

Inter-American Adventist Theological Seminary



2017-2020

BULLETIN



Iglesia Adventista
del Séptimo Día

**Inter-American Adventist
Theological Seminary**

IATS

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BULLETIN**



**Iglesia Adventista
del Séptimo Día**

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PROLOGUE

In antiquity, covenants were established between persons, families, or nations to secure healthy relations. In literate societies, these documents were written and registered. Today, agreements are still made in the form of contracts and treaties that help in relationships between people from different social contexts. In an academic environment, bulletins are prepared as instruments, which describe the procedures and guidelines followed in an educational institution. Even though bulletins are not contracts they serve as a work tool, to coordinators, and students. This bulletin attempts to help you in your educational journey. It is your primary guide regarding the various programs, academic degrees, and the Seminary policies. After reading the bulletin carefully, you may wish to note points of particular interest, or you may need clarification on some issues. If you have any suggestions, please don't hesitate to send them to the Administration of the Seminary; efforts will be made to assist you.

The IATS is interested in providing you with all of the necessary information that may help you in achieving your academic and professional goals. The IATS will respect your right as a student to be graduated under the clauses of the bulletin in effect upon registering in your program of study.

In this bulletin, you will find information about the operations of the Seminary, its faculty, services, procedures, and established policies. As you become familiar with this bulletin, rest assured that the Seminary will meet its obligation to guide you into deepening your theological and spiritual foundations and preparing you to continue proclaiming the Blessed Hope and becoming a minister who is a committed dynamic thinker. The Seminary adheres to the Seventh-day Adventist educational philosophy reflected in this quote:

Each human being, created in the image of God, is gifted with a faculty similar to that of the Creator: the individuality and the faculty to think and to do. Men in whom this faculty is developed are those who carry responsibilities, those who manage businesses, those who influence character. The work of true education consists in developing this faculty, in educating youth so that they become thinkers and not mere reflections of the thoughts of other men (Ellen G. White, *Education*, p. 16).

MESSAGE FROM THE PRESIDENT

I appeal to you, therefore, by the mercies of God, present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.
Paul, Romans 12:1-2

Welcome to the Inter-American Adventist Theological Seminary!

The Apostle Paul challenged his audience to be transformed and not to be conformed, which is a goal set for missional leaders in Inter-America. Paul's voice echoes in the classrooms of the Inter-American Adventist Theological Seminary millennia later, in the creative and scholarly environment that characterizes the IATS. We are called to present ourselves as living sacrifices in contexts, primarily in the Americas, where so many are obsessed with self-preservation and the imposition of their rights.

Each classroom of the Seminary is a leading community that generates change and transformation. Every hour one can witness visions being expanded, knowledge increased and limits challenged. The multi-site nature of the Seminary provides the opportunity to be exposed to diverse methods, faculty, and inter-cultural student interaction. Women and men, learn in their own cultural and national contexts that are as varied as the regions that they represent. The challenges in Mexico are unique, some of the experiences lived in Central America are particular, Colombia and Venezuela have experienced dramatic changes in the last few decades, while the Caribbean islands are extremely diverse.

The common need for Hope in humanity must be satisfied in particular ways, and the IATS graduates lives of witness and service are evidence that they can lead to everlasting Hope. Proclamation is central in the IATS. Well-grounded on Scriptural foundations, our graduates minister and disciple church members and the society at large toward biblical worship and an eschatological hope.

It's my prayer that you will experience the transformation of the Almighty in your Seminary experience. Blessings are upon you, grace and peace.



Dr. Efraín Velázquez II
President

GENERAL INFORMATION

The Inter-American Adventist Theological Seminary (IATS)¹ is an institution of graduate theological studies established by the Seventh-day Adventist Church (SDAC). It is a non-profit institution under the laws of the State of Florida and the Commonwealth of Puerto Rico. The purpose of the IATS is to provide fundamental knowledge and values to prepare people for Christian Ministry and to proclaim the Advent Hope to the World.

Historical Background

The Seventh-day Adventist Church is dedicated to the study of the Bible and the restoration of humankind to the divine plan.² The SDAC maintains all of its educational institutions united around the world through the General Conference (GC), located in Silver Springs, Maryland, USA. The worldwide Adventist educational system is one of the most extensive, including some 8,000 institutions at all levels. The General Conference of Seventh-day Adventists has distributed its functions in thirteen worldwide regions called Divisions.

The territory of the Inter-American Division (IAD) includes more than thirty nations from Mexico, through Central America and the Caribbean basin, to the northern part of South America

The SDAC had established the Seventh-day Adventist Theological Seminary (SDATS) in the 1930s to offer theological education in North America to benefit the world field. This prestigious theological Seminary, with extensions in various continents, operates from the campus of Andrews University, Michigan, USA. Prompted by her growth in membership in Central and South America, the SDAC determined to make arrangements for the theological training of pastors in the Latin American context. In the late 1960s, the Inter-American (IAD) and South-American (SAD) Divisions began planning to provide-graduate education for their workers. The plan was to establish a Theological Seminary that could serve both Divisions, and so it was decided and voted on November 30, 1970. However, the needs were different, with the South-American Division requiring, in addition to Spanish, to make use of Portuguese, and the IAD of French and English. The location of the Seminary and other issues on logistics and budgets left the efforts in stand by for a decade.

The IAD chose to establish a partnership with the SDATS and following this agreement, this Seminary offered the Master of Arts in Religion in Jamaica since 1974, in Mexico since 1977 and in Puerto Rico since 1982. The exponential growth of the IAD required the training of pastors in the diverse regions and languages of its territory. That meant that the extension programs of the SDATS were not enough for the more than five thousand Adventist ministers working in the IAD territory. After careful preparation and discussion, the Executive Board of the Division voted on May 30, 1996, to officially establish its own

¹ The IATS acronym appears as SETAI in the Seminary's Spanish and French documents in places where those languages are used.

² See Appendix A for the fundamental beliefs of the SDAC.

Theological Seminary and created the Inter-American Adventist Theological Seminary (IATS).

The support of the SDATS was fundamental through the next decade. By 2004, the IATS began to offer graduate programs as an independent Theological Seminary. In the summer of that year, the IATS began offering a professional Master's Degree in Pastoral Theology (MAPTh). The program was submitted for accreditation to the Adventist Accrediting Association (AAA), and the rigorous process of accreditation was completed in 2007.

In 2001, the Association of Theological Schools (ATS) accepted the IATS as an associate member. The institution became a candidate for accreditation in 2008 for ATS. After accreditation teams visited all the IATS sites, the ATS granted full accreditation to the institution and its programs (MAPTh, MAR, and DMin) in 2011. Currently, the IATS is, by God's enabling grace, a well-established and thriving institution.

Institutional Goals

1. The Seminary will improve its graduate education
2. The Seminary will maintain efficient and effective administrative and support services
3. The Seminary will concentrate its efforts in areas of ministry for church leadership
4. The Seminary will continue to develop church leadership and still in its student's spiritual maturity, tolerance for the views of others and the hope of the coming eschaton.

Mission Statement

The Inter-American Adventist Theological Seminary, a Seventh-day Adventist institution, owned by the Inter-American Division, specializes in theological education of missional leaders in a creative and scholarly environment for the Church, primarily in the Americas.

The Seminary serves a learning community of culturally-ethnically diverse leaders in their own cultural and national contexts. IATS graduates lead a life of witness and service. They minister, proclaim the Hope, and disciple worshipping communities based on Scriptural foundations.

Vision

We have developed a vision statement encapsulated in six words. These words become strategic axes. These are concepts that group different educational activities and resources. They have been used to develop our strategic plan, define our action plans and, finally, our institution.

Vision Statement

Proclamation: Christ-Like Communicating

The IATS inspires passion for proclaiming the Hope of the promised restoration and the *Eschaton*. The IATS encourages students to share through personal conversation, preaching, publishing, and the arts, the Bible's message about God and the hope and salvation offered through the life, ministry, atoning death, resurrection, and high priestly ministry of Jesus.

Spirituality: Christ-Like Discipleship

The IATS fosters an environment that prepares graduates as ministers promising to understand and apply biblical values to their lives. The IATS affirms the importance of the student's spiritual growth and development.

Academic Excellence: Christ-Like Teaching

The IATS inspires the graduate's zeal for biblical knowledge and the development of personal and professional growth. The IATS promotes the growth of a mature understanding and relationship to God, His Word, and the created universe.

Service: Christ-Like Serving

The IATS fosters an environment that prepares promising ministers to engage in service to the church, community, nation, and world. The IATS promotes humble service, and the ministering to individuals and populations affected by poverty, tragedy, hopelessness, and disease.

Stewardship: Christ-Like Living

The IATS inspires commitment to the use and practice of responsible stewardship of its human, intellectual, financial, and physical resources. The IATS promotes moral, ethical, and social behaviors that are consistent with the teachings and example of Jesus.

Diversity: Christ-Like Loving

The IATS promotes initiatives to encourage value and respect of other cultures and faiths.

Values Statement

- Promote spiritual maturity
- Search for biblical and theological foundations
- Proclaim hope both for the present and for the future
- Provide selfless service
- Promote the best use of God-given gifts
- Lead with humbleness
- Encourage research
- Share with other communities and learn from them

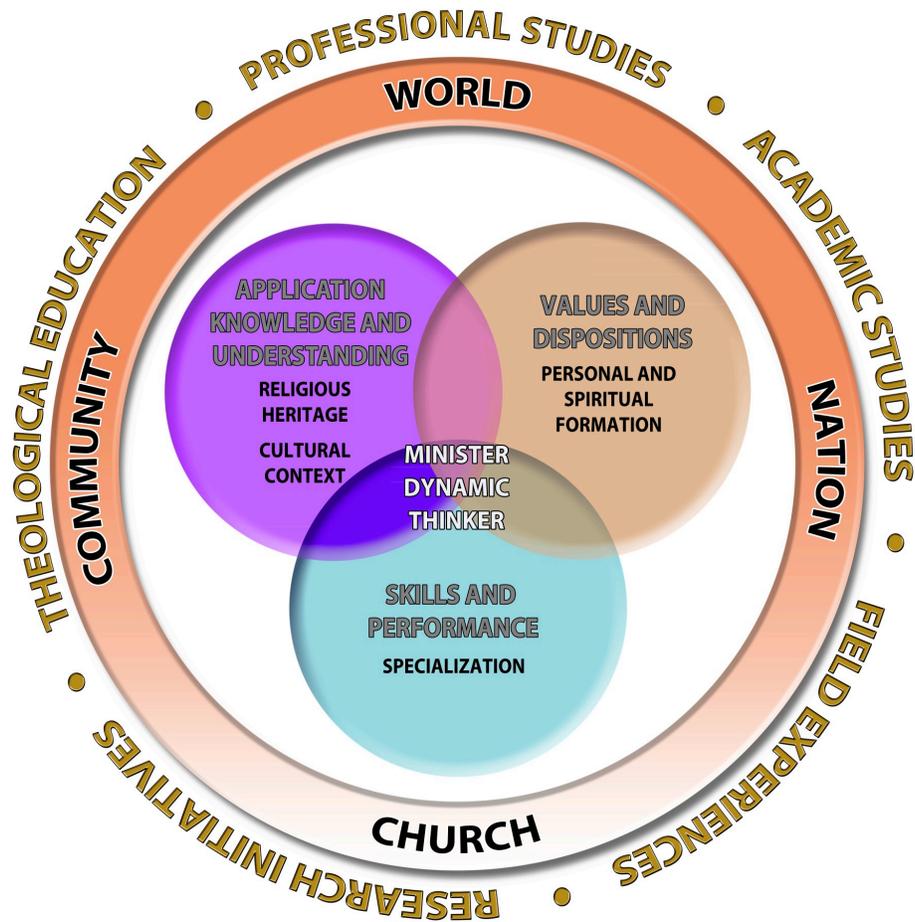
Statement of Purpose

The IATS is an institution of theological graduate studies organized by the IAD, which converges, academically and operationally, with the existing undergraduate Theology Departments at the IAD tertiary institutions to offer graduate degrees to the pastors within its territory. By this action graduate education in Religion/Theology is offered and/or administered only by the IATS in the Inter-American Division. This action also responds to the action of the world church in 1990, in that regard. Initially, the programs offered were the Master of Arts in Religion in affiliation with Andrews University (32-semester credits), and the Master of Arts in Pastoral Theology (48-semester credits) special effort has been put forward to make the courses relevant to the different cultural, ethnic, and natural contexts.

INTER-AMERICAN ADVENTIST THEOLOGICAL SEMINARY

MOSAICO

CONCEPTUAL FRAMEWORK & ATS STUDENT LEARNING OUTCOMES



Philosophy

The IATS strives to provide and sustain an environment that inspires, nurtures, mentors, and supports. The IATS challenges ministers and watches them grow in knowledge to their full potential in a theological environment. The IATS takes ministers through a teaching and learning journey facilitating their development with tools and resources necessary for the betterment of each student and the future members of their local SDA churches. The IATS inspires a vibrant transformational community that encourages social, intellectual theological and spiritual growth; Christian witness; intercultural experience; and servant leadership. The Seminary provides an environment of freedom of expression and creativity and opportunities for students to recognize their strengths and weaknesses. The institution attempts to shape the curriculum in a way that will respond to the students' learning styles and provide opportunities for each to grow and expand on their own. The IATS incorporates

pedagogical and institutional goals in the human resources framework of each area to maintain a commitment to the mission among members of the administration and Staff and also determine career progression.

IATS's Statement of Educational Philosophy

Administration, Faculty, and Staff hold the following beliefs:

We celebrate God, as humans created in His image, and rejoice in the privilege to be renewed in the likeness of God with the ability to be open, honest, and able to communicate with God and other human beings in relationships of respect, support, mercy, love, and healing.

We sustain God's multi-ethnic vision and appreciate through Him our ethnic identity enabling people to be intentional building cross-cultural relationships of compassion and service, rejecting institutional and social oppression, and valuing respect, self-determination and individual dignity.

We lament the failure to demonstrate God's unconditional love, hope, healing and impartial justice. We grieve the pain of others in oppression, violence, exploitation, and prejudice demonstrated in various phobias. We condemn sexism and anti-Semitism and exploitation.

We call Administration, Faculty, Staff, and Students to model compassion, lead virtuously, support and encourage with enthusiasm, and to redeem and restore with love.

We encourage commitment to excellence and lifelong learning.

We long that all follow in the footsteps of righteousness, mercy, justice, and peace for all God's creation. The IATS strives to affirm its educational philosophy in the workplace, classroom, field and personal interactions.

Seminary Objectives

- Provide competent professionals, who are highly motivated and consecrated to serving society in general and the Seventh-day Adventist Church in particular.
- Equip men and women for the different ministerial and teaching functions making use of sound principles, methods, and procedures of biblical scholarship—and praxis, thus providing a strong foundation for an intellectual, as well as a spiritual understanding of biblical religion, morality, and ethics as understood by Christianity and the Seventh-day Adventist Church.
- Transmit the relevance of faith and biblical teachings to modern men and women in their preparation to face the future.
- Develop in its students the skills required in the spreading of biblical faith through preaching, teaching, publications, and leadership.
- Teach methods and competencies that would help in the dissemination of the Gospel by word and example.
- Encourage appreciation of other cultures endeavoring to understand them within their contexts and to be able to present the Gospel in a manner that is incarnate at multiple environments.

- Promote a commitment to the spiritual life of the Seminary that will strengthen the devotional experience and inspire and deepen the student's vocation and dedication to the service of God and humanity, in harmony with biblical teachings as understood by the Seventh-day Adventist Church.
- Encourage an academic and professional environment that provides tools for learning with an emphasis in solid methodology, sharp and critical discernment, and an eager commitment to discovering ultimate truth that forms an adequate foundation of integrity and capacity for the period of the learning experience.
- Establish bases that strengthen lasting friendships that lead to a mutual collaboration and trust, promoting professional support and a receptivity toward counseling and camaraderie among colleagues.

Accreditation

The Inter-American Adventist Theological Seminary (IATS), whose offices are located in Mayagüez, Puerto Rico, is authorized by the Council of Education of Puerto Rico to continue operating as a higher education institution under the renewed license (certification number 2018-146) for five years. The IATS is also pleased to inform that as of January 31, 2020, the Association of Theological Schools in the United States and Canada's Board of Commissioners approved the renewal of the IATS accreditation for ten years, with the next comprehensive evaluation visit in the fall of 2029. The IATS is also accredited by the Adventist Accrediting Association (AAA) and, in 2019, renewed its accreditation status. The AAA granted an accreditation period of five years, with the next comprehensive evaluation visit in 2024.

Governance

The Governing Board is the maximum administrative authority of the IATS. The IAD, sponsor of the IATS, at the end of each five-year period of the GC Session (or immediately following it), through the Board of Directors, names the officials and the members of the Governing Board of the IATS. The Governing Board, in turn, nominates the President, the Academic Vice-President, the Vice-President for Institutional Effectiveness and Strategic Planning the Vice-President for Finance, the Vice-President for Spirituality, the Assistant to the president, the Admissions and Records Director, and also the members of the Seminary Council. The Governing Board also approves the budget, the academic and professional programs to be offered and provides general orientation related to administrative matters, as deemed appropriate.

The Governing Board meets twice a year, generally during the time in which the Administrative Boards of the IAD meet. Between sessions, administrative matters are attended to by the IATS' Executive Administrative Board, which is composed of members of the IAD administration and available members of the Governing Board of the IATS. This Board has the power to act, although it also sends recommendations to the Governing Board for ratification.

The Governing Board delegates authority to the Seminary's Council to make decisions on academic matters; and to the Central Admissions and Graduations Commissions for matters concerning admissions and graduations; and to the Administrative Council for general

administrative matters. These four bodies may make recommendations to the Governing Board when they deem it advisable to take into consideration its orientation.

The IATS' Central Admissions Commission evaluates admissions to be made on its campuses. This Commission receives recommendations from the sites for candidates for admission into its various programs and about any other related subjects.

Geographical Locations

The main administrative offices of the IATS are located on the campus of the Antillean Adventist University, in Mayaguez, Puerto Rico, while the generally of the Vice-President for Spiritual Affairs and the Central Admissions and Records Director are located in the IAD building in Miami, Florida. The Seminary is present in ten countries through its affiliated institutions.

In Jamaica: Northern Caribbean University (NCU)

In Cuba: Seminario Teológico Adventista de Cuba (SETAC)

In Venezuela: Seminario Teológico Adventista de Venezuela (SETAVEN)

In Puerto Rico: Universidad Adventista de las Antillas (UAA)

In Colombia: Universidad Adventista de Colombia (UNAC)

In Costa Rica: Universidad Adventista de Centro América (UNADECA)

In the Dominican Republic: Universidad Adventista Dominicana UNAD)

In Mexico: Universidad de Morelos (UM)

In Haïti: Université Adventiste d'Haïti (UNAH)

In Trinidad and Tobago: University of the Southern Caribbean (USC)

Finances and Non-Discrimination Policy

The Inter-American Adventist Theological Seminary has not been established with the intention of lending an academic offering that generates income to any institution or competes with existing institutions. The concept under which the IATS was established as a non-profit organization, was primarily to aid pastors/ chaplains/teachers/ and professors to obtain graduate theological studies in the Adventist tradition. Nevertheless, it does not discriminate because of religious persuasion, or race, or color, or national/ethnic origin, or gender, or challenge (physical or mental) and those persons who are interested in the Seminary's programs are welcome and highly appreciated. No statement or declaration of a confessional alliance is required for admission. However, since the Seminary is a denominationally sustained institution, the Seventh-day Adventist Church in Inter-America expects high biblical, ethical and moral standards of the IATS graduates.

The Seventh-day Adventist Church in Inter-America takes the fiscal responsibility of financing the IATS' operations and grants scholarships to those who have been identified as capable of rendering a better service to its communities and the church. These persons must continue to fulfill their working responsibilities as employees of the church. This requires that they follow their study plans as they continue to meet the expectations of the employing organizations that assist them financially.

Coordinators

Coordinators at the affiliated institutions are the liaison persons between IATS's central administration and each one of IATS's affiliated institutions. They are the Seminary's official representatives at each one of their particular locations. They are local academic authorities at each of the ten university campuses where they generally hold positions as chairs of the Theology/Religion Departments. At the same time, they are invested with the IATS' recognition and authority to further its academic interests and to carry on the duties with them related. The coordinators are also the officials in charge of IATS student affairs at each affiliated institution.

Faculty

The Inter-American Theological Seminary has taken care to select excellent scholars and specialists in the area of instruction to offer classes in its programs. The selection is limited to dedicated professionals with the values and the theological wholeness of vision sustained by the SDAC. Most of its instructors have experience as investigators, professors, and pastors who have received academic training in their areas of specialization. The Seminary has consonance with the SDA Universities within the IAD's territories, making their theology professors part of the IATS' faculty of adjunct instructors. Several of the SDATS' teachers and specialists from Adventist Institutions around the world continue to offer classes in the IATS during the summer as visiting professors.

Students

The Inter-American Adventist Theological Seminary receives applications for admission from students of various regions of the Americas and other geographical areas. Since the beginning of the graduate program, the Seminary has had students from almost every country within the Americas. The IATS serves over three million members of the Seventh-day Adventist Church in Inter-America, the territory of which covers some 37 countries.

The Seminary is interested in granting entrance to those who are dedicated to the Word of God and are passionately moved to the service of proclaiming hope and justice. Students must live following those values promoted by the Seminary while they are enrolled in the programs.

Concerning inscription and participation in any of its courses or programs, and in the application of all of its practices and regulations, the IATS does not discriminate against anyone because of race, gender, physical limitations, or religious convictions. Academically qualified persons interested in registration and/or participation at any of its courses or programs and will be evaluated according to the seminary's practices and regulations.

Privacy of Academic Records

The Inter-America Adventist Theological Seminary students receive no federal funding from the United States government. Nonetheless, the rules and procedures of precaution and academic record protection as about students as stipulated by the FERPA (Family Educational Rights and Privacy Act 1974, as amended) stipulations are followed. This law applies to all agencies and educational institutions, public or private, that receive federal funding through the Federal Education Office, or whose students receive funding to defray

study costs. Buckley Amendment 22 establishes the requirements, which deal with the following rights of registered students:

1. The right of privacy of one's educational records
2. The right to have access to one's educational records
3. The right to question the content of records
4. The right to be informed by personnel who work within and without the institution who have access to those records
5. The right to be currently informed of rights
6. The right to ask for help from the Government if the institution violates the law. Nevertheless, those students receiving scholarships from the Seventh-day Adventist Church may not deny their employing organization's access to their academic information and progress.

Health Services

The Seminary relies on to the services that are available and offered through its affiliated institutions. Medical services are provided at all of the IATS campuses and students are responsible for their health insurance.

Lodging

Men or women's dormitories at affiliated institutions are usually available to IATS' students. On some campuses and in the adjacent communities, flats are available to families and married couples who need summer lodging close to some affiliated institutions.

Library

Each affiliated institution has its library, which holds satisfactory bibliographical collections available to its students. In addition to those volumes physically on hand, there are computers for electronic access to the IAD's Virtual Library, microfilm services, microfiche, and other devices, programs, and supporting material available for the IATS' programs. Each institution has its rules and norms concerning usage of the materials in its collection. The IATS supports those standards and regulations. Therefore, the IATS student at each affiliated institution is duty-bound to familiarize him/herself with and strictly observe those norms and regulations to keep his/her right to access the library.

Statement on Institutional Effectiveness

The Inter-American Adventist Theological Seminary is a complex multisite institution that operates in ten countries in the Americas, yet serving students from more than forty nations. According to its mission, the Seminary is engaged in equipping them to become lifelong-learning ministers who are spiritual, exhibit moral integrity, evidence dynamic and theological thinking in the framework of the Seventh-day Adventist faith in Pastoral Theology, and the Doctor of Ministry; currently, the only academic program is the MA in Religion. These programs are offered at its various affiliated sites: Costa Rica, Colombia, Cuba, Dominican Republic, Haiti, Jamaica, Mexico, Puerto Rico, Trinidad, and Venezuela. The Seminary is developing an assessment culture with a variety of tools to assess the extent to which students are achieving the outcomes of the degrees they are pursuing. Faculty and staff can review the assessment data to measure the effectiveness of the programs. The

Seminary provides ample support to ensure student success. The data from the Registrar's office offers evidence of the integrity of the Seminary's degree programs and the ability of students to complete them promptly.

The MAPTh is offered at all of the IATS's ten affiliated sites the DMin is offered at three sites (Costa Rica, Jamaica, Mexico). Selected theological professors at each affiliated institution, who have been chosen as IATS Adjunct Professors, are to the core faculty of the Seminary.

Between 2004 and 2011, 509 students matriculated in the MAPTh degree program and 478 students graduated. At the end of 2011, 31 students remained in the program. The completion rate was 84.30%; in other words, 93% of the students who entered the program graduated with the degree. The average length of time between matriculation and graduation was four summers.

The MAPTh degree program serves primarily as a means to the professional development of pastors in the SDA Church. Of the 509 students who graduated from the program between 2004 and 2011, 98% returned to full-time ministry or ministry-related service within the church. At the end of 2011, 96% are still serving the church in a position for which the MAPTh degree program was designed.

Between 2004 and 2011, 45 students matriculated in the DMin degree program and 31 students graduated. At the end of 2011, 14 students remained in the program. The completion rate was 69%; in other words, 31 of the students who entered the program graduated with the degree. The average length of time between matriculation and graduation was five years receptively.

The DMin degree program serves primarily as professional development for pastors in the SDA Church. Of the 31 students who graduated from the program between 2004 and 2011, 98% returned to full-time service with the church. At the end of 2011, 98% are still serving the church in a position for which the DMin degree program was designed.

Programs

Master of Arts in Pastoral Theology

also with an emphasis in:

- Youth Ministry
- Family Life
- Chaplaincy Ministry
- Church Growth
- Mission
- Leadership and Administration

Master of Arts [Biblical-Theological Studies] with a concentration on:

- Old Testament
- New Testament
- Systematic Theology

Doctor of Ministry

also with an emphasis in:

- Chaplaincy Ministries

ACADEMIC POLICIES

Admissions

1. Admission Process:

- a. Everyone interested in entering one of the Seminary programs may apply directly for admission materials by calling (305)403-4541, or by writing to setai@interamerica.org or henryke@interamerica.org or through the local coordinator at the closest affiliated site (adding this here is better than in the part I have stricken in b). He/she will receive, the necessary forms for applying to the Seminary (see Appendix B).
- b. The employing organizations or institutions of the SDAC recommend workers who desire scholarships in IATS' programs. The boards of those organizations or institutions must notify these workers and direct them to the Local Coordinator's Office of the program found at the nearest affiliated IATS institution, from which they might receive the Application for Admission packet.
- c. Workers of SDAC institutions, who wish to enroll in one of the IATS' programs, must apply first to communicate with their employing organization be considered in the scholarship program and receive a study permit.
- d. An official letter must accompany special requests for admission for workers from other Divisions from the respective Division administration.
- e. The local Admissions Commission studies the application and the materials that must be sent to the IATS Administration Committee.
- f. The student is notified that his/her application is accepted or denied through the site Coordinator.
- g. The student is responsible for handing in all necessary documentation before the date when classes begin.

2. Enrollment

All students must be enrolled at the end of the first day of classes. The admission becomes official only after having completed all of the procedures required, and the corresponding fees have been paid. In regular terms, students may not be enrolled after the date published in the Academic Calendar or as programmed as the last day for entering any of the classes.

The Seminary mostly works in a cohort schedule. Students who are not able to enroll during the regular scheduled period must get permission from the IATS Administration to register. Given the intensive nature of class sessions, each class that a student misses seriously diminishes his/her opportunities to comply with the academic requirements needed to approve the course. This clause applies only to special cases, in which some element forestalls the student in finalizing the enrollment process, and he/she is obliged, because of the forestallment, to attend classes.

3. Change of Enrollment

Courses may be dropped or added through a drop or add course form obtained from the office of the Coordinator. Once the form has been appropriately filled out, it should be taken to the local Registrar's office so that it might be duly processed. There are official dates concerning when these changes might be made immediately. The time periods in which W or F grades (or their equivalents) become effective, and appear in a student academic record dropping a course, are found in the Academic Calendar.

4. Student Status:

- a. **Regular:** For students who meet all of the requirements for admission to the IATS's graduate programs, and all of the specific departmental requirements for the proposed studies. The Local Coordinator indicates the evaluation of the above in an appropriate form, which accompanies the academic application forms as the Central Admissions Committee sends them to the Office of Admissions for further processing and consideration. Any exception to these minimal norms for regular admission must be recommended and justified in writing by the Local Coordinator and sent to the Seminary's Admissions and Records Director.
- b. **Provisional:** For students who do not fully comply with one or more of the regular admission requirements, but in the Local Coordinator's judgment, and after consulting the Seminary Officials, believe the missing requirements can be completed within a reasonable period.
- c. **Permission to take classes:** Non-degree students, CPE participants, and auditors who have complied with all the requirements regarding their specific admission will be authorized to register on a PTC basis [permission to take courses] with a possibility of earning academic credits depending on the case. The petitioner who wishes to follow advanced studies without the intention of acquiring an academic degree in the IATS may request authorization to enroll in a permissive category to take a class (PTC). To serve the constituents and the community, a limited number of promissory students may be admitted who do not necessarily qualify for enrollment in an academic program. They may select courses favorable to their needs and those areas where they may have had previous exposure and experience.

6. Academic Deficiencies

If the admitted student has academic deficiencies at the previous academic level, or if his/her academic preparation is in an area other than Theology or Religion, he/she must take required leveling classes as pre-requisites. Credits taken to make-up for deficiencies must not exceed one-half of the total graduate credits required for the proposed program.

Regular admission may be achieved after the student's satisfactory completion of all pending requirements as determined by the Academic Vice-President upon the recommendation of the Local Central Admissions Committee and the Records Director, and the endorsement of the Central Admissions Committee.

There must be evidence of the petitioner's skill with the English language. Students, who come from countries where the official language is not English and who hold no official results of an accepted English test, may be provisionally admitted and they have one year to fulfill this requirement. If the points then obtained are lower than the IATS' minimum requirement, provisional admission is revoked. Students provisionally

admitted with English deficiencies must enroll in appropriate English courses until they meet the minimum requirements.

The moment a student is admitted provisionally, the Central Admissions Director specifies the nature of the deficiency. The period allotted for the fulfilling of the deficiencies may not be later than completion of 50% of the requirements. The students who do not meet these specifications will not be allowed to continue the program to which they were provisionally admitted.

A student whose intention is to enroll to obtain an academic degree in Theology, but at the moment of admission does not have the pre-requisites or the required documents, may petition entry with a PTC until his/her situation is settled and he/she is qualified for formal admission to the program. Usually, in an academic program, a maximum of 12-semester credits taken under the PTC (or the number specified for a particular program) may be accepted if the student decides, later on, to request admission in a program that leads to a graduate title. Dual enrollments are not open to students in PTC category.

Students must maintain a GPA of at least 2.67 for the master's level and 3.00 for the doctoral level during the first two semesters. If they fail to reach their minimum GPAs, they become students subject to probation. They are required to reduce their academic loads to no more than 75% of the normal credit load per semester in a summer session. If the accumulative average of these students remains below the minimum GPA in a third consecutive semester, then they will be asked to stop their program.

7. Process

The admission of candidates, their permanence and status, the registry of academic credits, and the granting of a degree or academic grade is subject to the IATS' ordinary prescribed rules. The Seminary reserves the right to cancel any of the privileges by reasons considered sufficient by the Administration.

Central Registrar has the right to verify, at intervals, the students' output, and having consulted the IATS' Academic Vice-president and the Local Coordinator, recommend that particular students whose performances do not reach the desired caliber, may be advised to discontinue their academic course work.

Disciplinary authority is granted by the right to the IATS' Academic Vice-president, to the Local Coordinator, and to other officials to whom jurisdiction has been given relating to specific cases and in restricted areas.

Registration

1. Advisory

The program's Local Coordinator is the Curricular Advisor for students on his precinct, but he may also have access to IATS' Academic Vice-president for consultation.

2. Additional Courses in Affiliated Institutions

Students registered in the severely who wish to take courses at any Affiliated Institutions must first obtain written permission from the IATS' Academic Vice-President, as well as from the Academic Vice-President of the affiliated institution.

3. Requirements for Academic Residence

The academic residence is established after having attended two consecutive sessions. The residence is interrupted if the student fails to register for one session or semester. When residency is interrupted, the student must follow the stipulations outlined in the *Bulletin* in force until residency is reestablished. In the case of a student lacking 16-semester credits or less, he/she may be graduated following the *Bulletin* that was in effect upon his/her initial enrollment. This does not apply to those students who have completed their academic course load, and have passed their professional or degree exams, and have only to finish the thesis to complete the program.

4. Participants not Enrolled in a degree program

At times, some people who are not enrolled in one of the Seminary's academic programs may be interested in a course taught as part of the curriculum. The IATS recognizes this need and has a provision to satisfy it. A student may audit a course without having the right to academic credit. These persons must make sure that all conditions and consequences involved in this privilege are understood:

- a. They may make arrangements with the Union's Ministerial Association for the reception of Continuing Education Certificate. Forty-five clock hours of 3-credit material correspond to 4.5 Continuing Education Units (CEUs).
- b. They must make specific arrangements with the treasury in each Site to cover food and boarding costs, in addition to the academic costs of \$125 per credit hour and pay the \$50.00 enrollment fee due to the Seminary.
- c. The auditing student may not interfere or interrupt the class or call the professor's attention to queries or comments he/she may have. Only those who are studying for academic credit have that right.
- d. The maximum quantity of auditing students permitted in each course is determined in accordance with the size of the classroom and the equipment available for the convenience of the class.
- e. The professor must be consulted concerning the admission and numb of auditing students. There are courses that, because of their very nature, prevent the acceptance of auditing students.
- f. The needs and petitions of regular students will always take precedence over those of auditing students. Under no circumstances will the petitions of auditing students be considered over those or regular students.
- g. Auditing students are not responsible for assignments, monographs, research, or other course requirements. They take no examinations nor receive grades.

- h. A Continuing Education Certificate cannot be counted as an equivalent to academic credits, in that it does not fulfill the course requirements.
- i. The auditor may receive a copy of all class material distributed as part of the course content as long as he/she pays the cost of the material.
- j. No student, regular or auditing, is permitted to record or to film the class without the written consent of the professor.

5. Electives

The student may choose as electives approved courses that lead to graduate work as long as there is a correlation with the selected area of study. The student may choose as elective approved courses that lead to graduate work as long as there is a relationship with the chosen area of study.

6. Co-Curricular Credits Research

The students may obtain up to 12 co-curricular credits in any combination of co-curricular activities: an investigative research, a summary of professional achievements, or an independent study. A student may do an independent study as long as he/she has complied with 50 percent of the curriculum. In particular cases, it is possible to obtain a larger course load than 12 credits with the authorization of the Academic Vice-president. Co-curricular credits are graded as satisfactory (S) or Non-satisfactory (NS).

7. Independent Study, Research, and Professional Achievements

Normally, the procedure for satisfying academic requirements in any of the IATS programs is the course contract between student and professor (see Appendix C). Other ways have been provided to give flexibility to the program when needed but under strict parameters. The purpose of these provisions is not to provide a shortcut to accomplish the program requirements, or to lessen the time required for obtaining the degree, and even less, to evade on-campus academic exposure. Neither does it constitute a means by which a student may normally get credits. The criteria to be followed in the application of provisions made for independent studies, research, and professional achievements, including the following:

- a. Independent study, research, and professional achievements summary provide a solution to unusual, and unexpected situations beyond the ordinary course of events. The student must pay for the course; there are no scholarships for such cases.
- b. The student must have access to an acceptable library, which is well documented, and must follow a daily study program.
- c. The summary of professional achievement provisions is for achievements that are recognized as excellent in pastoral practice, and are well documented. The administrators of the local field must confirm the summary report in writing. Exceptions must be well documented and must present a source of information that represents an excellent contribution to the knowledge of ministerial practice for the benefit of future generations. This document will remain in the library. It is evident that this provision does not apply to every student. It means much more than documenting ordinary ministerial experiences.

The student may receive up to 6 MA level credits in Christian Ministry granted by the Academic Vice-president for learning using an outstanding experience or successful professional achievements, created or directed by the candidate during his/her ministry, and which can be documented. This may be a singular experience of establishing a church, a successful plan of entering difficult areas of ministry, the administration of a construction project from its conception stage, organization, raising funds, constructing the building and its dedication. It may also be a church, school, institution or another outstanding event, beyond the norm, which can be objectively evaluated. The student must register for GSEM660, and the following additional criteria may additionally apply:

The petitioner must have achieved at least 12 credits toward an IATS graduate academic degree, with the required minimum grade point average. He/she must also provide two written recommendations coming from IATS faculty members with whom he/she has taken classes.

The solicitor must turn in to the Local Coordinator a summary of professional achievements that include: a curriculum vita; description of the professional performance experiences; and a written reflection on that which has been learned. The reflection will demonstrate what learning skills were achieved in the person's professional development. Administrative and pastoral supervisors who can identify and endorse the variety of professional achievement experiences acquired by the petitioner must submit at least two supporting letters.

The Local Coordinator will then recommend to the Academic Vice-President the approval of the case. The summary will be studied by a Professional Achievements Commission, which will submit its recommendation to the Academic Vice-president, including a final grade to be sent to the Central Records Office.

Records

1. Grading System

The determination of a grade granted in any course belongs to the professor. Upon conclusion of each semester the grades will be registered by the following symbols:

Grade	Pts.	0 – 100
A	4	93 – 100
A-	3.67	90 – 92
B+	3.33	87 – 89
B	3.00	83 – 86
B-	2.67	80 – 82
C+	2.33	77 – 79
C	2.00	73 – 76
C-	1.67	70 – 72

W	Withdrawal
F	Failure
DG	Deferred Grade
NGP/ DN	No Grade Possible/ Deferment Negated
S	Satisfactory
NS	Non-satisfactory
I	Incomplete

W - Withdrawal

It is applied when a student abandons the course within the limits of the dates as noted published in the Academic Calendar. This designation is also employed when the student who has previously enrolled for credits by reason of thesis or research and has obtained a deferred grade, subsequently decides not to finish the thesis or the research and chooses instead some other option for getting the degree. Other circumstances may exist as well in which the institution grants the withdrawal (W). "W" is employed to register the withdrawal made before the published date. Grade changes are made only in the case of computation error, and should not be done in any case after the period following that in which the course was taken. The professor must fill out the corresponding form, which must be signed by the Local Coordinator before handing it over to the Registrar's Office.

F - Failure

When the student has been below C- for not having fulfilled the course requirements, he/she must repeat the course, especially if the course is required to obtain the degree. The student must pay for the course if he/she wants to take it before the next cycle.

DG – Deferred Grade

Courses for which a deferred grade may be assigned are those, which generally require more than an academic period to fulfill all of their requirements. Such courses are usually limited to those that constitute research, fieldwork, excursions, clinical experiences, theses, and DMin Projects. The professor may fix a period for the course or particular situation in which a DG may be the suitable grade. A teacher may change a DG into a DN, meaning that the requirements of the course were not met and cannot be completed because the deadline has already passed. If the professor has not changed the DG to a DN after the deadline has passed, the Registrar will make all possible attempts for the Coordinator to contact him/her to effect the change. If these attempts are unsuccessful, the Registrar will communicate with the academic Vice-President to get authorization to change the DG into a DN.

DN – No Grade Possible

Once a DN is given, it cannot be altered to a fixed grade. It represents requirements that have not been completed and cannot be completed in that the time fixed for that completion has expired. The DN does not affect the GPA.

(S), (NS) - Satisfactory– Not Satisfactory

A satisfactory grade is the equivalent of at least a B- (2.67) for the master's level or a B (3.00) for the doctoral level. Grade points are not assigned to S/NS material, and the grade S/NS does not affect the grade-point average. Certain courses or content, such as individual study or reading, independent investigation, research, workshops, seminars, work in the field or clinical practices may be graded following the S/NS pattern or the system in use. Theses and DMin Projects completed are always graded by S/NS. Grading patterns should not be mixed within a determined course in any evaluation period. To receive S, the student must produce work at a level not less than a B- (2.67) or B (3.00).

I - Incomplete

The "I" grade denotes a student's uncompleted work, owing to illness or other unavoidable circumstances, and not due to negligence or inferior work. The "I" grade may be registered upon an agreement between the professor and the student before the last class involving that material, with both parties, filling out the Incomplete Contract form. An "I" which has not been removed upon completion of the specified time indicated in the contract, automatically becomes an F and it affects the GPA, as agreed upon regarding the contract. Unless IATS' Academic Vice-president approves a written petition before the contract's expiration date, indicating a renewed extension of the same. If upon commencement of the following session the "I" grades have not been removed, the academic course load must be reduced as follows: for one "I" there is no reduction; two "I"s, reduction of two courses of 2 to 3 credits in the academic course load; three "I", reduction of three courses of 2 to 3 credits; more than three "I"s grades, the student must drop the program advancing until those grades are changed. Except for "DG" or "I", grade change may only be made for errors by the professor. The Local Coordinator must approve the grade change form that states the reasons for a change in grades, and is signed by the teacher, within 90 days following the close of the session.

2. Academic Standing and minimum progress

The minimum grade required to approve course is a C. Even though the minimum GPA required for a student to remain in a **master's level** program is 2.67 or a B- and 3.00 or B for a doctorate program. Any class with a grade lower than C must be repeated with the same provision made for a class with an F. Since the Seminary has a cohort system, the failed courses may be available only when the next cohort begins. If the concerned students wish to take the course before that time, they may petition to take it as an Independent course and will have to pay for the number of credits assigned to the course. It is the students' responsibility to raise their GPA if this grade affects the overall GPA. The academic administration will regularly verify your record to make sure you are making at least minimum progress towards achieving your program and will notify you and your coordinator if there is any reason for academic concern.

Students who fail to maintain their minimum GPAs, they become students subject to probation. These students are required to reduce their academic loads to no more than 75% of the normal credit load per semester in an intensive summer session. If the accumulative average of these students remains below the minimum GPA in a third consecutive semester, then they will be asked to stop their program.

3. Transcripts

Student transcripts of his/her academic records may be handed over to the student for which a transcript request has been received. No transcripts will be given to students who have pending balances in their accounts. Transcript requests should arrive at the Registrar's Office at least ten days prior to the dispatch date. The fees and mode of payment are indicated on the transcript request form (see Appendix D).

4. Transferring Credits

- a. Students who have attended other approved institutions and who have plans to enroll on a master's or a doctoral program with the IATS must complete a minimum of three-quarters of the total required semester credits in the IATS. Only those courses which are academically applicable to IATS courses and that correspond with similar categories or are electives within the new program may be transferred if:
 - The Seminary receives a bulletin or course catalog from the previous institution in order to evaluate the courses.
 - The courses were taken within seven years before the expected graduation date.
 - The courses are identified and approved by the Academic Vice-president.
 - The transferred credits do not amount to more than a quarter of those required for the program.
 - The grade obtained in each course accepted for transfer is at least a B- (2.67) for the master's level or a B (3.00) for the doctoral level.
 - The grades obtained in transferred courses are not included in the grade point averages.
- b. The graduate courses taken in the IATS as part of another academic degree, may be transferred as long as they comply with the previous conditions.

Exceptions to the above must be approved by the Academic Vice-president in consultation with the Registrar and upon a formal petition or recommendation from the Local Coordinator. Any such petitions must be considered individually and must provide evidence that the quality of the program's requirements is being preserved (exceptions respecting completed programs must be voted by the Seminary Council).

5. Deadline

- a. The student must comply with the requisites of his/her program within the first seven years from his/her enrollment date, regardless of the condition of his/her admission. If the student interrupts his/her program for five years, credits obtained will not be counted. Readmission requires special attention by the Admissions Commission.
- b. The normal time limit for acquiring an academic degree in the IATS is seven calendar years before graduation, Courses are taken in the IATS more than seven calendar years away from graduations: must be brought up to date. The Academic Vice-president may concede a petition of one year's extension through the recommendation of the Local Coordinator and in consultation with the Registrar. If the student, upon concluding the remaining required course-work, fails to be graduated in the desired semester, and is delayed beyond the limit, and no extension has been granted him/her, those courses taken before the seven-year

time limit will not be brought up to date, nor will they be applied to the academic course work. The student may be asked to take additional courses. Academic grades will be applied to each of the graduate courses taken in the IATS, including those taken beyond seven years and on PTC, upon computing the final average.

- c. **Course numbers and levels:** The IATS has made the following numbering system of courses and levels for graduate studies the norm:
 - 500-699 for the Master's level
 - 600-799 for the Doctoral level (Ministerial and Applied Theology Doctorates)

6. Updating Procedures

IATS courses antedating graduation by seven years may be brought up to date. IATS courses taken up to seven years prior to graduation do not need to be updated.

- a. Not all courses may be updated. The Local Coordinator in consultation with the Registrar must approve each course.
- b. One cannot update more than 25 percent of the total program.
- c. All investigative work accomplished more than ten years prior to graduation must be updated. However, independent studies, workshops, and guided readings may not be updated.
- d. The updating of a course does not alter the grade previously obtained.
- e. No course with a grade lower than a B- (2.67) may be updated.
- f. The IATS will not update any work from any other accredited institution established for submission.
- g. The IATS determines the updating requirements, course by course.
- h. Using the appropriate forms, the local Coordinator notifies the Registrar's Office concerning all updated courses and these will be applied to the academic record of the student.

Exceptions to the preceding must be approved by the Academic Vice-president through standard petition form and through recommendation of the Local Coordinator. Exceptional cases must be studied individually and must be duly justified in order to preserve the integrity and quality of the program.

7. Procedures for Advancement to Candidacy

- a. After completing 50 percent of his/her coursework, the student requests promotion or advancement towards candidacy. The respective forms are available at the Registrar Office. The student must fill out the form, get the approval of the Local Coordinator, and send it once more to the Seminary's Registrar Office.
- b. At the time the student requests advancement to candidacy, he/she must have covered all of the language deficiency requirements.

8. The Request for Granting of Degree or Application for Graduation

The request for the granting of a degree or application for graduation must be turned in to the Registrar's Office following the Academic Calendar. If a student fails to comply with the set deadlines, his/her graduation and granting of the degree must be postponed until the next regular programmed date. Degrees are granted only upon the dates programmed for the candidates who have complied with all of the requirements.

The responsibility to comply with all of the program's requirements rests upon the student.

Normally, only those students who have complied with all of the requirements may participate in the graduation ceremonies on campus. The Academic Vice-president may concede to exceptions to this ruling, upon consulting with the Registrar and the Local Coordinator. The Academic Vice-president must present in writing to the Registrar Office the reasons for the participation, which will be filed in the students' records.

The candidates who are to receive titles must be approved by the appropriate body and participate in the graduation services unless they have been given permission to graduate in absentia. The application form for such permission must be turned in to the Registrar's office at least two weeks prior to the graduation exercises (see Appendix E).

The Bulletin in use during the initial enrollment constitutes the agreement between the student and the IATS (see Requirements for Academic Residence).

9. Master's or Minor Thesis Commission

- a. The master's thesis must demonstrate the student's ability to do research, reveal the appropriate investigative skills, and present the written results in an acceptable style and format. The research must meet IATS standards. Two copies of the research must be presented in compliance with the expectations of the student's area of discipline. The research must be delivered to the Local Coordinator: one copy is to be handed over to the principal supervisor of the student's investigation; the other copy remains with Local Coordinator for filing purpose. If the thesis supervisor is not an IATS staff, there might be the need for a third copy for the seminary.
- b. For each research, the student will enroll in the appropriate course. A master's research is equivalent to a 3-6 credit course. The minimum number of pages per credit is 15; the maximum is 30.
- c. The IATS fixes minimum requirements for an investigative research at the master's and doctoral levels. A statement of the requirements or norms, expectations and regulations are kept (on file) which stipulate the norms for the research.
- d. IATS' norms concerning style and format are found in Nancy Weber Vyhmeister's *Quality Research Papers: For Students of Religion*. Third edition (Grand Rapids: Zondervan, 2014).

10. Master's or Minor Thesis Commission

- a. Research must be supervised by a Thesis Supervision Commission, composed of two faculty members, approved by the Local Coordinator in consultation with the student. The agreement must be ratified through a form sent to IATS' Academic Vice-president with an additional copy to the Registrar (see Appendix F).
- b. One of the members of the Thesis Supervision Commission will be the main supervisor of the research. The other members provide counsel and cooperate in the final approval of the investigative research. The research's final approval is

communicated via a written form (signed by both members of the commission) and sent to the Local Coordinator, to the Registrar and to the IATS' Academic Vice-president. The Local Coordinator must receive a form at least one week before graduation.

11. Doctoral Project

- a. The DMin Project must show investigative skills appropriate to the discipline or the material and demonstrate the student's ability to carry do research and to present the written results in an acceptable format and style.
- b. The Local Coordinator will receive four copies of the DMin Project presented, conforming to the expectations of the student's discipline in the preparation of written research. One copy goes to the student's main research supervisor; a second copy to the Local Coordinator, who will file it; a third copy to the library of the local university, and a fourth copy to IATS' library.
- c. For each DMin Project, the student will enroll in the appropriate course. A DMin Project compares in magnitude to a 6-16 credit course. The minimum number of pages per credit is 15; the maximum 30 pages per credit.
- d. The IATS sets the minimum requirements for DMin Project research. A statement of the requirements or norms, expectations, and rulings that govern research is kept in the registry.

12. DMin Project Committee

- a. A DMin Project must be supervised by a DMin Project Committee composed of two faculty members, approved by the Local Coordinator in consultation with the student. The agreement must be ratified through a form sent to the IATS' Academic Vice-president, with a copy to the Registrar (see Appendix G).
- b. One of the members of the DMin Project Supervision Commission will be the main supervisor of the investigation. The other members will help to provide guidance for the research and will cooperate in the final approval of the research project. The last approval of the DMin Project will be made known via a written form (signed by both of the commission's members) sent to the Local Coordinator, to the Registrar, and the IATS' Academic Vice-president. The Local Coordinator must receive the form at least one week before graduation.

Students

1. Norms for scholarship and academic progress

- a. Candidates for graduate level degrees must satisfactorily comply with the program of studies as described in their curricula. The minimum grade for course approval is a C-. If the student obtains a grade below C-, the course may be repeated, but no more than once. Even though both, the original grade and the repeated one appear on the transcript, only the latter grade will be used to compute the GPA.
- b. No outside credits will be accepted without the student has completed at least one semester of coursework.
- c. The cumulative grade point average includes the entire graduate load taken at IATS, courses taken toward other titles, degrees, courses taken prior to the seven-year limit, and PTC Courses with the required minimum grades of at least 2.67.

Exceptions to the above must be processed by recommendation of the Local Coordinator and the Registrar to the Academic Vice-president and approved by the Academic Vice-president. Any student whose grade-point average (GPA) in any academic period is lower than 2.67 the minimum prescribed will be placed on a probation period. Students must make arrangements with the local Coordinator to develop a program of study progression that will assist him/her in eliminating any deficiency, or he/she must obtain the minimum acceptable GPA.

- d. The deficiencies in the English Language (See Admission Rules) must be corrected by the time the student has finished no more than 50 percent of his/her course load. Deficiencies relating to his/her previous degree must be corrected by the time the student has finished no more than 50 percent of his/her course work. The enrollment of a student who has not met these requirements will be canceled, except by recommendation of the local Coordinator and the approval of the Academic Vice-president.
- e. Students under probation may not register for thesis or independent studies, nor may they enroll for research (except by permission of the Local Coordinator).
- f. The acceptable format for written work in the IATS is found in Nancy Weber Vyhmeister's *Quality Research Papers: For Students of Religion*. Third edition (Grand Rapids: Zondervan, 2014).

2. Class Attendance

Courses are usually taught in modules (block style) or intensives. Therefore, it is important that the student attend every class. Being absent from 10 percent of the classes (4.5 clock hours) may disqualify a student from passing the courses. If the student is ill, he/she must make specific arrangements with the local Coordinator and with the professor to fulfill the requirements and the class work that he/she has missed.

3. Student Status

Students must take between 8 and 12 credits per year to be considered full-time students. A student is considered for a half-time enrollment if he/she carries 6 or fewer credits. More than the maximum course load (12 credits) may be taken in special cases with the approval of the Academic Vice-president.

4. Satisfactory Academic Progress

A student is considered to be progressing satisfactorily when his/her GPA is 2.67 or above.

5. Student Permanence

Permanence in an IATS program is based not only on academic progress but also on a life-style that reflects biblical principles as promoted by the SDAC in character and conduct (see Appendix E).

6. Student Responsibilities

It is hoped that the students will bring themselves up-to-date on rules that govern academic matters. The Bulletin covers general questions relating to academic regulations that must be observed by the students. Problems of a peculiar nature must

be directed to the local Coordinator who will bring them to the academic administration for consideration.

The responsibility of complying with the study program rests with the student. It is hoped that each student will be aware of the different requirements as published in the Bulletin under which he/she intends to graduate. The provisions of this Bulletin should not be considered as an irrevocable contract between the student and the IATS. The Seminary reserves the right to alter any provision or requirement at any given moment within the term of the students' residency. All of the regulations that are adopted and published subsequently in the publication of this Bulletin have equal authority as those herein printed.

7. Policy on Academic Integrity

Integrity and honesty in all aspects of life must characterize the life of every Christian and every law-abiding citizen. Academic dishonesty includes, but is not limited to, the violation of copy rights and agreements concerning permits, making use of illegal copies which contain author rights or require permission for use, such as computer software, musical recordings, or printed material. Academic dishonesty also includes preparation and use of unauthorized copies of materials provided by the IATS to be strictly employed (controlled use) by the students. It also includes the falsifying of official documents, plagiarism, the submission of assignments or reports (laboratories, lectures, etc.) that are not based on the student's own work or experience, the use of material during a test or exam unrelated to those specifically permitted by the instructor, the acceptance of or the study of tests or stolen exams or material related to the same, working with or copying the work of another person, either given in class or in a take-home exam. The student who consciously helps another in a fraudulent act is equally implicated.

The lack of academic integrity is a grave matter. Such acts are considered to be as severe as other forms of dishonesty. In addition to possible disciplinary actions taken at the Seminary and/or the local affiliated institution, the instructor must send a report of or act of dishonesty to the Coordinator, as well as to the Academic Vice-president. The Coordinator may consult the Seminary's Academic Vice-president on matters relating to dishonesty. Resulting sanctions may include warning, the granting of a lower or disapproving grade, dismissal from class, suspension, expulsion or the cancelation of an academic degree. In the case of falsification of official documents, the results will be the denial of admission to a program or the cancelation of it. The material (test, assignment, report, exam, etc.) in which the student has been dishonest is not acceptable in fulfillment of course requirements. The lack of honesty in a final exam normally brings, as a result, a failing grade for the course. The lack of honesty at a graduate or professional level (e.g., computerized exams) may result in a student having to drop the program. The student may well face State legal action.

8. Study Plan Requirements

- a. The student's study plan should include at least 50 percent of the minimum credits required for the academic course load, 500 and above in the master's code, 600 and above for doctorates, except when a course of studies, explicitly detailed in the

Bulletin, makes provision for an adjustment to a number of required credits at the 500 level and above.

- b. Normally a study program does not contain more than six credits of independent study and six credits of workshop or study travel, with a maximum of 12 combined credits for the MA level and 9 for the doctoral level.
- c. The student must show evidence of competency in his/her field of study, and the ability to successfully do research in a field of study. Depending on the particular academic program, the student must comply with this requirement throughout the thesis or mini-thesis, and in some programs, there exists the option of comprehensive and global exams.

9. Semester System

- a. The academic load is determined principally by the number of credits that a student is granted (2 or 3 semester credits per course).
- b. During the intensive summer courses, the complete course load consists of 3 to 4 subjects of 2 or 3 credits to obtain 6 or 12-semester credits during each summer teaching session.
- c. The academic course load is expressed in semester credits and is offered during the summer. A semester credit represents a 50-minute class or its weekly equivalent for 15 weeks.
- d. In academic programs, the student must use between 2 and 2.5 hours of individual study for every hour of class.
- e. A 3-credit course, during the semester normally meets three times a week. In the case of intensive summer courses, classes meet 5 hours per day during two weeks.
- f. There are courses that require previous work, or later work or on-line (hybrids) that may alter the manner in which a course is offered.
- g. The normal course load for students in pursuit of the Master's Degree is between 9 and 12 credits, and 6 to 9 for the doctoral level in a given semester. In special cases when it is not possible for students to follow the normal course load during the summer, they may take supervised studies during the year.

10. Specific Rules for Assignments

The average for light reading speed average (non-examinable material) is from 15 to 20 pages per hour, and 10 to 15 pages for heavier reading (as in a second language or examinable material). The professor may combine exam hours and reading assignments. Editing may take about 2.5 to 3 hours per page ([double space], e.g. a 2,0-page work will require 50 hours). Study time for exams ranges between 4 and 8 hours.

Faculty

1. Rules Governing Course Outlines

One of the most important responsibilities of the professor is that of furnishing the students with clear and concise information, regarding the content and requirements of each course. A course outline should be given to each student on the first day of class. The professor then ensures that the course content covers the subject content as it is described in the current Bulletin and complies with IATS' expectations. The student must remember that the course outline is a binding contract between him/her and the professor. It must be honored by both parties. The professor will turn in the current course outline to the Local Coordinator and the Academic Vice-president.

The outline is a concise document, which generally does not go beyond a dozen pages, with the bibliography and a detailed plan of the course. The syllabus is a more extensive document (the professor may ask the student to cover some of its costs), that serves as a textual guide for the class. Some professors combine both concepts.

The following are the minimum essentials expected in an IATS course outline:

- a. General Information: This includes course title and acronym (letters and number) pre-requisites (if this applies), credits, contact hours, class dates, class schedule, office hours, and the professor's email.
- b. Course Description: The description of the course provided in the Bulletin is used. Professors may add more details and personalize the description, by dividing this section into the bulletin description and the personal description.
- c. Justification: This section justifies the need for the course that is being taught.
- d. Objectives: General and Specific according to educational norms and standard practice.
- e. Course Content: A plan of the course with the units to be covered.
- f. Text Materials: Books, magazines, articles, etc. required or recommended.
- g. Learning Activities (instruction strategies): Subjects, power-point presentations and other activities, conducive to learning in the classroom, class work, assignments, readings, and exams.
- h. Evaluation Criteria: The weight percentages that each of the course requirements will have for student evaluation.
- i. Grading System: This is standardized in the IATS to be consistent through all the Sites (see above).
- j. General Rules: Course instructions: concerning the handing in of assignments and class work:
 - Format and style (Vyhmeister & Turabian)
 - Hours; contracts or other details; institutional policies; rules concerning academic honesty; rules concerning class attendance and tardiness.
 - Special accommodations for students with special needs.
 - Policy on the use of cellular phones, snacking, etc.
- k. Course Calendar: Outlines specific dates for class activities and requirements.
- l. Bibliography.

2. Policy on Graded Material

All graded material such as exams, written reports, reading assignments, tests, and other documents that the student hands in compliance with course requirements are

returned to the students by the professor. In common practice, these materials are considered the personal property of the student, who has the right to have them returned to him/her once these have been graded. The Local Coordinator must authorize exceptions to the above in writing. The professors must submit copies of their final grades to both the local Site Coordinator, and the IATS Registrar.

3. Exams

All exams are given on the dates scheduled in the course syllabus. Students taking exams must be punctual. In the case of an emergency, or circumstances beyond one's control, where the student is forced to miss an exam, he/she may make alternative arrangements with the professor and the local Coordinator to take a special exam. Negligence on the part of the student to make appropriate arrangements may jeopardize the student's grade.

PROGRAMS OF STUDY

Through the centuries, the Western world has had as its base the Judeo-Christian tradition, which at the same time is rooted in the biblical writings. Thanks to the Bible, governing laws have created institutions that guarantee us security and have promoted freedoms. Nevertheless, there are many today, who do not know the origins of those writings, their history, nor the development of religiosity expressed through Christianity. Many leaders have recognized that the moral fiber of their institutions and their people suffers the worst crises of modern history. Secularization, as a result of the Great Controversy between good and evil has undermined cherished religious values of Christendom in today's society.

The Inter-American Adventist Theological Seminary has taken upon itself to offer a theological education and to be a vehicle for the restoration of humanity holistically: mind, body, and spirit. For this reason, the IATS' programs provide academic training to those who train for the ministry and/or for the Christian teaching profession. While the programs of study foster in depth study of the foundations of Christian teachings, these programs are not limited to focusing on the past but motivate the minister and leaders who came to the Seminary to investigate their contemporary context and to amplify their analyses with a global vision.

The programs that the Seminary offers provide to those interested in ministerial or magisterial work the opportunity to thoroughly the Judeo-Christian tradition with instruments of biblical investigation. It is hoped that they will leave the institution better prepared to proclaim hope and restoration in the contemporary world. There are courses specifically designed for ministerial preparation; while others focus on general theological studies.

MASTER OF ARTS IN PASTORAL THEOLOGY (MAPTh)

Justification

1. Mission

To contribute to the restoration of contemporary society, fitting people who can exercise the ministry actually with solid biblical foundations and proclaim the Christian message via the practice of biblical teachings.

2. Goals

- a. To prepare persons who are involved in ministry to be more competent professionals, duly qualified to provide the necessary help to the society in which they live.

- b. To design, execute, and evaluate programs in the different areas of ministry.
- c. To pursue related investigations that contribute to obtaining a broader understanding of the processes and the necessities of the community, which is being served.
- d. To offer the necessary preparation to pursue doctoral studies in the area of applied theology.

3. Alignment of Program Goals

The Master of Arts in Pastoral Theology (MAPTh) program goals embraces and incorporates the goals and objectives of the Inter-American Theological Seminary, which equips men and women for different phases of the ministry. MAPTh's courses teach sound principles, methods, and procedures of biblical interpretation. The MAPTh program focuses on ministerial performance, leadership skills, pastoral counseling, and ministerial development. The student has the opportunity to develop critical thought and articulate fluently in verbal or written means. The devotional lives of the students are stimulated through the activities on biblical spirituality and the development of lasting friendships and mentorship with colleagues.

4. Student Learning Outcomes of the MAPTh Graduate

- a. The graduate will reflect a strong theological formation, ministerial and spiritual, that is sensitive to the needs of the local SDA church.
- b. The graduate will exhibit a comprehensive understanding of the various theological disciplines that serve as the foundations of the churches.
- c. The graduate will manifest the capacity for critical reflection and applied theology concerning the content and processes of their specialization.
- d. The graduate will demonstrate a capacity to communicate and minister clearly the foundation of his ministry to those to whom he serves.
- e. The graduate will live out a deep spiritual maturity, especially as a leader in ministry.
- f. The graduate will bear witness to a comprehensive appreciation of the various traditions and beliefs and experiences of other persons of faith.

Description of the Program

AREA	CREDITS	COURSES
Academics Skills	3	1
Administration	3	1
Biblical Studies	9	3
Christian Ministry	15	5
Theology	6	2
Mission	3	1
History	3	1
Thesis	3	
Elective (s)	3-6	1-2
	48	16

CORE COURSES

AREA	COURSE	CREDITS	#
Academic Skills	GSEM620 Research Methods	3	1
Administration	GSEM501 Leadership of Strategic Planning	3	1
Biblical Studies	OTST650 Old Testament Theology and Exegesis	3	2
	NTST650 New Testament Theology and Exegesis	3	
Christian Ministry	CHMN632 Contextualized Preaching	3	2
	CHMN616 Spirituality in Ministry	3	
Theology	THST540 Doctrine of Salvation	3	1
Mission	MSSN525 Mission to the World	3	1
History	CHIS674 Development of Adventist Theology	3	1
General	GSEM534 Issues in Ellen G. White Studies	3	1
TOTAL		30	10

Pastoral Theology Courses

AREA	COURSE	CREDITS	#
Biblical Studies	OTST610 Biblical Archaeology and Ancient Near Eastern History OR OTST685 Hermeneutic Principles OR NTST633 Social Issues in the New Testament	3	1
Christian Ministry	CHMN539 Church Growth and the Equipping Pastor	3	1
	CHMN646 Marriage and Family OR CHMN555 Pastoral Counseling	3	1
	CHMN590 Ministry of Music and Worship OR CHMN575 Principles of Stewardship OR CHMN534 Ministry of Leadership in Favor of the Youth	3	1
Theology	THST678 Science and Religion OR THST637 Biblical Eschatology OR THST555 Ecclesiology and the Practice of Ministry	3	1
General	CHMN/THST643 Christian Professional Ethics OR CHMN/THST530 Doctrine of the Sanctuary OR Any of the optional classes above OR GSEM698 Thesis for MAPTh Degree	3	1
TOTAL		18	6

The student can follow the general MAPTh program, or an emphasis. The Master of Arts in Pastoral Theology program has optional emphasis in:

- Youth Ministry
- Family Life
- Chaplaincy Ministry
- Church Growth
- Mission
- Leadership and Administration

Youth Ministry Emphasis

AREA	COURSE	CREDITS	#
Biblical Studies	OTST610 Biblical Archaeology and Ancient Near Eastern History OR NTST633 Social Issues in the New Testament	3	1
Christian Ministry	CHMN534 Ministry of Leadership in Favor of the Youth OR CHMN636 Seminar on Ministry in Favor of the Youth	3	1
	CHMN608 Youth in Contemporary Culture OR CHMN630 Leadership Development in Diverse Cultures (Youth)	3	1
	CHMN657 Youth and Young Adult Counseling OR CHMN626 Ministry in Favor of High-Risk Youth	3	1
Theology	THST678 Science and Religion OR THST637 Biblical Eschatology OR THST555 Ecclesiology and the Practice of Ministry	3	1
General	RLED659 Interpersonal Relationships and Human Sexuality OR GSEM698 Thesis for MAPTh Degree	3	1
TOTAL		18	6

Family Life Emphasis

AREA	COURSE	CREDITS	#
Biblical Studies	NTST633 Social Issues in the New Testament	3	1
Christian Ministry	CHMN546 Marriage and Family	3	1
	CHMN555 Pastoral Counseling	3	1
	CHMN645 Seminar in Marriage and Family Problems OR RLED655 Family Leadership and Change Strategies	3	1
Theology	THST643 Christian Professional Ethics OR RLED635 Theological and Ethical Foundations of Family Life	3	1
General	RLED659 Interpersonal Relationships and Human Sexuality OR GSEM698 Thesis for MAPTh Degree	3	1
TOTAL		18	6

Chaplaincy Ministry Emphasis

AREA	COURSE	CREDITS	#
Biblical Studies	NTST633 Social Issues in the New Testament	3	1
Christian Ministry	CHMN569 Chaplaincy Formation OR CHMN547 The Ministry of Healing	3	1
	CHMN555 Pastoral Counseling OR CHMN645 Seminar in Marriage and Family Problems	3	1
	CHMN659 Practicum in Pastoral Care and Counseling OR CHMN557 Practicum in Clinical Pastoral Education	3	1
Theology	THST643 Christian Professional Ethics OR THST555 Ecclesiology and the Practice of Ministry	3	1
General	CHMN644 Seminar in Chaplaincy Ministries OR RLED615 The Pastor and the Adventist School OR any of the optional classes above OR GSEM698 Thesis for MAPTh Degree	3	1
TOTAL		18	6

Church Growth Emphasis

AREA	COURSE	CREDITS	#
Biblical Studies	OTST610 Biblical Archaeology and Ancient Near Eastern History OR OTST685 Hermeneutic Principles	3	1
Christian Ministry	CHMN539 Church Growth and the Equipping Pastor	3	1
	CHMN606 Techniques in Church Planting OR CHMN656 Holistic Small Groups OR CHMN623 Innovative Evangelism	3	1
	MSSN660 Testifying Before Persons of Another Religion OR CHMN622 Seminar in Personal Evangelism	3	1
Theology	THST678 Science and Religion OR THST637 Biblical Eschatology OR THST555 Ecclesiology and the Practice of Ministry	3	1
General	CHMN/THST643 Christian Professional Ethics OR Any of the optional classes above OR GSEM698 Thesis for MAPTh Degree	3	1
TOTAL		18	6

Mission Emphasis

AREA	COURSE	CREDITS	#
Biblical Studies	NTST633 Social Issues in the New Testament OR OTST610 Biblical Archaeology and Ancient Near Eastern History	3	1
Theology	THST555 Ecclesiology and the Practice of Ministry	3	1
Mission	MSSN561 Christian Witness and World Religions OR MSSN685 Strategies for World Mission	3	1
	MSSN630 Leadership Development in Diverse Cultures	3	1
	MSSN660 Testifying Before Persons of Another Religion	3	1
General	CHMN/THST643 Christian Professional Ethics OR Any of the optional classes above OR GSEM698 Thesis for MAPTh Degree	3	1
TOTAL		18	6

MAPTh Leadership and Administration Track Courses

AREA	COURSE	CREDITS	#
Biblical Studies	OTST610 Biblical Archaeology and Ancient Near Eastern History OR OTST685 Hermeneutic Principles	3	1
Christian Ministry	CHMN527 Church Leadership and Administration	3	1
	CHMN526 Conflict Management in the Church OR CHMN575 Principles of Stewardship	3	1
	CHMN539 Church Growth and the Equipping Pastor OR CHMN630 Leadership Development	3	1
Theology	THST555 Ecclesiology and the Practice of Ministry	3	1
General	CHMN/THST643 Christian Professional Ethics OR Or any of the optional classes above OR GSEM698 Thesis for Master in Pastoral Theology Degree	3	1
TOTAL		18	6

Enrollment into the Program

1. Requirements for Admission

- a. The applicant interested in this program must complete the admission requirements and have shown evidence of being a promising prospect. Then the IATS Central Admissions Commission will evaluate the application forms and accompanying documents, and admission could be granted.
- b. The applicant must have completed a four-year program (or its equivalent). It must be a Bachelor's degree in Religion or Theology granted by an accredited institution.
- c. The applicant should have a minimum of two years of formal pastoral experience or chaplaincy ministry, or its equivalent, after finishing his/her Religion or Theology undergraduate degree or its equivalent. The applicant must be at least 22 years old.
- d. To receive the denominational scholarship, the applicant must be recommended or sponsored by a Conference, Mission, or denominational institution.
- e. To have a minimum grade point average (GPA) of 2.67 (on the 4.00-point system) in the Bachelor level.
- f. To show evidence of the ability to read in English at the graduate level.
- g. Prepare a letter or essay expressing the candidate's commitment to the Christian faith, and to the Adventist Church and its teachings (for Adventists).
- h. Applicants from other denominations may be accepted into the program as long as they comply with the requirements of admission and represent a high moral standard where traits of character, life-style, and spiritual commitment reflect the ideals of the Seventh-day Adventist Church.

- i. The applicant must complete the admission process, which includes the submission of the following documents and payments:
- Application for Admission.
 - Statement of purpose for studying.
 - Transcript of grades obtained in the undergraduate program from institution to institution.
 - Form of professional experience.
 - Three recommendations.
 - Payment of the Admission Fee.
 - Payment of Identification Card.

2. Academic Deficiencies

Applicants, holding a Bachelor's Degree not in the area of Religion or Theology, must take the minimum required course equivalents to qualify for admission. These course equivalents may be taken in any accredited institutions (recognized by the IATS). The applicant who falls in this classification must comply with the following additional admission requirements:

- a. Be an ordained/commissioned elder of the SDAC and have served in that capacity for at least two years or worked as a pastor of a district for the same period.
- b. Take the following pre-requisite of undergraduate courses in Religion, keeping a grade point average of at least 2.67.
- c. Pre-requisite courses:

Area	Courses	Credits
Biblical Studies (10 crs.)	Introduction to the Bible	3
	OT Prophets I or II	3
	Introduction to the Gospels	2
	Acts & Epistles I or II	2
Historical Studies (5 crs.)	Denominational Studies	2
	History of Christianity I or II	3
Theological Studies (8 crs.)	Hermeneutics	3
	Prophetic Orientation	2
	Systematic Theology I or II	3
Pastoral Ministry (7 crs.)	Personal or Public Evangelism	3
	Church Organization I or II	2
	Homiletics	2
Biblical Language (3 crs.)	Hebrew or Greek	3
TOTAL		33

3. Admission Procedures

All persons who apply to the program will be considered for admission. The applicant should request from the IATS the Admission Package and present it to the local IATS Coordinator for initial evaluation. The IATS local Admissions Committee recommends the name and the Coordinator sends the required documents to the IATS Central Admission Commission for approval.

The SDAC workers' applicants will be accepted as students after having been recommended by their employing organization and granted a study scholarship. The local field will choose among the applicants the names that they will recommend to the Seminary's Central Admission Commission through the local Admissions Committee.

This procedure must be followed:

- a. Each local field of the IAD has a limited number of spaces per cohort for the program; the process of selection begins a year before the cohort is launched. Each local field may select candidates from its territory as prospects for the MAPTh program.
- b. Once the local fields have made the selection of candidates, by their administrative criteria, they will send to the Union the names who have been approved as candidates for admission. This process should take place before November 15 of the year before the beginning of the new cohort.
- c. The Union has access to the Admission Packages and distributes them to each of the candidates once the vote has been taken. Each of the parties concerned must understand that an administrative vote taken by the employing institution recommending a candidate is, at that point, only an action of intention to sponsor the person, should that person be admitted into to the program. The vote from the Union must be sent via mail to the local Coordinator.
- d. Once the SDAC workers' applicants have been notified concerning their inclusion on the list of candidates for admission to the program, the candidates will send to the local IATS Coordinator the Application Form, with a sealed copy of the academic credit transcript application form enclosed from the last attended institution. The candidates must have also sent to the previous schools attended a request for official transcript concerning previous academic registration of the Bachelor and/or Graduate Degree to the IATS' Registrar in Miami, FL, for the final analysis and to be presented to the Central Admission Committee.
- e. In order for the application to be accepted it must include letters of recommendation from an administrator or the ministerial secretary of the local field; from an experienced pastor who is familiar with the applicant's work; and from a church elder where the applicant ministers or attends.
- f. The local Coordinator, along with the local Admissions Commission will make an initial evaluation of the credits, comparing them with the course requirements of the program in which the candidate desires to be admitted, to determine whether or not the applicant has professional and academic skills in the Pastoral area. They should also check whether the candidate has reached the accumulative general average (GPA) with a minimum of 2.67, and prescribe and/or recommend complementary courses to supply deficiencies wherever applies. Finally, they will make due recommendations in each case.
- g. The Local Admission Committee must send to the IATS' Central Admissions Commission a recommendation concerning the students who qualify for admission, along with certified copies of all documents turned in. The original documents will remain in the institution in an allotted special section separated for the IATS' graduate students on that campus.

- h. The Registrar's Secretary/Central Admissions Director will study the previous evaluation and documents, and forward the case to the Central Admissions Commission.
- i. The IATS' Central Admissions Commission will make the selection of the students who will be accepted into the program. The decision of the Central Admissions Commission should be respected, unless there is an appeal to the IATS Academic Vice-president for some valid reason. Once the appeal is considered, the IATS' decision is final.
- j. Toward the end of January of the year the cohort begins, the Seminary will make known a list of the candidates who are qualified to be admitted to the program and will send the names of the chosen applicants to the Unions and the affiliated institution.
- k. The students will receive, from the affiliated institution, which he/she will attend, pertinent instructions concerning any pre-requisite recommended by the Central Admissions Commission, for the forthcoming courses.
- l. The institution will also instruct the student regarding the arrival date, his/her status, fees, travel routes, etc. Classes will begin on the dates announced. The student should make careful plans to arrive on campus at least one day before the beginning of classes.

4. Costs and Fees

Since the program is funded by the IAD, sponsored students do not have to pay tuition once they are officially accepted. Non-sponsored students may be required to pay a fee of \$175 US dollars per credit and a general annual fee of \$50. Spaces are limited, and the sponsoring organizations have the priority in the use of those spaces.

The affiliated institution will charge to sponsored as well to non-sponsored students a registration fee ranging from \$350 to \$500.

Finally, lodging and meals fees depend also on the affiliated institution. For the sponsored students there is an aid that has been agreed with the Union, local field and the employee. The IATS is supporting these items with a declining allowance (30% in 2017, 20% in 2018, 10% in 2019, and 0% in 2020). On the other hand, non-sponsored students will be charged these fees, if they ask for those services.

Conclusion of the Program

1. Graduation Requirements

- a. The student must take a minimum of 48-semester credits as a requirement for program completion.
- b. The student must have an accumulated GPA of no less than 3.00.
- c. Upon completion of 75 percent of the program's credits, the student must request the status of "advanced candidacy" for graduation (the corresponding forms must be filled).

1. Master's Thesis

If the thesis option is taken, GSEM698 Thesis for Master of Arts in Pastoral Theology Degree replaces a course of the emphasis. The resultant thesis must contribute to the graduate studies in applied theology. The Thesis must be developed in consultation with the student's advisor. The rules that govern its style and format are found in Nancy W. Vyhmeister, *Quality Research Papers: For Students of Religion*, Third edition (Grand Rapids, MI: Zondervan, 2014), and Kate Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*, 8th edition (Chicago, IL: University of Chicago Press, 2016).

The local IATS Coordinator acts as curriculum supervisor. The professor who teaches the course serves as the Thesis advisor. The student must work in consultation with these professors to complete the Thesis. The student must make a public presentation and then submit two bounded copies of the Thesis to complete the degree requirements.

2. Time for the Program

The student must complete the program within eight years. The program is designed to be completed in four calendar years (summer intensives). Each summer, three/four three-credit courses will be offered.

3. Transferred Credits

- a. A transfer of a maximum of 21 graduate credits may be accepted, whenever applicable (as long as the credits have not been used in another degree already achieved). These may be accepted from recognized and accredited institutions, upon the counsel and approval of the IATS. The credits will not exceed 42 percent of the number of required credits for the program.
- b. Whenever applicable, a transfer of a maximum of 9 graduate credits may be transferred from another IATS' Theology graduate program, upon counsel and approval of the IATS.
- c. Credits for learning through professional experience (see above, Independent Study, Research, and Professional Achievements) are considered part of the maximum of 21 transferred credits.

MASTER OF ARTS [BIBLICAL THEOLOGICAL STUDIES] (MABTS)

Justification

This is an academic program that focuses on the study of the Bible, with emphases on its origin, theology, and application to the contemporary world. The MABTS was developed because of a need of current society's knowledge concerning the study of the origin and the interpretation of the biblical text of Scriptures. In the West, Christianity is but an option for many, due to the estrangement of the Judeo-Christian Traditions. The courses in the area of Old and New Testaments are designed to expose the students to independent exegetical, socio-cultural, and historical analyses. The program prepares the students to enter doctoral programs in the area of biblical-theological studies, Old and New Testament. Admission to the program requires that the student already brings a foundation in formal biblical-theological studies. The program is not limited to students who are members of the Seventh-day Adventist Church, but it does require that they have knowledge of the Adventist worldview and hermeneutics to study the Bible as the courses are offered from that perspective and assuming the familiarity with certain methods.

1. Mission

To contribute to the restoration of contemporary society to biblical ideals by equipping persons who are in the ministry and teaching vocations with solid biblical foundations and the research tools on specialized areas of study such as the theological, biblical, historical and pastoral.

2. Goals

- a. To prepare students who are involved in the Pastoral ministry and/or educational endeavors as competent professionals duly qualified to provide the necessary assistance to the society in which they live.
- b. To design, execute, and evaluate programs in the different areas of study.
- c. To do research that contributes to obtaining a greater understanding of the processes and the need of the community in which one lives.
- d. To offer the requisites necessary for continuing doctoral studies in specialized areas.

3. Alignment of Program Goals

The Master of Arts [Biblical Theological Studies], with concentrations in biblical (Old or New Testament) and theological studies (Systematic Theology), incorporates the goals and objectives of the Inter-American Adventist Seminary. This Master of Arts degree is the seedbed where institutions look for potential professors of theology or practitioners with a solid understanding of the biblical text. The IATS equips men and women for the different phases of the ministry and the teaching profession. MABTS's courses provide solid principles, methods, and procedures of biblical interpretation and scholarship. The students are exposed to a global vision of social and theological diversity in the present world. The student has the opportunity to develop critical thought and articulate fluently in verbal or written means. The devotional lives of the students are stimulated

through the activities on biblical spirituality and the development of lasting friendships and mentorship with colleagues.

4. Student Learning Outcomes of the MABTS graduate

- a. The graduate will demonstrate in-depth knowledge of the texts and literature in areas of biblical studies from an informed critical and biblical perspectives.
- b. The graduate will be able to contribute to informed theological academic debate and knowledge.
- c. The graduate will develop intellectual humility and empathy as he learns from a variety of religious perspectives.
- d. The graduate will demonstrate working knowledge of biblical languages.
- e. The graduate will display a capacity to communicate clearly the results of his or her research.

Description of the Program

AREA	CREDITS	#
Academic Skills	3	1
Concentration Area	21	7
Minor area	9	3
Thesis	3	1
Total	36	12

The specific classes are:

New Testament Concentration

AREA	COURSE	CREDITS	#
Academic Skills	GSEM620 Research Methods	3	1
Concentration Area	NTST606 NT Formation and History	3	7
	NTST685 Hermeneutic Principles	3	
	NTST646 Studies on NT Exegesis	3	
	NTST647 Eschatology in the NT	3	
	NTST600 NT Preaching	3	
	NTST667 Topics in NT Theology	3	
Minor Area	NTST552 Intermediate Greek	3	3
	OTST650 OT Theology and Exegesis	3	
	OTST610 Biblical Archaeology and Ancient Near Eastern History	3	
Electives	OTST552 Intermediate Biblical Hebrew	3	(1)
	NTST690 Independent Studies or NTST695 Directed Studies	3	
Thesis	GSEM697 MA Thesis	3	1
TOTAL		36	12

Old Testament Concentration

AREA	COURSE	CREDITS	#
Academic Skills	GSEM620 Research Methods	3	1
Concentration Area	OTST610 Biblical Archaeology and Ancient Near Eastern History	3	7
	OTST685 Hermeneutic Principles	3	
	OTST639 Studies on OT Exegesis	3	
	OTST647 Eschatology in the Old Testament	3	
	OTST600 OT Preaching	3	
	OTST650 OT Theology and Exegesis	3	
	OTST552 Intermediate Biblical Hebrew	3	
Minor Area	NTST667 Topics in NT Theology	3	3
	NTST606 NT Formation and History	3	
	NTST552 Intermediate Greek	3	
Electives	OTST690 Independent Studies or	3	(1)
	OTST695 Directed Studies		
Thesis	GSEM697 MA Thesis	3	1
TOTAL		36	12

Systematic Theology Concentration

AREA	COURSE	CREDITS	#
Academic Skills	GSEM620 Research Methods	3	1
Concentration Area	THST619 Principles and Method in Theology	3	7
	THST540 Doctrine of Salvation	3	
	THST530 Sanctuary Doctrine	3	
	THST685 Hermeneutical Principles	3	
	THST616 Doctrine of God	3	
	THST649 Seminar in Theological Issues (Sabbath, Creation, Ecclesiology, other)	3	
	THST628 Contemporary Theology	3	
	Minor Area	OTST or NTST552 Intermediate Hebrew or Greek	
OTST or NTST600 OT or NT Preaching		3	
OTST or NTST 650 OT or NT Theology and Exegesis		3	
or Elective	THST690 Independent Studies or THST695 Directed Studies	(3)	(1)
Thesis	GSEM697 MA Thesis	3	1
TOTAL		36	12

Enrollment into the Program

1. Requirements for Admission

- a. The applicant interested in this program must complete the admission requirements and had shown evidence of being a promising prospect. Then the IATS Central Admissions Commission will evaluate the application forms and accompanying documents, and admission could be granted.
- b. The applicant must have completed a four-year program (or its equivalent). It must be a Bachelor's degree in Religion or Theology granted by an accredited institution.
- c. The applicant should have a minimum of one year of formal service experience in pastoral, chaplaincy, teaching ministries, or its equivalent, after finishing the Religion or Theology undergraduate degree. The applicant must be at least 22 years old.
- d. In order to receive the denominational scholarship, the applicant must be recommended or sponsored by a Conference, Mission, or denominational institution.
- e. To have an average grade point of at least 3.00 (4.00-point system) in the Bachelor degree.
- f. To show evidence of the ability to read in English at the graduate level.
- g. The prospective student must take the Graduate Record Examination (GRE) or Proof of Admissions to Graduate Studies (PAEP) within the past five years.
- h. Prepare a letter or essay expressing the candidate's commitment to the Christian faith, and to the Adventist Church and its teachings (for Adventists).
- i. Applicants from other denominations may be accepted into the program as long as they comply with the requirements of admission and represent a high moral standard where traits of character, lifestyle, and spiritual commitment reflect the ideals of the Seventh-day Adventist Church.
- j. The applicant must complete the admission process, which includes the submission of the following documents and payments:
 - Application for Admission.
 - Statement of purpose for studying.
 - Transcript of grades obtained in the BA from institution to institution.
 - Form of professional experience.
 - Three recommendations.
 - Payment of the Admission Fee.
 - Payment of Identification Card.

2. Academic Deficiencies

Applicants, holding a Bachelor's Degree, not in the area of Religion or Theology, must take the minimum required course equivalents to qualify for admission. These course equivalents may be taken in any accredited institutions (recognized by the IATS). The applicant who falls in this classification must comply with the following additional admission requirements:

- a. Be an active member of his/her church, and have served in a teaching capacity for at least one year.
- b. Take the following pre-requisite of undergraduate areas in Religion, and keeping a grade point average of at least 3.00

Area	Credits
Denominational History	3
Hermeneutics	2
OT Studies	3
NT Studies	3
Biblical Languages (Basic Hebrew, Basic Greek)	6
Systematic Theology	3
TOTAL	20

3. Admission Procedures

All persons who apply to the program, will be considered for admission. The applicant should request from the IATS the Admission Package and present it to the local IATS Coordinator for initial evaluation. The IATS local Admissions Committee recommends the name and the Coordinator send the required documents to the IATS Central Admission Commission for approval.

The SDAC workers' applicants will be accepted as students after having been recommended by their employing organization and granted a study scholarship. The sponsoring organization will choose among the applicants the names that they will recommend to the Seminary's Central Admission Commission through the Union.

This procedure must be followed:

- a. Each Union of the IAD has one space per cohort for the program; the process of selection begins a year before the cohort is launched. Each Union may receive one name from each local field and each tertiary academic institution as prospects for the MABTS program.
- b. Once the Union has made the selection of candidates, by its own administrative criteria, the Union will send to the IATS the names who have been approved as candidates for admission. This process should take place before November 15 of the year before the beginning of the new cohort.
- c. The Union has access to the Admission Packages and distributes them to each of the candidates once the vote has been taken. Each of the parties concerned must clearly understand that an administrative vote taken by the employing institution recommending a candidate is, at that point, only an action of intention to sponsor the person, should that person be admitted into to the program. The vote from the Union must be sent via mail to the local Coordinator.
- d. Once the SDAC workers' applicants have been notified concerning their inclusion on the list of candidates admission to the program, the candidates will send to the Program Coordinator the Application Form, with a sealed copy of the academic credit transcript application form enclosed from the last attended institution. The candidates must have also sent to the previous schools attended a request for official transcript concerning previous academic registration of the Bachelor and/or Graduate Degree to the IATS' Registrar in Miami, FL, for the final analysis and to be presented to the Central Admission Committee.

- e. In order for the application to be accepted it must include letters of recommendation from the Dean of the school or theology; the academic Vice-president of the institution where he/she served; and from a church elder where the applicant ministers or regularly attends.
- f. The employing organization should base its decision on the candidate have some teaching experience, and the evaluations are positive, vouched with letters of recommendation (Dean of the school or theology and the academic Vice-president of the institution where he/she served, church elder and local field leader).
- g. The Program Coordinator along with the Director of Admission will make an initial evaluation of the credits, comparing them with the course requirements of the program in which the candidate desires to be admitted, to determine whether or not the applicant evidences proper academic skills. They should also check whether the candidate has reached the general accumulative average (GPA) with a minimum of 3.00, and prescribe and/or recommend complementary courses to supply deficiencies wherever applies. Finally, they will make due recommendations in each case.
- h. The IATS' Central Admissions Commission takes the recommendation concerning the students who qualify for admission, along with certified copies of all documents turned in. The original documents will remain in the selected institution in an allotted special section separated for the IATS' graduate students on that campus.
- i. The IATS' Central Admissions Commission will make the selection of the students who will be accepted into the program. The decision of the Central Admissions Commission should be respected, unless there is an appeal to the IATS Academic Vice-president for some valid reason. Once the appeal is considered, the IATS' decision is final.
- j. Toward the end of January of the year the cohort begins, the Seminary will make known a list of the candidates who are qualified to be admitted to the program and will send the names of the chosen applicants to the Unions and the affiliated institution.
- k. The students will receive, from the Central Admissions Commission pertinent instructions concerning any pre-requisites recommended for the future courses.
- l. The institution will instruct the student regarding arrival date, status, fees, travel routes, visa requirements, etc. Classes will begin on the dates announced. The student should make careful plans to arrive on campus at least one day before the beginning of classes.

4. Costs and Fees

Since the program is funded by the IAD, sponsored students do not have to pay tuition once they are officially accepted. Non-sponsored students may be required to pay a fee of \$ 175 US dollars per credit and a general annual fee of \$50. Spaces are limited, and the sponsoring organizations have the priority in the use of those spaces.

The affiliated institution will charge to sponsored as well to non-sponsored students a registration fee ranging from \$350 to \$500.

Finally, also the lodging and meals fees depend on the affiliated institution. For the sponsored students there is assistance that has been agreed with the union, local field, and the employee. SETAI is supporting these items with a declining allowance (30% in

2017, 20% in 2018, 10% in 2019, and 0% in 2020). Non-sponsored students will be charged with these fees if required.

Conclusion of the Program

2. Graduation Requirements

- a. The student must take a minimum of 36-semester credits including a thesis for the completion of the program.
- b. The thesis must contribute to the graduate studies in the area of concentration (Old Testament, New Testament, or Systematic Theology).
- c. The student must have an accumulated grade-point average of no less than 3.00.
- d. Upon completion of 75 percent of the program's credits, the student must request the status of "advanced candidacy" for graduation (the corresponding forms must be filled).

3. Master's Thesis

A master's Thesis must be turned in at GSEM697 Thesis for MA Degree and accepted. The Thesis must address some issue in the concentration area (OT, NT or ST), and must be developed in strict consultation with the student's advisor. The rules that govern its style and format are found in Nancy W. Vyhmeister, *Quality Research Papers: For Students of Religion*, Third edition (Grand Rapids, MI: Zondervan, 2014), and Kate Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*, 8th edition (Chicago, IL: University of Chicago Press, 2016).

The local IATS Coordinator acts as curriculum supervisor. The professor who teaches the course serves as the Thesis advisor. The student must work in consultation with these professors to complete the Thesis. The student must make a public presentation and then submit two bounded copies of the Thesis to complete the degree requirements.

4. Time for the Program

The student must complete the program within eight years. The program is designed to be completed in four calendar years (summer intensives). Each summer, three/four three-credit courses will be offered.

5. Transferred Credits

- a. A transfer of a maximum of 15 graduate credits may be accepted, whenever applicable (as long as the credits have not been used in another degree already achieved). These may be accepted from recognized and accredited institutions, upon the counsel and approval of the IATS. The credits will not exceed 42 percent of the number of required credits for the program.
- b. Whenever applicable, a transfer of a maximum of 9 graduate credits may be transferred from another IATS' Theology graduate program, upon counsel and approval of the IATS.

DOCTOR OF MINISTRY (DMin)

Justification

The Doctor of Ministry (DMin) program offers a professional degree to those students who search for more advanced competencies in ministry. The program prepares ministers for development within the framework of a biblical model of leadership. It promotes an Adventist perspective regarding evangelism, ministry, and mission. It is generally offered to those who are active professionals in ministry.

The courses are taught in an intensive or modular format. The emphasis of this professional degree is pastoral ministry including areas of ministerial interest as church growth, leadership and administration, chaplaincy ministries, youth ministry, family life, and mission. The intensive sessions are offered by a team of instructors that include seminary professors with expertise and academic knowledge, along with professionals in the field who have extensive experience in the areas mentioned above. The approach combines theological methods with appropriate technology, in an environment conducive to creative teaching and dialogue.

1. Mission

The purpose of the Doctor of Ministry program is to provide a structured preparation with rigorous and advanced ministerial training by equipping the learners with the competencies and skills necessary for pastoral leadership. This program works in an active learning environment so that students may reach advanced levels of effectiveness and efficiency in ministry, along with a sense of professional fulfillment.

The professors will facilitate a well-balanced, spiritual, professional education with a technological outlook that can affect the individual, the family, and the ministerial group. The program promotes sound theological reflection relating to ministry and teaches methods of analysis and evaluation of the church and the community.

2. Goals

- a. To prepare persons who are involved in ministry as professionals and experts in applied theology. These must distinguish themselves as competent leaders to provide help to their communities.
- b. To design, execute, and evaluate programs in the ministerial area for the benefit of the church.
- c. To encourage advanced research that will contribute to a greater understanding of the processes and the needs of the community in which one lives.

3. Alignment of Program Goals

The Doctor of Ministry program incorporates the objectives of the Inter-American Theological Seminary, which equips men and women for the various phases of ministry. The DMin courses teach sound principles, methods, and procedures of interpretation and focuses on ministerial labors, leadership, pastoral counseling, and ecclesiastical growth of a professional nature.

The students will develop a deeper personal experience, conducive to the strengthening of family ties, and greater consecration to the ministry. They will learn to evaluate ministerial practices through theological reflection, which will help them to establish a biblical model of servant leadership. The graduates of this program will be able to make use of the appropriate tools to analyze the needs of their churches and communities and to develop and implement suitable and effective ministries.

4. Student Learning Outcomes of the DMin Graduate

- a. The graduate is able to demonstrate deep knowledge of pastoral theology and the practice of ministry.
- b. The graduate can exhibit strong literary skills and critical thinking.
- c. The graduate is able to demonstrate highly effective preaching, ministering and administering churches.
- d. The graduate is able to complete a DMin Project and successfully defend it.
- e. The graduate is able demonstrate growth and advanced proficiency in their ministry specialization competence and contextual awareness.
- f. The graduate will demonstrate an ability to integrate biblical historical and theological reflection in their ministry context.

Description of the Program

Area	Credits	#
Academic Skills	3	1
Biblical Studies	9	3
Christian Ministry	15	5
History	3	1
DMin Project	6	1
	36	11

In addition to the requirements pointed out above, the student must also complete research at a graduate level before taking GSEM790 (i.e., MA level Thesis). This requirement is fulfilled if the student can show evidence of having taken the course before starting the doctoral program.

The specific courses are:

AREA	COURSE	CREDITS	#
Academic Skills	GSEM790 DMin Project Seminar	3	1
Biblical Studies	NTST679 NT Theology and Ethics Seminar	3	3
	OTST638 Archaeology in Evangelism	3	
	OTST679 OT Theology and Ethics Seminar	3	
Christian Ministry	CHMN716 The Preacher, the Audience, and the Message	3	5

	CHMN747 Christian Leadership OR CHMN654 History and Theology of Adventist Worship	3	
	CHMN767 Formation on Evangelistic Strategy OR CHMN780 Leadership and Managing a Religious Organization	3	
	RLED655 Family Leadership and Change Strategies	3	
	CHMN719 Perspectives on Mission and Church Growth Strategy	3	
History	CHIS687 Seminar on the Development of Prophetic Interpretation	3	1
DMin Project	GSEM796 DMin Project	6	1
	GSEM788 DMin Project Continuation	0	
TOTAL		36	11

The Doctor of Ministry also has an emphasis in:

- Chaplaincy Ministries

In this case, the DMin program remains the same in the areas of Academic Skills, Biblical Studies, and General courses, and replaces in the Christian Ministry and History area with Chaplaincy Ministries courses.

Area	Course	Credits	#
Christian Ministry	GSEM706 Spiritual and Theological Foundations for Ministry	3	6
	CHMN747 Christian Leadership	3	
	CHMN775 Foundations of Chaplaincy Ministry	3	
	CHMN786 Clinical Issues in Care and Counseling	3	
	CHMN787 Theory and Research in Health Care Chaplaincy	3	
	CHMN788 Professional Practice in Chaplaincy	3	

The DMin program requires 36-semester credits of academic work including six credits for the DMin Project. During the first teaching semester, the student will take four courses of 3-semester credits. The first semester will be taught in blocks of 10 working days during two weeks for a total of 8 weeks. The second and third semesters will be made up of 3 three-credit semester courses with two weeks for each class. Two additional weeks per semester will be used to comply with GSEM 788 DMin Project Continuation for 0 credits. The fourth semester will consist of one course and the writing of the DMin Project.

In preparation for the writing of the Doctoral Project, during the first summer, the student takes the course GSEM790 DMin Project Seminar. The student, by the conclusion of this course, must have selected the topic of the Project and outlined the research strategy and resources. The Local Coordinator, along with the teaching faculty will study the topic selected and approve the proposal. If this is not achieved upon the conclusion of the first session of classes, a Deferred Grade will be conferred until the process is completed.

The students will continue the research and the required fieldwork for their Project during the second and third semesters. The last semester will be focused on the writing of the DMin Project and the preparation for the Defense.

Enrollment into the Program

1. Requirements for Admission

- a. The applicant interested in this program must complete the admission requirements and have shown evidence of being a promising prospect. Then the IATS Central Admissions Commission will evaluate the application forms and accompanying documents, and admission could be granted.
- b. The applicant must have completed a Master of Divinity (MDiv) or its equivalent from a Seminary or an accredited institution recognized by the IATS. In the absence of an MDiv, the student should have at least a total of 72-semester credits of a ministerial-professional program.
- c. Applicants who hold a Master's of Arts in Pastoral Theology (MAPTh) need to take the equivalent of the minimum prescribed requirements. These courses may be taken in some accredited Seminary or at IATS. The student could enroll in a Pre-DMin program and take 12 credits in master level courses (preferably in the area of Christian Ministry), write a master-level Thesis on the area of Pastoral Studies (GSEM698, 6 credits), and present a Portfolio (GSEM660, 6 credits) to complete the minimum of 72 credits to be accepted in the DMin program.
- d. If the applicant holds an MDiv, must turn in a recent written work of no less than twenty-five pages that demonstrates the applicant's ability to do research and adequately prepare a written report. The paper's subject should address a problem or a matter related to pastoral ministry.
- e. If the applicant has a master's degree in an area other than the ministerial, he/she must take prerequisite credits in the area of Christian Ministry.
- f. He/she should demonstrate high professional and personal potential for the pastoral ministry.
- g. Have an equivalency of at least four years of pastoral experience before admission into the DMin program.
- h. To receive the denominational scholarship, the applicant must be recommended or sponsored by a Union or denominational institution.
- i. To have a minimum grade point average (GPA) of 3.00 (on the 4.00-point system) at the Master's level.
- j. To show evidence of the ability to read in English at the graduate level.
- k. Prepare a letter or essay expressing the candidate's commitment to the Christian faith, and to the Adventist Church and its teachings (for Adventists).

- l. Applicants from other denominations may be accepted into the program as long as they comply with the requirements of admission and represent a high moral standard where traits of character, lifestyle, and spiritual commitment reflect the ideals of the Seventh-day Adventist Church.
- m. The applicant must complete the admission process, which includes the submission of the following documents and payments:
 - Application for Admission.
 - Statement of purpose for studying.
 - Transcript of grades obtained in the graduate program from institution to institution.
 - Form of professional experience.
 - Three recommendations.
 - Payment of the Admission Fee.
 - Payment of Identification Card.

2. Academic Deficiencies

Some professionals in the church, whose graduate studies cover disciplines other than Theology and Religion, may wish to enroll in the program. In order to provide an opportunity for them, the Commission for Academic Affairs may design a special program of pre-requisites by the transcripts received. They must take the minimum required course equivalents to qualify for admission. These course equivalents may be taken in any accredited institutions (recognized by the IATS). The applicant who falls in this classification must comply with the following additional admission requirements:

- a. Be an ordained/commissioned minister of the SDAC and have served in that capacity for at least four years.
- b. Take the courses designed as pre-requisites, keeping a grade point average of at least 3.00.

3. Admission Procedures

All persons who apply to the program will be considered for admission. The applicant should request from the IATS the Admission Package and present it to the local IATS Coordinator for initial evaluation. The IATS local Admissions Committee recommends the name and the Coordinator send the required documents to the IATS Central Admission Commission for approval.

The SDAC workers' applicants will be accepted as students after having been recommended by their employing organization and granted a study scholarship. The sponsoring organization will choose among the applicants the names that they will recommend to the Seminary's Central Admission Commission through the Union.

This procedure must be followed:

- a. The IAD will provide equal opportunities to each field to be included in the strategic plan of upgrading their workers. The IAD intends to offer to every Union the opportunity to have at least one student at each cohort. The process of selection begins a year before the cohort is launched. Each Union may receive one name from each local field and each tertiary academic institution as prospects for the DMin program.

- b. Once the Union has made the selection of candidates, by its administrative criteria, the Union will send to the IATS the names who have been approved as candidates for admission. This process should take place before November 15 of the year before the beginning of the new cohort.
- c. The Union has access to the Admission Packages and distributes them to each of the candidates once the vote has been taken. Each of the parties concerned must clearly understand that an administrative vote taken by the employing institution recommending a candidate is, at that point, only an action of intention to sponsor the person, should that person be admitted into to the program. The vote from the Union must be sent via mail to the local Coordinator.
- d. Once the SDAC workers' applicants have been notified concerning their inclusion on the list of candidates admitted to the program, the candidates will send to the Program Coordinator the Application Form, with a sealed copy of the academic credit transcript application form enclosed from the last attended institution. The candidates must have also sent to the previous schools attended a request for official transcript concerning previous academic registration of the Graduate Degree to the IATS' Registrar in Miami, FL, for the final analysis and to be presented to the Central Admission Committee.
- e. In order for the application to be accepted, it must include letters of recommendation from the Dean of the school or theology, from an administrator or the ministerial secretary of the local field, and from an ordained pastor familiar with the applicant's experience.
- f. The employing organization should base its decision on the candidate's successful ministry, positive evaluations, and a potential time of service of at least ten years.
- g. The Program Coordinator along with the Director of Admission will make an initial assessment of the credits, comparing them with the course requirements of the program in which the candidate desires to be admitted, to determine whether or not the applicant evidences proper academic and professional skills. They should also check whether the candidate has reached the accumulative general average (GPA) with a minimum of 3.00, and prescribe and/or recommend complementary courses to supply deficiencies wherever applies. Finally, they will make due recommendations in each case.
- h. The IATS' Central Admissions Commission takes the recommendation concerning the students who qualify for admission, along with certified copies of all documents turned in. The original documents will remain in the selected institution in an allotted special section separated for the IATS' graduate students on that campus.
- i. The IATS' Central Admissions Commission will make the selection of the students who will be accepted into the program. The decision of the Central Admissions Commission should be respected unless there is an appeal to the IATS Academic Vice-president for some valid reason. Once the appeal is considered, the IATS' decision is final.
- j. Toward the end of January of the year the cohort begins, the Seminary will make known a list of the candidates who are qualified to be admitted to the program and will send the names of the chosen applicants to the Unions and the affiliated institution.

- k. The students will receive, from the Central Admissions Commission pertinent instructions concerning any pre-requisites recommended for the future courses.
- l. The institution will instruct the student regarding arrival date, status, fees, travel routes, visa requirements, etc. Classes will begin on the dates announced. The student should make careful plans to arrive on campus at least one day before the beginning of classes.
- m. All pre-requisites should be satisfied before beginning the program. Failure to send students that fulfill the requirements to be admitted to the program can hinder the opportunity to have a representative of that Union in the proposed cohort.

4. Costs and Fees

Since the program is funded by the IAD, sponsored students do not have to pay tuition once they are officially accepted. Non-sponsored students may be required to pay a fee of \$350 US dollars per credit and a general annual fee of \$50. Spaces are limited, and the sponsoring organizations have the priority in the use of those spaces.

The affiliated institution will charge to sponsored as well to non-sponsored students a registration fee ranging from \$350 to \$500.

Finally, lodging and meals fees depend also on the affiliated institution. For the sponsored students there is an aid that has been agreed with the Union, local field and the employee. The IATS is supporting these items with a declining allowance (30% in 2017, 20% in 2018, 10% in 2019, and 0% in 2020). On the other hand, non-sponsored students will be charged these fees, if they ask for those services.

Conclusion of the Program

1. Graduation Requirements

- a. The student must complete a minimum of 36-semester credits, including a DMin Project for the completion of the program.
- b. The student must have an accumulative grade point average of no less than 3.50.
- c. Upon completion of 75 percent of the program's credits, the student must request the status of "advanced candidacy" for graduation (the corresponding forms must be filled).
- d. The student must pass an oral defense of the DMin Project, designed with the object of testing the candidate's skill of integrated learning and practice of Christian ministry. He/she must successfully complete the defense of the DMin Project no later than four weeks before graduation.

2. Doctoral Project

Students must take GSEM790 DMin Project Seminar (3 credits) in preparation for the drafting of the Doctoral Project. In this course, a declaration is provided explaining the philosophy of a Doctoral Project for the DMin degree, including the rules for its preparation. The Doctoral Project Proposal must be turned in and accepted at the end of the course. Based on the accepted Proposal and satisfactory academic performance, the Doctoral Commission will advance the student to candidacy.

The Doctoral Project must be turned in at GSEM796 DMin Project for the DMin Degree and, then, successfully defended. The Doctoral Project must address some problem or subject directly relevant to the ministry of the contemporary church and make a contribution to graduate studies in the area of specialization. The Doctoral Project should address a need or issue at the Union, Local Field or institution that is sponsoring the student. It should be developed and implemented in the geographical area where the student serves. The Doctoral Project must be developed in consultation with the student's advisor.

The Coordinator of the local institution acts as curriculum supervisor and selects an advisor, a second reader and a methodology expert for the Doctoral Project in agreement with the student. The student must work closely with these people to complete the Doctoral Project.

The rules that govern the style and the format of the Project are found in Nancy W. Vyhmeister's, *Quality Research Papers: For Students of Religion*, Third edition (Grand Rapids: Zondervan, 2014), and Kate Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*, 8th edition (Chicago: University of Chicago Press, 2016).

3. Time for the Program

Doctor of Ministry students must finish their academic work and successfully defend their DMin Project within eight years from the time they began studying in the program. The program is designed to be completed in five calendar years (summer intensives). The pre-requisite courses will require a year before beginning the program. Under certain circumstances and by written request, no more than an additional year's extension may be granted.

4. Transferred Credits

A transfer of a maximum of 15 graduate credits may be accepted, whenever applicable (as long as the credits have not been used in another degree already achieved). These may be accepted from recognized and accredited institutions, upon the counsel and approval of the IATS. The credits will not exceed 42 percent of the number of required credits for the program.

CODE AND COURSE DESCRIPTIONS

The IATS' course descriptions and course codes follow the general pattern used by the SDATS. Areas are assigned letter codes as follows:

GSEM	General
CHMN	Christian Ministry
RELD	Religious Education
CHIS	Church History
NTST	New Testament
OTST	Old Testament
THST	Christian Theology and Philosophy
MSSN	Missions

The general guide for the code numbers used in this Bulletin is as follows:

- 500-599 Master's Courses (only professional)
- 600-699 Master's and Doctorate Courses
- 700-799 Doctorate Courses (only professional)

COURSES AT GLANCE

GENERAL

- GSEM501 (3) Strategic Planning Leadership
- GSEM530 (3) Doctrine of the Sanctuary (=THST530)
- GSEM534 (3) Issues in Ellen G. White Studies (=CHIS534)
- GSEM539 (3) Issues in Origins
- GSEM620 (3) Research Methods
- GSEM660 (0) Portfolio
- GSEM670 (3) Guided Study Tour of the Bible Lands
- GSEM678 (3) Church History Study Tour
- GSEM680 (0) Master's Comprehensive Exam
- GSEM688 (0) Master's Degree Continuation
- GSEM695 (3) Research Project
- GSEM697 (3-9) Thesis for Master of Arts Degree
- GSEM698 (2-83) Thesis for Master of Arts in Pastoral Theology Degree
- GSEM706 (3) Spiritual and Theological Foundations for Ministry
- GSEM730 (21-3) Field Research for Ministry
- GSEM788 (0) DMin Project Continuation
- GSEM790 (2) DMin Project Seminar
- GSEM796 (3) DMin Project

CHRISTIAN MINISTRY

Preaching and Leadership

- CHMN526 (3) Conflict Management in the Church
- CHMN527 (3) Church Leadership and Administration
- CHMN575 (3) Principles of Stewardship
- CHMN600 (3) Preaching from the New Testament (=NTST600)
- CHMN607 (3) Preaching from the Old Testament (=OTST607)
- CHMN630 (3) Leadership Development in Diverse Cultures (Youth)
- CHMN632 (3) Contextualized Preaching
- CHMN637 (3) Seminar in Preaching
- CHMN638 (3) Seminar in Leadership
- CHMN643 (3) Christian Professional Ethics (=THST643)
- CHMN716 (3) The Preacher, the Audience, and the Message
- CHMN727 (3) Advanced Seminary on Church Leadership and Administration
- CHMN747 (5-6) Christian Leadership
- CHMN780 (5) Leading and Managing the Church Organization

Pastoral Ministry (including Chaplaincy and Family Ministry)

- CHMN546 (3) Marriage and Family
 - CHMN547 (3) The Ministry of Healing
 - CHMN555 (3) Pastoral Counseling
 - CHMN557 (3) Practicum in Clinical Pastoral Education
 - CHMN568 (3)
 - CHMN569 (3) Chaplaincy Formation
 - CHMN616 (3) Spirituality in Ministry
 - CHMN644 (3) Seminar in Chaplaincy Ministries
 - CHMN645 (3) Seminar in Marriage and Family Problems
 - CHMN659 (1-43) Practicum in Pastoral Care and Counseling
 - CHMN775 (3) Foundations of Chaplaincy Ministry
 - CHMN786 (3) Clinical Issues in Care and Counseling
 - CHMN787 (3) Theory and Research in Health Care Chaplaincy
 - CHMN788 (3) Professional Practice in Chaplaincy
-
- RLED655 (3) Family Leadership and Change Strategies
 - RLED657 (3) Contemporary Family Issues
 - RLED659 (3) Interpersonal Relationships and Human Sexuality
 - RLED615 (3) The Pastor and the Adventist School

Evangelism

- CHMN539 (3) Church Growth and the Equipping Pastor
- CHMN606 (3) Techniques in Church Planting
- CHMN622 (3) Seminar in Personal Evangelism
- CHMN623 (3) Innovative Evangelism

CHMN638 (3) Archaeology in Evangelism (=OTST638)
CHMN639 (3) Seminar in Evangelism
CHMN656 (3) Holistic Small Groups
CHMN719 (3) Perspectives on Mission and Church Growth Strategies
CHMN767 (3) Formation of Evangelistic Strategy
CHMN789 (5) The Missional Church

Sacred Music and Worship

CHMN590 (3) Ministry of Music and Worship
CHMN654 (3) History and Theology in Adventist Worship
CHMN710 (3) Seminar in Worship and Music

Ministry and Study of the Youth

CHMN534 (3) Ministry of Leadership in Favor of the Youth
CHMN608 (3) Youth in Contemporary Culture
CHMN619 (3) Religious Experience in Adolescence
CHMN626 (3) Ministry in Favor of High-Risk Youth
CHMN630 (3) Leadership Development in Diverse Cultures (Youth)
CHMN636 (3) Seminar on Ministry in Favor of the Youth
CHMN657 (3) Youth and Young Adult Counseling

Independent Study

CHMN690 (1-3) Independent Study
CHMN695 (3) Directed Studies
CHMN797 (1-3) Independent Study

CHURCH HISTORY

CHIS674 (3) Development of Adventist Theology
CHIS687 (3) Seminar on the Development of Prophetic Interpretation

MISSIONS

MSSN525 (3) ~~World Mission~~ Mission to the World
MSSN 561 (3) Christian Witness and World Religions
MSSN630 (3) Leadership Development in Diverse Cultures
MSSN660 (3) Testifying Before Persons of Another Religion
MSSN685 (3) Strategies for World Mission

Individual Studies

MSSN690 (1-3) Independent Study
MSSN695 (3) Directed Studies

NEW TESTAMENT

General

- NTST600 (3) Preaching from the New Testament
 NTST606 (3) Formation and History of Scriptures (=OTST606)
 NTST610 (3) Biblical Archaeology and Ancient Near Eastern History (=OTST610)
 NTST677 (3) Seminar in New Testament Issues

Exegesis

- NTST633 (3) Social Issues in the New Testament (~~Exegesis~~)
 NTST645 (3) Hebrews
 NTST646 (3) Studies in New Testament Exegesis
 NTST660 (3) Readings in the Septuagint (=OTST660)
 NTST678 (3) Seminar in Greek Exegesis
 NTST685 (3) Hermeneutic Principles (=OTST685, THST685)

Theology

- NTST630 (3) Theology of the Synoptic Gospels
 NTST647 (3) Eschatology in the New Testament
 NTST650 (3) New Testament Theology and Exegesis
 NTST667 (3) Topics in New Testament Theology
 NTST679 (3) New Testament Theology and Ethics Seminar

Languages

- NTST552 (3) Intermediate Greek
 NTST660 (3) Readings in the Septuagint

Individual Studies

- NTST690 (1-3) Independent Study
 NTST695 (3) Directed Studies

OLD TESTAMENT

General

- OTST606 (3) Formation and History of Scriptures (=NTST606)
 OTST607 (3) Preaching Based on the Old Testament (=CHMN607)

Theology

- OTST619 (3) Theology of the Old Testament
 OTST647 (3) Eschatology in the Old Testament
 OTST650 (3) Old Testament Theology and Exegesis
 OTST679 (3) Old Testament Theology and Ethics Seminar

History and Archaeology

- OTST514 (3) Bible Lands and their Exploration
 OTST610 (3) Biblical Archaeology and Ancient Near Eastern History (=NTST610)

OTST630 (3) Work in the Archaeological Field
OTST638 (3) Archaeology in Evangelism (=CHMN638)

Language and Literature

OTST552 (3) Biblical Hebrew II
OTST660 (3) Readings from the Septuagint (=NTST660)

Exegesis

OTST545 (3) Exegetical Study of Selected Portions of Daniel
OTST639 (3) Exegetical Studies of the Old Testament
OTST680 (3) Seminar on Old Testament Exegesis
OTST685 (3) Hermeneutic Principles (=NTST685, THST685)

Individual Studies

OTST690 (1-3) Independent Study
OTST695 (3) Directed Studies

CHRISTIAN THEOLOGY AND PHILOSOPHY

Systematic Theology

THST530 (3) Doctrine of the Sanctuary (=GSEM530)
THST540 (3) Doctrine of Salvation
THST555 (3) Ecclesiology and the Practice of Ministry
THST616 (3) Doctrine of God
THST619 (3) Principles and Methods of Theology
THST628 (3) Contemporary Theology
THST637 (3) Biblical Eschatology
THST649 (3) Seminar in Theological Issues
THST685 (3) Hermeneutic Principles (=OTST685, NTST685)

Philosophy and Ethics

THST643 (3) Christian Professional Ethics (=CHMM643)
THST678 (3) Science and Religion

Individual Studies

THST690 (1-3) Independent Study
THST695 (3) Directed Studies

COURSE DESCRIPTIONS

GENERAL

GSEM501 (3) Strategic Planning Leadership

A detail study of the Strategic Planning Leadership technique as applied to religious-spiritual organizations and specifically to the IAD church administration program.

~~THST~~GSEM530 (3) Doctrine of the Sanctuary

A study of the earthly and heavenly sanctuaries with special emphasis on the books of Leviticus, Daniel, Hebrews, and Revelation. Team taught by members of various departments. Identical to THST530.

~~THST~~GSEM534 (3) Issues in Ellen G. White Studies

Methods of research and interpretation of issues in the writings of E.G. White. Based on personal research in her published and unpublished works. Identical to THST534.

~~THST~~GSEM539 (3) Issues in Origins

A study of current creation and evolutionary models regarding the origin, age, and change of the earth and its life. Specific topics include the historical development of these models; their biblical, philosophical, and scientific foundations; and theological implications. Identical to THST539.

GSEM620 (3) Research Methods

An introduction to the techniques and the tools of investigation. A monograph is required.

GSEM660 (1-6) Portfolio

Using the approved guidelines, students document personal development; the integration of theory and practice; engagement in ministry within a local congregation; participation in evangelistic outreach; and community involvement.

~~OTST/NTST~~GSEM670 (1-12) Guided Study Tour of the Bible Lands

The principal sites of historical and archaeological interest in the countries of the Bible surrounding the eastern Mediterranean, including Israel, Palestine, Jordan, Egypt, Turkey, Lebanon, Syria, Iraq, Greece and Italy. Weekly: 2 or 3 lectures. Identical to OTST/NTST670.

~~THST~~GSEM678 (1-8) Church History Study Tour

Provides a variety of guided study tours to places of interest in general Christian and denominational history. Repeatable with different sites or eras. Identical to THST678.

GSEM680 (0) Master's Comprehensive Exam

GSEM688 (0) Master's Degree Continuation

GSEM695 (3) Research Project

GSEM697 (3–9) Thesis for MA Degree

GSEM698 (2–8) Thesis for Master of Pastoral Theology Degree

GSEM706 (3) Spiritual and Theological Foundations for Ministry

This is a foundational module required of all DMin students. The module builds the spiritual and theological basis from which the practice of ministry and mission grows and seeks to lead the student into a self-reflection and examinations of life and belief.

GSEM730 (2) Field Research for Ministry

Develops capacity to utilize information in the practice of ministry—congregational studies, systems analysis, program evaluation, structured experiments, surveys, focus groups, participant observer, action-research and community assessments. Introduces research process, ethics and design applied to practical issues of leading a congregation or faith-based organization.

GSEM788 (0) DMin Project Continuation

GSEM789 (0) DMin Program Continuation

GSEM790 (2) DMin Project Seminar

Participants receive assistance in forming their DMin project proposal, and orientation to issues in successful completion of the DMin Project. Areas of focus include a literature review, research techniques, writing standards, developing an effective work plan for completion of their project, and other project-related topics.

GSEM796 (2–6) DMin Project

A DMin project is a professional project that integrates theological reflection, scholarly research and practical ministry. The project contributes to the enhancement of ministry in the church.

CHRISTIAN MINISTRY

General

CHMN568 (1–6) Learning in Professional Experience

Used to record credits granted for previous professional experience based on a learning portfolio and reflection paper in degree programs that provide for this option. Guidelines are available from the respective program directors.

Preaching and Leadership

CHMN526 (3) Conflict Management in the Church

This course offers biblical resources and contemporary research informing creative management of human conflict. Included is examination of the causes and dynamics of conflict in churches. Participants develop skills in resolution and mediation. A variety of

instructional methods, including lectures, case studies, role-plays, media, and personal style instruments are employed.

CHMN527 (3) Church Leadership and Administration

Students will examine models of leadership within a theological understanding of the church. Character formation of the leader is emphasized. The course seeks to develop nonprofit leadership competencies, understanding of leadership in a pluralistic and multicultural world, as well as the important administrative skills needed to lead effectively.

CHMN575 (3) Principles of Stewardship

Explores the foundations for stewardship as a Christian lifestyle and the principles which are needed in a stewardship ministry for the local church.

CHMN600 (3) Preaching from the New Testament

An advanced preaching course focusing on how to work with the various types of New Testament literature, including gospel narrative, parable, and epistle. Identical to NTST600.

CHMN607 (3) Preaching from the Old Testament

An advanced preaching course focusing on the analysis of the various types of Old Testament literature and special themes found in selected passages. Identical to OTST607.

CHMN632 (3) Contextualized Preaching

The history and dynamics of preaching to a particular cultural group, such as Caribbeans, Hispanics, Afro-Antillean, Native American, Muslims, Hindus, Jews, Postmoderns, Rural or Urban, Youth, Children or others, with an emphasis on the distinctive homiletical, rhetorical, and cultural qualities required for the effective proclamation of the Gospel to each group. **Repeatable.**

CHMN637 (3) Seminar in Preaching

An advanced preaching course emphasizing such topics as homiletical theory, history of preaching, persuasion, current preaching trends and models, and experimental preaching techniques. **Repeatable.**

CHMN630 (3) Leadership Development in Diverse Cultures

A study of leadership emergence, selection, and training in missionary churches with particular attention paid to strategic issues of various training models and the relationship between formal, informal, and non-formal leadership development. Identical to MSSN630.

CHMN638 (3) Seminar in Leadership

Emphases from topics such as social psychology of leadership, theological foundations of leadership and pastoral care, management and leadership, leadership styles, conflict management, and church polity and finance. **Repeatable.**

CHMN643 (3) Christian Professional Ethics

An inquiry into the field of professional relations, dilemmas, and decision making within the context of Christian ethics. Emphasis on the identity, activity, and influence (witness) of a Christian professional, primarily in the caring professions. Identical to THST643.

CHMN716 (3) The Preacher, the Audience, and the Message

Participants will develop a personal, biblically-based theology of preaching in the worship context. Use of scripture, communication theory, and cognitive psychology to connect with contemporary audiences, and diverse preaching expressions, will be examined. Includes advanced work in the area of hermeneutics, exposition, contextualization, and sermon design.

CHMN727 (3) Advanced Seminar on Church Leadership and Administration
Falta resumen

CHMN747 (3) Christian Leadership

This module investigates principles, challenges, and practices of Christian leadership, emphasizing issues that make leadership in the context of church, education, and non-profit service organizations unique. Participants examine leadership theory and literature, consider a theology of leadership, and build the foundation for leadership development in the context of professional ministry.

CHMN780 (3) Leading and Managing the Church Organization

Local churches and denominational organizations present challenges in leadership, management, and administration. This module combines previous requirements of the Doctor of Ministry leadership concentration and an informed foundation of biblical leadership to help participants excel in skills like strategic planning, managing change, team building, resource management, communication, mentoring, and coaching.

Pastoral Ministry (including Chaplaincy and Family Ministry)

CHMN546 (3) Marriage and Family

Examination and development of pastoral tools for pre-marriage and marriage counseling. Includes study of theological, psychological, and sociological principles and applications for the life cycle of the family.

CHMN547 (3) The Ministry of Healing

An interdisciplinary study of the nature and function of ministry and medicine as they relate to the integration of the work of the healing agencies of the church and community with the traditional forms of pastoral ministry.

CHMN555 (3) Pastoral Counseling

Introduction to the processes and function of counseling as practiced by the helping professions, particularly of the pastor actively engaged in ministry to a congregation. A weekly lab experience for skills practice is required.

CHMN557 (3-6) Practicum in Clinical Pastoral Education

Clinical experience in the pastoral care of persons in crisis at an approved CPE center. Pre-requisite: CHMN555. Note: Crisis healthcare ministry experience for credit is also available in a Pastoral Care Residency. See CHMN659.

CHMN568 (3) ?????

Un invento en Jamaica para cobrar nueva clase.

CHMN569 (3) Chaplaincy Formation

An introduction to the basics of institutional pastoral ministry the task of grounding themselves and growing in the Word of God.

CHMN616 (3) Spirituality in Ministry

Explores topics such as spiritual values in the Adventist faith, the ministry of prayer, and spiritual direction, and others. Repeatable with different topics.

CHMN644 (3) Seminar in Chaplaincy Ministries

Studies in the nature of institutional chaplain ministries such as military, health-care, prison, and campus chaplaincies. Fee applies for field trips. Repeatable.

CHMN645 (3) Seminar in Marriage and Family Problems

Open to advanced students in pastoral care. Individual research for seminar presentations and analysis of more complex and difficult problems faced by the pastor in the family context. A consideration of special techniques and counseling strategies in handling such problems in the pastoral role.

CHMN659 (1-43) Practicum in Pastoral Care and Counseling

A skills course in techniques of pastoral visitation, counseling, and appraisal. Opportunity given for students to have direct counseling experience, with preparation and supervised examination of case reports and studies. Supervised experience at an approved Pastoral Care Residency site. Pre-requisite: CHMN555.

CHMN775 (3) Foundations of Chaplaincy Ministry

This module examines the biblical and theological foundations for chaplaincy ministry. Participants investigate the history and development of chaplaincy ministry, and its role and function within the mission and life of the church and community. Issues in ethics are explored to advance professional development. Emphasis on personal spiritual formation continues.

CHMN786 (3) Clinical Issues in Care and Counseling

This module covers instruction in theory and clinical skills within the context of spiritual care. It provides education in the following specialty areas: psychological and spiritual assessment, grief recovery, trauma, conflict resolution, and specific processes of disease such as HIV/AIDs, cancer, disability, and mental health issues.

CHMN787 (3) Theory and Research in Health Care

This module covers current research on spirituality and health as well as the theological understanding of spiritual care within the clinical context. The theoretical framework for this module is based on psychological, sociological, and theological literature. This module also explores methods that will enable participants to have a better understanding of the lived experience of the people to whom they minister.

CHMN788 (3) Professional Practice in Chaplaincy

This module promotes integration within the institutional life through professional interdisciplinary areas. It explores the various leadership roles and functions involved in chaplaincy and includes professional conduct, leadership ethics, interdisciplinary consultation and interdepartmental relations. The issue of how to conduct workshops and organize support groups is also addressed in this module.

RLED655 (3) Family Leadership and Change Strategies

An introduction to family life education, and the mission and methods of family life ministry within a leadership perspective.

RLED657 (3) Contemporary Family Issues

An introduction which identifies social problems affecting families and how family law and public policies relate to social services for children and families. Also seeks to impart an understanding of how families manage their resources over the life cycle.

RLED659 (3) Interpersonal Relationships and Human Sexuality

An understanding of the development and maintenance of interpersonal relationships, and a study of the character and quality of human social conduct. Also examines human sexuality, and studies the physiological, psychological, emotional, and social aspects of sexual development and the Christian's response to this God-given gift.

RLED610 (3) Teaching for Discipleship

How to plan learning events that focus on behavior and value changes; includes curriculum development, instructional strategies, and assessment techniques. Same as CHMN610.

RLED615 (3) The Pastor and the Adventist School

From the perspective of the pastor's role, deals with issues related to goals and long range planning, organizational structures, financial resources, church growth, teacher-parent relationships, and promotion and support of Adventist education.

Evangelism**CHMN539 (3) Church Growth and the Equipping Pastor**

An examination of church growth principles with a special emphasis on the role of the pastor as an equipper.

CHMN606 (3) Techniques in Church Planting

Development of an awareness of the importance of church planting. Basic models and procedures for successful church-planting programs.

CHMN622 (3) Seminar in Personal Evangelism

Research and presentations on various aspects of soul-winning in one-to-one or small-group encounters, including the development of new methods. This may involve formats, materials, audio-visuals, spiritual and psychological principles, decision seeking, problem solving, etc.

CHMN623 (3) Innovative Evangelism

Seeks to stimulate new ideas for evangelizing population groups that may be difficult to reach with more traditional methods, as well as broadening the means by which people might be attracted to the gospel. This may involve a review of unique approaches that have been tried by others as well as the development of original plans by students.

CHMN639 (3) Seminar in Evangelism

Emphases from topics such as theology and history of evangelism and church growth, theory and research in church growth and member retention, evangelism and social alternative strategies for evangelism. Repeatable.

CHMN656 (3) Holistic Small Groups

A thorough examination of Affinity Groups/Free Market Groups showing their effectiveness and purposes in church ministry. Also explores the key principles of Holistic Small Groups, a major factor of Natural Church Development, as well as the importance of developing an effective equipping system to grow disciples into disciple-makers.

CHMN719 (3-6) Perspectives on Mission and Church Growth Strategies

Provides reflection and practice in the following areas: 1) the core value and centrality of evangelism in the mission and life of the local church; 2) ministry-embedded integration of theory and practice within a biblical theology of mission; 3) creating a culture of year-around evangelism; 4) church growth principles; 5) reaching secular people; and 6) church planting as evangelistic strategy.

CHMN767 (3-6) Formation of Evangelistic Strategy

Provides reflection and experience in contemporary personal, public and media evangelistic strategies as a basis for effective evangelistic leadership. Biblical and practical foundations for empowering people for ministry as well as factors and strategies for cell church growth are experienced. Pre-requisite: CHMN719.

CHMN789 (3) The Missional Church

This module identifies and examines the characteristics of the missional church. Biblical faithfulness in discipleship and mission priority on the congregational level are further examined. Case studies of successful contemporary models for local church evangelism are explored.

Sacred Music and Worship**CHMN590 (3) Ministry of Music and Worship**

Selected topics in music ministry include church-music practicum: the administration and planning of a church-music program, the creation of liturgies, working with choirs, conducting, leading congregational singing; hymnology: the study of the historical, theological, and musical background and development of the Christian hymn.

CHMN654 (3) History and Theology in Adventist Worship

A study of Adventist corporate worship in terms of the theological and historical issues that inform it. Principles for designing and leading Adventist worship are emphasized.

CHMN710 (3) Seminar in Worship and Music

Another Jamaican invention

Ministry and Study of the Youth

CHMN534 (3) Ministry of Leadership in Favor of the Youth

Designed to familiarize the students with the opportunities for ministering in favor of and with the youth and minors in the church, school, and home. Primary emphasis is placed on biblical principles of leadership in favor of the youth within the context of the church community.

CHMN608 (3) Youth in Contemporary Culture

A study of the current developments in the youth culture and the influence of said culture on the community's young people and the church. The students formulate a strategic response relevant to the Adventist Church ministry in favor of the youth.

CHMN619 (3) Religious Experience in Adolescence

A study of the literature on the tasks of adolescence, with particular emphasis on how this stage of development influences on the accepting of religion or the alienation of same. An investigation on the form how the adolescent develops and experiences faith and various other influences, such as that of parents, companions, church, school, and the communications media.

CHMN626 (3) Ministry in Favor of High-Risk Youth

This material treats theory, practice, and application of skills to help youth who find themselves at high-risk. It emphasizes biblical solutions to secular, real-life problems. The students will experience and develop effective social skills for working with high-risk youth, focusing their attention on prevention, reorientation, and restoration.

CHMN630 (3) Leadership Development in Diverse Cultures (Youth)

A study of leadership emergence, selection, and training in missionary churches with particular attention paid to strategic issues of various training models and the relationship between formal, informal, and non-formal leadership development. Identical to MSSN630.

CHMN636 (3) Seminar on Ministry in Favor of the Youth

Formulation of an all-covering ministry for a certain age, culture, situation group or specific focus. (For example, childhood, adolescence, early-teens, youth evangelism, visionary leadership). This course may be repeated. Pre-requisite: CHMN534 Leadership Ministry in Favor of the Youth.

CHMN657 (3) Youth and Young Adult Counseling

Application of theories and counseling techniques for young adolescents and for those twenty years old and above. The students become involved in true counseling and submit their reports for critiquing themselves and being critiqued by the instructor. Pre-requisite:

Independent Study

CHMN690 (1-3) Independent Study

CHMN695 (3) Directed Study

Course deals with selected themes. Can be used only by preapproval from the student's program director and the teacher. Repeatable with different topics.

CHMN797 (1-8) Independent Study

Available to students by permission of the program committee. Repeatable. A minimum of one meeting per month with the supervising professor is generally required. May be graded S/U.

CHURCH HISTORY

Theology

CHIS534 (3) Issues in Ellen G. White Studies

Methods of research and interpretation of issues in the writings of E.G. White. Based on personal research in her published and unpublished works. Identical to GSEM534.

CHIS674 (3) Development of Adventist Theology

Origin and subsequent modifications to characteristic Adventist teachings, in areas such as the Sabbath, the sanctuary, expiation, covenants, creation, conditional immortality, worship, typology, eschatology, and righteousness by faith.

CHIS687 (3) Seminar on the Development of Prophetic Interpretation

A study of topics on the history of prophetic interpretation, with emphasis on the aspects, which have influenced Adventists.

NEW TESTAMENT

General

NTST600 (3) Preaching from the New Testament

An advanced preaching course focusing on how to work with the various types of New Testament literature, including gospel narrative, parable, and epistle. Identical to CHMN600.

NTST606 (3) Formation and History of the New Testament/Scriptures
Development and history of the New Testament canon, text and translations. Identical to OTST606.

NTST610 (3) Biblical Archaeology and Ancient Near East History
Biblical archeology is a discipline that makes use of technology and textual historical discoveries and material culture while valuing the usefulness of the Hebrew Bible and the New Testament to understand the world described in the Bible. The geographical organization of the course expands the biblical world beyond the Levantine zone, from Mesopotamia to the rest of the Mediterranean basin. Identical to OTST610.

NTST677 (3) Seminar in New Testament Issues
Topics announced in the Class Schedule. Repeatable.

Exegesis

NTST633 (3) Social Issues in the New Testament (~~Exegesis~~)
Interpretation and theology of selected New Testament passages regarding the involvement of individual believers and the church in addressing human need. Pre-requisite: Must have met the Intermediate Greek requirement. Repeatable.

NTST645 (3) Hebrews
Pre-requisite: Must have met the Intermediate Greek requirement.

NTST646 (3) Studies in New Testament Exegesis
Studies in hermeneutical principles and procedures requisite to New Testament interpretation and/or in various sections of the New Testament. Repeatable. Pre-requisite: Must have met the Intermediate Greek requirement. Repeatable.

NTST660 (3) Readings in the Septuagint
Reading of selected passages in the Septuagint and learning how to use the apparatus in the standard editions of the Septuagint. Pre-requisite: NTST552 and OTST552 or their equivalent.

NTST678 (3) Seminar in Greek Exegesis
Particular books or passages to be exegeted are announced in advance. Repeatable.
Admission for non-doctoral students by permission of professor. Pre-requisite: Must have met the Intermediate Greek requirement.

NTST685 (3) Hermeneutic Principles
An investigation into fundamental hermeneutical presuppositions and the formulation of both sound principles of biblical interpretation and proper methods of interpreting the Holy Scriptures, for use in preaching and ministry. Particular attention is paid to contemporary

methods of interpretation and their impact on the authority and trustworthiness of Scripture. Identical to OTST/THST685.

Theology

NTST630 (3) Theology of the Synoptic Gospels

Pre-requisite: Must have met the Intermediate Greek requirement. Repeatable.

NTST647 (3) Eschatology in the New Testament

A study of nature and method of NT eschatology with a Christ-centered emphasis, an overview of the eschatology of the OT and Intertestamental period as the primary backgrounds to NT eschatology, and an intensive study of the key NT texts. Must have met the Intermediate Greek requirement. Repeatable.

NTST650 (3) New Testament Exegesis and Theology

The class approaches the history of the discipline of New Testament exegesis, and gives an introduction to the major theological concepts and themes of the Second Testament from the perspective of the Christian faith through the exegesis of selected passages of the Greek NT text.

NTST667 (3) Topics in New Testament Theology

A study of selected themes in New Testament theology or of the structure of New Testament theology as a whole. Topics announced in advance. Repeatable. Pre-requisite: Must have met the Intermediate Greek requirement.

NTST679 (3) New Testament Theology and Ethics Seminar

An examination of one or more major theological or ethical themes of the New Testament. Particular themes announced in advance. Repeatable. Pre-requisite: Must have met the Intermediate Greek requirement.

Languages

NTST552 (3) Intermediate Greek

Covers grammar and syntax and includes ample readings in the Greek of the New Testament. Pre-requisite: NTST551 or an equivalent.

NTST660 (3) Readings in the Septuagint

Readings of selected passages in the Septuagint and learning how to use the apparatus in the standard editions of the Septuagint. Pre-requisite: NTST552 and OTST552 or their equivalent.

Individual Studies

NTST690 (1-4) Independent Study

Individual investigation with respect to problems in the area of the New Testament. Open only to students who have completed the basic course work in New Testament studies. See general ruling under the section "Curriculum".

NTST695 (3) Directed Studies

Course deals with selected themes. Can be used only by preapproval from the student's program director and the teacher. Repeatable with different topics.

OLD TESTAMENT

General

OTST606 (3) Formation and History of the Scriptures

Development and history of the Old Testament canon, text and translations. Identical to NTST606.

OTST607 (3) Preaching Based on the Old Testament

An advanced preaching course the focus of which is an analysis of the types of Old Testament literature and special themes found in select passages. Identical to CHMN607.

Theology

OTST619 (3) Theology and Exegesis of the Old Testament

Introduction to OT Theology and exegetical principles and distinct historical-grammatical principles of hermeneutics are applied to OT texts. Distinctive theological concepts from selected books and important theological themes from the whole Old Testament from the perspective of the Christian faith in particular is emphasized the doctrine of the Sanctuary.

OTST647 (3) Eschatology in the Old Testament

A study of the prophecies and symbolism of Daniel and other eschatological texts, to discover their meaning and relevance for today. Also a biblical evaluation of end-time teachings, and events to prepare the church for Christ's soon return. Repeatable.

OTST650 (3) Old Testament Theology and Exegesis

The course discusses the history of the discipline of Old Testament theology, and offers an introduction to the major theological concepts and themes of the First Testament from the perspective of the Christian faith through the exegesis of selected passages of the Hebrew Bible text.

OTST679 (3) Old Testament Theology and Ethics Seminar

An examination of one or more major theological or ethical themes of the Old Testament. Particular themes announced in advance. Repeatable. Pre-requisite: Must have met the Intermediate Hebrew requirement.

History and Archaeology

OTST510 (3) Archaeology and the Bible

A gathering of archaeological materials and texts, which, interpreted from the philosophical point of the Bible, emphasize the exactness and authenticity of the Scriptures. A study of cultures, customs, languages, and rituals, that throws light on the declarations of the Word of God. The course covers all the Biblical periods dealt from Genesis to Revelation.

OTST514 (3) Bible Lands and their Exploration

Biblical countries and the archaeological explorations carried out in them during the past 200 years; the geographical environment of biblical history; the frame, the rise and progress of biblical archaeology; methods employed by archaeologists making use of materials extracted and found in the Near East.

OTST610 (3) Biblical Archaeology and Ancient Near East History

Biblical archeology is a discipline that makes use of technology and textual historical discoveries and material culture while valuing the usefulness of the Hebrew Bible and the New Testament to understand the world described in the Bible. The geographical organization of the course expands the biblical world beyond the Levantine zone, from Mesopotamia to the rest of the Mediterranean basin. Identical to NTST610.

OTST630 (1-8) Work in the Archaeological Field

In connection with archaeological expeditions sponsored by the Seminary, qualified students obtain practical training in the archaeological field, assisting in the supervision of digs, extraction, registering, interpretation of pottery pieces and other related tasks.

OTST638 (3) Archaeology in Evangelism

An introduction to the use of archaeology in evangelistic settings. Field project are observed and presented by students. Pre-requisite: OTST510 or equivalent.

Language and Literature

OTST552 (3) Biblical Hebrew II

Development of the skill of reading narrative portions of the Hebrew Bible, for students who have passed the course OTST551 Biblical Hebrew I or its equivalent.

OTST660 (3) Readings from the Septuagint

Reading of selected texts in the Scriptures and a study on how to make use of the materials and the mechanism of the standard editions of the Septuagint. Pre-requisite: NTST552 Intermediate Greek and OTST552 Biblical Hebrew II or its equivalent.

Exegesis

OTST545 (3) Daniel

Exegetical study in selected portions of Daniel. Pre-requisite: Must have met the intermediate Hebrew requirement.

OTST639 (3) Exegetical Studies of the Old Testament

Exegetical studies of select sections or themes from the Old Testament.

OTST680 (3) Seminar on Old Testament Exegesis

Exegesis of select passages from the Old Testament. These will be previously announced. Pre-requisite: Biblical Hebrew III and at least one course in Hebrew Exegesis with a grade of A.

OTST685 (3) Hermeneutic Principles

An examination of hermeneutic presuppositions and the formulation of good biblical interpretation principles applied to select texts. Identical to NTST/THST685.

Individual Studies

OTST690 (1-3) Independent Study

Individual investigative work on specific problems, for students who have finished the Old Testament basic courses. It may be repeated. See general ruling under the section Curricular Programming.

OTST695 (3) Directed Studies

Course deals with selected themes. Can be used only by preapproval from the student's program director and the teacher. Repeatable with different topics.

CHRISTIAN THEOLOGY AND PHILOSOPHY**Systematic Theology**

THST530 (3) Doctrine of the Sanctuary

A study of the earthly and heavenly sanctuaries with special emphasis on the books of Leviticus, Daniel, Hebrews, and Revelation. Team taught by members of various departments. Identical to GSEM530.

THST540 (3) Doctrine of Salvation

Ample study of the Christian Doctrine of Salvation: its author, object, necessity, agent, process, and results. The biblical, historical, and systematic considerations are intrinsic in this course. Albeit the Adventist understanding of this doctrine constitutes the central focus of this study, other points of view are also recognized.

THST616 (3) Doctrine of God

Study of the nature and the attributes of God and His relationship with the world. Considerations concerning His prescience, predestination, and providence; the Trinity; God as a Person.

THST619 (3) Principles and Methods of Theology

Nature, function, and practice of constructive theological activity. Practice of theology: What? Why? How? For advanced students.

THST637 (3) Biblical Eschatology

Adventist approach to a Christ-centered interpretation of the end-time prophecies regarding the judgment, the second coming of Christ, the kingdom of God, and the millennium in the Old and New Testaments on the basis of biblical principles of interpretation

THST649 (3) Seminar in Theological Issues

Study of issues such as Christology, anthropology, ecclesiology, contemporary theology, and Christian ethics. Repeatable.

THST685 (3) Hermeneutic Principles

An examination of hermeneutic presuppositions and the formulation of good biblical interpretation principles applied to select texts. Identical to NTST/OTST685.

Philosophy and Ethics**THST539 (3) Issues in Origins**

A study of current creation and evolutionary models regarding the origin, age, and change of the earth and its life. Specific topics include the historical development of these models; their biblical, philosophical, and scientific foundations; and theological implications. Identical to GSEM539.

THST643 (3) Christian Professional Ethics

An inquiry into the field of professional relations, dilemmas, and decision making within the context of Christian ethics. Emphasis on the identity, activity, and influence (witness) of a Christian professional, primarily in the caring professions. Identical to CHMN643.

THST678 (3) Science and Religion

The relationship between scientific information and the theory of Christian doctrines; theories on origin, geological eras, uniformity and organic evolution such as that which has developed in the fields of historical geology and biology.

Individual Studies**THST690 (1-3) Independent Study**

Exclusively for advanced students. Select problems in the field of theology. See general ruling under the "Curriculum" section.

THST695 (3) Directed Studies

Course deals with selected themes. Can be used only by preapproval from the student's program director and the teacher. Repeatable with different topics.

MISSIONS**MSSN525 (3) Mission to the World**

Ample introduction to Christian World Missions. Includes aspects on the history of Christian Missions, their theological fundamentals, intercultural perspectives of missionary service, contemporary theoretic thought respecting missions and basic relationships with other denominations.

MSSN 561 (3) Christian Witness and World Religions

Study of the history, writings, beliefs and practices in world religions such as Islam, Hinduism and Buddhism and the development of effective strategies for Christian witness.

MSSN630 (3) Leadership Development in Diverse Cultures

Study of the rising, selection and training of leaders in missionary churches, paying special attention to strategic points of various models of training and the relationship between formal development, informal, and not formal development of leadership. Identical to CHMN630.

MSSN660 (3) Testifying Before Persons of Another Religion

Development and evaluation of various forms of Christian testifying between persons of other religions, such as Islam, Judaism, Hinduism, and Buddhism.

MSSN685 (3) Strategies for World Mission

A concentrated study on theory and strategy of the mission, cultural perspectives of missionary service and basic principles on the growth of the church.

Individual Studies**MSSN690 (1-3) Independent Study**

Individual investigation on a selected problem, on theory, history, or mission practice. See general ruling under the section "Academic Information".

MSSN695 (3) Directed Studies

Course deals with selected themes. Can be used only by preapproval from the student's program director and the teacher. Repeatable with different topics.

FACULTY

Regular Professors

Newton Cleghorne, DMin
Christian Ministry – Youth
Carmen Pérez, PhD
Education – Strategic Planning
Franz Ríos, ThD
Family – Adventist Studies
Rodolfo Segorbé, PhD
Old Testament

Marco T. Terreros, PhD
Systematic Theology – Faith-Science
Jorge Torreblanca, PhD
Old Testament – Research
Efraín Velázquez, PhD
Archaeology – Old Testament

Adjunct Professors

Alejo Aguilar, ThD
Biblical Studies
Luis Amador, DMin ABD
Homiletics – Adventist Studies
Juan J. Andrade, DMin
Adventist Studies
Vanston Archbold, ThD
Old Testament
Mylene Asumbrado, DMin
Christian Ministry
Araujo, Ramón
Christian Ministry
Avendaño, Andrés
Christian Ministry
Enrique Báez, PhD
Old Testament
Raquel Rodríguez-Báez, DMin
Adventist Studies – History
Benjamín Bonilla, DMiss ABD
Adventist Studies – Missions
Edgar Brito, DMin
Christian Ministry
Beltrán, Rene

Jonathan Márquez, PhD ABD
Old Testament – Adventist Studies
Cyril Marshall
Franklin A. Martí, ThD
Biblical Languages
Héctor Martín, PhD
New Testament
Feliberto Martínez, DMin
Christian Ministry – Strategic Planning

Luis Martínez, PhD
New Testament
Erick A. Mendieta, PhD ABD
Old Testament – Homiletics
Lesly Miot, PhD
Systematic Theology
Carlos Molina, DMin, PhD
New Testament
Louise Nocandy, DMin
Christian Ministry – Youth
Efrén Pagán, DMin

Christian Ministry

José Cardé, PhD

Biology – Faith-Science

Pedro Canales, DMin, PhD

Christian Ministry

Emmer Chacón, PhD

Old Testament

Newton Cleghorne, DMin

Christian Ministry – Youth

Pedro Cortés, PhD

Clinical Psychology – Adventist Studies

Cameron, Earl P.W.

Eric Del Valle, PhD ABD

New Testament – Ethics

Jorge Dzul, DMin

Christian Ministry – Stewardship

José M. Espinosa, DMin

Christian Ministry – Research

Moisés Espinoza, DMin

Christian Ministry – Administration

Antonio Estrada, PhD

Family Life – Psychology

Escobar, Edgar J.

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The accrediting bodies require a Master's of Divinity (MDiv) or its equivalent (a minimum of 72 credits in a professional ministerial program) to be accepted into a Doctor of Ministry (DMin) program. The MAPTh provides 48 of those credits, the student must complete the other 24 in a pre-DMin program (see page ____). On the other hand, since the MAPTh is a professional degree, a student who wants to complete an academic degree will need pre-requisites to enter such a program. The student must complete pre-requisites in the chosen area (e.g. theology, church history, or biblical studies). Credits from the MAPTh program could be used as part of the pre-requisites to be accepted at a PhD program.

APPENDIX A

FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS

Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the church's understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference Session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word.

2. **The Holy Scriptures.** The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration. The inspired authors spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to humanity the knowledge necessary for salvation. The Holy Scriptures are the supreme, authoritative, and the infallible revelation of His will. They are the standard of character, the test of experience, the definitive revealer of doctrines, and the trustworthy record of God's acts in history. (Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; 1 Thess. 2:13; 2 Tim. 3:16, 17; Heb. 4:12; 2 Peter 1:20, 21.)
3. **The Trinity.** There is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. God, who is love, is forever worthy of worship, adoration, and service by the whole creation. (Gen. 1:26; Deut. 6:4; Isa. 6:8; Matt. 28:19; John 3:16 2 Cor. 1:21, 22; 13:14; Eph. 4:4-6; 1 Peter 1:2.)
4. **The Father.** God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also those of the Father. (Gen. 1:1; Deut. 4:35; Ps. 110:1, 4; John 3:16; 14:9; 1 Cor. 15:28; 1 Tim. 1:17; 1 John 4:8; Rev. 4:11.)
5. **The Son.** God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly human, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to heaven to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (Isa. 53:4-6; Dan. 9:25-27;

Luke 1:35; John 1:1-3, 14; 5:22; 10:30; 14:1-3, 9, 13; Rom. 6:23; 1 Cor. 15:3, 4; 2 Cor. 3:18; 5:17-19; Phil. 2:5-11; Col. 1:15-19; Heb. 2:9-18; 8:1, 2.)

6. **The Holy Spirit.** God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. (Gen. 1:1, 2; 2 Sam. 23:2; Ps. 51:11; Isa. 61:1; Luke 1:35; 4:18; John 14:16-18, 26; 15:26; 16:7-13; Acts 1:8; 5:3; 10:38; Rom. 5:5; 1 Cor. 12:7-11; 2 Cor. 3:18; 2 Peter 1:21.)
7. **Creation.** God has revealed in Scripture the authentic and historical account of His creative activity. He created the universe, and in a recent six-day creation the Lord made "the heavens and the earth, the sea, and all that is in them" and rested on the seventh day. Thus He established the Sabbath as a perpetual memorial of the work He performed and completed during six literal days that together with the Sabbath constituted the same unit of time that we call a week today. The first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished it was "very good," declaring the glory of God. (Gen. 1-2; 5; 11; Exod. 20:8-11; Ps. 19:1-6; 33:6, 9; 104; Isa. 45:12, 18; Acts 17:24; Col. 1:16; Heb. 1:2; 11:3; Rev. 10:6; 14:7.)
8. **The Nature of Humanity.** Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position. The image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Gen. 1:26-28; 2:7, 15; 3; Ps. 8:4-8; 51:5, 10; 58:3; Jer. 17:9; Acts 17:24-28; Rom. 5:12-17; 2 Cor. 5:19, 20; Eph. 2:3; 1 Thess. 5:23; 1 John 3:4; 4:7, 8, 11, 20.)
9. **The Great Controversy.** All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the global flood, as presented in the historical account of Genesis 1-11. Observed by the whole creation, this world became the arena of the

universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Gen. 3; 6-8; Job 1:6-12; Isa. 14:12-14; Ezek. 28:12-18; Rom. 1:19-32; 3:4; 5:12-21; 8:19-22; 1 Cor. 4:9; Heb. 1:14; 1 Peter 5:8; 2 Peter 3:6; Rev. 12:4-9.)

10. **The Life, Death, and Resurrection of Christ.** In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The bodily resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. (Gen. 3:15; Ps. 22:1; Isa. 53; John 3:16; 14:30; Rom. 1:4; 3:25; 4:25; 8:3, 4; 1 Cor. 15:3, 4, 20-22; 2 Cor. 5:14, 15, 19-21; Phil. 2:6-11; Col. 2:15; 1 Peter 2:21, 22; 1 John 2:2; 4:10.)
11. **The Experience of Salvation.** In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Saviour and Lord, Substitute and Example. This saving faith comes through the divine power of the Word and is the gift of God's grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now and in the judgment. (Gen. 3:15; Isa. 45:22; 53; Jer. 31:31-34; Ezek. 33:11; 36:25-27; Hab. 2:4; Mark 9:23, 24; John 3:3-8, 16; 16:8; Rom. 3:21-26; 8:1-4, 14-17; 5:6-10; 10:17; 12:2; 2 Cor. 5:17-21; Gal. 1:4; 3:13, 14, 26; 4:4-7; Eph. 2:4-10; Col. 1:13, 14; Titus 3:3-7; Heb. 8:7-12; 1 Peter 1:23; 2:21, 22; 2 Peter 1:3, 4; Rev. 13:8.)
12. **Growing in Christ.** By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Saviour and Lord, we are set free from the burden of our past deeds. No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are called to grow into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the Church. We are also called to follow Christ's example by compassionately ministering to the physical, mental, social, emotional, and spiritual needs of humanity. As we give ourselves in loving service to those around us and in

witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience. (1 Chron. 29:11; Ps. 1:1, 2; 23:4; 77:11, 12; Matt. 20:25-28; 25:31-46; Luke 10:17-20; John 20:21; Rom. 8:38, 39; 2 Cor. 3:17, 18; Gal. 5:22-25; Eph. 5:19, 20; 6:12-18; Phil. 3:7-14; Col. 1:13, 14; 2:6, 14, 15; 1 Thess. 5:16-18, 23; Heb. 10:25; James 1:27; 2 Peter 2:9; 3:18; 1 John 4:4.)

13. **The Church.** The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to humanity, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word revealed in the Scriptures. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Gen. 12:1-3; Exod. 19:3-7; Matt. 16:13-20; 18:18; 28:19, 20; Acts 2:38-42; 7:38; 1 Cor. 1:2; Eph. 1:22, 23; 2:19-22; 3:8-11; 5:23-27; Col. 1:17, 18; 1 Peter 2:9.)
14. **The Remnant and Its Mission.** The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Dan. 7:9-14; Isa. 1:9; 11:11; Jer. 23:3; Mic. 2:12; 2 Cor. 5:10; 1 Peter 1:16-19; 4:17; 2 Peter 3:10-14; Jude 3, 14; Rev. 12:17; 14:6-12; 18:1-4.)
15. **Unity in the Body of Christ.** The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children. (Ps. 133:1; Matt. 28:19, 20; John 17:20-23; Acts 17:26, 27; Rom. 12:4, 5; 1 Cor. 12:12-14; 2 Cor. 5:16, 17; Gal. 3:27-29; Eph. 2:13-16; 4:3-6, 11-16; Col. 3:10-15.)
16. **Baptism.** By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Saviour, become His people, and are received as

members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Matt. 28:19, 20; Acts 2:38; 16:30-33; 22:16; Rom. 6:1-6; Gal. 3:27; Col. 2:12, 13.)

17. **The Lord's Supper.** The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Saviour. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot-washing to signify renewed cleansing, to express a willingness to serve one another in Christlike humility, and to unite our hearts in love. The communion service is open to all believing Christians. (Matt. 26:17-30; John 6:48-63; 13:1-17; 1 Cor. 10:16, 17; 11:23-30; Rev. 3:20.)
18. **Spiritual Gifts and Ministries.** God bestows upon all members of His church in every age spiritual gifts that each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. (Acts 6:1-7; Rom. 12:4-8; 1 Cor. 12:7-11, 27, 28; Eph. 4:8, 11-16; 1 Tim. 3:1-13; 1 Peter 4:10, 11.)
19. **The Gift of Prophecy.** The Scriptures testify that one of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and we believe it was manifested in the ministry of Ellen G. White. Her writings speak with prophetic authority and provide comfort, guidance, instruction, and correction to the church. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Num. 12:6; 2 Chron. 20:20; Amos 3:7; Joel 2:28, 29; Acts 2:14-21; 2 Tim. 3:16, 17; Heb. 1:1-3; Rev. 12:17; 19:10; 22:8, 9.)
20. **The Law of God.** The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God's love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God's covenant with His people and the standard in God's judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Saviour. Salvation is all of grace and not of works, and its fruit is obedience to the Commandments. This obedience develops Christian character and results in a sense of well-being. It is evidence of our love for the Lord and our

concern for our fellow human beings. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. (Exod. 20:1-17; Deut. 28:114; Ps. 19:7-14; 40:7, 8; Matt. 5:17-20; 22:36-40; John 14:15; 15:7-10; Rom. 8:3, 4; Eph. 2:8-10; Heb. 8:8-10; 1 John 2:3; 5:3; Rev. 12:17; 14:12.)

21. **The Sabbath.** The gracious Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts. (Gen. 2:1-3; Exod. 20:8-11; 31:13-17; Lev. 23:32; Deut. 5:12-15; Isa. 56:5, 6; 58:13, 14; Ezek. 20:12, 20; Matt. 12:1-12; Mark 1:32; Luke 4:16; Heb. 4:1-11.)
22. **Stewardship.** We are God's stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God's ownership by faithful service to Him and our fellow human beings, and by returning tithe and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. Stewards rejoice in the blessings that come to others as a result of their faithfulness. (Gen. 1:26-28; 2:15; 1 Chron. 29:14; Haggai 1:3-11; Mal. 3:8-12; Matt. 23:23; Rom. 15:26, 27; 1 Cor. 9:9-14; 2 Cor. 8:1-15; 9:7.)
23. **Christian Behavior.** We are called to be a godly people who think, feel, and act in harmony with biblical principles in all aspects of personal and social life. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things that will produce Christlike purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness. (Gen. 7:2; Exod. 20:15; Lev. 11:1-47; Ps. 106:3; Rom. 12:1, 2; 1 Cor. 6:19, 20; 10:31; 2 Cor. 6:14-7:1; 10:5; Eph. 5:1-21; Phil. 2:4; 4:8; 1 Tim. 2:9, 10; Titus 2:11, 12; 1 Peter 3:1-4; 1 John 2:6; 3 John 2.)

24. **Marriage and the Family.** Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian a marriage commitment is to God as well as to the spouse, and should be entered into only between a man and a woman who share a common faith. Mutual love, honor, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another, commits adultery. Although some family relationships may fall short of the ideal, a man and a woman who fully commit themselves to each other in Christ through marriage may achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends that its members shall assist each other toward complete maturity. Increasing family closeness is one of the earmarks of the final gospel message. Parents are to bring up their children to love and obey the Lord. By their example and their words, they are to teach them that Christ is a loving, tender, and caring guide who wants them to become members of His body, the family of God which embraces both single and married persons. (Gen. 2:18-25; Exod. 20:12; Deut. 6:5-9; Prov. 22:6; Mal. 4:5, 6; Matt. 5:31, 32; 19:3-9, 12; Mark 10:11, 12; John 2:1-11; 1 Cor. 7:7, 10, 11; 2 Cor. 6:14; Eph. 5:21-33; 6:1-4.)
25. **Christ's Ministry in the Heavenly Sanctuary.** There is a sanctuary in heaven, the true tabernacle that the Lord set up and not humans. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. At His ascension, He was inaugurated as our great High Priest and, began His intercessory ministry, which was typified by the work of the high priest in the holy place of the earthly sanctuary. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry, which was typified by the work of the high priest in the most holy place of the earthly sanctuary. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. (Lev. 16; Num. 14:34; Ezek. 4:6; Dan. 7:9-27; 8:13, 14; 9:24-27; Heb. 1:3; 2:16, 17; 4:14-16; 8:1-5; 9:11-28; 10:19-22; Rev. 8:3-5; 11:19; 14:6, 7; 20:12; 14:12; 22:11, 12.)
26. **The Second Coming of Christ.** The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Saviour's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together

with the present condition of the world, indicates that Christ's coming is near. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Matt. 24; Mark 13; Luke 21; John 14:1-3; Acts 1:9-11; 1 Cor. 15:51-54; 1 Thess. 4:13-18; 5:1-6; 2 Thess. 1:7-10; 2:8; 2 Tim. 3:1-5; Titus 2:13; Heb. 9:28; Rev. 1:7; 14:14-20; 19:11-21.)

27. **Death and Resurrection.** The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later. (Job 19:25-27; Ps. 146:3, 4; Eccl. 9:5, 6, 10; Dan. 12:2, 13; Isa. 25:8; John 5:28, 29; 11:11-14; Rom. 6:23, 16; 1 Cor. 15:51-54; Col. 3:4; 1 Thess. 4:13-17; 1 Tim. 6:15; Rev. 20:1-10.)
28. **The Millennium and the End of Sin.** The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will descend from heaven to earth. The unrighteous dead will then be resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever. (Jer. 4:23-26; Ezek. 28:18, 19; Mal. 4:1; 1 Cor. 6:2, 3; Rev. 20; 21:1-5.)
29. **The New Earth.** On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy, and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever. Amen. (Isa. 35; 65:17-25; Matt. 5:5; 2 Peter 3:13; Rev. 11:15; 21:1-7; 22:1-5.)



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