

Institute for Christian Teaching
Education Department of Seventh-day Adventists

TRAINING ADVENTIST MINISTERS THROUGH
THE SEMINARY EXTENSION PROGRAM
THE EURO-ASIA DIVISION AS A CASE STUDY

by
Victor Dyman
Department of Practical Theology
Zaokski Theological Seminary
Russia

Prepared for the International Faith and Learning Seminar
held at Pune, India
November 5-15, 1996

**273-96 Institute for Christian Teaching
12501 Old Columbia Pike
Silver Spring, MD 20904 USA**

Training Adventist Ministers Through
The Seminary Extension Program
The Euro-Asia Division as a Case Study

Outline

- I. INTRODUCTION
 - II. CURRENT SITUATION IN EURO-ASIA DIVISION CONCERNING PROFESSIONALLY TRAINED MINISTERS
 - III. NEED FOR TRAINING MINISTERS
 - A. Zaokski Seminary as an answer for the need
 - B. Limitations
 - 1. Limitations of the traditional form of correspondence education
 - 2. Limitations of the residential form of education
 - IV. HISTORY OF EXTENSION SCHOOL
 - A. Origin of non-residential form of education
 - B. Correspondence education in U.S.S.R.: national system of education
 - C. The Change: from correspondence to extension
 - V. THE OBJECTIVES OF THE EXTENSION PROGRAM
 - VI. ACADEMIC PROGRAM AND COURSES
 - VII. PROCEDURE FOR TRAINING MINISTERS THROUGH THE EXTENSION PROGRAM
 - A. Meaning and Definition of Extension School
 - B. Audio-Video Courses
 - C. Function of Study Centers
 - VIII. CURRENT ENROLLMENT IN THE EXTENSION SCHOOL
 - IX. AN ANALYSIS OF EXTENSION PROGRAM: FACING CHALLENGES
 - X. EXTENSION PROGRAM -- IS IT WORTH DOING?
 - XI. CONCLUSION
- BIBLIOGRAPHY

**TRAINING ADVENTIST MINISTERS THROUGH
THE SEMINARY EXTENSION PROGRAM:
The Euro-Asia Division as a Case Study**

by Victor Dyman

I. INTRODUCTION

Year after year for almost 70 years in a row, faithful believers in the former Soviet Union prayed for freedom to believe according to their consciences. They were praying for freedom because they dreamed about the time when it would be possible to freely share their faith and hope, which they found in Christ, with other people. And freedom came. Unexpectedly for the world, for the nation, and for the Church.

Due to the new opportunities of unprecedented freedom hundreds of new churches were opened. Thousands and thousands of new converts joined the church. For the last few years the Seventh-day Adventist Church in the Euro-Asia Division has been experiencing tremendous growth of membership. In the year 1990 the SDA Church had 35,000-40,000 members and in the year 1995 it had 112,000. And it continues to grow.

That is a phenomena that is happening in the traditionally Orthodox countries. Not many people expected it! Among those who were in the minority was famous Russian historian and philosopher Archbishop Georgij Florovski who mentioned in his book that Adventism could be a very attractive teaching for Russian people because it brings hope and the teaching will lift up their souls by the desirable idea of a coming Redeemer. ("The Ways of Russian Theology," Paris, 1937, p. 401)

Yes, Archbishop and philosopher Georgij Florovski was right. Thousands of students and workers, engineers and physicians, peasants and inhabitants of the large cities found in the Adventist Church the best expression of the Christian faith for themselves.

But the Church itself faced a tremendous challenge. I will mention just the one with which we are going to deal -- Absence of professionally trained ministers. Hundreds of new churches were started. But there were no ministers to serve in them. Then the church administration decided to call gifted lay persons to the ministry. Very often these people were recent converts themselves.

To the analysis of challenges and achievements in the area of preparing professional ministers for the Seventh-day Adventist Church in the Euro-Asia Division this paper is dedicated.

II. CURRENT SITUATION IN THE EURO-ASIA DIVISION CONCERNING PROFESSIONALLY TRAINED MINISTERS

In order to see the need for ministers, look at the following chart of statistics:

Membership	112,000
Churches	1,076
Ordained ministers	319
Licensed ministers	510
Missionaries	316
Literature evangelists	311
Medical evangelists	119
Total	1,575

III. NEED FOR TRAINING MINISTERS

A. Zaokski Theological Seminary as an answer for the need

After years of prayer, requests, and inquiries, the Seventh-day Adventist Church finally received permission on January 27, 1987 to open a three-year correspondence program in order to train ministers. On September 1, 1987, the first group of 16 students from various republics of the U.S.S.R. began to study at the Tula SDA Church. In January of that year, the SDA Church had received 1.63 acres of land in the town of Zaokski with the ruins of a completely burned-out school on it. In just one year and nine months a burned-out building became a beautiful four-floor building which was to become the very first Protestant institution of higher education in the former U.S.S.R.

In December, 1988, there was a dedication ceremony for the Zaokski Theological Seminary (ZTS) and first- and second-year correspondence program students began to study in the classrooms of the new building which they had built. From the very first day the correspondence program was started, the Church sought permission to open a regular on-campus program that would grant a college degree in theology, equivalent to a B.A. in Religion. In August of 1989, the Church received permission to open a residential program on the basis of the correspondence theology courses, which began

functioning on September 1, 1989, although the Council for Religious Affairs of the Committee of Ministers of the U.S.S.R. did not grant it official registration until May, 1990.

In 1993, ZTS established the Bachelor of Theology (B.Th.) degree program.

In March, 1991, the Seminary was registered with the Ministry of Justice in the Russian Federation as an institution which grants college degrees and received recognition by the International Board of Education of the Seventh-day Adventist Church for the B.Th. and Bachelor of Music and Music Ministry programs. The Seminary is affiliated with Andrews University (Michigan, USA) which grants the degree for an MA in Religion.

B. Limitations

1. Limitations of the Traditional form of Correspondence Education.

The correspondence education as a form of distance education was started on January 27, 1987 as a three-year program. The following chart shows the number of graduates for each year:

PROGRAM	Year of Graduation						Total
	1987	1988	1989	1990	1991	1992	
Special 3-year theology course for pastors	--	--	--	16	24	39	79

This correspondence program suffered from the following limitations:

1. The mail system in the U.S.S.R. became totally unreliable. (Seminary teachers were receiving only about 75% of paper work which was sent in by the students.)
2. The long distance to the educational institution. For many students it was necessary to travel up to 10,000 kilometers twice a year to the Seminary in order to receive instruction, printed material and to pass examinations. With the deterioration of the economical situation in the country it became almost impossible.
3. Shortage and/or lack of textbooks.
4. With the beginning of the residential program on campus, the teachers did not have enough time to prepare printed material for each course or to maintain individual

contact with the students by mail.

5. Using this system of education, the Church was not able to satisfy its need in preparing ministers.

Taking into consideration all these things the correspondence program for pastors was stopped in the year 1992.

2. Limitations of the residential form of education

The residential program was started at ZTS on September 1, 1989. The first graduation took place in the year 1993. Below is a chart showing the number of graduates for each year:

PROGRAM	YEAR OF GRADUATION								
	89	90	91	92	93	94	95	96	Total
B.Th. (residential program)					14	19	15	28	76

Limitations of the residential program in the sense of covering the urgent need of the Euro-Asia Division:

1. Seminary on-campus program has limited facilities.
2. The Church was not able to send the majority of the pastors for residential studies, otherwise the existence of the Church itself could be in jeopardy.
3. The chart above shows that the abilities of the residential program to satisfy the tremendous need of the Euro-Asia Division is inadequate.

IV. HISTORY OF THE EXTENSION SCHOOL

Since the traditional forms of education were inadequate to satisfy the current need of specially trained ministers, the Euro-Asia Division and ZTS continuously searched for the best program which would fit the following criteria:

1. Potential program that could be offered for a majority of the pastors at one time.
2. Possibility of offering the B.Th. program.
3. Cost for tuition and transportation must be reasonable.
4. In order to utilize guest instructors from abroad, the sessions should not exceed more than one month at a time.

The search showed many valuable things which later became integrated into the Extension Program.

A. Origin of non-residential forms of education.

"If we try to trace the genesis of non-residential education we would find that the earlier forms of this innovative system of TEACHING/LEARNING were the instructive letters in the Old Testament and some other works in early Greek-Roman history." (Distance Education: Theory, Practice and Research, R. A. Sharma, p. 22)

The instructive letters always played a significant role in human history. No doubt we could find them far beyond the Christian era, in Babylonian and Egyptian cultures. Of course, since Christianity was established they played a significant role through all the history of Christianity. And up to this day the instructive letters are a very important means of communication within the Roman Catholic Church.

The general belief so far has been that the modern history of correspondence instruction began in 1840 with Isaac Pitman's Shorthand Course for distance students through the Penny Post.

B. Correspondence Education in the former U.S.S.R. National System of Education.

Non-residential education in the former U.S.S.R. was born out of the necessity to train thousands of volunteers who offered to teach illiterate adults throughout the country in which about 76 percent of the population was illiterate in the early 1920's. The vast contingent of so called "people's teachers" were trained through specially devised correspondence courses. As a result of this massive campaign, illiteracy was completely eradicated within two decades.

The success of correspondence education in training people for adult literacy work led to the extension of this non-traditional system of education to other areas also because the traditional channel of full-time education could not ensure equality of opportunities for education and knowledge to every citizen of every age group to which government was committed. Therefore, it was decided to have three forms of formal education:

1. Full time
2. Evening/part time
3. Correspondence courses

These three forms were designed to provide professional training through Universities, teachers' colleges, polytechnical colleges, etc. Correspondence courses were organized in the former U.S.S.R. on all Union basis so far as syllabus, course materials and textbooks were concerned. The Universities follow the national

syllabus and course materials which were produced and distributed by the Ministry of Education.

The Universities in different national republics get the course materials translated and usually adapt the basic course materials according to the local needs.

How is this system functioning?

Two times a year (spring/fall) students come to the University campus or study center for one month in order to listen to the basic lectures, to have personal contact with the instructors, to receive new material and assignments, and for passing examinations.

In the time between the sessions the students complete reading assignments and write their papers and send them to the teachers.

Such type of correspondence education during the late 1970's and 1980's attracted more students than residential programs. The ratio for quite a few years was 55:45! There are over 500 correspondence departments attached to various Universities throughout the former Soviet Union and 16 autonomous colleges of correspondence studies. A wide range of courses are available to about three million students who are studying through this correspondence educational system.

Correspondence students are required to take a year more than the formal channel students. Six years as compared to five years is required for the formal Diploma courses.

C. Change -- from Correspondence to Extension Program

In order to overcome weaknesses and limitations of those two programs which existed previously, ZTS developed a new one which was given the name, Extension Program. This program absorbed the best elements from the previous two programs.

The history of the Extension Program at ZTS began in 1993. The first agreements were made between ZTS and the Union Conferences of the Euro-Asia Division. The first Extension sessions were conducted in Kiev (Ukraine), Novosibirsk (Russia) and Almaty (Kazakhstan).

Pastors and evangelists, church leaders and administrators are the primary focus of this program which was designed for those who are working in the field so they may receive a quality education without leaving their work area.

These pastors and church workers could not previously receive theological training for a number of reasons including the political situation. At the present time they are not able to study on the ZTS campus in the residential program. However they

do feel a great need for systematic education to equip them for better service in the Church as pastors, evangelists, Bible teachers, and administrators and to enhance their theological training.

V. OBJECTIVES OF THE EXTENSION PROGRAM

An important part of the mission of the Extension Program at ZTS is to educate dedicated Christians who will be faithful to the Seventh-day Adventist Church and will serve God. ZTS sees the objective of the Extension Program as organizing professional training for the ministry of the SDA Church in the territory of the Euro-Asia Division. Because of various reasons many students cannot study at ZTS in the residential program. Therefore they cannot even receive an initial degree in Theology. However, the Extension School of ZTS gives students an opportunity to obtain a Christian education in their own countries not far from the places where they work.

Many students currently studying at the Extension School play a key role in the pastoral ministry and administrative work of the church. The Extension School sees its mission as one of preparing national ministers for small and large nations, for the national minorities of the Russian Federation and also for various countries of the former Soviet Union.

The primary objective of ZTS is to prepare well-trained professional ministers for the Adventist Church, who could make a significant impact in the development of spiritual goodness of society. The main impact for fulfillment of this mission is accomplished through the work of Extension Study centers.

The Extension Program in itself, and in each Extension Study center, is a representative of the mother institution to the various administrative units of the SDA Church in ESD. It sees its objective as follows:

1. to train students for every type of service in the church and society,
2. to strengthen the student's relationship to the church,
3. to develop the intellectual, spiritual physical and social aspects of the personality through a balanced Christian education,
4. to provide a Christian education with God's Biblical principles as its foundation,
5. to maintain high academic standards,
6. to encourage the broad development of Christian character,
7. to teach an attitude of respect toward all kinds of honest work.

In order to achieve these objectives ZTS developed the following curricula:

VI. ACADEMIC PROGRAM AND COURSES

When we think about curriculum there are two possible extremes. From the point of view of the worker in the field it is always too much academics. They want something more practical. On the other hand, those who relate to schools or colleges give preference for the theoretical courses. It seems that residential programs tend to be more in favor of academic or theoretical courses. The curriculum of the Extension School rather suffers from neglecting the theoretical disciplines.

The best guidelines may be found in the writings of E. G. White. On one occasion she wrote: "Some who enter the ministry do not feel the burden of the work upon them. They have received incorrect ideas of the qualifications of a minister. They have thought that it required but little close study in the sciences or in the Word of God to make a minister." (2T 341, 442)

The balance in studies between sciences and Bible, theory and practice -- that is what we need to have in our curriculum.

VII. PROCEDURE FOR TRAINING MINISTERS THROUGH THE EXTENSION PROGRAM

In cooperation with the church organization (Union Conference level and Local Conference level) ZTS established its branch campuses (i.e. Extension Study Centers) in the fields. Twice a year the Extension School of ZTS sends its teachers who are responsible for providing the following programs:

1. B.Th. program -- 6 years
2. Special training program for pastors -- 3 years
(Biblical languages are not included)
3. Program of intensive pastoral training -- 3 months
(This program is not permanent, but according to the need of the Division is usually offered once a year.)

Students are accepted into the Extension School, in harmony with the general standards of ZTS, after passing an entrance examination.

A. Meaning and Definition of Extension School Education

There are several names for non-traditional (here we mean non-residential) forms of education: "Correspondence Education," "Open Education," "Open Learning," "Home Study," "Independent Study," "External Study," "Off-Campus Study," "Extension School," etc. These names represent an attempt to describe some specifics in its study process. The program which has been developed at ZTS does

not fully coincide with any of those listed above. But closer than any other stands the name "Extension School." In reality ZTS is offering Extension Courses. Students come to the Study Center to study twice a year and each session is one month long. At the end of each course they submit their papers and reading report, and pass a final examination. The course is completed usually during the study session.

But in several areas, such as Biblical Languages, Practical Theology courses, and of course, Independent Studies from all areas of study, the students receive assignments, directions, and bibliography during the session period, then do the work at home and then bring their papers or results of their work to the next session.

In the area of General Education students may take courses at the university nearest to the place where they live. The Seminary will accept it with the condition that the course is a university level course.

B. Audio-Video Courses

The Extension School offers up to 25% of the credits on Audio and Video tapes. There is a special regulation for the registration in these courses.

C. Function of Study Centers

The Committee for Extension Education directs all aspects of the program, including the general working policy, directions of development, projects and scheduling of sessions.

The Coordinator of the Local Study Center is responsible for providing a proper place for studying and living for the students and teachers who come. The job descriptions provide more details about the responsibilities of the Administration of the Extension School and its Study Centers.

All academic student records are kept in the Academic Affairs Office of ZTS. Although the Study Centers have copies of graduate's transcripts, only the office of the Assistant to the Vice-President of Academic Affairs has the right to supply official information about the courses and credits received by the students, to award diplomas, or release official transcripts.

Considering the difficulties of the current situation in the development of Study Centers and the search for acceptable models, the evaluation of the Study Centers is performed annually. The Dean of the Extension School is required to make an annual evaluation of each Study Center. After each visit he writes a report. This report is to be given to the Committee for Extension

Education and a copy sent to the Church leadership where the Study Center is located. The report about the inspection visits should include:

1. Organization of library, building, or auditoriums for a positive academic environment.
2. Ability of the Study Center's Administration to organize the academic process in the rented facilities.
3. Information on office equipment (computer, fax machine).
4. Financial responsibility: The budget should adequately meet the need of the Study Center.
5. Consistency of the requirements for new applicants with the working policy, etc.

VIII. CURRENT ENROLLMENT IN THE EXTENSION SCHOOL PROGRAM

	Study Center	Number of Students Currently Enrolled
1	Zaokski (Russia)	116
2	Kiev (Ukraine)	121
3	Almaty (Kazakhstan)	49
4	Rostov (Russia)	67
5	Tbilisy (Georgia)	27
6	Irkutsk (Russia)	53
7	Minsk (Belorussia)	75
Total		510

IX. AN ANALYSIS OF EXTENSION SCHOOL EDUCATION: FACING CHALLENGES

Here we will try to analyze potential difficulties which are inherent to this non-traditional form of education.

A. Teaching adults, teaching pastors.

Teachers of adults, especially those who teach in groups are faced with a very difficult task from the start. Such a student body will consist of a wide variety of people all bringing their own advantages and disadvantages to the learning situation.

Alan Roger in his book Teaching Adults identifies seven common characteristics of adult students. It is very good for the teacher of adults to be aware of it:

1. Some adults are more adult than others; some are still searching in education for dependency, other for autonomy.
2. All are growing and developing, but in different

- directions.
3. Some bring a good deal of experience and knowledge, others bring less; and there are varying degrees of willingness to use this material to help the learning process.
 4. They have a wide range of intentions and needs, some specific, some more general and related to the subject matter under discussion, and other unknown even to themselves.
 5. They all have competing interests of greater importance than their learning.
 6. They each have some consciousness of what they can and cannot do in the way of learning.
 7. They have all, by now, acquired their own ways of learning, which vary considerably one from the other.

After reading these seven characteristics which are probably true for the large majority of adult learners, it is easy to view all of this in negative terms. But there are many aspects of this discussion that give cause for hope. Because the group of learners are ministers, within the group is a well of resources that we can use. Some of these can be quickly identified: the wealth of knowledge, skills, and experience gathered together in one room. It is the desire of many of these students to apply what they learn to their lives the very next day and teach this truth to their congregations. This is the fact that they are anxious to do this, unlike full-time students.

We, as teachers, must try to identify both those factors that prevent us from being fully effective in the teaching/learning process and those resources that we can bring into play in order to overcome the obstacles. In the education of adult ministers, our students are not to be taught; rather they are our greatest resource in the learning process.

B. Counseling Services

At the Study Center, where students are coming for just one month, where there is no large personnel besides the Coordinator and his secretary making it very difficult to organize some effective counseling service.

Pastors are coming to the studies often bringing their problems, sometimes it could be a matter which they cannot share with their friends or their church administration, etc. There is a great need for the person who can help the troubled student to talk through and clarify their problems for themselves, to help him to commune with God and himself towards finding a solution to his problem. The role of counselor may be played by a teacher who comes, the Coordinator of the Program in the Local Study Center, or someone from the Union Conference Administration if

this particular person possesses the particular qualities and skills needed for such service.

C. Personal Contact

There is no free time for the teacher or students during the study session, but it is very necessary for the teacher to appoint contact hours when he may individually meet with the students. The benefit of this effort being very high is worthwhile.

D. Lack of textbooks and printed materials

There is no education without books. Each Study Center is responsible for organizing a library in their territory. Mainly it consists of the textbooks. In addition it is required that Extension School students spend at least one session on the campus of ZTS.

X. EXTENSION PROGRAM -- IS IT WORTH DOING?

Obviously if we summarize all the above information we must admit that this program has its own limitations. It has --

Limited influence upon students by time. There are just two months a year for students to have contact with the teachers. For some it may be possible to attend other Study Centers not too far away.

Limited facilities. There are many things to be improved, but probably it will never reach the level of the main campus facilities.

Limitation in outreach programs. During the session study outreach activities cannot be organized to the extent that it is possible to do for the residential program, but students can do some outreach programs at home between sessions.

In spite of its limitations we may see that the program reaches its main objectives:

- *** It serves one of the greatest needs in the Euro-Asia Division.
- *** It provides availability of education as it is an accessible form of education for the pastors in the ESD.
- *** It encourages immediate implementation of the knowledge in a practical way.

According to the famous pedagogue, J. A. Komenski, the immediate implementation of knowledge put into practice is the best methodology for learning. (Exit from School's Labyrinth)

*** It provides a unique and very efficient channel between the Church and the Seminary.

This is a great opportunity to receive quick feedback on literally everything the Seminary is doing including the curriculum.

*** It has great future potential.

1. The urgent need for trained pastors (B.Th.) in the ESD could be satisfied probably in 12-15 years.

If this program shows its efficiency it may become a regular program especially knowing that such non-residential programs are very popular among secular universities today in the former Soviet Union territories.

2. Using the facilities and structure of the Extension Program Study Centers which are functioning well, it would be logical that in the near future the Extension School may begin to offer an MA in Religion program since there will be many pastors who will graduate from the B.Th. program.

XI. CONCLUSION

Hundreds of persons are working as ministers all over the vast territory of the Euro-Asia Division. Many of them do not have professional systematic education and now they would like to acquire or pursue higher theological education but they cannot afford to leave their work. To help such categories of persons the Extension School program is being prepared. By supporting this program, the church in ESD shows its real concern in higher Christian Education for its own ministers.

BIBLIOGRAPHY

- Kapterev, P. F. Teaching Process. Saint-Peterburg:
1905.
- Kapterev, P. F. Pedagogical Psychology. Saint-Peterburg:1914.
- Komenski, J. A. Great Didactic. Moscow: 1914.
- Sodhi, T. S. Adult Education. Delhi: 1987.
- Sharma, R.A. Distance Education: Theory, Practice and Research.
Eagle Books International, 1995.
- Borah, S. Distance Education. Pune:1987.

Appendix 6.1

Curriculum for Bachelor of Theology degree

1. Biblical Studies

General

BS 3-01 Bible and Archeology	*3 cr.
BS 3-02 History of Intertestamental Period	3 cr.
BS 4-04 Principles of Hermeneutics	*3 cr.
BS 3-05 Bible as Literature	1 cr.
BS 4-06 Bible and Its Translations	2 cr.
BS 4-07 Independent Study	1-3 cr.
BS 5-08 Thesis	6 cr.

Old Testament

BS 3-09 General Introduction to OT Studies	*3 cr.
BS 3-10 Introduction to Biblical Hebrew	*3 cr.
BS 3-11 Intermediate Biblical Hebrew (1)	*3 cr.
BS 3-12 Intermediate Biblical Hebrew (2)	3 cr.
BS 3-13 Pentateuch	*3 cr.
BS 4-14 OT Historical Books	3 cr.
BS 4-15 OT Poetic Books	3 cr.
BS 4-16 OT Major Prophets	*3 cr.
BS 4-17 OT Minor Prophets	3 cr.
BS 4-18 The Book of Daniel	*3 cr.
BS 4-19 OT Exegesis (May be repeated for credit)	3 cr.
BS 4-20 Studies in OT Issues (May be repeated for credit)	3 cr.
BS 4-21 Seminar in OT Theology (May be repeated for credit)	3 cr.

New Testament

BS 3-22 General Introduction to NT Studies	*3 cr.
BS 3-23 Beginning Greek (1)	*3 cr.
BS 3-24 Beginning Greek (2)	*3 cr.
BS 3-25 Beginning Greek (3)	*3 cr.
BS 3-26 Intermediate Greek (1)	*3 cr.
BS 3-27 Intermediate Greek (2)	*3 cr.
BS 3-28 Intermediate Greek (3)	*3 cr.
BS 3-29 Gospels of Matthew and Mark	*3 cr.
BS 3-30 Gospel of John, Epistles of John	*3 cr.
BS 3-31 Acts of the Apostles and Gospel of Luke	3 cr.
BS 4-32 Epistles (1)— <i>Romans, Corinthians, Galatians, Ephesians</i>	* 3 cr.
BS 4-33 Epistles (2)—All Other Epistles	3 cr.
BS 4-34 The Book of Revelation	*3 cr.

BS 4-35 NT Exegesis (May be repeated for credit)	3 cr.
BS 4-36 Studies in NT Issues (May be repeated for credit)	3 cr.
BS 4-37 Seminar in NT Theology (May be repeated for credit)	3 cr.

75 cr required.

2. Systematic theology

ST 3-01 Introduction to Theology	*3 cr.
ST 4-02 The Writings of Ellen G. White	*3 cr.
ST 4-03 Christian Apologetics.....	3 cr.
ST 3-04 Philosophy and Christian Faith.....	3 cr.
ST 3-05 Doctrines (1) *—.....	3 cr.
<i>The Word of God, The Godhead, God the Father, God the Son, God the Holy Spirit, Creation, The Nature of Man, The Great Controversy</i>	
ST 3-06 Doctrines (2) *—.....	3 cr.
<i>The Life, Death, and resurrection of Christ, The Experience of Salvation, The Law of God, The Sabbath, Stewardship, Christian Behavior, Marriage and the Family</i>	
ST 4-07 Doctrines (3) *—.....	3 cr.
<i>The Church, The Remnant and Its Mission, Unity in the Body of Christ, Baptism, The Lord's Supper, Spiritual Gifts and Ministries, The Gift of Prophecy</i>	
ST 4-08 Doctrines (4) *—.....	3 cr.
<i>Christ's Ministry in the Heavenly Sanctuary, The Second Coming of Christ, Death and Resurrection, The Millennium and the End of Sin, The New Earth</i>	
ST 4-09 Studies in Theological Issues (May be repeated for credit)	3 cr.
ST 4-10 Seminar in Systematic Theology (May be repeated for credit)	3 cr.
ST 4-11 Independent Study	1-3 cr.
ST 5-12 Thesis.....	6 cr.
ST 2-13 Introduction to Christianity	3 cr.
ST 3-14 Christian Ethics	3 cr.

24 cr. required.

3. Church History.

CH 3-01 Church History (1)— <i>Early Church</i>	*3 cr.
CH 3-02 Church History (2)— <i>Middle Ages</i>	*3 cr.
CH 3-03 Church History (3)— <i>Reformation</i>	*3 cr.
CH 3-04 Church History (4)— <i>Modern</i>	*3 cr.
CH 4-05 History of the S.D.A. Church	*3 cr.
CH 4-06 Life and Ministry of Ellen G. White	3 cr.
CH 4-07 History of Christian Ministry	3 cr.
CH 4-08 Development of S. D. A. Theology	3 cr.
CH 4-09 Seminar in Church History	3 cr.
CH 4-10 Independent Study	3 cr.

CH 5-11 Thesis	3 cr.
	21 cr required

4. Practical theology

PT 3-01 Spirituality in Ministry	(*)3 cr.
PT 3-02 Personal Evangelism	(*)3 cr.
PT 3-04 Pastoral Psychology	*3 cr.
PT 3-05 Pastoral Counseling	*3 cr.
PT 3-06 Marriage and family	3 cr.
PT 3-07 Pastoral theology	*3 cr.
PT 3-08 Practice in Pastoral Work	*3 cr.
PT 3-09 Homiletics (1)	*3 cr.
PT 3-10 Homiletics (2)	*3 cr.
PT 4-11 Church Leadership and Administration	*3 cr.
PT 4-12 Church Finance and resources	*3 cr.
PT 4-13 Training and Motivation of the Laity	*3 cr.
PT 3-14 Church Growth	*3 cr.
PT 4-15 Church and Society	*3 cr.
PT 3-16 Public Evangelism	*3 cr.
PT 3-17 Health Ministry	*3 cr.
PT 3-18 Ministry of Music	3 cr.
PT 4-19 Youth Ministry	*3 cr.
PT 3-20 Ministry of Children	*3 cr.
PT 3-21 Literature Evangelism	*3 cr.
PT 4-22 Seminar in Practical Theology (May be repeated for credit)	3 cr.
PT 4-23 Current Issues in Ministry (May be repeated for credit)	3 cr.
PT 4-24 Independent Study	1-3 cr.
PT 5-25 Thesis	6 cr.

60 cr. required

Every course in this section consists of two parts: theoretical and practical.

5. General Education

GE 3-01 Research Methods	*3 cr.
GE 3-02 Science and Religion	3 cr.
GE 3-03 Computer Science	3 cr.
GE 3-04 Rhetoric	3 cr.
GE 3-05 Communication Skills	3 cr.
GE 2-06 Russian Language (1)	3 cr.
GE 3-07 Russian Language (2)	*3 cr.
GE 3-08 Russian and Foreign Literature	3 cr.

GE 3-09 History of Art	3 cr.
GE 3-10 History of Russia	3 cr.
GE 3-11 Chorus	1/2 cr.
GE 2-12 English Language (1)	3 cr.
GE 2-13 English Language (2)	3 cr.
GE 2-14 English Language (3)	3 cr.
GE 2-15 English Language (4)	3 cr.
GE 2-16 English Language (5)	3 cr.
GE 2-17 English Language (6)	3 cr.
GE 3-18 English Language (7)	*3 cr.
GE 3-19 English Language (8)	3 cr.
GE 3-20 English Language (9)	3 cr.

20 cr. required

Total - 200 cr. required

Courses marked with an asterisk (*) are required

English 1-6 are prerequisites for English 7 and cannot be counted towards the
required 20 credits from this section.

The same with Russian 1.