanced Communication
- CD 712 Leading Change & Conflict Resolution
- CD 713 Management & Christian Service
- SF 610 Human Development
- SF 611 Discipleship & Small Groups
- TH 604 Christian Ethics

*Missions:* Emphasizes perspectives and skills needed by those ministering across cultural barriers, especially in evangelism, church planting and the development of an indigenous Christian faith. Includes the following 6 courses (offered primarily at Rockland Campus):

- IC 601 Global Expansion of the Church
- IC 602 Cultural Immersion & Social Analysis
- IC 603 Doing Theology in Context
- IC 604 Christian Encounter with World Religions
- IC 720 Theology of Power Encounter
- IC 721 Christian Witness in the Context of Poverty

*Urban Ministries:* Emphasizes the perspectives and specialized training necessary for ministry in an urban environment. Includes the following 6 courses (offered primarily at the Manhattan Campus):

- TH 604 Christian Ethics
- UR 510 Urban Theology
- UR 511 Urban Church & the Poor
- UR 610 Urban Community & Worldview Analysis
- UR 611 Urban Community Development
- UR 714 Leadership Development & the Urban Church

#### Professional Development Courses

In addition to the tracks, students select 6 professional development courses of their choosing from within the curriculum. This flexibility allows for further study in areas related to career goals and personal interest.

#### First Year – Person Phase

##### *Fall Semester*

SF 501 Initiation in Spiritual Formation & Practicum I .....	1.5
IC 501 Perspectives in Mission.....	3
OT 503 Reading the Old Testament .....	3
(SUB: any OT course)*	
OT 504 The Hebrew Bible & the Eastern Mediterranean World .....	3
SF 505 Personal, Professional & Theological Foundations for Ministry .....	3
TH 502 Theology in Global Context .....	3

##### *Spring Semester*

SF 502 Initiation in Spiritual Formation & Practicum II.....	1.5
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NT 503 Reading the New Testament.....	3
(SUB: any NT course)*	
NT 504 The Greek Bible & the Western Mediterranean World.....	3
NT 505 Hermeneutics .....	3
Track Course .....	3

### Second Year—Church Phase

#### *Fall Semester*

SF 691 Field Education Preparation .....	1.5
CS 501 People as Social & Cultural Beings .....	3
TH 501 Biblical Theology .....	3
UR 601 The Church in the Urban World.....	3
Track Course .....	3
Professional Development Course.....	3

#### *Spring Semester*

SF 692 Field Education Assignment.....	1.5
CS 502 The Church as a Social & Cultural Institution.....	3
TH 605 History of Christianity .....	3
(SUB: TH 721 Historical Theology)*	
Track Course .....	3
Track Course .....	3
Professional Development Course.....	3

*\*Substitutions are approved only for those with documented coursework in the respective subject at the undergraduate level.*

### Third Year—Ministry Phase

#### *Fall Semester*

SF 701 Practicum & Spiritual Formation Capstone I.....	1.5
CD 601 Proclamation & Communication.....	3
CD 701 Worship Arts & Disciplines .....	3
Track Course .....	3
Professional Development Course.....	3

#### *Spring Semester*

SF 702 Practicum & Spiritual Formation Capstone II.....	1.5
CD 702 Working with People.....	3
Track Course .....	3
Professional Development Course.....	3
Professional Development Course.....	3
Professional Development Course.....	3

*\*Substitutions are approved only for those with documented coursework in the respective subject at the undergraduate level.*

## APPENDIX G

### Claremont School of Theology Master of Divinity

The Master of Divinity degree program is designed for students preparing to enter ordained ministry. This degree meets the requirement for ordination for most major Protestant denominations. The Master of Divinity degree at Claremont is focused on preparation that will enable students to deepen their understanding of our religious heritage and to acquire the perspectives and skills necessary for leadership in the church in the coming decades. Within classes, students themselves provide a global perspective, given the multicultural and international make-up of Claremont's student population. Professors normally incorporate texts written by persons from a variety of cultures into the course content, and the faculty as a whole gives attention to pedagogy within a multicultural context.

Ministry itself is a highly complex vocation, requiring understanding of a diversity of disciplines. Ministers must incorporate sound biblical knowledge, historical understanding, theological insight, and ethical wisdom into the daily work of proclamation, administration, teaching and caring for communities of faith. The challenge of ministerial education is to build the integration of these subject matters into the curriculum in such a way that the diverse subjects reinforce each other, creating a unified course of study. Furthermore, all courses in the M.Div. program intentionally raise the issues of the relation of course material to the practice of ministry. Thus the scheduling and structuring of the courses are designed to facilitate the integration of subjects toward the integrity of ministry.

#### **Curriculum**

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The Master of Divinity program consists of 90 units of coursework, including field placements. The faculty encourages students to design an emphasis in one subject area, either drawn from the disciplines or in interdisciplinary areas such as Urban Ministries. Students may also choose to design their own area of emphasis, such as "social transformation," by working with faculty to select courses and to develop specialized assignments within existing courses. Taking a minimum of four courses beyond those required constitutes an emphasis. One of these courses may be a directed study internship, such as in the Urban Ministries emphasis.

#### **Length of Program**

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Students who pursue the Master of Divinity degree full time can complete the program within three academic years. Part-time students can take as long as six years to complete the program.

#### **English Skills**

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Students in all degree programs are required to take an entrance examination in the area

of English skills. Students for whom English is their first language are required to take an English composition exam. Students for whom English is not their first language are required to take an English proficiency exam. Based on the results of these exams, students may be required to take a course in English Composition or in English as a Second Language.

### **Public Speaking Skills**

All entering M.Div. students must complete a public speaking evaluation in the fall semester. In light of this evaluation, a student may be required to enroll in a lab course or a tutorial in order to improve speaking skills.

### **Placement Examinations**

Students with a background in religious studies may take certain placement exams as substitutes for required courses or they may petition for a waiver and move directly to advanced courses. No course credit is given for the examinations, and an advanced elective must be taken in the field for which an examination is used.

### **Biblical Languages**

Students are strongly encouraged to study Greek and Hebrew. Both languages are considered essential for ordination by some denominations, and students will be responsible for meeting ordination requirements of their particular denomination. Many advanced courses in Bible will have a biblical language as a prerequisite. See semester class schedules for specific prerequisites.

### **Spiritual Disciplines**

Students are strongly encouraged to develop resources for their own spiritual life while at Claremont. The faculty has developed a spiritual formation program to help guide students in their spiritual development. Daily worship, retreats and many of the course offerings help to fill out one's spiritual program. Spiritual disciplines are also integrated into the second-year field education placement. Additional opportunities for spiritual development include weekly community chapel services in Kresge Chapel and informal worship in the Prayer Chapel located on the second level of the Butler Building.

### **Denominational Requirements**

Opportunities to fulfill denominational ordination requirements for The United Methodist Church, the Christian Church (Disciples of Christ), the Episcopal Church in the U.S.A., the Presbyterian Church (U.S.A.), and the United Church of Christ are available through the resources of Claremont School of Theology. The School will make special arrangements, as needed, to ensure that all M.Div. students meet the academic requirements of their respective denominations.

### **Joint M.Div. Program**

Episcopal students have the option of a joint M.Div. degree program between Claremont and the [Episcopal Theological School at Claremont \(ETSC\)](#). Students elect courses at both ETSC and CST to meet the requirements for the degree. Contact the Admission

Office for a full description of the program. Students of the Episcopal Theological School are encouraged to apply early for the joint M.Div. program. Credits earned in the ETSC program will apply toward the CST degree. All CST requirements must be met. Consult the standards for the Master of Divinity program.

### **Contextual Education**

Contextual education at Claremont is usually conducted within the context of a parish, church-related agency, or other ministry context. In some courses, the student completes a campus component followed by a project in the field context. In other courses, the context is woven into the semester requirements for the course.

### **Field-Based Learning**

Second-year students, or those who have completed the first 30 hours of M.Div. studies, must enroll in the two-semester field education sequence, either in the Urban Ministry Program or the Teaching Parish Program. Urban placements may be in any approved ministry setting (e.g. an inner city church or an ecumenical service agency). As in the Teaching Parish Program, an on-site supervisor works with each student, and the students meet weekly with a Seminar Pastor or Urban Ministry Professor to reflect upon the placement experience.

Teaching parishes are our partners in ministerial education. They have agreed to: (1) provide the student with experience in the full range of ministerial activities throughout the school year; (2) create a Teaching Parish Committee of laity to meet with the student monthly, study the syllabi from the student's classes, read and discuss with the student one of the class texts, and give the student evaluative guidance concerning the student's work in the parish; (3) and provide a Teaching Pastor. For the first weeks of the placement, the student "shadows" the pastor, observing the practice of ministry. Thenceforth, the student carries out tasks of ministry assigned by the pastor, meeting with the pastor weekly to discuss performance.

Students also meet weekly in small seminars on campus led by a Seminar Pastor, who guides the student in analyzing the congregation in its setting, its mission statement in relation to its budget, and the integration of seminary studies with the practice of ministry. Students with extensive ministerial experience may be able to substitute a one-semester internship for the two semesters normally required for field education.

### **Admission Requirements for the Master of Divinity**

Applicants for admission must hold a Bachelor of Arts or equivalent degree from a regionally accredited institution with at least a cumulative grade point average of 2.75 (4.00 scale). Personal qualifications and commitment to ministry will be considered. The following documents must be submitted to the Office of Admission by the appropriate deadline:

1. A completed Application for Admission form

2. Application fee of \$50 (non-refundable)
3. Personal statement -- an essay of 1,000 words addressing plans for theological study (see queries on application)
4. Official transcripts from every college, university or seminary attended beyond high school to be sent directly to Claremont School of Theology
5. Three recommendations sent directly to Claremont School of Theology (one must be an ecclesiastical or pastoral reference)

Admission deadlines are as follows: Feb. 15 for fall semester (priority for scholarships); May 1 for fall applicants; Nov. 1 for spring semester (priority for financial aid); Dec. 1 for spring applicants.

Persons whose first language is not English must submit a TOEFL with a 550 minimum score (paper-based) or 230 (computer-based) or 89 ibt. Non-United States citizens should consult Admission Information for International Students.

*Page revised 06-13-06*

## APPENDIX H

### Concordia Theological Seminary Master of Divinity

The Master of Divinity degree program at Concordia Theological Seminary is reserved for men who are members in a congregation of The Lutheran Church—Missouri Synod and is intended to lead directly to ordination into the ministerium of The Lutheran Church—Missouri Synod. Therefore, admission into the program is governed, along with other requirements, by the doctrinal position of the church body.

#### Preseminary Studies

The basic purpose of Concordia Theological Seminary is to prepare men for the pastoral ministry of The Lutheran Church—Missouri Synod. Since our Synod is strongly supportive of a system of undergraduate colleges to prepare men for the study of theology at its seminaries, we believe men who are preparing for admission into the seminary should seriously consider entering this system of education as early as possible during their undergraduate education.

The seminary, however, does not restrict its admission to graduates of Missouri Synod colleges but encourages men to study for the ministry who have earned the bachelor's degree from other regionally accredited colleges and universities. Since courses in Greek are not always available in American colleges and universities, some college graduates will enter the seminary without the necessary pre-seminary Greek requirement. To such students the seminary offers Greek. Since Greek is a pre-seminary requirement, credits in Greek do not apply to the M.Div. graduation requirements.

Those who have studied for other vocations or have pursued other vocations may also apply to the seminary. The student body of Concordia Theological Seminary includes many men who have already had successful careers other than in the ministry.

Although Concordia Theological Seminary welcomes students who have received degrees in fields such as business, management and the natural sciences, the mission statement of the Board for Higher Education for pre-seminary education should be noted: The mission of pre-seminary education is to prepare students for theological studies and pastoral formation at a seminary of The Lutheran Church—Missouri Synod. This preparation ordinarily encompasses biblical knowledge, biblical language competency and understanding of the Lutheran doctrine; competency in communication skills in reading, writing, speaking and listening; skills in critical thinking and philosophical inquiry; acquisition of a global perspective; the understanding of and appreciation for the Lutheran ethos, identity and ethic; and helping the student to perceive, proclaim, teach and live out the centrality of the Gospel of Jesus Christ for the whole of life.

College students who have a particular interest in biblical studies involving the work of exegesis are advised to take a major or at least a minor in the classics as part of their bachelor's degree program. College majors in history in addition to Latin and German are

most helpful for students who hope to concentrate in historical theology at the seminary. Those whose inclinations lie particularly in the area of the pastoral ministry might well take majors in education, psychology, or in the social and behavioral sciences.

Students who received their pre-seminary training at a college or university affiliated with The Lutheran Church—Missouri Synod may request the seminary to waive certain courses provided their transcript indicates that they have passed similar and equal courses on the college level. However, to meet the 137 quarter hours required for graduation they are expected to take additional electives equal in credit to those courses which have been waived. These requests need to be processed through the department chairman and electives must be taken in the same department as the waived courses.

### Admission Requirements

1. Entering students are required to have completed a bachelor's degree from a regionally accredited college or university and have attained a minimum grade point average (GPA) of 2.25.
2. Applicants must be a member of a Missouri Synod congregation for a minimum of two years prior to admission. If married, their wife must also be a member of a Missouri Synod congregation.
3. Because of the doctrinal position of The Lutheran Church—Missouri Synod, all candidates for the Master of Divinity degree must be male.

### Entry-level Competency

All incoming M.Div. and Alternate Route students are required to show entry-level competency in Old Testament and New Testament. This competency can be shown in one of four ways:

1. By having taken and passed a corresponding course at any synodical college, synodical university or other approved institution within the last four years.
2. By taking and passing a competency exam written by the Exegetical Department and administered by the Registrar's Office.
3. By taking and passing the corresponding pre-seminary course on our campus at one of the times when it is regularly offered.
4. By taking and passing the Old and New Testament courses by [correspondence](#).

All incoming M.Div. students who enter with Greek and/or Hebrew language skills are required to take the applicable competency exam(s). Students who have shown competency in Hebrew will substitute two exegetical elective courses for the required Hebrew I and Hebrew II courses.

### Transfer Students

M.Div. transfer students from accredited seminaries are normally required to be in residence at Concordia Theological Seminary for at least two quarters prior to vicarage and for a minimum of two quarters after vicarage regardless of the amount of transfer credit that may be presented upon admission to the seminary.



Students interested in transferring to Concordia Theological Seminary are encouraged to secure a transcript evaluation by contacting the Registrar's Office. Transfer credit is not allowed for any grade below a "C". Undergraduate level courses are not transferable, nor are credits that have already been used for a degree at another school. Transfer credit is determined by the Registrar in consultation with the Academic Dean.

Credits may be obtained by correspondence from or in residence at a regionally accredited seminary and used to transfer to the M.Div. degree program. All courses taken at another seminary after enrollment at Concordia Theological Seminary must receive approval by the Registrar prior to the beginning of such course or courses.

Students are responsible for having a transcript of any credit they desire transferred to their degree program sent to the Registrar's Office.

Students on academic probation or with outstanding financial obligations at another institution are not admitted as transfer students.

#### Degree Requirements

	Credit Hours
Exegetical Theology	40
Historical Theology	18
Pastoral Ministry and Missions	43
Systematic Theology	29
Field Education and Vicarage	3
Electives	6
Total	139

## APPENDIX I

Fuller Theological Seminary  
Master of Divinity

The Master of Divinity degree program prepares the student for full-time service in the church of Jesus Christ. It allows the student to train either for the general pastorate of a local church or for a specialized ministry as a staff minister. It enables a student within a three-year period to meet the range of denominational requirements for ordination. The program is also open to the student who desires to meet the requirements for ordination but who wishes to develop simultaneously a concentration in such areas as Christian formation and discipleship, family life education, pastoral care and counseling, youth ministries, cross-cultural ministries, or worship, theology and the arts.

The Master of Divinity degree is designed so that it can be completed within three years to four years. However, many students pursue the program on a part-time basis for all or part of their course of study, and thereby extend their study over a longer period of time. In addition to the daytime schedule and normal ten-week quarters, a full range of evening courses and intensive ten-day courses is offered regularly, making possible a flexible program of study.

## Purpose

The Master of Divinity program prepares men and women for ministry within the Church of Jesus Christ.

The curriculum is controlled by a vision of Christ's Church as the people of God—a living, worshipping, witnessing community, within which faith is nurtured and through which Christ is served in the world. Guided by this vision, the curriculum is designed to instruct students in the study of theology in its widest sense, so that they may grow in the knowledge of God, discover and develop their God-given gifts and become more effective members of the body of Christ. This involves a deepening understanding of God and God's world through rigorous academic discipline; but it also involves, in part as the fruit of such discipline, personal spiritual growth and maturity, and the acquiring of the relevant skills that will enable students to use their theological insights effectively in practical Christian ministry.

Accordingly, the characteristics of the Master of Divinity program are determined by the marks of true Christian ministry.

1. The Christian minister should be a person who knows and delights in the Word of God, one who is able responsibly and in detail to exegete and interpret the divinely inspired Scriptures, yet one also able to see in its wholeness the story of the saving acts of God revealed through Israel and consummated in Christ. *The Master of Divinity program is designed to foster ministry that is rooted in the authority of the Bible.*

2. The Christian minister should understand the doctrines and traditions of the Church as they have come to expression over time, and be able to reflect on them with insight and to interpret them compellingly for our own time. The minister should also be one who empowers the people of God so that they too are enabled confidently to discern and clearly to articulate God's Word for our world. *The Master of Divinity program is designed to foster Christian ministry that is theologically responsible.*

3. The Christian minister should possess special abilities, theologically informed, for leading and equipping God's people. The tasks that demand these skills are many: preaching, public worship, teaching, evangelism, counseling, spiritual formation, and administration. The minister should be one who not only develops such skills but enables others to share them. *The Master of Divinity program is designed to foster ministry that is professionally competent.*

4. The Christian minister should recognize that evangelism in its widest sense is the responsibility of every Christian and is central to the apostolic nature and mission of the Church. The minister should be prepared both spiritually and intellectually to "do the work of an evangelist" and to enable others to share in that task. *The Master of Divinity program is designed to foster ministry that is committed to evangelism.*

5. The Christian minister should be an advocate of truth, a person able convincingly to argue for the credibility of the faith in our contemporary pluralistic setting, and to witness to the revelation of God in Christ in the confidence of the Spirit of Truth. *The Master of Divinity program is designed to foster ministry that is intellectually articulate.*

6. The Christian minister should be a person of deep and honest faith, a faith that is rooted in an authentic experience of God's grace and that is expressed in a growth toward maturity and wholeness in Christ. He or she should be a person of integrity who is ready always to seek the will of God in the complex moral problems of personal life, and sensitive to the even more complex ethical issues of the public arena. *The Master of Divinity program seeks to foster ministry that is spiritually mature and morally sensitive.*

7. The Christian minister should be a servant of the compassionate Lord, a person deeply concerned for social justice with a burden for the oppressed and the weak, a peacemaker in a world torn by war, an advocate for the hungry and homeless, a defender of all victims of oppression, and a prophet calling for justice from the rich and mercy for the wretched of the earth. *The Master of Divinity program is designed to foster ministry that is socially concerned.*

8. The Christian minister should be personally committed to a specific church within the Church universal, one who is loyal to the community and tradition of which he or she is a part yet who honors a wider loyalty to the Church universal. *The Master of Divinity program is designed to foster ministry that is ecumenically open yet denominationally responsible.*

9. The Christian minister should be aware of living in a humanly diverse world and a

diverse church, and be aware of the way in which this diversity is simultaneously a resource and a source of tensions in world and church. *The Master of Divinity program is designed to foster ministry that affirms diversity in gender, culture, and race; that heeds those who have been voiceless; and that works for reconciliation and unity within the one family of humanity and the one body of the church.*

These are some of the marks of true Christian ministry which determine the characteristics of the Master of Divinity program. By this vision of ministry, the curriculum is tested and controlled, goals are defined and teaching is motivated.

### Admission Requirements

General standards of admission to Fuller Theological Seminary may be found in the Admissions section of this catalog. Applicants must have earned a regular baccalaureate degree or its equivalent from an accredited institution before they can be admitted to the M.Div. program. Applicants who graduate from unaccredited colleges will be considered on an individual basis.

### Residence Requirements and Transfer Credit

A minimum of 72 units must be earned at Fuller Seminary. At least 48 units, not including field education or independent studies, must be taken on the Pasadena campus. A specially designed cohort program, approved by the Association of Theological Schools, enables selected students to complete the entire Master of Divinity program in Seattle, Menlo Park, or Phoenix. Requests for transfer of credit for approved graduate studies done at an institution accredited by The Association of Theological Schools or a recognized regional or international accrediting agency will be evaluated on an individual basis by the Academic Advising Office. This may include a maximum of 72 quarter hours of graduate theological and biblical studies. Nontheological studies are normally not considered for transfer credit. Course work taken in a nonreligious setting which might be considered as parallel to course work in the Fuller curriculum may be considered on an individual basis if it is appropriate to the field of concentration, approved by the School of Theology academic affairs committee, and integrated through a 4-unit directed study.

### Time Limits for Completion of Degrees

In order to ensure that a degree, when granted, represents education that is current and reasonably focused (not acquired a little at a time over an unreasonably long period), all credit applied to the degree must be earned within a certain period of time. For the Master of Divinity degree at Fuller, this period has been set at ten years. This includes all credit earned elsewhere and applied to the degree, as well as all credit earned at Fuller.

Students who do not register for a period of more than two years (eight quarters) must reapply for admission and are subject to the curriculum in effect at the time of their reinstatement.

## Curriculum

The faculty at Fuller has developed a unified curriculum for the Master of Divinity degree built upon a system of core areas. These areas are distributed among the biblical studies, theology and ministry divisions.

A variety of courses is provided within each core area to maintain maximum flexibility in designing the student's curriculum. Normally courses will stress at least one of the following features:

1. A strong language approach;
2. An emphasis on biblical content;
3. A focus on the theological perspective;
4. A focus on ministry.

The student is required to complete successfully 144 units for the M.Div. degree, divided as follows, with details as described below:

- *Biblical Languages (20 units)*
  - Greek (12 units)
  - Hebrew (8 units)
- *Biblical Studies (32 units)*
  - Old Testament (12 units)
  - Hermeneutics and Exegetical Method (4 units)
  - New Testament (8 units)
  - New Testament Theology (4 units)
  - New Testament Exegesis (4 units)
- *Church History and Theology (32 units)*
  - Church History (12 units)
  - Philosophical Theology (4 units)
  - Systematic Theology (12 units)
  - Christian Ethics (4 units)
- *Ministry (36 units)*
  - General Ministry and Spirituality (4 units)
  - Preaching and Communication (8 units)
  - Evangelism (4 units)
  - Christian Formation and Discipleship (4 units)
  - Pastoral Counseling (4 units)
  - Pastoral Ministry and Theology (4 units)
  - Field Education (4 units)
  - Missions (4 units)
- *Electives (24 units)*

## Core Areas (120 units)

The attribute codes in the column on the left in the outline below are used to designate their corresponding M.Div. core area groups. Such abbreviations are employed in the catalog Courses of Study section, on quarterly schedules, and in Expanded Course Descriptions (available in the library, in academic advising offices and at [www.fuller.edu](http://www.fuller.edu)).

Students who select a concentration with the Master of Divinity degree should be aware that the concentration requirements may define and/or limit choices within core areas.

## Biblical Languages (20 units)

- HEB Hebrew  
 LG502 Beginning Hebrew (8 units)  
 GRK Greek  
 LG512 Beginning Greek (12 units)

## Biblical Studies (32 units)

- Old Testament. OTA is required. Select either one OTB and one OTCE, or one OTBE and one OTC.
- OTA OT501 Pentateuch  
 OTB OT502 Hebrew Prophets  
 OT534 Old Testament Theology (*Prerequisite: OT501*)  
 OTBE OT506 Old Testament Exegesis: Prophets. Select any course designated OTBE in quarterly schedules. All such courses have the catalog number OT506. *Prerequisite: LG502.*  
 OTC OT504 Writings  
 OT534 Old Testament Theology (*Prerequisite: OT501*)  
 OTCE OT507 Old Testament Exegesis: Writings. Select any course designated OTCE in quarterly schedules. All such courses have the catalog number OT507. *Prerequisite: LG502.*

- Hermeneutics and Exegetical Method. *Prerequisite: LG512*  
 HERM NE502 Exegetical Method and Practice

New Testament (*both required*)

- NT1 NS500 New Testament 1: Gospels  
 NT2 NS501 New Testament 2: Acts-Revelation  
 NTT New Testament Theology. Select any course designated NTT in the quarterly schedules. *Prerequisites: NS500 and/or NS501, depending on the course.* Some such courses may require prior completion of LG512, while others do not. Such

courses treat either a theme or a sector of the New Testament. *Examples:*

- NS509 Life of Jesus
- NS511 Emergence of the Church
- NS521 New Testament Ethics
- NS525 The Cross in the New Testament
- NS526 The Church in the New Testament
- NS531 Pauline Theology
- NS544 Gospel of the Kingdom: Ladd's Theology
- NS545 The First Urban Churches
- NS548 Paul the Missionary and Theologian
- NS551 Worship In the New Testament and Today
- NS559 New Testament Spirituality
- NS588 Jewish Context of the New Testament

NTE NE506 New Testament Exegesis. Select any course designated NTE in the quarterly schedules. All such courses have the catalog number NE506. *Prerequisites: LG512, NE502, and NS500 or NS501.*

#### Church History and Theology (32 units)

Church History. Select one from each group:

- CHA CH500 Early Church History
- CH501 Patristic Theology
- CHB CH502 Medieval and Reformation History
- CH503 Medieval and Reformation Theology
- CHC CH504 Modern Church History
- CH505 Post-Reformation and Modern Theology
- CH506 American Church History

PHIL Philosophical Theology. Select one of the following or any course designated PHIL on the quarterly schedules. *Examples:*

- PH504 Christian Worldview and Contemporary Challenges
- PH505 Theories of Human Nature
- PH508 Issues in Apologetics
- PH510 Christian Apologetics
- PH512 Christianity and Western Thought
- PH514 Topics in the Philosophy of Religion
- PH516 Philosophical Theology
- PH522 Perspectives on Christ and Culture
- PH529 Philosophy of Spirituality

Systematic Theology. Select one from each group:

- STA ST501 Systematic Theology I: Theology and Anthropology  
 ST512 Theological Anthropology and the Revelation of God
- STB ST502 Systematic Theology II: Christology and Soteriology  
 ST514 Reconciliation and the Healing of Persons
- STC ST503 Systematic Theology III: Ecclesiology and Eschatology  
 ST516 Theology of Christian Community and Ministry
- ETH Christian Ethics. Select one of the following or any course designated ETH on the quarterly schedules. *Examples:*  
 ET501 Christian Ethics  
 ET503 The Bible and Social Ethics  
 ET513 Perspectives on Social Ethics  
 ET533 Christian Discipleship in a Secular Society

Ministry (36 units)

MIN1 General Ministry and Spirituality (each of the following)

- GM503 Foundations for Ministry 1 (1 unit)  
 GM504 Foundations for Ministry 2 (1 unit)  
 GM505 Foundations for Ministry 3 (2 units)

MIN2 Preaching and Communication (8 units)

Required:

- PR500 Homiletics (4 units)(*Prerequisites: LG512 and NE502*)

Select one preaching practicum from the following, or any practicum designated MIN2 on the quarterly schedules(2 units each):

- PR509 Evangelistic Preaching  
 PR511 Preaching Practicum  
 PR514 Making Doctrine Live  
 PR515 Preaching in Postmodern Times  
 PR516 Variety in Preaching  
 PR517 Preaching for Occasional Services  
 PR518 Preaching Practicum: Focus on Form and Design  
 PR520 Preaching from [a specific biblical book]

Select another practicum from the previous group, or the following (2 units):

- CO500 Communication

Students who qualify may take the following course to meet the entire practicum requirement:

- PR505 Advanced Preaching Seminar (4 units)



- MIN3 Evangelism. Select one of the following or any course designated MIN3 on the quarterly schedules. *Examples:*
- EV500 The Art of Evangelism
  - EV503 Foundations for Communicating the Gospel
  - EV511 Small Group Evangelism
  - EV514 Urban Evangelism
  - EV519 Evangelismo entre Hispanos
  - EV523 Evangelism and Media Culture
  - EV525 Contemporary Culture and Evangelism
  - EV526 Evangelism Among Intellectuals
  - YF503 Youth Outreach and Evangelism
  - MC532 Evangelizing Nominal Christians (classroom version only)
- MIN4 Christian Formation and Discipleship. Select one of the following or any course designated MIN4 on the quarterly schedules. *Examples:*
- CF500 Teaching for Christian Formation
  - CF505 Teaching the Bible
  - CF507 Building Christian Community Through Small Groups
  - CF526 The Congregation as Learning Community
  - CF530 Christian Formation of Children
  - CF560 Adult Formation and Discipleship
  - CF565 Empowering the People of God
  - YF500 Foundation of Youth Ministry
  - YF504 Introduction to Family Ministry
- MIN5 Pastoral Counseling. Select one of the following or any course designated MIN5 on the quarterly schedules. *Examples:*
- CN503 Personality, Theology and Pastoral Counseling
  - CN504 Family Therapy and Pastoral Counseling
  - CN520 Pastoral Counseling
  - CN522 Basic Counseling Skills
  - CN525 Pastoral Counseling in the African-American Church
  - CN535 Grief, Loss, Death, and Dying
  - CN547 Enriching Korean Families
  - CN548 Restoring Korean Families
  - CN560 Pastoral Counseling Across Cultures
  - YF505 The Changing Family
- MIN6 Pastoral Ministry and Theology. Select one of the following or any course designated MIN6 on the quarterly schedules. *Examples:*
- DP500 Reformed Church in America Polity

DP504 Reformed Worship  
 DP505 Presbyterian Polity and Worship  
 DP508 Baptist Doctrine, History, and Polity  
 DP512 United Methodist Polity  
 PM501 Theology of Pastoral Care  
 PM503 Pastoral Theology  
 PM507 The Equipping Pastor  
 PM514 Forming the People of God: Congregational Praxis  
 PM520 Church Management  
 WS500 Christian Worship: Leadership and Practice

MIN7 Field Education. Two courses in supervised field experience are required to earn the M.Div. degree. One course (FE1) is met by a ministry experience in a church for three quarters as a student intern. Two units of core credit are granted for this course. The second course requirement (FE2) is met by an intern experience in a church, hospital, special community program, or parachurch organization approved by the Field Education Office. Two units of credit will be granted for this requirement. Additional courses may be taken for elective credit.

MIN8 Missions. Select one of the following or any course designated MIN8 on the quarterly schedules. *Examples:*

GM518 Introduction to Urban Studies  
 GM578 Ministerio Urbano Hispano  
 TM505 Multiculturalism Today  
 TM520 Church-Based Urban Research  
 TM521 Congregations in the World  
 MB530 Language/Culture Learning and Mission  
 MC500 Church in Mission  
 MC502 Becoming a Missional Church  
 MM536 Mission Education for the Local Church  
 MN520 Introduction to Urban Mission  
 MN576 Incarnation and Mission Among the World's Urban Poor  
 MP520 Introduction to Contemporary Culture  
 MR546 World Religions in a Pluralistic Society  
 MR550 Introduction to Islam  
 MR556 Current Trends in Islam  
 MT522 Local Congregation as Mission  
 MT520 Biblical Foundations of Mission  
 MT540 Missiological Issues: The Church in the City

Electives (24 units)

The remaining courses may be drawn from the core, language or elective offerings. A student may use any course offered by the School of Theology, School of Intercultural

Studies, or School of Psychology that is available to master's-level students in the School of Theology to satisfy the elective component of the M.Div. curriculum.

## CONCENTRATIONS

A variety of specific concentrations are offered within the M.Div. curriculum, enabling students to focus their studies in particular areas in order to meet their individual interests and needs. These areas of concentration are briefly described below. Further information may be obtained from the Academic Advising Office.

Students who select a concentration with the Master of Divinity degree should be aware that the concentration requirements may define and/or limit choices within core areas.

*Christian Formation and Discipleship.* The Master of Divinity concentration in Christian formation and discipleship enables students to obtain a strong foundation in biblical, historical and theological studies, while focusing on the teaching/equipping ministries of the church. Designed to prepare men and women for a general pastorate in a local congregation, or a specialized ministry as, for example, director of Christian education or minister of discipleship, the program allows students to meet the standard educational requirements for ordination while obtaining specialized preparation for educational and discipleship ministries.

There is a basic required core curriculum in the program which may be fulfilled through a number of alternatives. This provides students with a selection of courses in a specific area of interest based on a solid theological foundation.

The curriculum integrates academic course work with practical experience. The program consists of 144 quarter hours, including 20 units in Greek and Hebrew, 32 units in the area of biblical studies, 32 units in theology and church history, 36 units in practical ministry, including a supervised ministry experience, and a minimum of 24 units in Christian formation and discipleship (some of which may also be used to fulfill core requirements) as follows:

*Required (12 units):*

CF500 Teaching for Christian Formation  
 CF504 Formational Bible Study  
 CF505 Teaching the Bible

*Choose one from the following group (4 units):*

CF507 Building Christian Community Through Small Groups  
 CF554 Spirituality and Discipleship in College and Young Adult Settings

*Choose two from the following group (8 units):*

YF500 Foundation of Youth Ministry  
 CF507 Building Christian Community Through Small Groups

- CF530 Christian Formation of Children
- CF554 Spirituality and Discipleship in College and Young Adult Settings
- CF560 Adult Formation and Discipleship
- CF565 Empowering the People of God
- CF580 Formation Seminar
- YF505 The Changing Family

Persons with a strong background in Christian education in their undergraduate work and students with particular goals for ministry or particular denominational requirements may design an individualized Christian formation and discipleship program in consultation with the director of the department. The curriculum may also be adapted to include work in cross-cultural studies. *Faculty Coordinator: Dr. Julie Gorman.*

*Cross-Cultural Studies.* This area of concentration enables students to obtain a thorough knowledge of biblical, historical and theological studies as well as a foundation in the social and behavioral sciences which are basic to the task of mission. Combining the resources of the School of Theology and the School of Intercultural Studies, this degree program provides special preparation for future missionaries who will need an ordained status for overseas missionary work, as well as men and women who plan to accept short-term missionary assignments and then continue afterwards in church ministry. Persons who do not plan to go overseas but are highly committed to the missionary task and want the mission component as a part of their preparation for ministry, and those who anticipate ministries in the United States among ethnic groups different from their own will also receive specialized training.

The curriculum for the Master of Divinity with a concentration in cross-cultural studies, consists of 112 quarter hours in biblical studies, theological studies, and practical ministries (including 12 units in cross-cultural ministries), and 32 quarter hours in missiology. A School of Theology academic advisor will assist the student in selecting courses which will ensure a balance in theology and missiology. *Faculty Coordinator: Dr. Juan Martinez*

#### Cross-Cultural Concentration (24 units)

*(Note: Courses with an asterisk require 3 years of cross-cultural experience)*

*One of the following (4 units):*

- MB500 Culture and Transformation
- MB520 Anthropology

*Required (4 units):*

- MT520\* Biblical Foundations of Mission

*Choose one of the following CHURCH courses (4 units):*

- MC500 Church in Mission
- MC502\* Becoming a Missional Church

TM505 Multiculturalism Today  
 TM521\* Congregations in the World

*Choose one of the following COMMUNICATION courses (4 units):*

ME500 Communicating and Serving Crossculturally  
 ME506\* Intercultural Communication  
 ME530\* Language and Culture Learning

*Choose one of the following HISTORY courses (4 units):*

MH500 Global Evangelical Movement  
 MH505 Issues in Mission History  
 MH520 Expansion of the People of God (*taught only in Korean*)  
 MH541 Korean Mission History (*taught only in Korean*)

*Choose one School of Intercultural Studies course or one School of Theology course that meets MIN8 core (4 units)*

*For MIN3 requirement, choose one of the following (4 units):*

EV525 Contemporary Culture and Evangelism  
 MC532 Evangelizing Nominal Christians

*For MIN4 requirement, choose one of the following (4 units):*

CF526 The Congregation as Learning Community  
 CF560 Adult Formation and Discipleship

*For MIN5 requirement, choose one of the following (4 units):*

CN560 Pastoral Counseling Across Cultures

Any culture-specific counseling course

*Multicultural Ministries.* The Master of Divinity concentration in multicultural ministries is designed to enable all students, regardless of ethnic background, to prepare for ministry in an increasingly ethnically pluralistic church and society. The basic emphasis of the M.Div. program on a strong biblical, historical, theological and ministry core of course work is strengthened by a component of six courses with a particular ethnic emphasis. A range of curricular offerings which specialize in issues uniquely relevant to the African-American and/or Hispanic church and community is available as a resource for this concentration. Students who anticipate pastoral ministry in the African-American church or Hispanic church, or ministry in Southern California or wherever the population is richly varied in its ethnic diversity, will benefit from selection of this concentration.

Normally, four of the six courses in the multicultural component of this concentration will be taken from the offerings of the Ministry Division, and two from the offerings of the

Biblical and/or Theological Divisions. Selection of appropriate course work compatible with the interests of this concentration may be made in consultation with the appropriate academic advisor. *Faculty Coordinator: Dr. Juan F. Martinez.* Courses available include the following (some of which meet core requirements, and some of which are electives):

- CH568 History of the African American Religious Experience
- CH573 Christianity in Latin America
- CN525 Pastoral Counseling in the African-American Church
- CN546 Familia Hispanae Identidad Cultural
- EV519 Evangelismo entre Hispánicos
- GM507 Social Analysis and Urban Ministry
- GM560 Historia y Cultura Hispánicos
- GM578 Ministerio Urbano Hispano
- NE560 Afrocentric Biblical Hermeneutics
- PH580 African-American Culture and World View
- PM535 Leading and Developing a Church to Maturity
- PM541 African-American Missional Church Leadership
- PR501 Preaching in the African-American Tradition
- SP559 African-American Spirituality
- ST555 Latino(a)/Hispanic Theology in Context
- TM515 Comparative Religion and the African-American Community
- TM540 Iglecrecimiento en el Contexto Catolicoromano Hispano

*Family Pastoral Care and Counseling.* The family pastoral care and counseling Master of Divinity concentration enables students to obtain a strong foundation in biblical, historical and theological studies while focusing on the nurture and guidance of individuals and families. Students are prepared to meet educational requirements for ordination while developing competence in the care of those who are alienated or abandoned by families, in the alleviation of distress in marital and family conflict, in the mobilization of resources in the church for family strength and in the utilization of community resources for referral purposes. This program, which is designed primarily to equip men and women for pastoral ministry, emphasizes theological foundations for family life and the spiritual resources of prayer, Bible study and Christian character.

This program integrates academic course work with practical training. The program consists of 144 quarter hours, including 20 units in Greek and Hebrew, 32 units in biblical studies, 32 units in theology and church history, 28 units in practical ministry, 10 units of supervised field work experience (including CPE) and a minimum of 22 units in family pastoral care and counseling (some of which may fulfill core requirements).

Required: Clinical Pastoral Education (8 units)

Choose five of the following (20 units):

- CN503 Personality, Theology and Pastoral Counseling
- CN504 Family Therapy and Pastoral Counseling

- CN506 Conflict and Conciliation
- CN520 Pastoral Counseling
- CN525 Pastoral Counseling in the African-American Church
- CN535 Grief, Loss, Death, and Dying
- CN539 Ministering to Immigrant Families
- CN547 Enriching Korean Families
- CN548 Restoring Korean Families
- CN560 Pastoral Counseling Across Cultures
- PG560 Training Lay Counselors in the Church
- PM501 Theology of Pastoral Care
- PM502 Ministry to the Dying and Bereaved
- PM503 Pastoral Theology

Choose one of the following (2 units):

- PM590 Directed Study: Pastoral Ministry
- CN590 Directed Study: Counseling

Practical experience will be designed to expose students to all facets of general pastoral ministry. Students will also take a course in clinical pastoral education in an approved mental hospital, general hospital or other facility.

The Master of Divinity with a concentration in family pastoral care and counseling is designed so that it may be completed within three to four years. However, the program may be pursued on a part-time basis and many students choose to extend course work over a greater period of time. *Faculty Coordinator: Dr. David Augsburger.*

*Youth, Family, and Culture.* The concentration in youth, family, and culture is designed to prepare the student for ordained ministry in churches, parachurch organizations, and any other youth ministries. It develops the future youth specialist as a minister to the adolescent population with a knowledge of and commitment to the family system, as well as an understanding of an ever-changing youth culture, the dynamics of the urban setting, and the need for Christian networking to influence the culture for Christ. The basic M.Div. core curriculum in languages and biblical and theological studies is combined with internships and courses in youth ministry to prepare the graduate for professional service. *Faculty Coordinator: Dr. Chapman Clark*

*Required (12 units):*

- YF500 Foundation of Youth Ministry (*meets MIN4 core*)
- YF502 Leadership in Youth Ministry
- YF503 Youth Outreach and Evangelism (*meets MIN3 core*)

*Family Studies. Select one (4 units) of the following:*

- CN547 Enriching Korean Families
- CN548 Restoring Korean Families
- YF504 Introduction to Family Ministry

YF505 The Changing Family (*may be applied as a MIN5 requirement*)  
 Other family ministry or counseling course with the prior approval of the faculty coordinator

*Teaching Studies. Select two (8 units) of the following:*

CF500 Teaching for Christian Formation  
 CF504 Formational Bible Study  
 CF505 Teaching the Bible  
 CF507 Building Christian Community Through Small Groups  
 CF514 Small Group Bible Study  
 Other teaching or equipping course with the prior approval of the faculty coordinator

*Equipping Studies. Select two (8 units) of the following:*

CF554 Spiritual Formation in College and Young Adult Settings  
 YF506 Urban Youth Ministry (*may be applied as a MIN8 requirement*)  
 YF507 Youth Ministry Communication  
 YF508 Youth Ministry as Worship and Ministry  
 YF509 Handling Crisis in Youth and Family Ministry  
 Other youth and/or family course with the prior approval of the faculty coordinator

*Family Life Education.* The erosion of marriage and family life is of great concern to the church and the community at large. Response to this national crisis has largely been through therapy for victims, while procedures for assisting healthy families have often been deferred. In order to reinforce and assist the church in its ministry to and for the family, Fuller Theological Seminary is offering training in family life education through the combined resources of the School of Theology and the marriage and family therapy division of the Graduate School of Psychology. The objectives of this concentration are:

1. To provide Christian leaders to work in and through the church, primarily as ordained ministers, but with additional skills in response to the needs in marriage and family life;
2. To equip those leaders with psychological, sociological and educational knowledge regarding the educational ministries of the church in addition to the broad preparation for ministry of the M.Div. curriculum;
3. To provide viable preventative strategies for the support of healthy families;
4. To assist ministers in the identification and referral process for unhealthy families.

The Master of Divinity degree concentration in family life education requires completion of the core requirements in the areas of biblical languages, biblical studies, church history and theology, and ministry, and 24 units drawn from the pastoral care and counseling department of the School of Theology and the family life education department of the Graduate School of Psychology, as described below. *Faculty Coordinator: Dr. David Augsburger.*



*Required (8 units):*

CN504 Family Therapy and Pastoral Counseling  
 CN520 Pastoral Counseling (*may be applied as MIN5 requirement*)  
 FL501 Family Life Education *or*

*Choose one of the following (4 units):*

CN548 Restoring Korean Families (*may be applied as MIN5 requirement*)

*Select two courses (8 units) from the following:*

CF530 Christian Formation of Children  
 CN547 Enriching Korean Families  
 CN560 Pastoral Counseling Across Cultures  
 YF509 Adolescent Culture

*Select one course (4 units) from the following:*

CN525 Pastoral Counseling in the African-American Church  
 FS500 Family Systems Dynamics  
 FS501 Gender and Sexuality  
 FS505 Child and Family Development  
 FS511 Cultural and Ethnic Issues  
 FS515 Value Formation in Family Intervention  
 YF504 Introduction to Family Ministry  
 YF505 The Changing Family

*Elective: Choose one pastoral care and counseling or family life education course (4 units)*

*Worship, Theology, and the Arts.* There is a vibrant and growing concern, both in traditional, mainline Christian circles and in the worlds of the megachurch and nondenominational churches, for the relationship of art to theology and the use of arts in worship. This concentration enables students to obtain a strong foundation in biblical, historical, and theological studies, as well as grounding in the historical, theological, and practical aspects of Christian worship. Designed for students who anticipate a pastoral, congregational ministry, it prepares the student to think critically and theologically about the planning and leadership of worship and the use of arts in the enrichment of worship. Given the ongoing debate over worship forms and musical styles in churches today, this concentration seeks to prepare leaders who can think broadly about the meaning and practice of worship, draw upon the rich theological and liturgical heritage of the church, but also bring creativity and life to worship in a contemporary setting.

The Master of Divinity degree concentration in worship, theology, and the arts requires completion of the core requirements in the areas of biblical languages, biblical studies, church history and theology, and ministry, and 28 units of concentration requirements (4 units of which fulfill the MIN6 core requirement). *Faculty Coordinator: Dr. Clayton Schmit.*

*Select one course from the following (4 units; meets MIN6 core) :*

WS500 Christian Worship: Leadership and Practice  
DP504 Reformed Worship

*Required (16 units):*

TC516 Theology and Art  
TC546 Contemporary Theological Issues in Worship and the Arts  
WS507 Christian Worship: History and Theology  
WS508 Ministry and Media: Theory and Production

*Choose one of the following (4 units):*

TC500 Theology and Culture  
TC509 Theology and Popular Culture  
TC510 Theology, Pop Culture, and the Emerging Church

*Select one from the following courses, from approved courses through cross-enrollment at another institution, or any course approved in consultation with the faculty coordinator:*

ME510 Christian Communication Through Music  
ME513 Worship as Empowerment  
ME514 Worship Leadership  
ME518 Exegeting Musical Culture  
TC519 Topics in Theology and Visual Arts (topics vary)  
TC521 Theology and Contemporary Literature  
TC522 Theology and Contemporary Christian Poetry  
TC529 Topics in Theology and Literature (topics vary)  
TC530 Theology and Film  
TC531 Postmodern Theology, Film, and Youth Culture  
TC532 Viewing Film: Philosophical and Theological Considerations  
TC529 Topics in Theology and Film (topics vary)  
WS503 Music Basics for Ministry  
WS506 Worship and the Performing Arts

*Recovery Ministry.* The Master of Divinity concentration in recovery ministry is designed to prepare the student for ordained ministry in churches, parachurch organizations, and other Christian recovery ministries. It provides students with a strong foundation in biblical, historical, and theological studies as well as an opportunity to develop competencies useful in ministry to people recovering from abuse, addiction, or trauma. The basic M.Div. core curriculum in languages and biblical and theological studies is combined with courses in recovery ministry and internships to prepare the graduate for professional service.

Practical experience will be designed to expose students to all facets of recovery ministry. Students will also take a course in clinical pastoral education in an approved psychiatric

hospital, general hospital with a treatment program for addictions, or other facility with a chemical dependency unit.

Of the 36 units of concentration requirements below, 16 units will meet core requirements in the Ministry Division. *Faculty Coordinator: Dr. Dale Ryan.*

*Required (16 units):*

EV532 Recovery Ministry and Outreach in the Local Church (*meets MIN3*)

CN553 Pastoral Care and Abuse (*meets MIN5*)

CN557 Pastoral Care and Addictions

YF511 Ministry to At-Risk Youth (*meets MIN4*)

*Select one of the following (4 units):*

CN520 Pastoral Counseling

CN504 Family Therapy and Pastoral Counseling

FS500 Family Systems Dynamics

*Select one of the following (4 units):*

CN506 Conflict and Conciliation

CN558 Pastoral Care and Sexuality (or any FS Sexuality course)

MD543 Children at Risk (*meets MIN8*)

*Required Practica (10 units):*

FE501 Part-time Church Internship (*2 units; meets FE1 core requirement*)

CPE The CPE assignment must be in a substance abuse treatment center or a general psychiatric hospital setting (*8 units; meets FE2 core requirement*)

## APPENDIX J

The King's College and Seminary  
Master of Divinity

The Master of Divinity is the three-year professional degree for ordained ministry. As the recognized degree for ministry, it is designed with the intentional integration of biblical, theological, historical, and practices of ministry studies with supervised ministry experience. The program is particularly designed to equip candidates for full-time vocational ministry as pastors, but also provides the professional training for evangelists, chaplains, missionaries, church associates, and leaders in para-church organizations.

## Degree Purposes

*The Master of Divinity degree program seeks to:*

- Prepare candidates for ministry within their own particular communities of faith and cultures within a multi-denominational setting that broadens their awareness of the Body of Christ;
- Provide candidates with a solid knowledge of Scripture and the tools and methods to interpret biblical revelation responsibly and perceptively as a foundation for a theological understanding and practice of ministry;
- Balance biblical and theological training with the practical ministry skills of leadership preaching, worship, teaching, care-giving, and administration, which are essential for effective ministry;
- Enable students to develop a theology of ministry that is relevant to the context of their calling;
- Allow candidates the opportunity to experience ministry training through supervised experiences; and
- Encourage candidates to allow the workings of the Holy Spirit in their personal lives to discover and develop their own unique spiritual gifts, and to integrate the gifts and power of the Spirit into their theological studies and ministries.

## Degree Learning Outcomes

*Upon completion of The Master of Divinity degree, students will be able to:*

- Demonstrate the ability to interpret and properly apply biblical texts using sound hermeneutical principles and exegetical methods;
- Evidence a knowledge and understanding of the historical tenets of the Church and of the Pentecostal distinctives;
- Articulate a balanced theology;
- Demonstrate a foundational knowledge of the heritage, traditions, and practices of the Church;
- Evidence a knowledge of the nature and mission of the Church, and be able to articulate a biblically-based philosophy of ministry;
- Demonstrate the ability to integrate biblical and theological knowledge with the practices of ministry;
- Evidence the ability to communicate God's truth clearly, accurately, and convincingly to a single individual or a community;

- Demonstrate the knowledge and ability to do the basic tasks of ministry;
- Evidence the Christ-like character worthy of being emulated and whose integrity impacts credibility for successful ministry; and
- Demonstrate the commitment to lifelong learning and enrichment.

Prerequisite: One year of Biblical Language

Biblical Studies 30 Quarter Hours

Old Testament I: The Community of God

Old Testament II: The Life of the Community

New Testament I: The Message of Christ

New Testament II: The Message of the Church

Biblical Hermeneutics

Exegetical Principles

Electives

Theological/Historical Studies 24 Quarter Hours

Christian Theology I: God and His Revelation

Christian Theology II: Jesus Christ and Salvation

Christian Theology III: The Holy Spirit and the Church

History of the Early Church

History of the Modern Church

Pentecostal/Charismatic Movements

Electives

Practices of Ministry Studies 39 Quarter Hours

The Servant as Person

The Servant as Leader

The Servant as Communicator

The Servant as Evangelist

The Servant as Liturgist

The Servant as Worship Leader

The Servant as Teacher

The Servant as Pastoral Care-Giver

The Servant as Reconciler

The Servant as Counselor

The Servant as Administrator

Preaching Practicum

Ministry Colloquiums (3)

Resource Studies 6 Quarter Hours

Student Learning Development

Theological Research Methods

Supervised Ministry 9 Quarter Hours

Supervised Ministry

3 One-unit courses

3 Two-unit courses

Open Electives 30 Quarter Hours

Total Requirements 138 Quarter Hours

#### Graduation Requirements

Before candidates for the Master of Divinity program are graduated, they must successfully complete a minimum 138 quarter hours of coursework including all required courses with a minimum cumulative grade point average of 2.0. They will have successfully completed the professional assessment requirements in Supervised Ministry, filed their application for graduation by the February preceding the June graduation, fulfilled their financial obligations to the school, and participated in the graduation ceremonies.

#### Professional Assessment Program

The Professional Assessment Program is a comprehensive effort to assist each student in integrating his/her professional training into a state of readiness for ministry. This three-year process begins during the student's first year. The student reflects upon and analyzes his/her personal/spiritual/vocational pilgrimage and explores an understanding of the call to ministry that he/she has received. The second year provides the student the opportunity to begin integrating biblical and theological insights with the practices of ministry in supervised ministry reflection groups. During the third year, the student articulates and defends his/her theological position and philosophy of ministry with his/her colleagues in the supervised ministry reflection groups.

## APPENDIX K

The Master's Seminary  
Master of Divinity

## Purpose

The Master of Divinity curriculum provides a basic three-year program in graduate theological education for those preparing for church or mission vocations requiring ordination. The program is designed to provide a broad biblical, theological, and practical foundation for those entering pastoral, missionary, or other Christian education ministries. The program may also provide a basis for further graduate study leading to such degrees as Master of Theology (Th.M.), Doctor of Ministry (D.Min.), Doctor of Philosophy (Ph.D.), or Doctor of Theology (Th.D.).

In fulfilling the mission of the seminary, as stated and elaborated earlier in this catalog, the Master of Divinity program focuses on three areas of special emphasis: biblical understanding, personal growth, and professional preparation. The emphasis on a thorough knowledge and understanding of the Bible is demonstrated throughout the curriculum, especially in direct Bible study courses, and in the biblical language, hermeneutics, and theology courses. The emphasis on personal growth is demonstrated in the required discipleship labs, chapels, and in significant portions of the field education and pastoral ministries courses. The emphasis on professional development is demonstrated primarily through the pastoral ministries, expository preaching, ordination, and counseling courses.

Included in the three broad areas of emphasis outlined above, the Master of Divinity program also intends to:

Emphasize the primacy of the local church in commissioning for ministry and as the institutional focus for spiritual accountability

Cultivate an attitude of devotion and worship

Instill and nurture a missionary and evangelistic zeal

Encourage growth in godliness, especially as demonstrated in an attitude of love and ministry as a servant, while developing the appropriate skills for leadership;

Advance ability in independent and constructive thought in areas relating to ministry and contemporary concerns

Promote growth in self-discipline, reading habits, and methodologies so that independent study may be continued as a pattern of life and ministry.

## Admission Requirements

In addition to the general admission requirements listed later in this catalog, enrollment in the Master of Divinity program requires possession of a baccalaureate degree, or the academic equivalent, from an approved institution, with a cumulative grade point average of 2.75 or above (on a 4.0 scale) for all undergraduate work. Applicants who are graduates of unaccredited institutions or who present grade point averages lower than 2.75 may be considered for probationary admission status if their references include unusually high commendations for potential ministry.

Applicants to the program are also expected to present a full program of beginning Greek from the undergraduate level. Applicants without this prerequisite are required to take Beginning Greek at The Master's Seminary (usually in the summer prior to the first or

second year of the program) but these credits are in addition to the hours required for graduation.

Graduates of Bible colleges, Christian liberal arts colleges, and secular colleges and universities are encouraged to apply. The seminary recommends that pre-seminary studies include a broad exposure to general education subjects. Normally this should include a minimum of 60 semester hours of liberal arts subjects. In particular, we recommend that adequate attention should be devoted to English composition, literature, speech, logic, and history—especially ancient and world history. Bible courses are also recommended, providing the student is attending an institution where such courses are competently taught in a context of faith and obedience.

#### Candidacy Status

All students anticipating graduation must first qualify by admission to candidacy status. Admission to candidacy status is the result of faculty evaluations, described below, and constitutes a faculty recommendation that the student be considered as a candidate for graduation, assuming the satisfactory completion of all graduation requirements.

#### Candidacy Requirements

Admission to the seminary and satisfactory completion of academic requirements are not a guarantee of graduation. Since the seminary's programs are designed to qualify its graduates for positions of pastoral leadership, the faculty and administration will also evaluate annually each student's personal, spiritual, doctrinal, and professional qualifications, qualifications without which any attempt to serve or fill a role in a ministry of the gospel can result in nothing but personal tragedy. The seminary reserves the right to withdraw the privileges of enrollment from those whom after admission may prove to be lacking in these necessary qualifications.

The character qualities, knowledge, and skills described earlier in this catalog as personalized objectives will also serve as a standard for evaluation of progress and for admission to candidacy. Absolute fulfillment of these objectives is an ideal which will never be accomplished but should always be in process. What is expected is evidence of progress toward these objectives, continuing evidence of potential for such progress, increasing desire for such progress, and a genuine repentance when there is failure in evidencing such progress.

Official admission to candidacy status involves two stages and must receive final approval by June 1 following completion of the second year of seminary studies or, for part-time students, by the same date following completion of 60 hours of seminary credits. Following each year of seminary, the faculty will assess the appropriateness of the student's vocational and educational goals in light of demonstrated abilities and attitudes. Academic records, field education evaluations, discipleship lab involvement, and evidence of continuing personal growth as demonstrated in chapel attendance, church ministries, etc., may all be examined in these candidacy evaluations. Following evaluation, the Vice President for Academic Administration, or another assigned faculty member will counsel with any students whose progress toward candidacy is questioned and will, by June 1, advise any students for whom candidacy and/or continued enrollment is denied.

#### Program Requirements

**Residence Requirements**—Master of Divinity students must complete the prescribed



three-year curriculum, comprising a minimum of 98 semester hours of credit, with a cumulative grade point average of not less than 2.5. Students transferring from other seminaries may be granted a maximum of 49 semester hours of credit, providing the work conforms to the academic and theological standards of the seminary. The last 12 hours of credit applied toward the degree must be earned in residence at The Master's Seminary unless the student has completed a total of 80 hours or more at The Master's Seminary.

**Master of Divinity Thesis**—A thesis is optional for Master of Divinity students; however, those who earn a grade point average of 3.25 or higher during their first two years (60 hours) of seminary studies are encouraged to write an original thesis demonstrating their ability to perform biblical and theological research at a scholarly level. The thesis must involve the exegesis of Scripture, employing the original languages as appropriate, either for the purpose of clarifying the meaning of some term(s) or passage(s) in Scripture; or for the purpose of clarifying the biblical evidence relating to some issue(s) of theological or pastoral significance. The thesis must contain not fewer than 50 nor more than 70 pages of text material, with approval based upon literary quality and theological content. Four hours of academic credit, as a part of the 98 hours required for the Master of Divinity degree, will be granted for the thesis project. The student may select a faculty adviser for his thesis project, dependent upon the faculty member's availability and consent, and upon approval of the Vice President for Academic Administration.

In fulfilling the thesis requirements the following deadlines must be observed:

The student must register for "M.Div. Thesis: First Draft" (in the approved area of study) for the fall semester prior to scheduled graduation;

Topic approval must be secured by the first Friday in September;

A first draft, including an adequate bibliographical listing, must be submitted by the first Friday in December;

The student must register for "M.Div. Thesis: Final Draft" for the spring semester;

An acceptable final draft must be presented by the first Friday in March;

An approved presentation copy, and a photocopy, must be submitted by the first Friday in April.

Additionally, The Master of Divinity thesis must be prepared in conformity with the most recent editions of the seminary's "Guidelines for Theses and Dissertations" and Turabian's *A Manual for Writers of Term Papers, Theses, and Dissertations*. Where these sources differ, the seminary's "Guidelines" takes precedence.

**Program Flexibility**—Graduates of Bible colleges and Christian liberal arts colleges are encouraged to apply to the Vice President for Academic Administration for a waiver of any course considered to be repetitious of previous education. When Old Testament Studies or New Testament Studies courses are waived it is required that they be replaced by an advanced (preferably exegesis) elective course in the same area. A waiver does not grant credit; it only allows an otherwise required course to be replaced by an elective course. In no case does The Master's Seminary grant credit for course work taken at the undergraduate level.

**English Proficiency**—All students are required to take a basic English proficiency exam as a part of orientation procedures for the first semester of their enrollment. Students who fail to demonstrate an adequate understanding of basic grammatical features such as the identification of parts of speech, grammatical inflections, and syntactical structures

within sentences, will be required to take the English Refresher supplementary class during their first semester, unless enrolled for fewer than 8 units or if enrolled as a special student. The Vice President for Academic Administration must approve any exceptions. Students who pass the English proficiency exam but sense a need for more training in English will also be permitted to take these supplementary classes. No additional credit is given for this supplemental course work and no additional tuition is charged.

**Time Limitation**—All work credited toward the Master of Divinity degree must be completed within six years from the time of matriculation. Any exceptions will be considered only in cases when the student is involved in a full-time ministry, and must receive the approval of the entire faculty.

#### **Graduation Requirements**

In addition to the requirements specified in the preceding paragraphs, which include completion of 98 semester hours of credit with a grade point average of 2.5 or above, and admission to candidacy status, each candidate must submit an official Application for Graduation when registering for their final semester prior to graduation. Transfer students must complete at least 49 semester hours of credit at The Master's Seminary. All graduates must be present at the commencement ceremonies unless excused on the basis of a written appeal to the Vice President for Academic Administration. Graduation in absentia will be permitted only in cases of personal emergency or undue hardship.

#### **Master of Divinity Curriculum**

Students entering without Beginning Greek are expected to enroll in Hebrew Grammar I and II for the first year, enroll in Beginning Greek during the summer between the first and second year (this is in addition to the required 98 hours), and take Greek Exegesis I and II during the second year. An alternative is to enroll in Beginning Greek during the summer prior to the first year, then take Greek Exegesis I and II during the first year and Hebrew Grammar I and II the second year.

Students enrolling in The Master's Seminary have one opportunity to pass the Greek proficiency exam, that is the time when they first enter the seminary. Anyone not passing the proficiency exam at their first sitting or anyone not taking the exam when offered at the start of their first semester on campus will be required to enroll in and pass NT 401 & 402, or NT 403, as part of his seminary curriculum before enrolling in NT 603. Grades earned will be factored into the student's grade point average. Those who pass the Greek proficiency exam are expected to enroll in Greek Exegesis I and II for the first year and in Hebrew Grammar I & II for the second year.

Students are encouraged to apply for a waiver of any course considered to be repetitious of previous education. This is especially encouraged for BI 501, 502 and BI 601. If approved, a waiver grants no credit but allows the student to take elective credits instead of the required course(s). Successful completion of proficiency exams, given at the beginning of each school year, is necessary for waiving BI 501, 502, and BI 601.

Students are encouraged to participate in a cross-cultural experience, either in another country or in an area ethnic church, during the senior year or the preceding summer.

## APPENDIX L

Moody Bible Institute  
Master of Divinity

The Master of Divinity is a 96-hour program designed to prepare you with the biblical foundation and practical training necessary for ministries such as Christian leadership, counseling, and pastoring. Bible analysis, biblical and systematic theology, church history, ministry, preaching, and Computer-Assisted Practical Approach to Biblical Languages and Exegesis (CAPABLE) are integrated according to the emphases below.

Pastoral Studies

These courses provide a biblical basis of and the foundational skills for pastoral congregational care, preaching, teaching, leadership, and pastoral counseling.

Pastoral Procedures and Practices

Pastoral Counseling

Teaching with Skill and Influence

Excellence in Leadership

Spiritual Formation and Discipleship

The courses provide a biblical basis of and the foundational skills for becoming “soul physicians,” so the growth in Christian character and sanctification in students’ lives will overflow to others around them.

Spiritual Disciplines and Spiritual Warfare

Theology and Practice of Prayer

Spirituality and the Family

Theology and Practice of Soul Care and Discipleship

Intercultural Studies

These courses provide a biblical basis of and the foundational skills for ministering to ethnic groups all over the world, making practical application of biblical truths to the needs of the nations.

Cross-Cultural Communications

Issues and Trends in Missions

Principles and Methods of Church Planting

Interpersonal Relationship

Urban Studies

Courses provide a biblical basis of and the foundational skills for assessing urban conditions, formulating ministry solutions, and thinking theologically in an urban ministry setting.

Theology of Urban Ministry

History of Urban Ministry

Urban Anthropology and Sociology

Philosophy and Practice of Urban Ministry

Other Sample Courses

Biblical Theology of the Gospels

Biblical Theology of the Pentateuch

Biblical Theology of the Epistles

Church History  
 Narrative Preaching  
 Theology of Ministry  
COURSE DESCRIPTION  
 MASTER OF DIVINITY  
 SCHEDULE

The MDiv schedule presented here is in a traditional semester format, showing a suggested order and progression of classes. (Students have the option of taking classes in other formats as well, such as the modular format.)

FIRST YEAR—30 hours

Semester 1	Semester 2
BI-500–500 Principles of Biblical Research	BT-500–502 Biblical Theology of the New Testament and Interpretation
BI-500–501 Old Testament Literature and Themes	GM-500–502 Evangelism and Apologetics
BL-500–502 Introduction to Techniques in Biblical Languages	GM-600–640 Communication of Biblical Truth
GS-500–500 Practice of Ministry I	NT-600–602 Techniques in Greek Exegesis I
Exegesis	OT-600–602 Techniques in Hebrew
SF-600–601 Spiritual Life and Ministry	RT-600–600 Retreat
RT-600–600 Retreat	IL-600–600 Spiritual Integration Lab
IL-600–600 Spiritual Integration Lab	

SECOND YEAR—33 hours

Semester 3	Semester 4
BI-600–601 Romans	GM-700–752 Theology of Ministry
BT-600–601 Biblical Theology of the Gospels Seminar I	GM-700–790 Research Project
IS-600–601 Theology of Missions	NT-600–652 Techniques in Greek
Exegesis III	II PS-600–602 Narrative Preaching
NT-600–651 Techniques in Greek Exegesis	ST-500–502 Systematic Theology II
ST-500–501 Systematic Theology I	Lab IL-600–600 Spiritual Integration
IL-600–600 Spiritual Integration Lab	
RT-600–600 Retreat	
RT-600–600 Retreat	
GS- Emphasis Internship & Practicum	

THIRD YEAR—33 hours

Semester 5	Semester 6
BT-700–701 Biblical Theology of the Pentateuch	BT-600–602 Biblical Theology of the Epistles
GM-700–791 Research Project Seminar II	GS-700–700 Practice of Ministry II

IS-600–605 World Religious Systems

\* Elective \*\* Emphasis Course

\*\* Emphasis Course \*\* Emphasis Course

\*\* Emphasis Course RT-600–600 Retreat

RT-600–600 Retreat

HT-600–602 Church History

IL-600–600 Spiritual Integration Lab

IL 600–600 Spiritual Integration Lab

*\*One 3-credit course from either BI, BL, GM, HT, IS, PS, SF, ST, US, or an internship.*

MASTER OF DIVINITY Emphasis Courses:

*PASTORAL EMPHASIS\*\*\**

Semester 5

Semester 6

PS-600–601 Pastoral Procedures and Practices

PS-700–702 Preaching from the Old Testament

PS-600–603 Pastoral Counseling or

PS-700–716 Teaching with Skill and Influence

GM-700–702 Excellence in Leadership

\*\*\* We welcome women to study in the pastoral emphasis of the MDiv, but it is not our intention to train women for the senior pastorate or office of elder.

*SPIRITUAL FORMATION EMPHASIS*

Semester 5

Semester 6

SF-600–603 Spiritual Disciplines and Spiritual Warfare

SF-600–602 Spirituality and the Family  
SF-600–604 Theology and Practice of Soul Care and Discipleship

SF-600–605 Theology and Practice of Prayer

*INTERCULTURAL EMPHASIS*

Semester 5

Semester 6

IS-600–625 Cross-cultural Communications  
Church Planting

IS-600–602 Principles and Methods of

IS-600–606 Issues and Trends in Missions

Modular

IS-600–604 Interpersonal Relationships

*URBAN EMPHASIS*

Semester 5

Semester 6

US-600–601 Theology of Urban Ministry

US-600–602 Urban Anthropology and Sociology

US-600–603 History of Urban Ministry

US-600–604 Philosophy and Practice of Urban Ministry

## APPENDIX M

Princeton Theological Seminary  
Master of Divinity

The program of study set forth for the Master of Divinity (M.Div.) degree is designed to prepare students for the parish ministry, for graduate study in theology and related disciplines, for various types of chaplaincy, for mission work at home and abroad, and for other forms of church vocation. The curriculum is planned to provide the flexibility and independence consonant with a broad theological foundation. Please note that Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, international students are not normally admitted to the M.Div. program.

*Curriculum*

The Master of Divinity program requires the successful completion of work (totalling 90 credit hours) drawn from the four academic departments of the Seminary, and a listing of general requirements. In addition, at least one course in either the history or theology department, which has been designated as fulfilling the requirement for a course on Christian Responsibility in the Public Realm, must be included in the student's program. The specific course/credit requirements are allocated as follows.

## BIBLICAL STUDIES

The student is required to take fifteen credits in this department, distributing the work as follows:

1. Courses OT101, Orientation to Old Testament Studies, and NT101 Orientation to New Testament Studies, which must be completed during the first year of work.
2. Nine additional credits, not all in the same Testament, drawn from courses numbered OT200 or NT200 and above (with the exception of advanced language classes, which may not be used to fulfill this requirement). Entering students who have studied Greek and/or Hebrew in a college or university setting and who wish to have an introductory language prerequisite waived, must take the appropriate language placement examination(s). Persons who have studied the equivalent of two full semesters or more of a biblical language at an ATS accredited seminary or divinity school and have earned a grade of B or better need not take a placement examination. As a means of evaluating the student's ability to carry on exegetical work in New Testament, the Greek placement examination will seek to determine:
  1. The candidate's ability to decline nouns, adjectives, and participles and to conjugate and parse (analyze) verbs.
  2. Acquaintance with fundamental syntactical construction (such as those dealt with in J. W. Voelz's *Fundamental Greek Grammar*, Concordia Publishing Company).
  3. Proficiency in translating moderately difficult passages from the Greek New Testament. An unmarked copy of the BDAG lexicon (Bauer, Danker, Arndt, Gingrich, *A Greek-English Lexicon of the New Testament*) may be used as a resource while taking this examination.

As a means of evaluating the student's ability to carry on exegetical work in Old

Testament, the Hebrew placement examination will seek to determine the candidate's ability to:

1. Analyze Hebrew forms.
2. Understand the fundamental syntactical construction.
3. Translate prose passages from the Hebrew Bible.

Students who have studied modern Hebrew should become familiar with an introductory grammar such as T. O. Lambdin's *Introduction to Biblical Hebrew* (Scribner's) or C. L. Seow's *Grammar for Biblical Hebrew* (Abingdon). An unmarked copy of the BDB lexicon (Brown, Driver, Briggs, *Hebrew and English Lexicon of the Old Testament*) may be used as a resource while taking this examination.

## HISTORY

The student is required to take fifteen credits in this department, distributing the work as follows:

1. In the division of church history, both CH101, History of Christianity I, and CH102, History of Christianity II, which, unless advanced placement has been granted, must be completed by the end of the middle year.
2. Nine additional credits, including a minimum of three credits in history of religions, church and society, or ecumenics.

## THEOLOGY

The student is required to take fifteen credits in this department, distributing the courses as follows:

1. Courses TH221, Systematic Theology I, to be taken in the second semester of the junior year, and TH222, Systematic Theology II, to be taken in the first semester of the middle year.
2. A third course (three credits) dealing with a major theologian or basic Christian doctrine, selected from a group designated as qualifying as a "third theology course for M.Div. candidates."
3. A course (a minimum of three credits) in philosophy or Christian ethics.
4. The final three credits may be drawn from any of the departmental divisions.

## PRACTICAL THEOLOGY

The student is required to include in his or her program fifteen credits drawn from the offerings available in this department, distributing the work as follows:

1. Courses SC101 and SC102, Speech Communication in Ministry I and II (two credits), which are to be completed in the first year.
2. Courses PR201,-202, Introduction to Preaching (four credits), which are to be completed in the second year.
3. One course (three credits) in each of the three remaining departmental areas: Christian education, congregational ministry, and pastoral care and specialized ministries.

## FIELD EDUCATION

Two field education units worth two credits each. The first is usually done during the summer between the junior and middle years and is selected from either GM102 or GM123. The second is usually done over the entire middle year and is selected from

either GM104–105, GM108, or GM121-122. At least one of the course sites must be in a local church.

### ELECTIVES

The twenty-six credits remaining in the student's program may be distributed as follows:

1. Introductory and advanced language classes, which do not meet Biblical Department distribution requirements.
2. Denominational studies, such as polity, which do not meet departmental distribution requirements. Students who are members of the Presbyterian Church (U/S/A.) ordinarily take course GM201, Presbyterian Church Polity (two credits).
3. A senior research paper or thesis (three or six credits).
4. Departmental electives over and above the requirements.

### *Part-Time Study and Acceleration*

The program of study leading to the M.Div. degree is designed to be completed in six semesters of full-time study, exclusive of any period that may be devoted to an internship.

In a few instances, usually occasioned by ill-health or extraordinary family circumstances, a portion of the work may be conducted on a part-time basis, and the time required to finish the degree is extended beyond three years. An M.Div. candidate should not expect, however, to pursue any substantial portion of the curriculum by part-time study. The foundational courses, and many others that are essential for a balanced and integrated program, meet through the week, and appropriate substitutes are ordinarily unavailable. The Seminary provides no assurance that a student who is able to attend class only on particular days, or for a restricted number of periods each day, will have access to the courses he or she needs to complete the graduation requirements. In addition to the regular academic semesters, the Seminary provides a summer session that is available to students under certain defined conditions. Students may draw upon the offerings of the summer session for the following reasons:

1. To pursue the intensive courses in the Greek or Hebrew language.
2. To satisfy requirements of the field education sequence.
3. To enroll in a program of clinical pastoral education.
4. To allow for a lighter full-time enrollment during the following fall and spring semesters.

Students contemplating part-time study should be aware of the limitations that such status imposes on eligibility for financial aid, student housing, and loan deferment. The Seminary cannot certify to the Immigration and Naturalization Service an international student who is pursuing his or her work on a part-time basis.



## APPENDIX N

Southern Baptist Theological Seminary  
Master of Divinity

## Degree Overview

The Master of Divinity. The Southwestern MDiv prepares students for the broadest range of Christian ministries. Students receive training in classical theological disciplines such as Old Testament, New Testament, church history and historical theology, systematic theology, ethics, and philosophy, as well as applied disciplines such as pastoral ministry, preaching, evangelism, and missions. In addition, students may use elective hours to pursue concentrations in any school at Southwestern in accordance with their ministry goals and academic interests. The MDiv is the only approved first master's degree for a student preparing for a pastoral or preaching ministry, as well as any other ministry largely comprised of biblical teaching.

## MDiv Concentrations

## Biblical Theology

Course Title	Course Number	Hours
Old Testament Theology or New Testament Theology	OLDTS 4803 or NEWTS 5543	3
Biblical Theology Electives	BIBTH Electives	6
Hebrew Elective or Greek Elective or	HEBRW Elective or GREEK Elective or	3
Old Testament Elective or New Testament Elective	OLDTS Elective or NEWTS Elective	
Total		12

## Church History and Historical Theology

Course Title	Course Number	Hours
The Development of Doctrine	CHAHT 4703	3
Church History and Baptist Studies Electives	CHAHT or BPTST Electives	9
Total		12

## New Testament Exegesis and Exposition

Course Title	Course Number	Hours
Biblical Backgrounds Elective appropriate to New Testament	BIBCK Elective	3

Greek Electives	GREEK Electives	6
Greek Elective or New Testament Elective or Preaching Elective appropriate to New Testament or PRCHG Elective or Biblical Theology Elective appropriate to New Testament	BIBTH Elective	3
Total		12

#### Old Testament Exegesis and Exposition

Course Title	Course Number	Hours
Biblical Backgrounds Elective appropriate to Old Testament	BIBCK Elective	3
Hebrew Electives	HEBRW Electives	6
Hebrew Elective or Old Testament Elective or Preaching Elective appropriate to Old Testament or PRCHG Elective or Biblical Theology Elective appropriate to Old Testament	BIBTH Elective	3
Total		12

#### Pastoral Leadership

Course Title	Course Number	Hours
Advanced Expository Preaching	PRCHG 3323	3
Pastoral Ministry Electives	PASMN Electives	9
Total		12

The student may use CNETH 4343 Christian Marriage and Family Ministries as a PASMN elective.

The Center for Leadership Development  
Ralph M. Smith Leadership Development Complex

#### Purpose

The Center for Leadership Development exists primarily to help equip the saints for works of service by providing a conduit of communication between local churches and theological educators. Through conferences and seminars, The Center provides opportunities for life long learning and field specialization. In addition to attempting to build up the body of Christ, The Center ministers to the community by offering quality meeting space with professional service at reasonable prices.

#### Meeting Space

The J.W. "Jack" MacGorman Conference Center 's 12 flexible meeting rooms provide 55,000 square feet of conference space, seating a total of 1,200. Each conference room

features a state-of-the-art media system with wireless microphone, CD/cassette playback, data projector, VHS VCR, satellite downlink and laptop computer output. One of our conference coordinators can assist you with all aspects of event planning including guest accommodations, meeting space, audiovisual, catering, decorations and/or promotion. To speak with one of our coordinators, contact 817.923.1921, ext. 2440.

#### Guest Housing

The Ray I. Riley Alumni Center, located on the north end of the Leadership Development Complex includes 47 luxury guestrooms and 8 suites. Each guestroom features two telephones with data port, voicemail, cable television, refrigerator, microwave, coffeepot, iron and ironing board and a lounge chair. Some suites feature an additional queen sleeper sofa. The Alumni Center also has its own business center with fax, copier, computer and printer. Complimentary continental breakfast is available to all guests.

For guest room reservations, contact 817.923.1921, ext. 8800.

## APPENDIX O

Talbot School of Theology  
Master of Divinity

## Emphasis: Pastoral and General Ministries

Provides preparation for a variety of professional ministries including pastor, associate pastor, youth pastor, women's ministries, college and seminary teaching and other leadership roles. (Students anticipating a graduate or undergraduate teaching career will need to pursue advanced studies beyond the Master of Divinity program.)

## Goals

Demonstrate the ability to communicate biblical truth accurately and relevantly.

Demonstrate the ability to organize and lead a worship service.

Develop a love for and commitment to God's people that results in faithfully and effectively serving them both as individuals and as the corporate body of Christ.

Pursue personal and corporate evangelism.

## Outcomes

As a result of this program, the student will:

Spiritual intimacy. Strengthen and deepen spiritual intimacy with God and with spouse.

Readiness for ministry. Assess readiness for ministry: cognitive, physical, emotional, relational, moral and spiritual.

Character. Behave Christianly by valuing and pursuing Christian character.

Calling. Embrace, value and appreciate the power and significance of their personal call to ministry.

Exposition of the Word. Demonstrate an accurate exposition of the Word of God.

Doctrine. Comprehend and apply to ministry situations the doctrines of systematic theology including the Doctrinal Statement of Talbot School of Theology.

Biblical application. Demonstrate the ability to convey and apply truths of Scripture to their own and others' lives in effective ministry.

Communicating the Word. Communicate the Word of God effectively to hearers.

Servant Leadership. Practice and train others for servant leadership.

Love for people. Develop a love for and commitment to serving God's people (goals, MDiv, pastoral/gen. emphasis outcomes).

## First Year

**Fall Semester**

TTBE 517 Hermeneutics / Bible Study Methods	3
TTHT 505 Patristic / Medieval Theology	3
TTNT 503 Introduction to Exegesis*	3
TTTH 511 Theology I - Introduction: Revelation & Nature of God	3
TTPT 706 Personal Foundations of Ministry	2
TTPT 591 Introduction to Field Education	1

TTSS 510 Theological Research Methodologies	1
Total	16
<b>Spring Semester</b>	
TTBE 520 Survey of Matthew – Revelation	3
TTHT 506 Reformation and Modern Theology	3
TTNT 604 Exegesis in the Gospels	3
TTPT 510 Evangelism and Follow-up	3
TTTH 512 Theology II - Works of God, Angels, Man and Sin	3
TTPT 592 Field Education	0
PT 709 Spiritual Mentoring Group	0
Total	15
Second Year	
<b>Fall Semester</b>	
TTCE 600 Educational Ministry in the Church	3
TTCL 555 Introduction to World Missions	3
TTOT 603 Elements of Hebrew I	3
TTPT 609 Expository Preaching	3
TTTH 613 Theology III - Christ, Salvation and the Spirit	3
TTPT 707 Foundations of Pastoral Care and Counseling	2
PT 691 Field Education	0
Total	17
<b>Spring Semester</b>	
TTBE 519 Survey of Genesis – Malachi	3
TTNT 605 Exegesis in the Epistles and Acts	3
TTOT 604 Elements of Hebrew II	3
TTPT 602 Pastoral Ministry	3
TTPT 610 Contemporary Biblical Preaching	3
TTTH 614 Theology IV - The Church and Last Things	3
TTPT 692 Field Education	0
Total	18
Third Year	
<b>Fall Semester</b>	
TTOT 705 Exegesis in Genesis and Selected Passages	3
TTPT 730 Biblical Leadership and Management	3
TTPT 791 Field Internship	2
Electives	3
Thesis First Draft or Elective	4-6
Total	15-17
<b>Spring Semester</b>	
TTBE 726 Expository Methodology in Daniel, Revelation	3

TTPH 602 Apologetics	3
TTPT 703 Church and Society	3
TTPT 792 Field Internship	2
Electives	2
Thesis Final Draft or Electives	2
Total	15

\* TTNT 501 and TTNT 502 are required for students without prior Greek study.