

Academic Manual

*The Program
for Theological
Education
by Extension*

*Our next
25
years . . .*



**PROVIDING EVANGELICAL THEOLOGICAL EDUCATION FOR
CHURCH LEADERS WHEREVER THEY LIVE IN THE ARAB WORLD**

Welcome to PTEE!

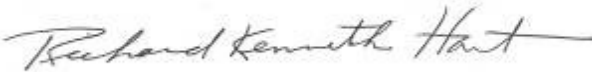
A Word from PTEE Leadership

Believers everywhere and in every church tradition seek to find in the Bible words of help, hope and instruction for daily life. We deeply desire to understand the Bible and its message because we know it comes from the mind of God. *“All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness”* (2 Timothy 3:16).

We are grateful for the work done by our mothers and fathers in the faith who have preserved the Biblical text in its purity. For centuries the clerical and monastic traditions of the ancient churches have worked to protect and interpret the Bible. We view this long line of sisters and brothers as friends. Because of their efforts, we are able to read the Bible for ourselves and in our own languages.

In the Program for Theological Education by Extension, we seek to help church members grow in their understanding of the Bible. With the ancient churches we understand that Christ is the focus of the Bible. And with the believers from all generations, we seek to make Christ known. We humbly try to apply what we are learning in our homes and communities.

As a student or tutor or friend of the PTEE, you are joining this tradition of cooperative Biblical learning. We hope that your months and years of study with us will help you grow in your understanding of God and of what He wills to do in our world through you and believers everywhere.



Rev. Richard Kenneth Hart, Ph.D.

PTEE Executive Director





PTEE's New Ministry Center, Amman, Jordan, 2010

*The PTEE is a cooperative evangelical effort
registered as a ministry of the Evangelical Free Church in Jordan.*

PTEE Contacts

PTEE Ministry Center (Amman, Jordan)

Postal Address: P.O. Box 1931, Amman 11118, Jordan.

Street Address: #7 Mithqal Al Fayez Street (beside the YWCA),
Third Circle, Jebel Amman

Telephone: +962-6-461 7547 or 465 7547 (Extensions below)

101 Reception	106 Curriculum Development
103 Executive Director	107 Academic Consultant
104 Accountant	120 Research / Library
105 Academic Services	121 Guest Flat

Fax: +962-6-461 7547 ext 124

Email: pteemail@ptee.org

Web: www.ptee.org

Executive Director, Rev. Richard Hart, Ph.D., *hart@ptee.org*

Curriculum Development, Mr Nabil Labib Abdl Malak, *nabil@ptee.org*

Academic Services, Mr Emil Ayoub, *emil@ptee.org*

PTEE Centers

PTEE presently operates Study Centers in the following countries:

Jordan <i>ptee-jordan@ptee.org</i>	Syria <i>ptee-syria@ptee.org</i>
Lebanon <i>ptee-lebanon@ptee.org</i>	Iraq <i>ptee-iraq@ptee.org</i>
Egypt <i>ptee-egypt@ptee.org</i>	Sudan <i>ptee-sudan@ptee.org</i>
Sweden <i>ptee-sweden@ptee.org</i>	USA <i>ptee-usa@ptee.org</i>

Classes also run in several other countries that have yet to establish a Center.

For further information on any of these, please contact the PTEE Ministry Center in Jordan.

Contents

PTEE - WHO WE ARE	7
THE ACADEMIC PROGRAM	27
GENERAL INFORMATION & REGULATIONS FOR STUDENTS	67
ACADEMIC & ADMINISTRATIVE PERSONNEL.....	77
PTEE GOVERNANCE.....	83
OTHER INFORMATION & OFFICIAL FORMS	91
Index.....	106



**“To God be the glory in the Church and in Christ Jesus
to all generations, forever and ever” (Eph 3:21)**

PTEE – WHO WE ARE

Program Summary..... 9

Our Vision 10

Our Mission 10

Our Overall Objective..... 10

Statement of Faith 11

Things We Value..... 12

How does the Program work? 13

Why Study with PTEE?..... 14

History of the PTEE 15

Educational Philosophy of the PTEE..... 18

Membership of Educational Associations..... 23

Our Students – Where do they come from? 23

Our Graduates – Where are they serving? 24



Curriculum Development Coordinator

PTEE – WHO WE ARE

Program Summary

The PTEE is a cutting edge theological program for the equipping and training of Arabic-speaking leaders in the Middle East and North Africa, as well as in the Arab *Diaspora*. It is a member-based organisation, established in 1981 to serve the mainly evangelical denominations of its members.

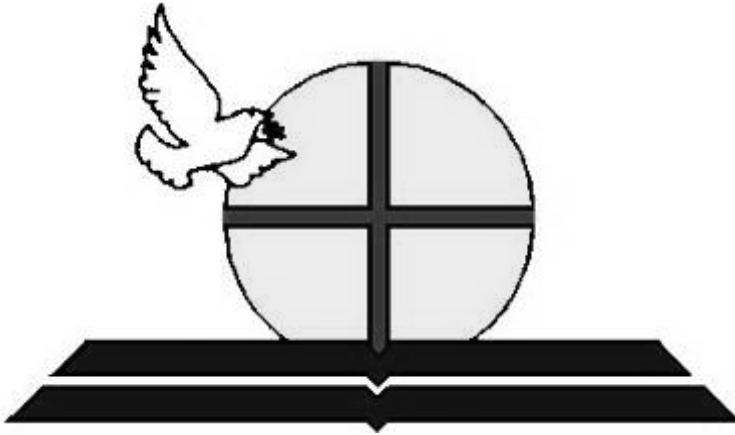
PTEE provides training for all levels of leadership in the church, including those called to serve as pastors and teachers, and those called to serve in other aspects of community life. It regularly provides leadership education on location to nearly 300 existing and emerging leaders in seven or more Arab countries and is also available outside the Arab world. The PTEE is already planning to extend its reach beyond these boundaries and to strengthen its influence within them.

The Program presently offers three accredited, university-level, academic awards. These include a 36 course Bachelor of Theology degree, a 24 course Diploma of Theology, and a 12 course Certificate of Theology. Students are also required to be involved in various supervised practical ministries and gain credit for these also.

Many current students are working towards a B.Th, and in order to recognize their progressive achievements the PTEE awards the Cert.Theol and Dip.Theol at the appropriate stages along the way toward that final goal.

Development of an extension-based Master of Arts (in Ministry) degree is already underway. This is aimed at helping active leaders to enhance their ministry and leadership abilities. Similarly under development is a high school level Certificate of Ministry, intended for adults in ministry who haven't been able to complete their secondary education.

The extension methodology used by PTEE is regarded by educational experts as providing an excellent approach to holistic leadership training. It is contextually relevant and of strategic importance to the future of the church in the Middle East and North Africa.



Our Vision

To develop a cooperative structure among churches and evangelical institutions in the Arab world for the purpose of producing resources for developing Christians and Christian leaders and the operating of an academic program through developing a curriculum that will be acceptable to all and be accredited by all at the levels of Certificate, Diploma and Bachelor of Theology and Master in Ministry.

Our Mission

*To provide evangelical theological education
for church leaders wherever they live in the Arab world.*

تقديم تعليم لاهوتي انجيلي لقادة الكنيسة
في اماكن وجودهم في العالم العربي.

Our Overall Objective

The goal of the PTEE is to present a curriculum that will give Biblical, theological, and practical training in the Arabic language to help the Christian grow spiritually, in his/her knowledge of the Bible, ministry skills and service to society.

Statement of Faith

We believe:

1. *That the Bible, consisting of the 66 books of the Old and New Testaments, is God's inspired Word, free from error in its original languages, and the only infallible rule of faith and life.*
2. (a) *In the One God in three persons: Father, Son, and Holy Spirit.*

(b) *In the Lord Jesus Christ, that He is fully God and fully man, in His virgin birth, His sinless life, His crucifixion, His representative and substitutionary death for our sins, His bodily resurrection and ascension, His mediatorial work, and His second coming.*

(c) *In the personality of the Holy Spirit, the Lord who spoke through the prophets and the executor of all the divine purposes and counsels; who convicts of sin and grants faith in Christ and the new birth; who indwells the believer and sanctifies and helps him in prayer; and who produces in him growth in love and all other virtues, and distributes the gifts of grace to believers for the building up of the Church to the glory of the Lord Jesus.*
3. *That man is created in the image of God, but that he sinned, and sin entered every aspect of his life, and thus he became separated from fellowship with God and unable to please Him; but that man still remains the object of God's providence and love and still enjoys his dignity in creation.*
4. *That salvation is a free gift from God and does not depend on the works and efforts of man, but on the finished work of Christ on the cross; that man experiences new birth through repentance and faith in Christ as his personal Saviour.*
5. *That the Church is the community of believers and the people of God; that it forms an organism for worshipping the Lord and disciplining believers, and also for proclaiming the gospel in the world and then for serving society.*
6. *In the bodily resurrection of the dead: the righteous to the resurrection of life and the unbelievers to the resurrection of condemnation and eternal punishment.*

* Note: Biblical references supporting these statements of faith are available on request, and may also be found in the PTEE Constitution, Article V.

Things We Value

Leadership education on location. PTEE provides training in local communities where students can learn without having to leave their home, family, church, ministry, work or society. PTEE seeks to enhance and equip for ministries that our students are already involved in – on location.

Local church orientation. From the beginning the PTEE has chosen to serve in the local church, for the local church, and through it. Curriculum is designed according to the needs of the churches and their leaders and members.

Contextual Arab world development. PTEE is committed to ensuring the cultural relevance of its programs to the Arab world. Courses are designed and written to be in conformity to the region's needs and situations.

Evangelical, inter-denominational commitment. Membership of the PTEE board includes most of the evangelical denominations in the Middle East. PTEE remains committed to serving and encouraging unity among these denominations.

Biblical grounding. Each aspect of the PTEE and its ministry is grounded in Biblical principles. Every effort is made to help students think as *Christian* leaders in their families, churches and communities.

Holistic integrated ministry formation. PTEE programs seek to help church leaders to be growing continually in their spiritual lives, knowledge of the Bible, ministry skills and societal roles. These four areas are integrated into every course and the effectiveness of courses in enabling growth in each area is regularly assessed.

Open access leadership training. PTEE students include both men and women who share leadership roles in their churches or are being encouraged to take ministry roles and aspire to leadership positions. PTEE courses are open to any who believe they can do the work required.

Education of mature adult learners. PTEE recognizes that most of our students are mature adult learners and bi-vocational leaders. We utilize the best principles of adult education and respect the fact that most students are seeking to enhance ministries that they are already doing.

High quality leadership education. PTEE courses are developed, field-tested and regularly revised over an average three year period to ensure they are of highest quality before distribution to our learning centers. Course-writers are theologically trained with Master's degrees or higher, and tutor-facilitators must hold a university degree (or equivalent) and complete our tutor-training courses.

Low cost leadership education. Without lowering academic standards, PTEE is committed to keeping student costs to a minimum. Classes are held in churches, tutors serve as volunteers without pay, and students pay only photocopying costs and a basic registration fee.

Collegiality between tutors and students. PTEE tutors act as facilitators, not as teachers, and sit as one of the students, committed to mutual respect and to learning from each other.

Instructional variety. PTEE predominantly employs the self-study method as a teaching means, but learning and application are enhanced through weekly class discussions and a wide variety of homework assignments. Each course introduces new skills and new methods of learning.

Lifelong learning. This is integral to our curriculum and approach to theological education – PTEE both encourages and facilitates the mindset that learning is a lifelong process.

Faculty and staff development. PTEE is committed to training tutors in the principles of adult education, to encouraging both tutors and faculty in their ongoing educational and theological development and to providing suitable structures for professional accountability.

How does the Program work?

Tutors often take the initiative in offering courses in their local area. They advertise a class in several churches and students register for it. Students may choose courses according to their interests or work systematically toward an academic award, and can take them at a rate that best suits their situation and needs. Typically each course lasts for 12 weeks.

High-quality, culturally relevant, interactive self-study materials are provided and students work through these during the week. They are expected to do approximately 6-8 hours of self-study each week.

However, students are not left on their own; an integral part of the extension program is a weekly two-hour meeting with other students and a PTEE qualified and trained tutor. The tutor's role is to facilitate discussion of the material studied, help the group to answer each other's questions and, importantly, to seek to apply what has been learned within the ministry context of each person.

Alongside this, a supervised program of practical ministry provides a focused opportunity to apply knowledge and to develop skills and giftings.

Why Study with PTEE?

PTEE provides leadership education on location. You don't need to travel to another city or country in order to receive training. We bring it to you. That means you remain involved in ministry in your church, workplace or community while you are studying.

PTEE courses are accredited. This assures students of a high quality theological education. In 2007 PTEE's awards were re-accredited by the Asia Theological Association (ATA) for a second five year period, from 2007-2012. PTEE has also earned provisional accreditation (2005) for these awards through the Middle East Association for Theological Education (MEATE).

PTEE makes theological study accessible and enjoyable. Our interactive self-study manuals encourage and motivate you as you study. You want to go on to the next lesson, and you remember much more than you thought you could. In addition, your relationship with God will be deepened considerably.

PTEE applies learning to your ministry context. Our weekly group meetings, facilitated by qualified trained tutors, not only enable discussion and reflection upon what you have studied during the week, but help you begin to apply your learning to the context of your daily life. Hence your learning takes place in the real world.

PTEE combines academic learning with practical ministry. And alongside the academic study, which usually has a practical orientation anyway, you will be involved in supervised practical ministry for credit. Theory, reflection, discussion and practice combined make for a rounded, holistic education, equipping you to make a difference in your church, community and workplace.

PTEE courses are high quality, but very affordable. We only charge you the cost of photocopied course materials and a basic registration fee. And you don't have to give up your normal income to study, as you would for full-time studies.

PTEE is evangelical and interdenominational. We are committed to serving churches across the region irrespective of the denomination, though our theological commitment is strongly evangelical. Many courses are run across denominational lines.

PTEE is committed to training both men and women for ministry. We believe that God calls and gifts both men and women for Christian ministry, and therefore offer our training freely to both sexes.

PTEE is impacting the Arabic-speaking world. You'll be joining some 1,800 others who have taken our courses, and nearly 300 who are presently working towards a B.Th degree. You'll become part of a movement that is helping to shape the Arabic-speaking world of today ... and tomorrow!

History of the PTEE

The idea of establishing a program for theological education by extension (TEE) started in Lebanon in 1971. An interdenominational and Arab international TEE association was established. Several self-instructional courses were cooperatively prepared. When the Lebanese Civil War began in 1975, the TEE association ceased to operate.

In 1979, friends who had been aware of the disbanded TEE association and other friends of extension education began to meet to see about establishing a new TEE association. Meetings were held in Amman, Jordan. Leaders in local churches from six evangelical traditions in Jordan began to meet to outline the parameters of a new TEE association. Mr. John DiPasquale coordinated the discussions at this time.

An *Ad Hoc* Committee for TEE agreed to sponsor a conference in November 1980 with a wider group of participants to explore the idea of establishing a regional TEE association. The conference was held with participants from Egypt, Lebanon, Cyprus and Jordan. At the end of the conference it was decided to begin to make plans to launch a new TEE association.

The group was divided into sub-committees. Some delegates were assigned to write the constitution and by-laws while others were given the role of creating curricular objectives. After the conference, delegates returned to their countries and continued to work on their assignments.

In February 1981 a second gathering was held in Amman. At this meeting the delegates were pleased with the results of their work together. They planned a third meeting where they would establish a Program for Theological Education by Extension, now known more commonly as PTEE.

Thus, on May 31, 1981, in Amman, Jordan, Middle Eastern church denominations, institutions and organizations formally established the PTEE. Mr. John DiPasquale became the first Executive Director. Amman became the administrative center for the PTEE.

The PTEE was established to give church members the opportunity to study the Bible and develop ministry skills without having to leave their home, work and church responsibilities.

The founders of the PTEE chose to make it a program that would offer its courses at a university Bachelor's Degree level. In the beginning the PTEE served churches primarily in Egypt and Jordan.

Under the leadership of Mr. John DiPasquale, the PTEE moved into an office space provided free of charge by the Mahatta Evangelical Free Church. The PTEE grew under the leadership of its director. A publishing program was developed for preparing self-instructional materials.

PTEE's first classes began in Amman, Jordan in the summer of 1981, and in Assuit, Egypt in 1982. PTEE member Dr. David King opened PTEE summer classes in Spain for Arabic reading students in the early 1980s.

Mr. DiPasquale resigned in October 1985 to take a new position with another organization. In his place the PTEE General Board appointed Richard Hart. An office administrator came to work for the PTEE as a volunteer, Ms. Sonia Wildeman. A secretary-typist was also hired.

In 1986 a PTEE tutor training curriculum was developed. Mr. Jiries Habash, who also served as Chairperson of the PTEE Executive Committee, and Mr. Richard Hart began using the curriculum with tutor candidates in 1987. Meeting in two and a half day seminars, tutor candidates learn how to teach adults with success. Tutor workshops normally train 5-10 persons per time. By 2006, over 490 Middle Eastern adults have taken PTEE's tutor training.

In 1988 Dr. Robert Miner joined the PTEE as Assistant Executive Director. In 1990 the PTEE moved to new quarters in Jabal Hussein. With the growing work, new staff were added. A full-time translator and a part-time secretary-bookkeeper were employed. The PTEE office became a curriculum development center. The Text Book 2000 project was launched with the goal of raising enough support to finish our then 30-course curriculum by the year 2000. A textbook layout and graphic design person was hired.

From 1992-1996 Dr. Miner and Mr. Jiries Habash led the PTEE in the absence of Richard Hart who was on study leave in the United States. Under Dr. Miner's leadership the PTEE extended into Syria, Iraq and the Arabian Gulf. When Richard Hart returned from his studies, Dr. Miner continued to share in the leadership of the PTEE, and now serves as a consultant to the Program.

In 1993 Dr. Riad Kassis a PTEE member and Dean for Syria was on study leave with his family in Vancouver, British Columbia, Canada at Regent College. While there he coordinated a tutor training workshop. As a result of that training, PTEE classes were begun in Montreal, Quebec, Canada. Classes continued for several years. In 1996 a class was opened in Chicago, Illinois.

In 2000 the PTEE opened its first class in the Sudan. In March 2001 a full time dean was appointed for Sudan. Classes are now offered in Greater Khartoum and other Sudanese cities. By 2006 some 200 study centers (mostly churches) had been used for PTEE classes throughout the Middle East, and in Western Europe.

In 2002 the PTEE successfully applied for accreditation of its academic awards through the Asia Theological Association (ATA) and three awards were formally recognized: the Certificate of Theology (40 credit-hours), the Diploma of Theology (80 credit-hours), and the 120 credit-hour Bachelor of Theology. In 2005 the PTEE was also granted provisional accreditation for the same awards through the Middle East Association for Theological Education (MEATE). Very recently, PTEE's awards were re-accredited by the ATA for a further five years, from 2007-2012.

Needing to enlarge its office to meet the increasing responsibilities in the region and the increasing demand for the program curriculum, the PTEE moved its Amman headquarters to the Zahran neighborhood of Jabal Amman (near 3rd Circle) in August 2004. The headquarters was renamed as the Ministry Center of the PTEE, and funds are presently being sought to purchase the new building outright.

The PTEE Ministry Center now has a staff of nine. Office staff raise funds and keep the accounts, develop and field-test curriculum, administer the PTEE, maintain student records, train tutors and prepare publicity materials.

PTEE's *Bachelor of Theology* degree now has 32 completed courses, the 33rd course is presently being field-tested, and seven further courses still being developed. Development of a 12-course, high-school level *Certificate of Ministry* commenced in 2005. This Certificate is aimed at adults who haven't completed their high school studies, but still desire biblical leadership training. Beyond that a *Master of Arts (in Ministry)* by extension study is in the early planning stages.

Students with a previously earned Bachelor's degree can earn a second Bachelor's degree through the PTEE by taking 27 courses and doing 9 credit-hours of supervised practical ministry.

In 2006 the PTEE celebrated the 25th Anniversary of its formal establishment. Since 1981, the PTEE has progressively widened its service area to include now Jordan, Egypt, Sudan, Syria, Lebanon, Iraq, Palestine, and also Sweden, Germany and the USA. By 2007 three of the countries, Egypt, Sudan and Syria, now have multiple study centers. Tutors have been trained in at least nine different countries, and the movement continues to grow, to the glory of God. The PTEE is looking forward to its next 25 years!

Educational Philosophy of the PTEE

1. Educational Objectives.

The educational objectives of the PTEE are to provide Biblical, theological and practical training in the Arabic language, so that believers might:

- (i) Become “men and women of God”
(by focusing on the Christian and his/her spiritual growth),
- (ii) Rightly “divide the word of the truth”
(by focusing on the Christian and his/her Bible),
- (iii) Acquire skills necessary for service
(by focusing on the Christian and his/her skills),
- (iv) Become citizens with a balanced social outlook
(by focusing on the Christian and his/her society).

These four overall learning objectives provide the structure for the four major divisions of our Bachelor of Theology curriculum. With these four objectives integrated into the curriculum, PTEE can provide a well-rounded, holistic approach towards the formation of capable leaders who are then able to serve themselves, as well as prepare others for service, in their churches and communities.

But the methodology we employ to achieve these four objectives is what we call *extension* methodology ...

2. Extension Methodology.

Remember, we are the Program for Theological Education *by Extension*. But what is *extension* education? And why do we do it this way?

There are six major planks to our educational philosophy and methodology:

(i) Leadership Education on Location.

PTEE’s Mission is simply stated:

***“To provide evangelical theological education
for church leaders wherever they live in the Arab world.”***

We strongly believe in taking training to the people. We believe there is great value in training people on the job, where they live, work, and minister.

This was Jesus' approach to training his disciples – while he did provide some times of private teaching, even this was in the context of an itinerant ministry throughout the holy land. The disciples were taught as they walked “on the road” with Jesus, and they learned by hearing about, seeing and then doing ministry themselves all day every day. In other words they learned from Jesus in the context of doing ministry. Jesus didn't take them aside for three years in the artificial environment of a Bible College and *then* send them out into the world. No, their “bible college” time was spent in the real world – for three years they were learning from Jesus in a real world context every day.

For us today, we believe therefore that leaders may be trained while they are engaged in life, in their families, in their churches, workplaces, and communities – in the real world. PTEE offers a great tool to existing leaders who want to train new leaders, but not lose them for three or four years while they go to a residential Bible College, often in another city and sometimes another country, with the very real risk of them not ever returning back to their original location. Extension education both avoids these dangers and provides the strength of training people in their life, family, church and societal contexts. That is why we call TEE, “leadership education on location.”

(ii) *Stakeholder-Centered Curriculum.*

With such a strong emphasis on location-based learning, it is not surprising that PTEE has developed its educational curricula in response to the identified felt needs of local communities and churches. These local churches and their leaders are what we call our “stake-holders” – the ones who hold a stake or vested interest in the educational process, since it is they and their communities whom we are seeking to serve.

And so, extensive consultations were made with local churches and leaders of many different denominations to determine what the needs were and how best PTEE could help to meet them. Curricula were then designed and courses written to meet these stated needs. But these local churches also become our learning centers, providing study and meeting facilities for the PTEE program.

By maintaining such close relationships with our stake-holders we are able to ensure that our existing courses and programs continue to respond to the felt needs of local communities, and we are able to identify where new courses or programs need to be developed. That is why we say, from the beginning PTEE chose to serve “in the local church, for the local church, and through the local church.”

(iii) *Interactive, Self-Study Materials.*

The next major plank in our methodology is the provision of high quality, self-study educational materials. In PTEE the textbooks and manuals are our teachers. We invest on average about three years in preparing each course for wider distribution. Courses are written by those with bachelor, master's and doctoral degrees in theology, and sometimes jointly, to ensure high academic standards. These courses are field-tested and go through several revisions before being released more widely.

However, our study manuals are not books that one passively reads and then remembers very little of afterwards. Rather, on virtually every page, students are interacting with what they are reading – answering questions, summarizing, thinking, looking up biblical passages, recording their feelings and reflections, extrapolating ideas, noting agreements and disagreements, considering how what they are learning should be applied to their various life contexts, praying about it, and doing assignments that require further inductive research or practical application of the theory.

Educational research has fairly conclusively demonstrated that passively listening to lectures is a very difficult method of learning. In contrast, the highly interactive, step by step, style of a PTEE manual ensures that learning is an active process, and this in turn enables higher retention levels, higher motivation and enjoyment, which feeds back into the learning cycle once more, providing optimal learning conditions. PTEE students will spend six-eight hours per week in self-study over a 12 week (3-credit) course.

(iv) *Weekly Group Seminars.*

While our self-study materials are of high quality, we do not consider them as adequate in themselves for the training and formation of leaders. We are not in the business of providing correspondence courses, whereby students study almost totally on their own. An essential component of our extension education program is the weekly group seminar.

Students are required to meet in groups with other like-minded people, though of varying backgrounds. A qualified tutor is present to facilitate the weekly group sessions (more on the role of a tutor below). Typically a course will last for 12 weeks, and 12 group sessions, of about 2 – 2½ hours, are required of students, including a final exam. Students work through the self-study manual during the week, and then come together to be tested on what they have learned, to discuss and reflect upon it, ask questions, and then (as a group) answer them, to clarify and resolve misunderstandings, or lack of understanding, and to receive instructions on assignments.

Importantly, they can also grapple together with the critical issue of how what they are learning applies and can and should be applied to their various life and ministry contexts. In this way theory moves toward application and praxis, a movement that is critical not only for the learning process, but also for ministry formation to become highly effective.

Students sit as a sympathetic circle of equals (tutor included) and the camaraderie and mutual accountability that develops through these highly relational group sessions provides further encouragement and motivation to assist in the learning and practical activities of the coming week.

(v) *Tutors as Learning-Facilitators, not Teachers.*

A further plank in our approach to theological education is the role of our tutors as facilitators of learning, rather than as teachers or instructors. As mentioned above, we consider our interactive, self-study workbooks and manuals to be the *teacher* of our students. The tutor's primary role is thus to be a *guide* in the learning process, and to *facilitate* or *enable* student learning. The tutor's title in Arabic is in fact, *murshid*, meaning "a *guide* to the right way."

Tutors are required to have a university degree of some kind, and many have theological degrees. Thus they are considered to be competent at *facilitating* tertiary level studies (irrespective of whether they would be competent *teachers* in their own right). They must have already completed three PTEE courses and our tutor-training seminar, alongside other spiritual and ministry-related qualifications.

Tutors are trained in the principles of adult education, and are familiar with Bloom's taxonomy of cognitive learning (how the thinking-learning process works, and how to facilitate that process). They are provided with a tutor's guide to the course, and their role is to help students learn through benefiting from textbook guided self-study and tutor-directed class discussion and reflection. This includes encouraging and giving them the opportunity to use and apply what they have learned in their daily lives and ministries.

(vi) *Ministry Action Learning.*

That brings us to the final plank in our educational philosophy – the practical application of learning. Of course PTEE's self-study workbooks and homework assignments repeatedly encourage practical application of what has been learned, and tutor-led group discussions facilitate further reflection upon the application of the studies to each person's life and ministry context.

In addition there are specific courses which focus on the development of specific ministry skills (e.g. *The Art of Preaching I & II, The Art of Teaching, Pastoral Care, Christian Counseling, Christian Education*). However, in total about 25 of PTEE's courses either directly or indirectly contribute to helping students acquire skills in Christian ministry. Thus PTEE courses live and breathe the integration of theory and practice.

However, on top of all that we require our students to gain supervised practical ministry experience in their churches and communities. We call this component of our program, "ministry action learning", and it presently makes up 10% of each of our academic programs in terms of credits gained. Students are required to be involved weekly in some approved church-related ministry activity, and to meet with a ministry supervisor (often their pastor) for mentoring and guided reflection upon that ministry.

3. Putting it all together ...

When we put these six planks together we have an integrated educational philosophy and methodology that we consider to be an excellent theological education, one that is highly effective in facilitating theological learning and ministry formation.

The PTEE approach to learning embraces all three of the primary learning domains that educationalists insist are necessary for holistic educational development and for personal and ministry formation, namely cognitive, affective and behavioral learning. PTEE's curriculum does this precisely because its learning process is so highly interactive and relational, and because it requires immediate application of the theory.

In addition, educational thinking suggests that learning is most effective when it is more student-centered than teacher-centered. PTEE's approach *is* student-centered and thus the whole educational focus of PTEE is upon what students *learn*, rather than upon what their teachers teach.

While there are various approaches to theological education, the foregoing shows why we believe in and practice theological education by *extension*. It is a contextually relevant model of education and of strategic importance to the future of the church in the Middle East.

Membership of Educational Associations

The PTEE has been a member of the **Asia Theological Association (ATA)** since 1983. In 2002 the ATA accredited PTEE's Certificate of Theology, Diploma of Theology and Bachelor of Theology awards (*see the original ATA Accreditation Certificate on p. 30 following*). These awards were re-accredited by the ATA in October 2007 for a further five years, 2007-2012.

PTEE is also a founding member of the **Middle East Association for Theological Education (MEATE)** from its formation in 1992. In 2005 it was granted provisional accreditation through MEATE for the same awards.

While an interdenominational body, the PTEE was formally registered as part of the Evangelical Free Church in Jordan. However, the PTEE serves all the evangelical churches in the region, and its General Board consists of members drawn from most of the evangelical denominations in the area.

Our Students – Where do they come from?

PTEE students – and *both men and women* are welcome! – are presently drawn from Arabic-speaking churches in Jordan, Syria, Lebanon, Iraq, Egypt, Sudan and from Arabic-speaking communities in Western Europe. Past students have also come from the U.A.E.

In the Middle East our students come from most of the evangelical denominations and some of the traditional denominations, including: Presbyterian, Free Evangelical, National Evangelical, Baptist, Christian Alliance, Evangelical Church, Nazarene, Church of God, Assemblies of God, Grace Church, Evangelical Armenian, Peniel, Sudan Interior Church, Episcopal, Coptic Orthodox, Greek Orthodox, Catholique, and Latin Catholic.

The average age of a PTEE student is 37 years, which means that our students are mature adults, already with a good number of years of experience in family, church, workplace and society. PTEE builds upon that background to equip and develop both existing and emerging leaders and to enhance ministries they are already doing.

Our Graduates – Where are they serving?

By November 2007, the PTEE has seen:

77 students graduate with a Certificate of Theology*;

14 students receive a Diploma of Theology; and

5 students complete our highest award, the Bachelor of Theology.

* Of these, 14 students have gone on to complete the Diploma as well.

Of the same number a further 5 students completed the B.Th in addition.

Altogether 77 students have received one or more academic awards from the PTEE.

These graduates are presently serving in Jordan, Syria, Egypt and Sudan.

PTEE graduates include both men and women, and typically they serve in bi-vocational leadership roles. Their ministry roles are often split between Church and general society in its communities and workplaces. Most are already leaders in their churches before graduation, but leave from our programs much better equipped for service. Several evangelical denominations have recognized PTEE graduates as being well qualified for pastoral leadership and ministry within their churches.



PTEE Graduation, Syria



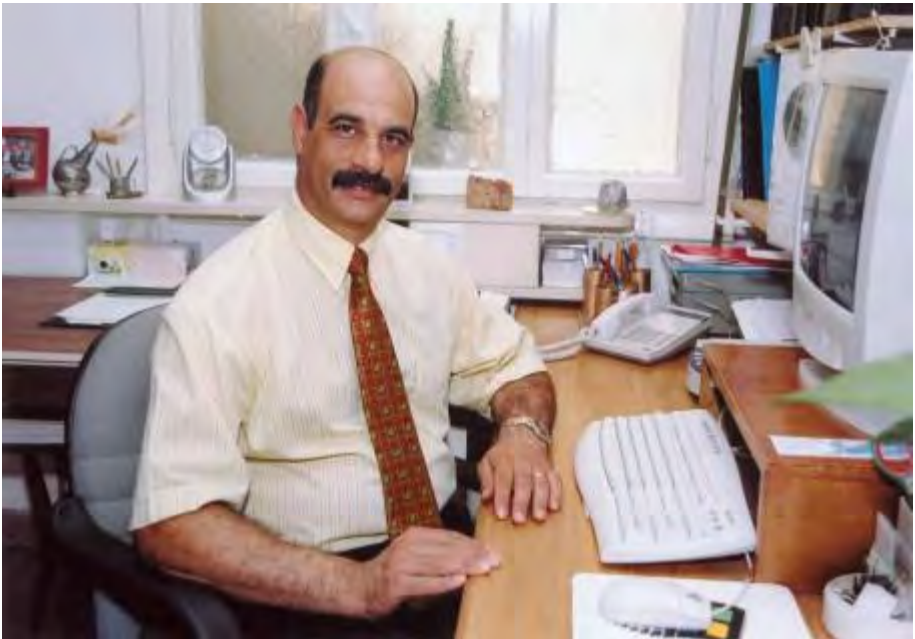
PTEE Graduate, Jordan



A Typical PTEE Class

THE ACADEMIC PROGRAM

Introduction.....	29
Accreditation of Degrees	30
Future Award Plans.....	31
Establishing a New PTEE Study Group.....	31
How a PTEE Course Works.....	32
Language of Study.....	32
How a PTEE Course is Developed.....	32
Type of Study.....	33
Credit System.....	34
Degree-Level Programs	35
CERTIFICATE OF THEOLOGY	35
DIPLOMA OF THEOLOGY	37
BACHELOR OF THEOLOGY	40
Course Learning Objectives	44
Ministry Action Learning.....	56
Previous Ministry Experience.....	59
Programs Under Development.....	62
CERTIFICATE IN MINISTRY	62
MASTER OF ARTS (IN MINISTRY)	63



Academic Services Coordinator

THE ACADEMIC PROGRAM

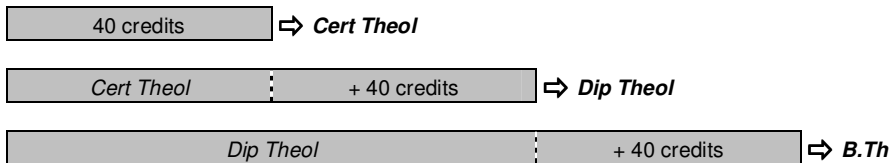
Introduction

The PTEE academic program currently consists of three academic awards. These are each accredited, university degree-level courses, aimed at enhancing the ministries of leaders and emerging leaders in various aspects of church and community life. The three awards are:

- * ***Certificate of Theology (Cert Theol)***
(40 credits, consisting of 12 three-credit courses and 4 credit units of supervised practical ministry)
- * ***Diploma of Theology (Dip Theol)***
(80 credits, consisting of 24 three-credit courses and 8 credit units of supervised practical ministry)
- * ***Bachelor of Theology (B.Th)***
(120 credits, consisting of 36 three-credit courses and 12 credit units of supervised practical ministry; or 90 credits, for those who already have another Bachelor's degree, consisting of 27 three-credit courses and 9 credit units of practical ministry)

Many choose to work toward one of these academic awards. However, students are welcome to take any courses of interest that are offered in their local area, whether or not they are working towards one of these awards.

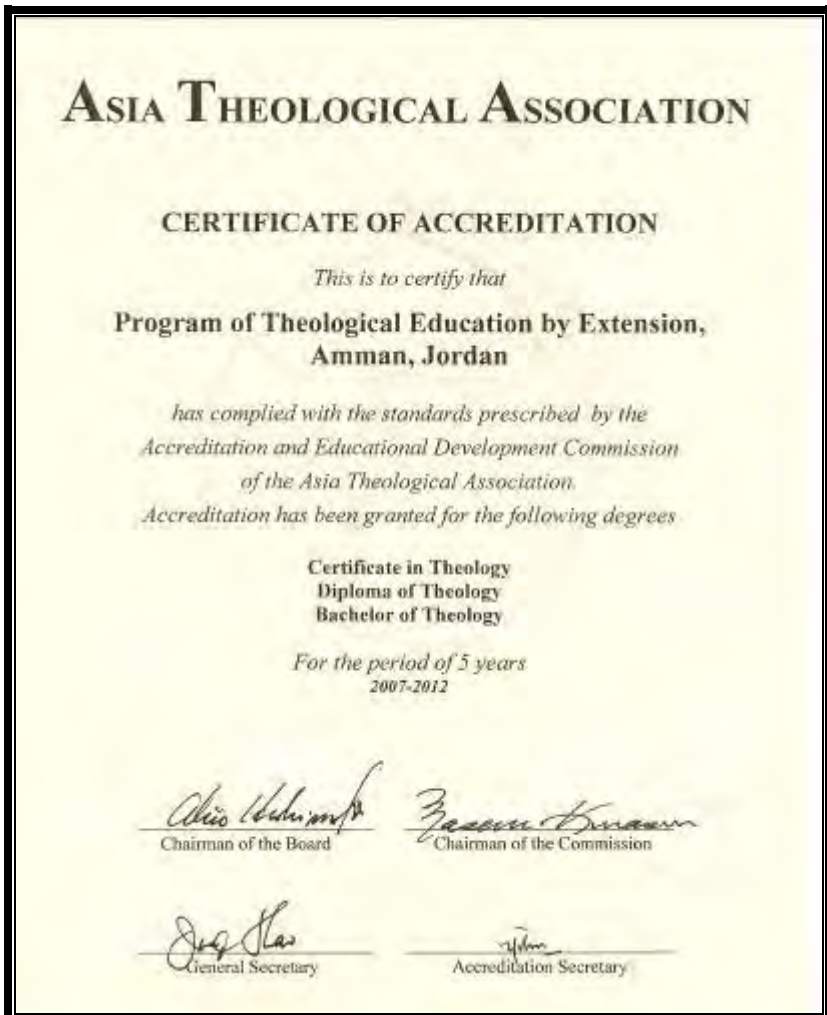
The awards are granted sequentially as students successfully complete the right number of courses and practical ministry units. Thus, the *Cert Theol* and *Dip Theol* are awarded as accomplishment milestones on the way to completing a *B.Th* (as the diagram below illustrates). Since PTEE courses are often taken over a period of many years, this provides achievement recognition, encouragement and motivation for our students. A student completing one award automatically moves on toward the goal of the next highest award.



It is important to note, though, that all courses are degree-level (or B.Th) courses, even if a student is only working towards a Certificate or Diploma. Already 33 of the B.Th courses have been written, and a further seven are planned or currently in progress.

Accreditation of Degrees

PTEE's three current awards (Cert Theol; Dip Theol; and B.Th) were each accredited by the *Asia Theological Association* (ATA) in 2002, and again in 2007 for a further five years (2007 to 2012). The new certificate is shown below. In 2005 provisional accreditation for the same awards was also granted by the *Middle East Association for Theological Education* (MEATE).



Future Award Plans

A *Master of Arts (in Ministry)* (by extension study) is in the early planning stages. This will be aimed at helping active leaders to enhance and develop their ministry and leadership abilities. (See further pp. 63-65 below.)

In addition, a further 12-course *Certificate of Ministry* is being developed specifically for adults who have not completed their secondary education. (See p. 62 below.)

In the pages that follow, we invite you to consider which program or course best suits you, and look forward to you contacting us to see how we can help you reach your highest potential in God's service and kingdom.

Establishing a New PTEE Study Group

If there is no existing PTEE study group in your city or area, the PTEE will work with you to help establish a new study group. The first step is to contact the PTEE Committee and/or Dean in your country for more details. Otherwise contact the PTEE Ministry Center in Amman. Then seek to have potential tutors participate in a two-three day tutor training workshop (the necessary tutor qualifications are explained on p. 81 below).

With a number of committed, interested and motivated students (preferably between four and eight students), decide on the course to be studied (see the course offerings on pp. 41-42, 44-55 below). Sometimes it is the tutor who chooses which course is to be studied.

The next step is to obtain and distribute the study materials (books, manuals, etc.) for the students, as well as the tutor's guide for that course (containing further information, discussion questions etc.). Lastly, in collaboration with all students, decide on the most convenient time and location for the weekly seminar. Your PTEE Course will be ready to begin.

How a PTEE Course Works

PTEE courses are typically about 12 weeks in length and class sizes range from a minimum of two to a maximum of 15 students. After students have registered for the course they attend an introductory session with their tutor who gives them the self-study workbooks, introduces the course and explains the requirements of the course.

Students then invest between 6-8 hours per week in textbook guided self-study over the following 11 weeks. Having completed the week's study requirements at home, students then meet once a week as a class for ten 2-2½ hour tutor-guided interactive seminars. These seminars include weekly progress assessment exercises.

At the end of course students must successfully complete either a comprehensive examination or a research project or, in some cases, both. Course completion certificates are given to all successful students, and each course provides 3 credit units toward one of our academic awards.

Language of Study

PTEE's courses are primarily intended for Arabic-speaking peoples, and thus all study materials are provided in the Arabic language. However, in response to growing demand, from the 2006-2007 academic year, courses will also be offered in the English language.

How a PTEE Course is Developed

PTEE courses take hundreds of hours to prepare and develop. On average it takes about three years for the complete developmental process.

Courses are selected by our Academic Standards Committee based upon extensive consultation with local church leaders in the countries we serve, and this committee also draws up the course descriptions and intended learning objectives.

Next our Curriculum Development department searches for human and documentary resources that might be used in preparing course books that will achieve these overall objectives. Each course is then developed with a team of colleagues.

Usually one well qualified course writer is selected for the actual writing, and he or she begins his/her personal research and writing. Chapters of each textbook are written, reviewed, tested and revised. Course writers develop both the self-study textbook and an accompanying tutor's guide.

Then the Academic Standards Committee examines the course to ensure that it will meet the academic standards required for Bachelor's level study.

Once the whole course is completed, it is then field-tested and revised several times before becoming generally available to our tutors and students. During the field-testing process the course writer is able to make further revisions, additions and clarifications in the course. And even after wider release, our courses are periodically evaluated and further revised.

This rigorous process ensures that PTEE courses are of the highest quality and meet their intended learning objectives.

Type of Study

Credit or Audit? It is possible to take PTEE courses either for academic credit or as an auditing student. Students wishing to achieve one of our academic awards obviously must take their courses for credit. This means fulfilling all the requirements of the course, including assignments, tests and examination(s), and achieving a satisfactory final grade.

Auditors, on the other hand, may be exempted from certain assignments and the tests and examination(s), but would still be expected to work through the interactive self-study textbooks each week, otherwise there would be little value in taking the course at all, and they would have little to contribute in the weekly group seminars. But because incentives to complete the home self-study requirements are lower, auditing is not recommended by the PTEE, and most students choose to take each course for credit.

Auditing students do not receive any academic credit for the course and it cannot later be counted towards a PTEE award should a student change his/her mind and decide to register for an award.

Casual or Regular Study? Two types of study are also possible within our program. Many students are working toward one of the academic awards. They are regarded as regular students and must take PTEE courses for credit.

But it is possible to be a casual student, where one is free to take whatever courses he or she is interested in, without the commitment of working towards an academic award. PTEE warmly welcomes such casual students.

And should they change their minds later and decide to work towards an academic award, this too is welcomed. Any courses already taken for credit and successfully completed will automatically be counted towards the requirements of the academic award they are seeking.

Credit System

The successful completion of each of our 12-week courses provides three (3) credit units towards the award being sought. One credit unit means approximately 30-40 hours of academic or ministry involvement. This typically means 6-8 hours in textbook-guided self-study at home each week plus a weekly 2-2½ hour tutor-guided seminar.

The Certificate of Theology requires a total of 40 credits, comprising 12 courses (36 credits) and 4 credits of Ministry Action Learning (supervised practical experience).

Similarly, the Diploma of Theology requires a total of 80 credits, comprising 24 courses (72 credits) and 8 credits of Ministry Action Learning.

The Bachelor of Theology requires 120 credits, comprising 36 courses (108 credits) and 12 credits of Ministry Action Learning. However, students who already have a Bachelor's degree in another field may receive a B.Th after successfully completing only 90 credits, including 27 courses (81 credits) and 9 credits of Ministry Action Learning.

The course and credit requirements are summarized below:

PTEE Award	Cert Theol	Dip Theol	B.Th	
			(no previous degree)	(with previous degree)
<i>Number of Courses</i>	12	24	36	27
Course credits	36	72	108	81
Ministry Credits	4	8	12	9
Total Credits Required	40	80	120	90

DEGREE-LEVEL PROGRAMS

CERTIFICATE OF THEOLOGY (*Cert Theol*)

Overview

The Certificate of Theology is a 40 credit course, which is designed to provide a foundation to prepare the graduate to function as a ministry group leader within church and/or para-church contexts. It is important for students in this stage to develop their Bible knowledge, ministry skills, spiritual maturity, and personal characteristics as included in this goal.

To complete this award, students need to be involved in study with other Certificate students for at least two years.

Program

The student will complete **twelve** courses selected from the four divisions of the curriculum, will usually participate in an Integrative Seminar, and will carry out approximately 140-160 hours (4 credits) of supervised practical ministry (“Ministry Action Learning”). The four curricular divisions are: the Christian’s Spiritual Life, the Christian’s Bible, the Christian and Ministry Skills, and the Christian and the Community.

Courses Available

Students may choose twelve of the available Bachelor of Theology courses listed on pp. 41-42 below, but subject to the restrictions indicated by the table on the following page. These restrictions ensure that each Certificate study program will offer the student a good balance of courses from the four divisions of PTEE’s curriculum.

Every PTEE course is at a university (degree) level of study.

It is important to note that every B.Th course is available to Certificate students, providing that *both* the compulsory courses *and* the total number of courses required from each division are completed. Students completing the required number of courses in each division will meet the requirements for Certificate graduation.

Students who complete *more* than the required number of courses in any division may have those courses credited towards a Diploma of Theology, but such courses will not usually count toward fulfilling their Certificate graduation requirements.

However, students who, prior to December 2006, had already completed more than the required number of courses in a given curricular division may apply, through their Dean, to the Academic Director (in the PTEE Ministry Center) for an exception to the Certificate restrictions. These applications will be considered on a case by case basis, but attempts will nevertheless be made to follow the structure shown below as closely as is possible.

Requirements for Certificate completion

Curricular Division	Compulsory Courses	Elective Courses	Total number required from each Division	Total courses req'd
Division I Spiritual Growth	-	Any one (1) course in this Division	One (1) course	Twelve (12) courses
Division II Bible & Theology	4. <i>Understanding the Bible Today</i> 9. <i>New Testament Survey I</i> 10. <i>New Testament Survey II</i>	Plus any three (3) other courses in this Division	Six (6) courses	
Division III Ministry Skills	23. <i>The Art of Communication</i> 30. <i>House Groups</i>	Plus any one (1) other course in this Division	Three (3) courses	
Division IV Society	-	Any two (2) courses in this Division	Two (2) courses	

Integrative Seminar

After students finish 10 or more courses towards gaining the Certificate of Theology, they will have the right to participate in PTEE's Integrative Seminar. This seminar helps students to identify how they have grown through their studies in knowing God, the Bible, and in using skills in ministering to the people of the church. Students also develop future goals for personal growth.

Ministry Action Learning

During the course of their Certificate studies, students must complete **four** credits (each involving approximately 35-40 hours) of supervised practical ministry and/or reflected previous ministry experience (maximum of 4 credits for the latter; more details on pp. 59-61). Students may select the equivalent of four Ministry Action Learning options. A non-exhaustive list of ministry possibilities and further details are provided on pp. 56-58 below. Students should aim to have an array of varied ministry experiences, although it is possible to repeat the same ministry option twice for a maximum of three credits (35-40 hours of Ministry Action Learning for each credit). However in that case, students should demonstrate progressive development in that ministry for the second and third occasions.

DIPLOMA OF THEOLOGY (*Dip Theol*)

Overview

The Diploma of Theology is an 80 credit course, which is designed to provide a wide range of courses to enhance the graduate's ability to function as a leader who is able to assist church and/or para-church leaders in the fulfillment of ministry objectives. Mature graduates may be able to lead small churches where the majority of members are high school graduates or the equivalent.

The Diploma courses, combined with growing personal ministry, will help adult students develop their Bible knowledge, ministry skills, spiritual maturity, and personal formation and impact for effective Christian service.

Normally students will study for a minimum of three years with other Diploma students to complete this award.

Program

The student will complete **twenty-four** courses selected from the four divisions of the curriculum, will normally participate in an Integrative Seminar, and will carry out approximately 280-320 hours (for 8 credits) of supervised practical ministry ("Ministry Action Learning"). The four curricular divisions are: the Christian's Spiritual Life, the Christian's Bible, the Christian and Ministry Skills, and the Christian and the Community.

Students who have already accomplished a Certificate of Theology are only required to complete successfully a further **twelve** courses plus 4 credits (approx. 140-160 hours) of supervised practical ministry in order to earn a Diploma of Theology.

Courses Available

Students may choose any twenty-four (24) of the available Bachelor of Theology courses listed on pp. 41-42 below, but subject to the restrictions indicated by the table on the following page. These restrictions ensure that each Diploma study program offers the student a good balance of courses from the four divisions of PTEE's curriculum.

Every PTEE course is at a university (degree) level of study.

It is important to note that every B.Th course is available to Diploma students, providing that the total number of courses required from each division is completed. Students completing the required number of courses in the four divisions will meet the requirements for Diploma graduation.

Requirements for Diploma completion

Curricular Division	Total number of courses required from each Division	Total courses required
Division I Spiritual Growth	Two (2) courses	Twenty-four (24) courses
Division II Bible & Theology	Twelve (12) courses	
Division III Ministry Skills	Six (6) courses	
Division IV Society	Four (4) courses	

Students who complete *more* than the required number of courses in any division may have those courses credited towards a Bachelor of Theology, but such courses will not usually count toward fulfilling their Diploma graduation requirements.

However, students who, prior to December 2006, had already completed more than the required number of courses in a given curricular division may apply, through their Dean, to the Academic Director (in the PTEE Ministry Center) for an exception to the Diploma restrictions. These applications will be considered on a case by case basis, but attempts will nevertheless be made to follow the structure shown above as closely as is possible.

While students who have previously completed a Certificate of Theology are eligible to have all their previous course-credits applied toward the Diploma of Theology, repeating Certificate courses for additional credit is not permissible.

Integrative Seminar

During the course of Diploma studies, students are normally expected to participate in an Integrative Seminar (if they have not previously done one). After they have finished at least 10 courses towards the Diploma, they have the right to participate in an Integrative Seminar. This seminar helps students to identify how they have grown through their studies in knowing God, the Bible, and in using skills in ministering to the people of the church. Students also develop future goals for personal growth.

Prior to completing their Diploma students will usually participate in a debriefing session to discuss issues similar to those covered earlier in the Integrative Seminar.

Ministry Action Learning

During the course of their Diploma studies, students must complete a total of **eight** credits (including the four that would normally be completed for a Certificate of Theology) of supervised practical ministry (each involving approximately 35-40 hours) and/or reflected previous ministry experience (with a maximum 8 credits for the latter; see pp. 59-61 for more details). Students may select the equivalent of eight Ministry Action Learning options. A non-exhaustive list of ministry possibilities and further details are provided on pp. 56-58 below. Students should aim to have an array of varied ministry experiences, although it is possible to repeat the same ministry option twice for a maximum of three credits (35-40 hours of Ministry Action Learning for each credit). However in that case, students should demonstrate progressive development in that ministry for the second and third occasions.



PTEE Graduates, Egypt

BACHELOR OF THEOLOGY (*B.Th*)

Overview

The Bachelor of Theology is a 120 credit course, which is designed to prepare the recipient to work as a church or para-church leader. As a pastoral staff member, or senior pastor, the graduate will be able to engage with the needs of church members who are primary, secondary and tertiary school graduates. In preparation for such a role, B.Th students will continue to develop spiritually, Biblically, in ministry skills and sense of community and church identity and responsibility.

The BTh study program will normally involve at least five years of study with other students seeking to achieve the same award.

Program

The student will complete **thirty-six** courses selected from the four divisions of the curriculum, will normally participate in an Integrative Seminar, and will carry out approximately 420-480 hours (for 12 credits) of supervised practical ministry (“Ministry Action Learning”).* The four curricular divisions are: the Christian’s Spiritual Life, the Christian’s Bible, the Christian and Ministry Skills, and the Christian and the Community. (* But a student who already holds a Bachelor’s degree in another field will only be required to take twenty-seven courses plus 9 credits of practical ministry [total 90 credits] to complete a B.Th.)

However, students who have already received a PTEE Diploma of Theology are only required to complete successfully a further **twelve** courses plus four credits (approx. 140-160 hours) of supervised practical ministry in order to earn the Bachelor of Theology degree.

Similarly, students holding a three-year Diploma of Theology from another institution may apply to have their Diploma courses credited towards the Bachelor of Theology. Each case will be considered on its own merits and up to 90 credits may be granted. (See p. 70 for further information.)

Students who already hold a Bachelor’s degree in another field must ensure that the required balance of twenty-four courses in each of the four curricular divisions for the Diploma of Theology has been met (see p. 38 above), plus three additional courses of their own choosing. Similarly, the Diploma expectations must be met for students transferring to PTEE from another institution.

Courses Available

Following is a complete list of PTEE's Bachelor of Theology courses, which may be credited towards the Certificate and Diploma of Theology as well. By October 2007, 32 courses were available, the 33rd course was being field-tested, and a further seven were planned or in progress.

The courses marked in *italics* are not yet available, but completion dates, where known, have been provided. Course descriptions and learning objectives for each course are provided on pp. 44-55 of this Manual.

The BTh courses below have been arranged according to PTEE's four major curricular divisions. All courses are at a University (degree) level of study.

Bachelor of Theology Courses

Division I – The Christian and His/Her Spiritual Life

1. *Christian Life* (* Not yet available)
2. *Christian Ethics* (* Being field-tested; Available 2008)
3. Christian Stewardship

Division II – The Christian and His/Her Bible

4. Principles for Understanding the Bible Today
5. Old Testament Survey - I
6. Old Testament Survey - II
7. Studies in the Book of Genesis
8. Inductive Study in the Book of Jeremiah
9. New Testament Survey - I
10. New Testament Survey - II
11. Christ and His Work
12. Inductive Study in the Mark's Gospel
13. Studies in the Book of Acts
14. Studies in the Book of Romans
15. Studies in the Pastoral Epistles
16. Studies in the Book of Hebrews
17. Basic Christian Doctrine – I
18. Basic Christian Doctrine – II
19. *Basic Christian Doctrine – III* (* Not yet available)
20. Introduction to the Greek of the New Testament

Division III – The Christian and His/Her Skills

21. Art of Preaching - I
22. Art of Preaching - II
23. Art of Communication
24. Art of Teaching
25. Pastoral Care
26. Christian Counseling
27. Christian Education
28. Christian Discipleship
29. *Leadership in the Church and the Training of Leaders* (* Not yet available)
30. House Groups
31. Development of World Christianity
32. Church Growth
40. *Study Skills & Research Methods* (* Not yet available)

Division IV – The Christian and His/Her Society

33. Christian Family
34. *Understanding the Basic Principles of Religions* (* Not yet available)
35. Church History - I
36. Church History - II
37. Social Ethics
38. *Arabic Language* (* Not yet available)
39. *Christian Peacemaking* (* Not yet available)

Integrative Seminar

During the course of B.Th studies, students are normally expected to participate in an Integrative Seminar (if they have not previously done this). This is taken after students have finished at least 10 courses towards their degree. This seminar helps students to identify how they have grown through their studies in knowing God, the Bible, and in using skills in ministering to the people of the church. Students also develop future goals for personal growth.

Prior to completing the B.Th students will usually participate in a debriefing session to discuss issues similar to those covered in the Integrative Seminar.

Ministry Action Learning & Previous Ministry Experience

During the course of their B.Th studies, students must complete a total of **twelve** credits (each involving approximately 35-40 hours) of supervised practical ministry and/or reflected previous ministry experience (maximum 9 credits for the latter; see pp. 59-61). Students may select the equivalent of 12 Ministry Action Learning options. A non-exhaustive list of ministry possibilities and further details are provided on pp. 56-58 below. Students should aim to have an array of varied ministry experiences, although it is possible to repeat the same ministry option twice for a maximum of three credits (35-40 hours of Ministry Action Learning for each credit). However in that case, students should demonstrate progressive development in that ministry for the second and third occasions.



PTEE Course Books

COURSE LEARNING OBJECTIVES

PTEE's "course descriptions" take the primary form of measurable learning outcomes expected from each course. This approach underlies PTEE's educational concern that its courses be far more learner-centered than teacher or textbook-centered.

Division I – The Christian and His/Her Spiritual Life

1. The Christian Life (* Course not yet available)

By the end of this course the student will have been give the opportunity to enhance his/her:

- (i) Understanding of God, personal knowing of Him and continuing growth in this knowledge,
- (ii) Grasp of the Word of God and the need to submit to it and hold it to its promises,
- (iii) Realization of oneness with Christ in his death, resurrection and daily living,
- (iv) Exercise of spiritual gifts in the ministries of the church,
- (v) Success in witnessing for Christ,
- (vi) Ability to do self-examination and control self-will,
- (vii) Approach to facing problems and difficulties and
- (viii) Skills in developing relationships with others.

2. Christian Ethics (* Being field-tested; Available 2008)

By the end of this course the student should be able to:

- (i) Explain the relationship between Christian ethics and other theological, biblical, social and philosophical sciences, define Christian ethics, and explain its importance, role and scope;
- (ii) Give a clear picture of the ethical crisis in the region and the reasons behind that;
- (iii) Know how to use both the Old Testament and the New Testament to deduce Christian principles, and present a summary of the biblical basis and principles of Christian ethics, and its application to life and to some contemporary ethical issues;
- (iv) State how the Lord Jesus and Paul used the Old Testament and (in Paul's case) Jesus' teaching to deal with ethical issues;
- (v) Write an article or research paper and summarize an article or lesson on particular ethical subjects;
- (vi) Learn how to formulate personal Christian ethical decisions using a suggested methodology;
- (vii) Practically apply the method of formulating Christian ethical decisions to the issues of artificial insemination, immigration, and bigotry.

3. Christian Stewardship

By the end of this course the student should be able to:

- (i) Define Christian stewardship biblically;
- (ii) Explain God's plan for salvation and carry it out as a steward;
- (iii) Apply the concept of Biblical stewardship to his gifts, work, time, environment, and properties;
- (iv) Show the importance of giving, its motivations, its types, and its goals;

- (v) Demonstrate the Bible's teaching about giving, and the development of the concept of giving in the history of the Church;
- (vi) Apply stewardship principles in his family, his country, and his church and;
- (vii) Explain stewardship in the local church and the church's responsibility for helping Christians to apply stewardship in a practical way.

Division II – The Christian and His/Her Bible

4. Principles for Understanding the Bible Today

By the end of this course, the student should be able to:

- (i) Use various inductive approaches to Bible study including passage analysis, word studies, topical studies and character studies,
- (ii) Identify and correctly apply six principles for Biblical exposition through utilizing 12 steps for drawing out the meaning of the Biblical text in order to discover its meaning for today and how to apply it to his or her daily life,
- (iii) Gain skill in using the concordance, Bible dictionary and other expository resources in order to come to a clearer understanding of the Bible.

5. Old Testament Survey - I

By the end of this course the student should be able to:

- (i) State the significance of God's covenant in the Old Testament from Biblical, historical, geographical and theological perspectives from Genesis to the end of the united kingdom (reign of Solomon),
- (ii) Develop a ministry resource notebook containing a title for each chapter in each book of the first thirteen books of the Old Testament so that he or she can think through the theme of the book according to what they know about the history, geography and life events of the Biblical personalities,
- (iii) Shape the insights of Schultz and Grieve (course textbooks) into a comprehensive understanding of the first thirteen books of the Old Testament,
- (iv) Link the historical and geographical situations of the context to a clear theological understanding of the text,
- (v) Prepare a time line in order to synchronize the timing of Biblical events with the chronologies of Egyptian, Palestinian and Mesopotamian civilizations and
- (vi) Discuss the Old Testament covenants and their relationship to the covenant of God with humankind through Jesus Christ in the New Testament through studying secular historical information on covenants in ancient civilization.

6. Old Testament Survey - II

By the end of this course the student should be able to:

- (i) Summarize the contents of the books of the Old Testament from the beginning of the divided kingdom (II Kings, I Chronicles and part of II Chronicles) to the end of the Old Testament (from Ezra through to Malachi);
- (ii) Utilize portions of the Wisdom Literature for worship and pastoral care;
- (iii) Narrate Old Testament history from after the time of Solomon to the end of the OT;
- (iv) Explain how the Old Testament provides a foundation for understanding the New Testament and the life and work of Jesus the Messiah and
- (v) Articulate theological principles for personal application and ministry.

7. Studies in the Book of Genesis

By the end of this course the student should be able to:

- (i) Present the basic subjects of the book and integrate them into a comprehensive summary of the book,
- (ii) Compare chosen theological concepts with the general teaching of the Bible,
- (iii) Assess various points of view of the story of creation and become familiar with evolutionary theories and the critical positions of recent scientific thinking,
- (iv) Form a Biblically and logically supported view of the creation,
- (v) List the succession of events of the period preceding the Fathers,
- (vi) Survey the life of each of the Fathers and link the Fathers to the historical circumstances in which they lived, and
- (vii) Apply the principles derived from the study of the Fathers to contemporary life.

8. Inductive Study in the Book of Jeremiah

By the end of this course, the student should be able to:

- (i) Explain the use of the inductive way of studying the Bible,
- (ii) Clarify the historical and literary background of Jeremiah and use proper methods for analyzing this literary genre,
- (iii) Divide the book into passages, sections and divisions and title each,
- (iv) Explain principles of structural analysis and apply them to the study of the book in order to make a general outline of the Book of Jeremiah, and
- (v) Identify the allegorical types in the book and explain them in the light of the historical and literary context of the Book of Jeremiah.

9. New Testament Survey - I

By the end of this course the student should be able to:

- (i) Identify the historical and geographical backgrounds pertinent to the study of the four Gospels and the Epistles of the New Testament,
- (ii) Construct maps and charts to identify important places, dates, persons and events that impact the unfolding of the New Testament,
- (iii) Give the date, occasion, author and purpose of composition of the four gospels, Matthew, Mark, Luke and John,
- (iv) Create chapter titles for each chapter of the four Gospels in order to learn the succession of events and identify the parallel passages between the four gospels.

10. New Testament Survey - II

By the end of this course the student should be able to:

- (i) Identify the historical and geographical backgrounds pertinent to the study of Acts, the Pauline and General Epistles and the Book of Revelation,
- (ii) Construct maps and charts to identify important places, dates, persons and events that impact the unfolding of the New Testament,
- (iii) Give the date, occasion, author and purpose of Acts through the Book of Revelation;
- (iv) Create chapter titles for each chapter of Acts through Revelation in order to learn the succession of events, teachings and parallel passages for personal application and ministry.

11. Christ and His Work

By the end of this course, the student should be able to:

- (i) Explain the significance of Jesus Christ's relationship to God, man, the church, doing God's will, world history; the expression "Jesus is Lord"; and state the impact of these relationships on His resurrection,
- (ii) Clarify the relationship between the miracles of Jesus and the laws of nature, and describe the impact of this relationship on our understanding of the Kingdom of God and peace of God, including pre-, post- and a-millennial concepts,
- (iii) Apply situations found in Jesus Christ's day to situations found in his or her life today,
- (iv) Discuss what Jesus did on issues like social equality, resisting the Roman occupation and his interaction with the poor,
- (v) Describe how Christ's suffering becomes our suffering, how the picture of suffering is included in the names Son of Man and Suffering Servant, the four meanings for his death mentioned in the Last Supper, and our solidarity with Christ in two events of His life, and
- (vi) Articulate how the cross was the judgment of God for our sins and explain the salvation of Christ and its relationship to the Holy Spirit, God the Father and the complete liberation the salvation of Christ produces.

12. Inductive Study in the Mark's Gospel

By the end of this course the student should be able to:

- (i) Explain the inductive approach to the study of the Bible,
- (ii) Discover the structure the Book of Mark and apply it to understanding the book,
- (iii) Demonstrate the ability to title sections of the Biblical text and bring the titles together in accordance with the overall purpose of the book,
- (iv) Prepare a general layout for the book,
- (v) Apply the methods of observation, explanation and application to study a New Testament book, and
- (vi) Prepare a guide for selected portions of the Gospel of Mark.

13. Studies in the Book of Acts

By the end of this course the student should be able to:

- (i) State the general outline of the Book of Acts, write a title for each chapter, describe the main subjects and the general structure of the book, and describe in detail individual characters within the text,
- (ii) Explain why the Book of Acts plays a main role in the whole Bible,
- (iii) Describe at least eight specific methods which demonstrate a movement of centrifugal force in the life of the early church,
- (iv) Give at least four examples that show the continuity of the ministry of Jesus in the life of the early church,
- (v) Mention the three most important factors that led to the growth of the early church,
- (vi) Describe the essential elements of Peter's and Paul's evangelistic preaching,
- (vii) Narrate in detail Paul's conversion, and give an outline of the life of at least two other early Christian characters,
- (viii) Summarize thirteen different mission principles found in the book of Acts, and apply them to contemporary situations, and
- (ix) State the principles for N.T. church growth, and apply them to contemporary situations.

14. Studies in the Book of Romans

By the end of this course the student should be able to:

- (i) Identify the subject content of each chapter of this letter,
- (ii) Write a chapter summary for each chapter,
- (iii) chart Paul's teaching throughout the Epistle to the Romans on the subjects of righteousness, sin, the flesh, the Holy spirit, solidarity with Christ, the Law, faith, struggling with the flesh, typical Christian life, salvation, the Jewish nation, the sovereignty of the state, and love,
- (iv) Memorize key verses for helping to establish an enlightened Christian mind and for knowing how to answer those who have doubts about salvation by grace,
- (v) Define the attitude of Christianity towards the works of the Law,
- (vi) Identify the meaning of theological terms like righteousness, atonement, propitiation, salvation, the flesh, the death of the Christian to sin, and the death of Christ for sin, and
- (vii) State right attitudes for the Christian to use in facing difficult issues in daily life.

15. Studies in the Pastoral Epistles

By the end of this course the student should be able to:

- (i) Identify the author of the Epistles after studying the authorship issues,
- (ii) Describe the historical, geographical, theological and philosophical backgrounds for this period,
- (iii) Present the data for the Apostle Paul's three missionary journeys and the supposed fourth journey,
- (iv) Apply principles learned in the course to life and service in the local church,
- (v) Identify personal convictions on the key issues mentioned in the Epistles such as leadership, Christian service, the ministry of women, the conscience, the meaning of the expressions Paul's Gospel and following Paul's example, and
- (vi) Prepare a detailed study of these letters that portrays their main characteristics.

16. Studies in the Book of Hebrews

By the end of this course the student should be able to:

- (i) Give the historical background and apparent spiritual condition of the readers of the letter;
- (ii) Explain any portion of the book in accordance with the following steps: observation, background from the Old Testament, explanation and application;
- (iii) Explain God's plan for the ages;
- (iv) Demonstrate the four fundamental steps towards maturity (perfection) by shaping his or her own personal life in light of them;
- (v) Articulate two purposes from the purposes of God as revealed in the covenants, and apply them to himself or herself.

17. Basic Christian Doctrine – I

By the end of this course, the student should be able to:

- (i) Define the major theological terms used in the course,
- (ii) Discuss the biblical truths and major issues related to the creation, God, the Godhead, the Trinity, His personality, the inspiration, nature and canonicity of the Bible, miracles and prayer, righteous and evil Angels,
- (iii) Identify the major biblical content of the subjects dealt with and evaluate the strengths and weaknesses of liberal, atheist, and traditional ideas concerning them, so as to refute ideas and theories which do not agree with the word of God,

- (iv) Express biblically his/her own beliefs on the topics covered and so begin to develop his/her own systematic theology,
- (v) Explain the importance of studying Systematic Theology for spiritual growth and enlightenment, and its effect on the life of people in ministry, and
- (vi) Practically apply the theology studied to his/her own life, relationships, ministries in the church and the society, and be able to use it to teach others.

18. Basic Christian Doctrine – II

By the end of this course the student should be able to:

- (i) Define the major theological terms used in the course,
- (ii) Discuss the biblical truths and major issues related to the creation of Man, his fall and the nature of his essence; the doctrines of Christ and the Holy Spirit; the person of Christ, and His complete work of propitiation on the Cross, His resurrection and ascension; and divine election, the perseverance of the saints, baptism in the Holy Spirit, and other applications of the atonement in the Christian life, including glorification and union with Christ,
- (iii) Identify the major biblical content of the subjects dealt with and evaluate the strengths and weaknesses of liberal, atheist, and traditional ideas concerning them, so as to refute ideas and theories which do not agree with the word of God,
- (iv) Express biblically his/her own beliefs on the topics covered and so begin to develop his/her own systematic theology, and
- (v) Practically apply the theology studied to his/her own life, relationships, ministries in the church and the society, and be able to use it to teach others.

19. Basic Christian Doctrine – III (* Course not yet available)

By the end of this course the student should be able to:

- (i) Define the major theological terms used in the course,
- (ii) Discuss the biblical truths and major issues related to the nature, purpose, unity and authority of the Church; Church government; baptism, the Lord's Supper, worship and spiritual gifts; the return of Christ, the millennium, final judgment, and the new heavens and new earth,
- (iii) Identify the major biblical content of the subjects dealt with and evaluate the strengths and weaknesses of liberal, atheist, and traditional ideas concerning them, so as to refute ideas and theories which do not agree with the word of God,
- (iv) Express biblically his/her own beliefs on the topics covered and so begin to develop his/her own systematic theology, and
- (v) Practically apply the theology studied to his/her own life, relationships, ministries in the church and the society, and be able to use it to teach others.

20. Introduction to the Greek of the New Testament

By the end of this course the student should be able to:

- (i) Be completely familiar with the Greek alphabet and some of the basic grammar and vocabulary of the Greek language, to the level of being able to understand commentaries of the New Testament Greek text and;
- (ii) Understand principles of explanation and interpretation of the Greek New Testament.

Division III – The Christian and His/Her Skills

21. Art of Preaching - I

By the end of this course the student should be able to:

- (i) Prepare topical, textual and expository sermons from the Letter to the Philippians,
- (ii) Discuss the tools for analyzing the factors that affect the Biblical context and the context of the audience listening to the sermon,
- (iii) List and use different methods of illustration, and
- (iv) Write a sermon that applies the principles learned in the course.

22. Art of Preaching - II

By the end of this course the student should be able to:

- (i) Present the general principles of various types of speech and communication,
- (ii) Demonstrate the various types of speech principles for group and individual communication,
- (iii) Explain the use of audio and video communication media and gain experience with two applications of them,
- (iv) Demonstrate the skills of speaking, presenting, and offering a message for the purpose of evaluation, and
- (v) Explain and use several traditional media approaches in his or her society.

23. Art of Communication

By the end of this course the student should be able to:

- (i) Learn various methods of communication,
- (ii) Discuss communication obstacles and analyze the methods to overcome these obstacles,
- (iii) Do research in topics of cross-cultural communication,
- (iv) Discover various and different means of communication.

24. Art of Teaching

By the end of this course the student should be able to:

- (i) List the nine stages of the cycle of learning, and mention the goal and the main contents of the learning ministry in his/her church, and list the characteristics and needs of students according to their age stages, considering all ages but especially youth,
- (ii) Suggest methods to bring Christian Education to the areas or fields which affect people more strongly,
- (iii) Explain the importance of the four dimensions of learning showing the internal relationship between them, explain the relationship between the learning levels: cognitive learning, affectional learning, and behavioral learning, and design questions for every stage,
- (iv) Show understanding of the development stages suggested by the important psychologists, including their importance for Christian Education,
- (v) Explain the reason why a curriculum which is built on felt needs makes the process of Christian maturation easier, develop a curriculum based on the felt needs of the student's group for three months, and evaluate ready made curricula,
- (vi) Mention four stages of the "psychological order" of lessons, "Hook, Book, Look, Took", and develop lessons based on them, demonstrating the effect of the hidden and the null curricula on all these, and describe methods for excellence and creativity in the teaching ministry.

25. Pastoral Care

By the end of this course, the student should be able to:

- (i) Summarize the fundamental elements of individual relationships,
- (ii) Outline the basic needs of the different age groups in one's congregation,
- (iii) Develop a spirit of servanthood,
- (iv) Acquire the Biblical posture of compassion, sensitivity, listening and understanding, and apply these skills in experimental situations,
- (v) Prepare to participate in various seasonal events and special occasions like weddings and funerals while taking into account Biblical principles and local traditions,
- (vi) Consider problems that emerge in pastoral care and find solutions and
- (vii) Begin to prepare personal resources for ministering at special occasions.

26. Christian Counseling

By the end of this course the student should be able to:

- (i) Describe the main spiritual and psychological problems of the local society,
- (ii) Explain from a Biblical standpoint basic principles for dealing with these problems in ways suitable to the local culture,
- (iii) List and develop the essential principles of psychology,
- (iv) Help people who are facing crises and personal difficulties,
- (v) Role play problems and discuss possible solutions.

Note: Christian Counseling is an *introductory* course to counseling. Additional courses, seminars and guided praxis are necessary to qualify the individual as a Christian counselor.

27. Christian Education

By the end of this course the student should be able to:

- (i) Define the various stages of education for children,
- (ii) Explain the role played by the family in Christian Education for children,
- (iii) Demonstrate a basic philosophy of Christian Education,
- (iv) List the basic principles of Christian education and link them to the various programs of the church, and
- (v) State the basic methods of teaching.

28. Christian Discipleship

By the end of the course the student should be able to:

- (i) Give a definition of "discipleship", and explain its meaning in Greek and Hebrew, list the personal and spiritual characteristics of the disciple, explain the difference between the born again believer and the disciple, and show the relationship between them using the example and strategy of Jesus and the apostles, and evaluate his/her own discipleship and that of his/her church,
- (ii) Identify the personal and spiritual characteristics of a disciple-maker, and explain the expression "discipleship is a lifestyle",
- (iii) State the importance and the necessity of discipleship in the ministry of the church in fulfilling the Great Commission, explain the difference between multiplication and addition, list reasons why Christians do not like to be involved in this ministry, and discuss the role of the church and the family, and the relation between them, in discipleship,

- (iv) Explain the three stages of discipleship (follow up, discipleship, the ability to disciple others), the role of each stage and its goals, and explain why the great commission involves more than just evangelism,
- (v) Identify difficulties faced by the discipleship ministry, and know how to analyze and describe them, identify their causes, determine to what extent they are found in his/her church today, and how to deal with them.
- (vi) Practically use skills of disciple-making, follow up, and evangelism in conjunction with the book "Abundant Life", student book, and tutor book.

29. Leadership in the Church & the Training of Leaders (* Course not yet available)

By the end of the course, the student should be able to:

- (i) Demonstrate awareness of the principles of Biblical administration, planning and goal setting,
- (ii) Explain church discipline and its Biblical basis,
- (iii) Describe the role of music in the church and participate in the leading of singing,
- (iv) State Biblical concepts of leadership and the needed qualifications of the leader,
- (v) Seek out leadership potential and nourish it and
- (vi) Identify a potential leader and train him/her in pastoral care.

30. House Groups

By the end of this course the student should be able to:

- (i) Articulate a Biblical historical perspective on the local church,
- (ii) List and discuss the basic principles for establishing a house group,
- (iii) Present a complete plan for establishing a house group,
- (iv) Identify probable locations for establishing successful house groups, and
- (v) Organize a house group and lead it for not less than six weeks.

31. Development of World Christianity

By the end of the course the student should be able to:

- (i) Explain the biblical foundation for world mission, define what "mission" is, demonstrate both that the main theme of the Bible is the restoration of the sovereignty of the Kingdom of God on earth and the redemption of people from every tongue, nation, and tribe for His glory, and that its content is chiefly about God (what He has done, what He is doing now, and what He will do in the future).
- (ii) Clearly understand God's mission in the world, including the development of the world Christian movement throughout history, what God is doing now and expectations for the future, and be informed about and understand the strategic challenges and possibilities available for reaching out across different cultures with the Gospel message.
- (iii) Make informed decisions about his/her involvement in helping to fulfil the Great commission (Matt 28:19) in his/her country or abroad, whether as a go-er, active sender, equipper, or a welcomer.
- (iv) Explain in detail God's mission in the world using four perspectives: *Biblical* (the goal of bringing redemption to all nations), *Historical* (the progress of the world Christian movement), *Cultural* (how culture and context impact the practice of mission) and *Strategic* (strategies of evangelism and church planting).
- (v) Present a detailed research paper on strategies for reaching a specific cultural group (other than the student's own culture).

32. Church Growth

By the end of this course the student should be able to:

- (i) List three principals for church growth and how to evaluate their use,
- (ii) Explain the common basis between harvest theology and search theology,
- (iii) Explain the importance of needing to know about the growth of the church in precise terms,
- (iv) Name and define the three dimensions of church growth (numerical growth, quality growth and biological growth), and explain the relationships that link these three dimensions internally,
- (v) Clarify how to examine a church's growth,
- (vi) List the motivations of renewal (that encourages a person to accept the Lord Jesus Christ as Savior), and define revival and the likely factors necessary to see revival happen,
- (vii) Explain the mass movement (people movement) approach for accepting Christian faith and its characteristics, and define its meaning based on anthropology as a whole.

40. Study Skills & Research Methods (* Course not yet available)

By the end of this course the student should be able to:

- (i) Explain seven major learning styles and list the factors that make learning most effective, including how personal or self-management assists in the learning process, and will have drafted a personal study program;
- (ii) Discuss the necessity, value and potential pitfalls of serious biblical and theological study;
- (iii) Understand a variety of learning-related skills and techniques and be able to apply these to their biblical and theological studies, thus being better equipped for such studies; specifically, they will have acquired or refined skills with regard to listening, reading, note-taking, summarizing, consolidating, memorization, writing reviews, using libraries;
- (iv) Analyse and interpret essay (or exam) questions, plan an essay outline, structure research toward the topic, write, edit and format an essay and develop an accurate bibliography and appropriate footnoting;
- (v) Plan a study timetable for exams and prepare thoroughly for them, and explain what good examination technique involves;
- (vi) Learn basic word-processing skills and how to make use of the internet as an information resource;
- (vii) Explain the concept of life-long learning (with respect to biblical, theological, ministry, and spiritual formation), be encouraged to make a commitment to this process beyond their formal studies, and be able to develop a personal action plan for such learning;
- (viii) Relate their learning experiences to their personal walk with God on a daily basis.

Division IV – The Christian and His/Her Society

33. Christian Family

By the end of this course, the student should be able to:

- (i) List and explain Biblical principles and roles for each member of the family,
- (ii) Describe these familial roles from the background of his or her cultural system and evaluate them from Biblical perspectives,
- (iii) Share and apply Biblical perspectives on discipline in the family,
- (iv) Set and implement goals for family life,

- (v) Create a plan for family financial administration and budgeting based on good principles,
- (vi) Demonstrate the effect of the Christian home on society as a center for ministry and community development,
- (vii) Define the Biblical and cultural role of the extended family and apply the appropriate Biblical principles within a proper cultural context for extended family relations.

34. Understanding the Basic Principles of Religions (* Course not yet available)

By the end of the course the student should be able to:

- (i) Summarize the history, beliefs and practices of various religions and be able to formulate the gospel in ways that would be understandable to the adherents of these religions and
- (ii) Acknowledge and value the aspects of these religions which are positive and which agree with the Biblical principles and which can be used as a bridge for the presentation of the gospel.

35. Church History - I

By the end of this course the student should be able to:

- (i) Present a general survey of Church History from its beginnings to the European Reformation (5 BC to AD 1517) that focuses especially on the origin, nature, purpose, organization, teaching, doctrine, literature, problems and progress of the Church,
- (ii) Narrate the dates, places and events of key characters, and demonstrate how to use maps for locating important places,
- (iii) Present a detailed chart of Church History from the Day of Pentecost in AD 33 to the beginning of the European Reformation of the Church in AD 1517, and include in the chart persons, dates, events, and important places
- (iv) Explain the development of the Church and the Church's relationship to social, cultural and political struggles and the affect of Christianity on societies,
- (v) Generalize lessons from church history that accurately explain the historical data, and
- (vi) Compare what has been learned in Church History with the particular history and situation of his/her church today and suggest what might be done in his or her situation.

36. Church History - II

By the end of the course the student should be able to:

- (i) Discuss the Protestant Reformation, mentioning its causes and the reform attempts which preceded Luther and Calvin, and listing the views of other denominations, and explain the life history of Luther and Calvin using a historical, critical, and analytical, educational approach,
- (ii) Identify the date of the great division, and the religious, economical, political, and geographical factors which led to its occurrence,
- (iii) Explain the theology of the Orthodox church, the reasons for its survival, and the most important activities of its prominent theological fathers throughout history, evaluate their theology in light of the Bible and evangelical beliefs, and discuss attempts at reformation from within the Orthodox church,
- (iv) Repeat (iii) with respect to the other eastern churches in the region (i.e. the two branches of the Assyrian church, "Nestorian" and "Jacobean", the Coptic church, the Maronite church, the Armenian church, and the Sudanese church), including their historic relationships with evangelical churches and missions,

- (v) Comment on the role of the evangelical church today and its relationships with these eastern churches, and discuss the Arab identity of the whole Church in the region both before and after Islam,
- (vi) Apply the analytical critical method to classify, compare and analyze any other group's beliefs alongside evangelical beliefs and biblical teaching.

37. Social Ethics

By the end of this course the student should be able to:

- (i) Clarify current societal characteristics that affect church members in their ethical decision making,
- (ii) Name and interact with the current global social issues that are faced by his/her society,
- (iii) Apply the method of John Stott for developing ethical responses to the important ethical issues of today,
- (iv) Present a joint small group project that studies a social problem and apply the principles learned in it,
- (v) demonstrate ethical ways of thinking about the nuclear threat, the environment, work, unemployment, industrial relations, the poor, the rich and simple lifestyle, women, men and God, the culture, the family, and honor,
- (vi) Write his or her personal philosophy on social ethics with regard to the concepts of vision, work, perseverance, service and discipline.

38. Arabic Language (* Course not yet available)

By the end of this course the student should be able to:

- (i) Improve the quality of spoken Arabic for leading and speaking in public meetings,
- (ii) Enhance oral Bible reading confidence and
- (iii) Utilize tools for life long polishing of Arabic skill.

39. Christian Peacemaking (* Course not yet available)

By the end of this course the student should be able to:

- (i) State the theological bases for seeing reconciliation as the heart of Christian life and ministry,
- (ii) List and discuss the steps involved in biblical peacemaking,
- (iii) Explain how biblical peacemaking would work out in specific life situations,
- (iv) Take steps to facilitate biblical peacemaking in family, church, work, and society.

MINISTRY ACTION LEARNING

Overview

The PTEE offers its students the opportunity to be involved in growth that stimulates academic learning and applied theology for developing their ministry understandings and skills. Usually, in addition to their studies, PTEE students are deeply involved in their occupations, family life and Christian service ministry.

PTEE believes it is helpful to provide our students with the opportunity to participate in measured ministry experiences during their years of PTEE study.

Growth through practical ministry is related to what some educators call “Action Learning.” Action learning is learning that takes place outside of the classroom. Action learning takes place in real-world contexts.

Action learning includes: (a) the identified need that requires action; (b) the person who takes responsibility for the action; and (c) the colleagues who support one another in meeting the need.

As a learning methodology, it is often used in business and industry to help workers learn how to solve work place related problems. Workers learn while confronting specific issues. Facilitators help workers reflect more broadly on the work place issues and worker actions. Through participatory reflection, the experiences are transformed into learning that the worker can transfer to other situations.

We believe the same methodology can be used to help assess ministry development for PTEE students. Students will have the opportunity to: (a) focus on ministry issues within their chosen ministry contexts; (b) be paired with a facilitator; and (c) relate with others in ministry to address the chosen issue.

General Requirements

Each PTEE award requires the following number of academic credits for Ministry Action Learning (supervised practical ministry):

PTEE Award	Cert Theol	Dip Theol	B.Th	
			(no previous degree)	(with previous degree)
Ministry Credits Required	4	8	12	9

It is expected that students will spend approximately 35-40 hours of planning and preparation, ministry activity, discussion with facilitator, and self-evaluation for one academic credit unit.

Students should aim to have an array of varied ministry experiences, although it is possible to repeat the same ministry option twice for a maximum of three credits (35-40 hours of Ministry Action Learning for each credit). However in that case, students should demonstrate progressive development in that ministry for the second and third occasions.

Since each Ministry Action Learning opportunity is intended to be approximately 12 weeks in duration (it is usually taken alongside a PTEE course), students are thus expected to spend about three hours per week as Ministry Action Learners (for one academic credit). This might typically involve two hours of preparation and one hour of ministry engagement, but differing ministries will obviously have slightly different requirements (e.g. preaching will have a much higher preparation component).

Students would normally only complete one credit of Ministry Action Learning during any given 12 week period.

Procedures

1. The student will (a) select a ministry opportunity (some suggestions are provided in the list on the following page), (b) identify a facilitator and (c) select a ministry context in which he/she will relate to others.
2. The facilitator may be the course tutor, a ministry leader, pastor or a friend. He/she should be a person who can help the student discuss his/her ministry and gain new insights from the discussion. The facilitator will meet three times with the student during the 12 weeks. He/she will write a short action-learning summary toward the end of the three months.
3. Using the Ministry Action Learning – Self Evaluation Form prepared by the PTEE (see pp. 95-97 near the back of the manual), the student will write out the ministry issue on which he/she would like to focus for twelve weeks. In an initial meeting with the chosen facilitator the student will share his/her ministry focus and come to agreement on how best to carry it out. After the ministry has been carried out the student will fill out the remainder of his/her Self-Evaluation Form, and the facilitator will complete a Facilitator-Student Evaluation Form (see pp. 98-99 below).
4. Tutors will be able to give a pass or fail to students for Ministry Action Learning based on the student's and facilitator's reports submitted to the tutor at the end of the course. Tutors will send copies of the Ministry Action Learning forms to the Deans when they submit their grades at the end of the course.

Available Options

Ministry Action Learning can focus on any ministry issue to which both student and facilitator can agree and that will involve an average of three hours of learning per week over twelve weeks. The following table is meant to illustrate the variety of ministry options available, but should not limit students to only these options. The PTEE encourages students to identify other valid ministry learning experiences.

Bible-Related Ministries

- Bible Class in Schools
- Bible Correspondence Course Ministry
- Devotionals and Chapels
- Preaching
- Small Group Bible Studies
- Small Group Leadership
- Sunday School Teaching
- TEE Tutoring

Community Ministries

- Institutional Ministry
- Ministry with the Disabled
- Ministry with the Elderly
- Refugee Camp Ministry
- Medical Ministry

Church Ministries

- Church Choir
- Church Involvement Week
- Drama
- Faith Sharing
- Pastoral Visitation Ministries
- Worship Leading

Youth Ministries

- Children' Programs (after-school or holiday program)
- Christian Scouts
- Youth Group Leadership
- Youth Ministry (Church or Society)

Young Adult Ministries

- University Christian Group
- Young Adults (20's Plus)

Family Ministries

- Christian Camping/Conference
- Family Enrichment Program
- Marriage Enrichment Program

Media Ministries

- Audio-Visual Production
- Christian Bookshop Ministry
- Media (TV, Video or Print)
- Internet
- Public Speaking

Cross Cultural Ministries

- Church Planting Team
- Cross-Cultural Ministry
- International Field Trip

Other Ministries

- [*Put your own ministry here*]
-

PREVIOUS MINISTRY EXPERIENCE

Overview

One of the key areas that differentiate adults from children is the accumulation of experience. Adults use their knowledge gained from previous experience to create new learning situations and to help others learn.

Making sense of life experiences and discovering what one knows as a result of those experiences are often important reasons for adults to engage in new learning. Life crises often push adults into learning situations because they want to understand the meaning of these events.

Often they seek counseling from friends to help them gain new perspectives on their social situations and experiences. Through this interaction, adults gain meaning, clarification of values and a stronger sense of personal identity.

In the PTEE B.Th program twelve credit hours are assigned to measured ministry development (what we call Ministry Action Learning – see above). We encourage students to collect these credit hours during their Certificate, Diploma and Degree study.

However, one of the ways to achieve these credits is through earning course credit for *previous* ministry experience. The PTEE allows the possibility for students to receive up to a maximum of 9 credit hours for previous ministry experience in lieu of the same number of Ministry Action Learning credits. However, in terms of fulfilling graduation requirements, these credits may only be applied according to the following table.

Award	Cert Theol	Dip Theol	B.Th
Maximum number of credits that may be applied toward graduation requirements for previous ministry.	4	8	9

Any unused credits granted for previous ministry experience may be applied toward the next highest award.

It is our hope that the process of gaining credit for your ministry experience will help you grow in your understanding of who you are, and the roles that God may want you to play in the growth of His kingdom.

Why Give Credit for Ministry Experience?

We believe, with many educators, that knowledge develops through the “transformation of experience”. We also believe that months and years of ministry experience have enabled many of our students to accumulate ministry experiences that have promoted learning. We want to extend that learning by helping students creatively remember those experiences, summarize what they learned, and make suggestions on how the experiences gained might lead them to enhanced ministry preparedness and greater self-understanding.

Procedures in Awarding Ministry Experience Credit

In the PTEE approach to granting academic credit for previous ministry experience, we will help you: (a) present your ministry experiences, (b) reflect on your experiences, (c) identify insights gained from ministry experience, and (d) make plans for further ministry growth.

The first step is to request a Student Ministry Statement from your Dean (a sample form is provided on p. 101 below). Students complete, to the best of their knowledge, a list and description of the ministries they have been involved in previously, together with dates and locations. The Statement is verified by a pastor or elder who knows the applicant well, and forwarded via the Dean to the PTEE Ministry Center. The Academic Director then invites the applicant to begin a process of reflection and to develop a file of materials illustrating their ministry experiences.

This guided reflection process requires the applicant to fulfill the following:

1. Create a personal history time line. Include on the time line your important life events. Mark on the time-line the beginning of your active Christian ministry and important ministry events or activities in which you have been involved. You may make parallel lines to the time line to show that you were involved in that ministry for several months or years.
2. Develop a file of materials that illustrates your ministry experiences. A file should have at least ten different types of ministry experience with two or more items that illustrate the ministry for each experience. If you taught Sunday School, include lesson plans or visual aids that you prepared for the teaching sessions. If you or others took photos at various ministry activities, include them in your ministry file, alongside a clearly written or typed summary of each ministry experience.

The more you can include, the more likely that PTEE experiential learning for credit assessors will be able to understand the scope of your ministry experiences.

3. Write a summary of each ministry experience. Explain the what, why, where and how of what you did. Explain what you learned from participating in that ministry activity. If you have not thought about what you learned from the experience, think about it now and write your response.
4. Prayerfully, meditate on what you learned from each ministry experience. Explain for each ministry experience theme what you believe might be your next steps to ministry growth.
5. Develop a narrative bibliography or list of sources that might help you cultivate new learning about ministry. Include at least one source per ministry experience.
6. Write out a plan for personal ministry expansion based on what you have learned from reviewing your ministry experiences.
7. Submit the file to your PTEE tutor. The tutor will send it to the Dean, who will send it to the PTEE Ministry Center. The Dean and the PTEE Academic Services department will review and evaluate your Ministry Experience File.
8. You will be notified by your tutor regarding the amount of course credit you may be able to receive towards completion of your PTEE academic award. The maximum that anyone will receive is nine credit hours (for a B.Th).

We hope that the process of ministry experience assessment will be a time of growth and expansion for you. We encourage you to consider how you might benefit from this opportunity for ministry experience self-understanding.

PROGRAMS UNDER DEVELOPMENT

CERTIFICATE OF MINISTRY (** Not yet available*)

Overview

The Certificate of Ministry program is currently under development and is not yet available. It is intended to provide some basic biblical and ministry training for Arabic-speaking Christian adults who are not in a position to enrol directly in degree-level studies, but who want to develop in their faith, their Christian service and their educational skills. Most of these students would not have completed their secondary education.

The Certificate of Ministry is expected to include 12 courses, and aims to equip the student in three areas:

- to serve effectively in a range of ministries in his/her family, church and community;
- to contribute as a responsible citizen in his/her workplace, society and nation;
- to acquire the secondary education competencies needed to enter tertiary studies.

It is hoped that successful graduates of this program might be eligible for further biblical and theological study either with PTEE or with other institutions.



PTEE Class, Iraq

MASTER OF ARTS (IN MINISTRY) (* Not yet available)

Overview

The Master of Arts (in Ministry) degree is designed to help students identify, clarify and amplify their unique leadership and service roles in the various communities in which they serve.

The Master's program – by extension study – has been under development for a number of years, though is not yet available. It is intended to be a 42 credit-hour degree.

The PTEE Master's degree is designed for bi-vocational leaders, who make up the greater part of the PTEE community. Bi-vocational leaders have dual callings to local church ministry and to the marketplace. In fulfilling their callings, they contribute to making Christ known in their families, churches, communities and workplaces.

Courses will integrate Biblical, theological and ministry development studies with the challenges of living bi-vocationally. Research and reflection will be spread throughout the curriculum.

PTEE will seek recognition for the Master's degree in cooperation with other institutions and regional accrediting agencies.

Entrance Requirements

The program will be open to both men and women serving in churches and other ministries.

As for pre-requisites, a PTEE B.Th degree or equivalent would be very suitable. A Bachelor's degree in another field would require at least 24 credit-hours of Bible, Theology, Ministry and Society courses to be taken prior to acceptance into the Master's program. (The precise requirements are presently under study.)

Students should be fluent readers of Arabic and English for research purposes. If the mother-tongue is different from either of these languages, the student should seek to cultivate the third language for use in research.

Graduate Competencies and Character

Students who complete the Master's degree should be able to develop and manage growth-oriented programs for church members of all ages. More specifically, students should demonstrate personal growth and new skills in the four areas noted below. They should be able to:

Know

- * Understand the biblical and theological requirements of church ministry;
- * Explain how to develop educational programs for growing disciples of all ages;
- * Describe the unique needs of all ages of learner-disciples;

Be

- * Be a student of the Scriptures and a follower of its ministry principles;
- * Be a disciple of the Savior with a desire to serve the Church as Christ did;
- * Be timely in helping people when they most need assistance;

Do

- * Write and execute local church programs in education, discipleship and member care;
- * Lead church members to personal growth that is biblically and culturally responsible;
- * Advise church leaders on ways to improve the church's service to its community;

Feel

- * Sense the leading of the Holy Spirit to know when to adjust programs to meet needs;
- * Empathize with church members who are experiencing struggles in Christian growth;
- * Be alive to the needs of others and conscious of when they need help.

Program Outline

The Master of Arts (in Ministry) will have the following general outline, focusing on Foundations, Ministry, Biblical Tools, and Project Development. It will include **twelve** courses (36 credits) plus a **Research Project** (6 credits). As mentioned above the program is still under development.

Foundations

1. *Biblical & Theological Foundations for Ministry*
2. *Biblical & Socio-Psychological Foundations for Ministry*

Ministry

3. *Ministry with Children and Youth*
4. *Ministry with Adults of All Ages*
5. *Ministry Outreach in our Communities*
6. *Leading the Gathered People of God*
7. *Ministry Seminars (3)*
8. *Public Speaking*

Biblical Tools

9. *Tools for Biblical Exegesis*
10. *Applied Study of a New Testament Book*
11. *Applied Study of an Old Testament Book*

Project Development

12. *Applied Research* (that might include instruction in developing statistical, descriptive, cultural, social science and historical research)
13. *Research Project* [6 credit-hours]

Program Delivery

Instruction will be delivered through self-instructional materials, mentor-guided discussions and occasional expert-led seminars. Students will meet regularly to learn from one another and their mentors.

Mentors are men and women who give personal, academic and ministry encouragement and guidance. The PTEE will provide training for people who have been selected to be mentors. Mentors may live or work close to the student or may only be accessible by internet and telephone.



PTEE Executive Director

GENERAL INFORMATION & REGULATIONS FOR STUDENTS

Admission Requirements.....	69
Application Procedures.....	69
Recognition of Prior Learning.....	70
Acceptance of Candidates.....	71
Fees and Financial Information.....	71
Course Requirements.....	71
Grading System.....	72
Passing/Failing.....	72
Repeat Courses.....	72
Withdrawing from a Course.....	73
Withdrawing from a Program of Study.....	73
Transferring from PTEE to Other Institutions.....	73
Library Services.....	73
Graduation Requirements and Procedures.....	74
Academic Transcripts.....	74
Complaints & Constructive Criticisms.....	74



PTEE Graduation, Sudan

GENERAL INFORMATION & REGULATIONS FOR STUDENTS

Admission Requirements

The entrance requirements for PTEE awards (Cert Theol, Dip Theol, BTh) include the following:

1. The student should be a high school graduate (secondary school, Tawjihi or equivalent), eligible for tertiary level studies. Exceptions can be made in special circumstances (contact your Dean), but not usually for Diploma or Bachelor studies.
2. The student should be at least 18 years old.
3. The student should be a responsible member in a local church for at least two years.
4. Enrolment is open to both men and women.

Casual study of any PTEE courses (not for any award) may be permitted without fulfilling all of these requirements, but in such cases the Dean should be consulted. If the student believes they can do the work, we encourage them to take our courses.

For the admission requirements of the Master of Arts (in Ministry) degree (*not yet available*), see p. 63 above.

Application Procedures

Mostly PTEE tutors choose which courses they wish to tutor in their local area and they inform their Dean of their intentions. The PTEE then advertises on the bulletin boards of most evangelical churches the courses that will be taught in the coming semester. The class schedule, location, times, the name of the tutor and his/her phone number are displayed.

Prospective students are asked initially to inform their pastor of their desire to study a particular course or courses. Pastors pass on to either the tutor or Dean the list of those wanting to enroll for PTEE studies in that semester.

Deans then pass on the student names to each tutor. (In some cases, remote students may contact the tutor directly.)

In some cases we ask the student to bring a recommendation from his/her church signed by the pastor or elder who is responsible for following him/her up. And occasionally we ask the student to come for an interview before admission.

Students must fill out a semester enrolment form (a sample registration form is provided below on p. 102) that includes all the information about their education, ministry, church membership, and family (if married), whether they are intending to study as a regular or casual student, for which award, and whether or not the course is to be taken for credit or audit. They then pay a basic registration fee and purchase all the books needed for the course(s) they want to study.

Exceptions to this general procedure may sometimes be made in particular circumstances.

Recognition of Prior Learning

Transfer of Credit from Other Institutions

Students who come to PTEE from member schools in the Middle East Association for Theological Education (MEATE) are generally always accepted for PTEE studies. If the transferring student has studied any courses from the other institution that are similar to PTEE's courses, we may accept the results the student gained from the other school. A special committee will decide on the merits of the case and, when approved, transfer the appropriate credit.

If students have already finished an award at another school and want to do further studies with us for any reason, PTEE will accept their certificate and let them work towards the next highest award that the PTEE offers.

Procedures for transfer of credit to PTEE include:

- (a) A written request to your Dean for credit transfer, stating clearly the courses to be considered, and accompanied by course descriptions and syllabi;
- (b) Upon the recommendation of the Dean the matter is referred to the Academic Services department of the PTEE Ministry Center;
- (c) The applicant must then instruct his/her former institution to send a sealed transcript to the PTEE Ministry Center (NB: any fees payable for this are the applicant's responsibility);
- (d) The Ministry Center reviews the case and gives a prompt response.

Recognition of Ministry Experience and Reflection

Procedures for the recognition of prior ministry experience (with guided reflection upon that experience) for academic credit are explained on pp. 59-61 above.

Acceptance of Candidates

Students are advised of their acceptance into particular courses by the tutor of the course. Progress towards any of PTEE's academic awards is automatic as courses are successfully completed for credit.

Fees and Financial Information

Students must pay the cost price of the workbook (photocopying & binding cost) and purchase any additional required textbooks. Local prices for these vary from country to country. In some countries students also pay a basic registration fee for each course. The registration fee is set by each country's Committee. In general fees are set as low as possible according to the financial situation of students. Tutors inform students of both the workbook prices and the registration fee.

Course Requirements

While studying a PTEE course, students are expected to:

1. Invest 6-8 hours weekly in textbook guided study for a period of twelve weeks;
2. Gather weekly for ten weeks in a 2-2½ hour tutor-guided interactive seminar;
3. Participate in weekly progress assessment exercises;
4. Successfully complete a final assessment activity (achieving a grade of 70% or above). This may be in the form of a comprehensive examination or project or both;
5. Work weekly in some church or church-related service activity;
6. Progress towards the cognitive, affective and behavioral/skill goals of the course; and
7. Deepen their spiritual insight for enhanced ministry preparedness.

During the course of award study (Cert Theol, Dip Theol, BTh) students are expected also to attend an Integrative Seminar, and meet the Ministry Action Learning requirements, which are specified in the Academic Program section above (Certificate, p. 36; Diploma, p. 38; Bachelor, p. 43).

Grading System

Course grades for all PTEE courses are allocated according to the following standard formula:

1. Finishing the student book assignments	10%
2. Class attendance & participation in class discussions	20%
3. Course project (research paper, or any other activities)	10% (or 20%)
4. Weekly tests	20% (or 30%)
5. Additional assignments (where set)*	10% (or 0%)
6. Final examination(s)	<u>30%</u>
	100%

(* Where an additional assignment is *not* set, either the course project allocation rises to 20% or the weekly tests allocation rises to 30%.)

Tutors are responsible for the grading of students' work, under the supervision of the Dean.

Grades are reported to students as a percentage out of 100.

Deans submit the final course grades to the Academic Services department of the PTEE Ministry Center, who keep the original records and maintain a central registry of student grades.

Passing/Failing

For each course, students must pass the final examination of each course with marks of 70% or better. Students who fail to achieve this standard may take the final examination one more time within two weeks. In addition, the total course marks received for the final examination, the weekly quizzes, attendance, book study, and projects must be at least 70% in order to pass that course. Students may only be absent for three of the ten tutor-guided seminars. Further absences require students to repeat the course.

Repeat Courses

Students who fail a particular course may repeat it when it is next offered.

Withdrawing from a Course

Students wishing to withdraw from a course for any reason should inform their tutor beforehand. Credit for that course will not be granted.

Withdrawing from a Program of Study

Students wishing to withdraw from enrolment in PTEE's award programs are encouraged to inform their Dean of their intentions.

Transferring from PTEE to Other Institutions

Some MEATE member schools follow similar transfer and acceptance procedures for PTEE students, as does the PTEE for students who come to it from other institutions. The other institutions need to be consulted for further details.

Library Services

Local Libraries. Because of the nature of PTEE's extension ministry, libraries available to students are generally the church libraries in their local communities. However, PTEE course materials are written using an extensive research library in the PTEE Ministry Center (or elsewhere), and pertinent aspects of the available resources are incorporated into the self-study workbooks provided to students.

PTEE Ministry Center Library. The research library of the Ministry Center in Jordan is available to students studying in Amman.

Internet and CD Resources. The use of internet and CD-based resources is strongly encouraged, and efforts are being made to make greater use of electronic resources as learning tools for PTEE courses.

Graduation Requirements and Procedures

When a student has met all the requirements for a Certificate of Theology, Diploma of Theology, or Bachelor of Theology (see pp. 35-36, 37-38, and 40 above respectively), their Dean will inform them that they are eligible to participate in a formal graduation ceremony. This is usually held once a year in a regional center, and is organized by the Dean.

The Academic Director (in the PTEE Ministry Center) reviews and certifies the records, ensuring that the required balance of courses from each of the four curricular divisions has been achieved (see pp. 36, 38 above for the respective Certificate and Diploma requirements) or that valid exceptions to the requirements have been granted, and that the overall award requirements have been met (see p. 34 above).

Certificate, Diploma and Bachelor degrees are issued by the PTEE Ministry Center and delivered to the Deans for the ceremony.

Academic Transcripts

Academic transcripts are usually requested when students wish to continue their study at another institution or to provide an employer with a record of their study. The PTEE will send you one or more certified transcripts for your own use, and can send official transcripts directly to an educational institution.

A request form for transcripts may be obtained from your local PTEE office (a sample form is attached on p. 102 following). Fees are charged for each transcript and can be paid at the local office.

Complaints & Constructive Criticisms

Complaints about any courses should be forwarded to the tutor of the course in the first instance, or to the Dean (in case of a complaint about the tutor). The Dean is responsible for following them up and facilitating a satisfactory outcome.

Constructive criticisms of the PTEE program, and of the procedures contained in this Manual, are always welcomed.



PTEE Ministry Center Library, Amman



PTEE Academic & Administrative Staff, Jordan

ACADEMIC & ADMINISTRATIVE PERSONNEL

PTEE Leadership..... 79

Academic Personnel 79

Administrative and Support Personnel 79

PTEE Deans..... 80

Area Coordinators 80

Tutors 81



Tutor-Training, Egypt

ACADEMIC & ADMINISTRATIVE PERSONNEL

PTEE Leadership

Executive Director, Rev Richard Hart, Ph.D.

Academic Personnel

Curriculum Development Coordinator, Mr Nabil Labib Abdl Malak

Academic Services Coordinator, Mr Emil Ayoub

Curriculum Development & Academic Services Assistant, Mr Salah Nassar

Consultant, Dr Robert Miner

Academic Research Associate, Mr Rick Weymouth

Academic Development Committee

Rev Richard Hart

Mr Nabil Labib Abdl Malak

Mr Emil Ayoub

Mr Rick Weymouth

Administrative and Support Personnel

Registrar/Accountant, Mrs Rita Hashweh

Office Technician, Mr Haroun Fakhery

Administrative Assistant/Receptionist, Ghada Kawas

PTEE Deans

Jordan	Mr Jiries Habash
Syria	Dr Paul Elia
Lebanon	Dr Paul Sanders
Egypt	Rev Victor Makram Sadiq
Sudan	Rev Samuel Jock

Area Coordinators

Jordan	Mr Salah Nassar		
Syria	Rev Moner Aji	Mr Gibran Maisi	Mr Rimon Mrad
Lebanon	Rev Joseph Milan		
Iraq	Mr Muthafar Naser Yacob		
Egypt	Rev Jozef Maurice	Mr Shawky Ramsis	Rev Safwat Musa Kamil
Sweden	Mrs Muna Dahl		
USA	Mr Emil Ayoub		

Tutors

Tutors are PTEE's learning facilitators and play a central role in expanding PTEE's program in local areas throughout the Arabic-speaking world. PTEE tutors serve in voluntary capacities. It is not possible to list them all here. The role of a PTEE tutor is described more fully on p. 21 above.

Tutor Qualifications

Not anyone can become a PTEE-certified tutor. A number of qualifications are required; prospective tutors must:

1. Have a personal experience of the Lord Jesus Christ and a deep understanding of the Word of God.
2. Have a Bachelor's degree (in any field).
3. Have experience in local Church ministry.
4. Be recommended by the main pastor or senior leader of the tutor's church.
5. Be recommended by a member of the PTEE national or local committee.
6. Need to have successfully completed three PTEE courses.
7. Need to believe that the methods of the PTEE are good methods and can be of great benefit to the Church and society.
8. Attend and successfully complete a tutor-training workshop. The Tutor-training workshop is a 16-hour seminar facilitated by the Dean and Director of Academic Services. A certificate of completion is given to all those who successfully complete the workshop.
9. Agree to serve as a tutor in a class.
10. Be willing to submit to the administrative procedures of the PTEE, as detailed in the tutor-training manual.

Finally, after three courses have been successfully tutored, the tutor becomes a PTEE-certified tutor. The PTEE Ministry Center issues the certification, which is presented to the tutor by the Dean.

Wanting to become a PTEE Tutor?

PTEE welcomes those who would like to become a tutor with the Program. In the first instance you should contact another tutor, a PTEE member, your Dean or the PTEE Ministry Center.

Wanting to find a PTEE Tutor?

Contact the Dean in your country, or the PTEE Ministry Center (contacts on p. 3 above). If there is not yet a tutor in your local area, then perhaps you might become one!



PTEE Annual General Meeting

PTEE GOVERNANCE

Organizational Structure	85
General Board	86
PTEE Members	86
Executive Committee	87
Standing Committees.....	87
Executive Director.....	88
PTEE Committees / Task Groups.....	88
PTEE Deans.....	88
Area Coordinators	88
Local Committees	88
Study Centers.....	89

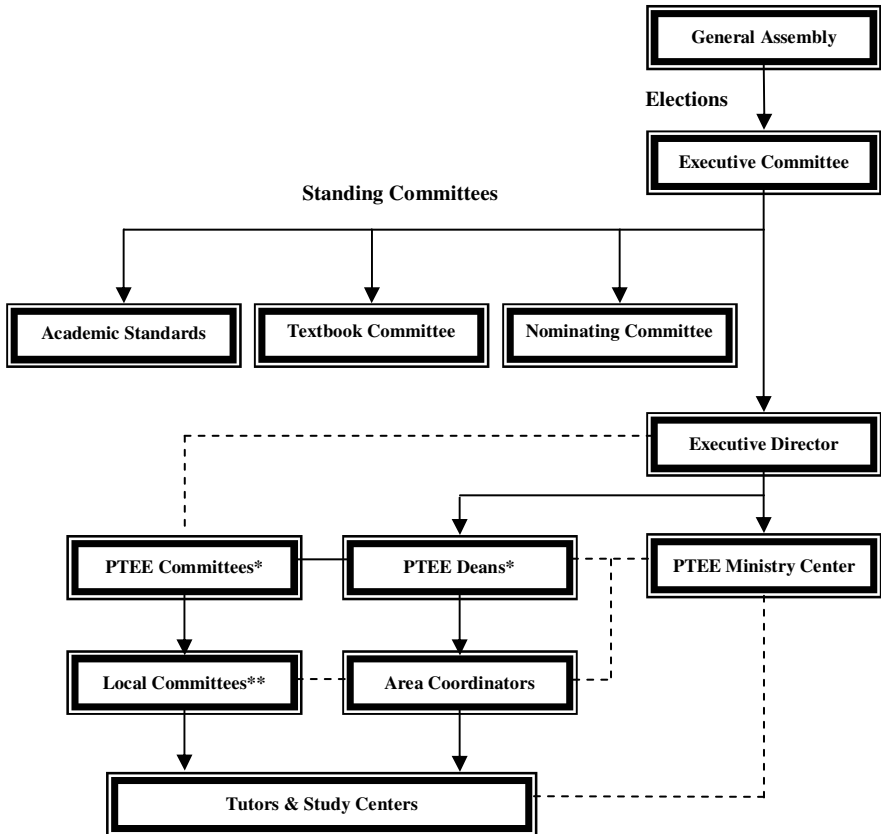


PTEE General Board, 2005

PTEE GOVERNANCE

Organizational Structure

The organizational structure of the PTEE is shown in the diagram below:



* PTEE Deans & PTEE Committees have responsibility for their countries as a whole.

** Local Committees do not exist in some countries.

A descriptive summary follows, and a more detailed explanation is found in the Constitution and By-Laws of the PTEE (see p. 93 below).

General Board

The General Board is the main governing body of the PTEE, and meets annually over 2-3 days. It consists of the representatives of official Members of the PTEE, and is responsible for determining the administrative and educational policies of the Program, and maintaining its constitution and by-laws.

PTEE Members

PTEE members are denominations, organizations, and individuals, who are in agreement with the purposes and means of the PTEE, accept the doctrinal basis of the Program, and pay an annual membership fee. Together their representatives make up the PTEE General Board.

The PTEE is a body of friends helping church members grow as believers and leaders. Many of the founders of the PTEE had their own campus-based ministerial training colleges. They created the PTEE, however, as a way of extending ministerial and leadership training to people and places their colleges could not reach. May 31, 2006 represents the 25th anniversary of PTEE members working together.

Founding Members

- Egypt** Evangelical Synod of the Nile, First Evangelical Church of Assuit, Church of God, Church of God Mission
- Jordan** Baptist Church (previously the Baptist Convention of Jordan), Evangelical Church of the Nazarene, Free Evangelical Church, Holy Land Mission of the Christian and Missionary Alliance, Mission Society of the Assemblies of God.
- Lebanon** Arab Baptist Theological Seminary, Lebanon Evangelical Society
- Regional** MECO

Active Voting Members

- Egypt** Middle East Evangelical Ministries, PTEE Egypt Local Committee
- Lebanon** Lebanon Evangelical Society, Rev. Joseph Milan
- Jordan** Baptist Church (previously the Baptist Convention of Jordan), Evangelical Church of the Nazarene, Free Evangelical Church, Holy Land Mission of the Christian Alliance. Dr. Robert Miner, Dr. Richard Hart

Syria Aleppo Baptist Church, Christian Alliance Church

Sudan Gereif West Bible School, Presbyterian Church of Al-Renk

Regional MECO

Active Associate Members

In addition to voting members, some organizations and individuals are associate members of the PTEE. Some of these include: Arab Baptist Theological Seminary, Peter Law and John DiPasquale.

Executive Committee

The Executive Committee includes the four executive officers (Chairman, Vice-Chairman, Secretary, and Treasurer) and one ordinary member, who are chosen from among the voting members of the PTEE. The Executive Director is ex-officio a member of this Committee, which meets at least twice per year.

Standing Committees

Three standing committees meet together before the Annual General Meeting of the PTEE:

The Nominating Committee is responsible for presenting nominations to the General Board for new executive officers and members of the executive committee.

The Academic Standards Committee sets the PTEE curriculum, including its courses and learning objectives, its awards and the requirements for these awards, as well as setting academic standards for local study centers.

The Textbook Committee has the task of recommending textbooks and learning materials for PTEE courses, arranging for the production of such materials as required for these courses, and facilitating the training of course-writers.

Executive Director

The Executive Committee nominates a person for the role of Executive Director, who is ratified by the annual meeting of the General Board. The Executive Director carries out the decisions of the General Board and the Executive Committee and is responsible for the general supervision of the whole Program. He/She is a member of the Executive Committee.

PTEE Committees / Task Groups

The primary aim of PTEE Committees or Task Groups is to foster the aims of the Program in their country. They choose courses to be offered during the coming year, recommend Deans to the Executive Committee, and approve tutors recommended by the Deans.

PTEE Deans

PTEE Deans are responsible for keeping academic and financial records for the study centers in their country and maintaining the academic and other standards of the Program. They are appointed by the Executive Committee upon the recommendation of the respective PTEE Committee.

Area Coordinators

Coordinators assist the Deans in their tasks by providing administrative assistance, promoting the Program, acting as a secretary for the Study Centers and local committees and being a channel for communication with the PTEE Ministry Center.

Local Committees

Local committees are composed of the Dean, tutors and local church members who are interested in theological education by extension and can provide advice and counsel to the operation of a Study Center. They are responsible to the PTEE Committee in their country.

Study Centers

Study Centers comprise a supervising Dean, one or more tutors and a local committee, and make PTEE courses available to the churches in their area.



PTEE Chairman



Tutor Training, Lebanon

OTHER INFORMATION & OFFICIAL FORMS

PTEE Documents	93
PTEE Official Forms	94
Ministry Action Learning – Self Evaluation Form.....	95
Ministry Action Learning – Facilitator-Student Evaluation Form	98
Student Statement of Previous Ministry Experience	100
Student Registration Form.....	102
Request for Transcript Form.....	103
Prayer & Financial Support.....	105



PTEE Class, Sweden

OTHER INFORMATION & OFFICIAL FORMS

PTEE Documents

Available PTEE documents include the following:

The Educational Philosophy of the PTEE – a short booklet summarizing the four educational objectives of the PTEE and the six major components of our philosophy of education by extension.

Tutor-Training Manual – this manual is provided during the tutor-training workshop required for those wishing to be certified as PTEE tutors. It explains the role of tutors as facilitators of learning and PTEE’s academic procedures.

PTEE Constitution and By-Laws – the official constitution and by-laws of the PTEE, which details the roles of the General Board, Executive Committee, Executive Officers, Standing Committees, PTEE Committees, and Study Centers.

Please contact your local Center, or the PTEE Ministry Center for your copy of any of these.

PTEE documents *under development* include:

Student Handbook – a practical handbook for students providing information on academic procedures, how to make the most of PTEE courses, and on PTEE’s “ministry action” learning.

Study Skills Handbook – a guide to most of the key study skills and learning techniques that will assist students in their academic studies with PTEE.

Guidelines for Deans and Coordinators – a manual detailing the role and procedures to be followed by Deans and Coordinators, and the role and workings of PTEE committees in each country.

PTEE Official Forms

Samples of a few PTEE official forms are included on the following pages:

Ministry Action Learning – Self Evaluation Form (3 sided), pp. 95-97

Ministry Action Learning – Facilitator-Student Evaluation Form (2 sided), pp. 98-99

Student Statement of Previous Ministry Experience (2 sided), pp. 100-101

Student Registration Form, p. 102

Request for Transcript Form, p. 103

For full-size copies of these forms, contact your Dean or the PTEE Ministry Center.

Program for Theological Education by Extension

MINISTRY ACTION LEARNING PLANNING & SELF-EVALUATION

Student Name: Elias Abdul-Masih Telephone: 777-7777
 Address: 4th Circle, Jabal Amman Email: elias@abc.com
 Facilitator Name: Pastor Issa Samour Telephone: 123-4567
 Address: 3rd Circle, Jabal Amman Email: issa@xyz.org
 Current PTEE Course: Christian Discipleship
 Course Start Date: 1/1/2007 Course Examination Date: 19/3/2007
 Tutor Name: Hanna Haddad Telephone: 765 4321
 Address: Firas Street, Jabal Hussein Email: hanna@ptee.org

PLANNED MINISTRY (Please read the PTEE Academic Manual, pp. 56-58, for more information.)

1. State your Ministry Action Learning focus: Youth group leadership
(A non-exhaustive list of suggestions is found in the PTEE Academic Manual, p. 58.)
2. State your Ministry Action Learning context: 3rd Circle Church, Jabal Amman
(Name of church, para-church organisation, community etc. where you will be doing the ministry)
3. Name any learning colleagues you will be working with:
Fadi Rihani
4. Summarize the ministry task you will be involved in each week and the expected duration of the ministry (in weeks) (e.g. Lead weekly youth group meeting [for 12-16 year olds] for 2 hours/week over a period of 12 weeks):
Co-lead a weekly youth group for 15-20 year olds for 2 hours/week over a period of 12 weeks
5. Estimate the total number of hours required for your ministry (usually over a 12 week period):
 Planning: 2 hrs Weekly preparation: 12 hrs Actual ministry time: 24 hrs
 Meeting with facilitator: 1 hr Evaluation/reflection 2 hrs Total: 42 hrs
 (You should be aiming for a total of 35-40 hours; most of this will be in preparation and actual ministry.)
6. Signature of Facilitator (indicating approval of the above plan): Ps. Issa Samour

MINISTRY EVALUATION (After completing the ministry activity.)

7. On page 3 list the main activities you did each week, commenting on how well it went. Make a summary here of the different aspects of the ministry task that you did yourself:
I was involved in planning our program, giving devotional messages (including sharing my testimony), leading in worship, and leading games. And led a group discussion.
8. (a) Overall, how do you believe the ministry went, in terms of what you did, and how well you did it? Was it successful, or not?
Overall it went very well - I enjoyed our meetings, and my part in them. Occasionally better preparation would have helped.
- (b) What impact do you think your ministry had on those you were ministering to?
Our worship times have had a lot of positive feedback - our young people are thirsty for God. I would say we are meeting an important need through our youth group gatherings.

- 2 -

9. In your Ministry Action Learning focus, list the ways in which you gained or developed skills:

I have gained confidence in leading young people; I am learning better ways of getting and keeping their attention. Have begun a discipling relationship with one of our young people (Zaki).

10. How many hours, in total, did you spend in preparation, ministry, meeting with a mentor, and reflection upon that ministry? 38 hrs

Were the responsibilities you were asked to do:

Too demanding Reasonable Too light ? [Circle one]

Comment: *To do it well, it takes more time than I thought it would.*

INVOLVEMENT WITH FACILITATOR

11. How many times did you meet with your facilitator to discuss your ministry? 3

12. Did you find your facilitator:

- Accessible and available to talk? Yes Comment: *Pastor Issa is very busy but made time for me.*
- Helpful, a valuable resource? Yes Comment: *He has some good ideas.*
- Encouraging? Very Comment: *Made me feel really appreciated.*

13. List the things that you learnt from your facilitator:

He gave me some good ideas for keeping young people's attention; he has also helped me with discipleship skills and materials.

REFLECTION

14. During the ministry experience, list what you learned:

- about yourself? *I discovered I have a spiritual gift in the area of worship leading; I really enjoy this and want to do it more.*
- about the actual ministry? *I have learned the importance of good preparation; some leadership and speaking skills; and how to begin discipling someone.*
- about God? *How faithful He is! Also how much He loves us to spend time with Him in worship and prayer.*

15. (a) What personal strengths did you identify in the course of the ministry?

Worship leading; relating personally to young people.

- (b) What did you identify as needed growth areas for the future?

I really want to develop further in worship leading; I need to work on my group leadership skills.

- (c) What are you planning to do to ensure ongoing growth in these areas?

I intend to continue helping to lead our youth group; in addition I hope to meet with Pastor Issa once a month; God willing, I hope I can begin to help in leading worship in our church meetings too. I will also take more PTEE courses in the future!

16. Comment on the overall value of this Ministry Action Learning experience for you:

It has been really valuable - I'm glad I tried a new ministry (helping run our youth group), but especially the worship leading side.

- 3 -

JOURNAL & SELF-EVALUATION (To be completed each week; see question 7 on page 1.)

Week	Date(s)	Main Tasks/Activities Performed	Evaluation of Tasks/Activities
1	4/1 6/1	* Prepared program for coming three months * Met with facilitator	This went well - we believe we have a good program prepared. Facilitator agreed.
2	11/1	* Led all the games	Two of the games didn't work - needed better explanation; otherwise went well.
3	18/1	* Gave a devotional message including my testimony	Young people listened carefully; some positive feedback afterwards
4	25/1	* Led a worship time * Led several games	Worship time was enjoyed by all; and the games went very well.
5	1/2 3/2	* Led worship time * Gave devotional message * Met with Ps Issa	Worship time was great; devotional message needed more preparation (☹)
6	8/2	* Joined with another youth group; mainly helped others to lead	We hope to do this more often - it really encouraged our young people
7	15/2	* Led in worship * Led two games	☺ Not sure why, but didn't feel it went very well tonight - Fadi agreed.
8	22/2	* Led some of the games * Gave a devotional message	Much better tonight - devotion was spot on for our young people
9	1/3	* Led discussion after seeing new film about Jesus	A very good discussion followed the film
10	8/3	* Led the worship (one of the young people helped me) * Took 2 of the games	Working with young Zaki was very positive - need to encourage him some more. Games went well.
11	15/3	* Gave a devotion * Helped the other leaders	Didn't get any feedback and couldn't tell how it went tonight
12	22/3	* Led in worship (with Zaki helping again) * Led 3 outdoor games	Worship went well; two games also were successful, but one didn't go well.
13	29/3 31/3	* Led several games * Gave a devotional message * Met with Ps Issa	Everything went smoothly and well tonight; came home encouraged and wanting to continue! ☺

Other comments: I think I'll continue helping to lead the youth group for the rest of the year - it has been a lot of fun. I think I've been gaining skills as a leader too. But have most of all enjoyed the worship leading!

Program for Theological Education by Extension
MINISTRY ACTION LEARNING FACILITATOR-STUDENT EVALUATION

Name of Facilitator: Pastor Issa Samour Name of Student: Elias Abdul-Masih

Church or Organization: 3rd Circle Church

Email: issa@xyz.org Telephone: 123-4567

Ministry Action Learning focus: Youth group leadership

Date(s) of Ministry Activity: 11/1/2007 - 29/3/2007

(Facilitators should read the PTEE Academic Manual, pp. 56-58, for more information.)

The Student:

Please rate the student from 1-5 on the following statements:

	Strongly Agree					Strongly Disagree
1. The student demonstrates strong interpersonal skills.	(1)	2	3	4	5	
2. The student's ministry skills are equal to the ministry task he/she has attempted.	1	(2)	3	4	5	
3. The student demonstrates a strong grasp of biblical truth.	(1)	2	3	4	5	
4. The student is able to present biblical truths in an appropriate and coherent manner.	(1)	2	3	4	5	
5. The student was always fully prepared.	1	(2)	3	4	5	
6. The student demonstrated confidence in his/her ministry activities.	(1)	2	3	4	5	
7. The student accepts both praise and criticism in a mature way.	(1)	2	3	4	5	
8. The student is a good representative of the PTEE.	(1)	2	3	4	5	

The Facilitation Process:

1. How many times did you meet with the student?

Three times

2. List the dates on which you observed the ministry of the student (this should be at least once):

Thursday 29/3/2007

- 2 -

- 3. In what ways did the student grow in his/her Ministry Action Learning focus?

Elias progressed well in this new area of ministry (for him). He seems to be applying already what he is learning in his Christian Discipleship course. His personal leadership skills are obviously developing too.

- 4. What are some identifiable areas of strength in the student?

He shows great potential in worship leading. He is eager to learn, enthusiastic, and is very teachable. He should make a good one-on-one discipler among our young people. He is a good team member.

- 5. What are some identifiable areas of weakness in the student?

Occasionally he was under-prepared - though he is already working on this. Skills for leading large groups needs further work, but this will come with time.

- 6. Overall how would you rate this Ministry Action Learning focus as a learning experience? [Tick one]

Not good - low learning value	Average – some learning benefits	Good – quite beneficial	Excellent - highly beneficial
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

Comment:

It gives opportunity for use of a good variety of ministry skills.

- 7. Would you will you be willing to have another student engaged in Ministry Action Learning with you? [Tick one]

No thanks	Maybe	Yes	Yes, more than one
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

Comment:

Definitely yes!

- 8. Is there anything else you would like to tell us?

Elias is a valued and committed member of our church - and he shows great potential in Christian ministry. Our young people seem to have appreciated him as one of their new leaders - we look forward to his continued involvement.

**The Program for Theological
Education by Extension**

P.O.Box 1931- Amman (11118) - Jordan
tel. and fax (962) 6 4617547
E-mail ptemail@ptee.org



برنامج التعليم اللاهوتي بالامتداد

ص.ب. 1931 - عمان (11118) - الأردن
هاتف وفاكس (962) 6 4617547

Recognition of Previous Service in the Church and Community

Students with the Program for Theological Education by Extension are continuously studying how to better serve their churches. PTEE students often are engaged in their study for ten or more years. During this period of time, they are involved in various forms of ministry in the local church and its community.

As part of our continuing desire to affirm our students in ministry, we have prepared this form for helping to recognize and certify their ministry involvement throughout their years of PTEE study.

On the reverse side of this sheet, the student has listed to the best of their recollection the types of ministry in which they have been engaged in the past. We have asked them to do this as a way of identifying ways in which they have been serving during their PTEE studies.

We also have asked them to bring this form to their pastor or other responsible church elder to share the kinds of ministries in which they have been able to participate over time. We have also asked them to have you sign and stamp this letter as their extended service statement.

Your signature and church or ministry stamp indicates to us that you have reviewed this record with them and are in substantial agreement that they have filled these roles in the past.

The student will be able to use this summary as a way of earning ministry credit hours that can be used towards the fulfilling of the requirements for a PTEE academic award.

We are grateful for your partnership in ministry and in Christian leadership training. We hope PTEE classes will continue to help your church members grow in their abilities to serve Our Lord Jesus Christ and His churches.

Sincerely,

PTEE Dean

**The Program for Theological
Education by Extension**

 P.O.Box 1931- Amman (11118) - Jordan
 tel. and fax (962) 6 4617547
 E-mail pteemail@ptee.org

برنامج التعليم اللاهوتي بالامتداد

 ص.ب. 1931 - عمان (11118) - الأردن
 هاتف وفاكس (962) 6 4617547

STUDENT STATEMENT OF PREVIOUS MINISTRY EXPERIENCE

 Full name of the student: Rima Musa Abdul-Masih

 Study Years from 1995 to 2007

 Number of PTEE Courses taken during this time: 23 (presently completing #24)

Year	Ministry	Description *	Location
1995 -1996	Youth Group	Helped in leading youth group (weekly)	Muhatta
1997 -1999	Sunday School	Taught weekly Sunday School class	Muhatta
1997 -2000	Summer Camps	Helped prepare and lead summer camps - group leader for girls	Camp Gilead
2002 -2003	Young Mothers	Helped lead support group for young mothers (twice a month)	Jabal Amman
2003 -2007	Women's Bible Study	Led weekly Bible Study group for women	Jabal Amman
2006 -2007	School Committee	Member of Parent's Committee for An-Noor Kindergarten	Jabal Amman

* Please summarize briefly in the Description column what you did.

 Name of Church: 3rd Circle Church Country: Jordan City: Amman

 Postal Address: P.O. Box 123, 3rd Circle, Jabal Amman 12345

 E-mail: rima@abc.com Phone: 06-123 1234 Fax: 06-123 1237

Name of Pastor or Elder

Pastor Issa Samour

Signature

Pe. Issa Samour

 Date: 31/3/2007

Stamp of Church





Program for Theological Education by Extension

Student Registration Form

Name according to an official document	First name	Father's name	Grandfather's name	Family name	Sex	Date of Birth	Place of Birth
Full Name (Arabic):	إلياس	موسى	حبيب	عبد المسيح	<input checked="" type="checkbox"/> Male <input type="checkbox"/> Female	7 / 7 / 1984	Amman
Name in English:	Elias	Musa	Habib	Abdul-Masih			
Full Address:	Abdul-Masih Building, 4 th Circle, Jabal Amman				Telephone:	06-777-7777	
	P.O. Box 777, 3 rd Circle, Jabal Amman 12345				Mobile phone:	077-777-777	
					Fax:	06-777-7778	
Marital Status:	<input checked="" type="checkbox"/> Single	<input type="checkbox"/> Married	No. of children: N/A		Email address:	elias@abc.com	
Educational Certificates:	<input checked="" type="checkbox"/> Primary	<input checked="" type="checkbox"/> Intermediate	<input checked="" type="checkbox"/> Secondary	<input type="checkbox"/> College	<input checked="" type="checkbox"/> University	<input type="checkbox"/> Other (specify)	
Occupation:	Accountant						
The Church you belong to & its address:	3 rd Circle Church, 3 rd Circle, Jabal Amman						
Name of Pastor or senior Elder & his address:	Pastor Issa Samour, P.O. Box 123, 3 rd Circle, Jabal Amman 12345						
Your ministry in the Church:	Youth Group Leader				<input type="checkbox"/> Previous Student	<input checked="" type="checkbox"/> First-time Student	
Name of the Course:	Christian Discipleship						
	Other Remarks:	My married sister, Rima, has been a long time PTEE Student.					
	Name of Tutor:	Hanna Haddad	Place of Class:	Jabal Hussein	Registration Date:	20 / 12 / 2006	

<p>The Program for Theological Education by Extension P.O. Box 1931- Amman 11118 - Jordan Tel/Fax. (+962) 6 4617547 , 4657547 E-mail: ptemail@ptee.org Website: www.ptee.org</p>		<p>برنامج التعليم اللاهوتي بالامتداد ص.ب. 1931 - عمان (11118) - الأردن هاتف وفاكس (+962) 6 4617547, 4657547</p>
--	---	--

Request for Transcript

Transcripts are usually requested when students wish to continue their study at another institution or to provide an employer with a record of their study. We will send you one or more certified transcripts for your own use, or we will send an official transcript directly to an educational institution.

To help us serve you, we would like you to fill out the following form and return it to the PTEE office in Amman. If you want the form to be in both Arabic and English, please fill out both sides of the request form.

You may fax your request to us at 00+962-6-4617547 ext. 124 or mail it to P.O. Box 1931, Amman 11118, Jordan. You may also e-mail the information to ptemail@ptee.org

The fee for each transcript is _____ and can be paid to your local PTEE office.

Your official full name in English and/or Arabic: (according to your passport)	
<u>Rima Musa Abdul-Masih</u>	
<u>ريما موسى عبد المسيح</u>	
Date of birth: <u>3 / 3 / 1975</u>	Place of birth: <u>Amman Jordan</u>
<small>day month year</small>	<small>city country</small>
Address: <u>P.O. Box 123, 3rd Circle,</u>	
<u>Jabal Amman 12345</u>	
Tel: <u>06-123 1234</u> Fax: <u>06-123 1237</u> E-mail: <u>rima@abc.com</u>	
=====	
A. Name of the Institution to which you would like the transcript sent:	
<u>Alpha-Omega Christian Counselling College</u>	
Address of the Institution: <u>P.O. Box 999, Jabal Al-Ashrafieh,</u>	
<u>Amman 99999, Jordan</u>	
Tel: <u>06-999 9999</u> Fax: <u>06-999 9998</u> E-mail: <u>dean@alphaomega.edu</u>	
B. Name of the ^{Person} Institution to which you would like the transcript sent:	
<u>Please also send a personal copy to me</u>	
Address of the Institution: <u>Address as above</u>	
Tel: _____ Fax: _____ E-mail: _____	
=====	
Do you want the transcript to be in:	
<input type="checkbox"/> Arabic	<input type="checkbox"/> English
<input checked="" type="checkbox"/> Both Arabic and English	
Date of application: <u>1 / 7 / 2007</u>	Signature: <u>Rima Abdul-Masih</u>
<small>day month year</small>	



We Proclaim Jesus Christ and Him Crucified

Prayer and Financial Support

PTEE needs people willing to pray for its students, tutors, course writers, administrators, deans and coordinators. It also needs people willing to help finance course writing, tutor training, new extension centers, and in buying our PTEE Ministry Center.

Christian leaders need the biblical and theological education provided by PTEE. As you pray for and support the PTEE you are assisting in the advancement of the Kingdom of God among Arabic-speaking peoples.

If you have email access, regular information and prayer updates are provided in our electronic newsletter, *PTEE Online*. To subscribe to *PTEE Online*, please write to: ptee-online-editor@ptee.org. Further information is available on our website: www.ptee.org, and posted updates can be sent to you as well. Other contact details are given on p. 3 above.

If you are able to support PTEE financially, whether by donation or regular contribution, your gift can be sent by bank transfer or check. Every gift is a blessing.

Bank transfer information:

Bank: Jordan National Bank
Branch: Jebel Al Hussein
Account Name: Program for Theological Education by Extension / Free Evangelical Church
Account Nos.: (Jordanian Dinars) 19/01/301064/416332/01
(US Dollars) 19/01/301064/416332/02
Swift Code: JONBJOAXXXX

Checks:

In *Jordan* gifts payable to “Program for Theological Education by Extension / Free Evangelical Church” are tax deductible. Please send to:
PTEE, P.O. Box 1931, Amman 11118, JORDAN.

In the *USA* contributions can be sent to:

WorldVenture, Special Project 6418-904 Jordan PTEE Assistance,
1501 West Mineral Avenue, Littleton, CO 80120, USA. Tel 720-283-2000.
Gifts are tax deductible in the USA when payable to “World Venture”.

For other countries, please contact the PTEE Ministry Center for more information.

Index

A

Academic Program	
Introduction.....	29
Academic Transcripts	74
Accreditation of Awards	23, 30
Admission Requirements	69
Application Procedures	69
Area Coordinators.....	80, 88
Asia Theological Association	23
ATA.....	<i>See</i> Asia Theological Association
Auditing Students	33

B

Bachelor of Theology	40
Course Learning Objectives	44
Course Requirements	71
Courses Available.....	41
Bank transfer information	105

C

Casual Study	33
Certificate of Ministry.....	62
Certificate of Theology	35
Committees	88
Complaints	74
Contact Information.....	3
Contents	5
Coordinators.....	80
Course Descriptions.....	44
Course Requirements.....	71
Credit System.....	34

D

Deans.....	80, 88
Diploma of Theology.....	37

E

Educational Associations	23
Educational Objectives	18
Educational Philosophy	18
Executive Committee	87
Executive Director.....	88
Extension Methodology.....	18

F

Fees & Financial Information.....	71
Financial Support	105
Future Award Plans	31

G

Grading System.....	72
Graduates of PTEE.....	24
Graduation Requirements .	34, 36, 38, 40, 74

H

History of the PTEE	15
How a PTEE Course Works.....	32
How does the Program Work?	13
How PTEE Courses are Developed	32

I

Integrative Seminar	36, 38, 42
---------------------------	------------

L

Language of Study.....	32
Leadership Education on Location	18
Learning Objectives.....	44
Library Services	73
Local Committees	88

- M**
- Master of Arts (in Ministry).....63
 - MEATE.....23
 - Membership
 - of Educational Associations.....23
 - Membership of PTEE.....86
 - Ministry Action Learning ..21, 36, 39, 56, 95, 98
 - Ministry Center of the PTEE
 - Contact details 3
 - Photo of..... 2
 - Ministry, MA in.....63
 - Mission-Statement10
- O**
- Overall Objective of the PTEE10
- P**
- Passing/Failing.....72
 - Practical Ministry..... *See* Ministry Action Learning
 - Practical Ministry Options.....58
 - Prayer Support.....105
 - Previous Ministry Experience.....59
 - Program Summary 9
 - Programs Under Development.....62
 - PTEE
 - Academic Personnel.....79
 - Administrative Staff.....79
 - Committees.....88
 - Deans 80, 88
 - Documents.....93
 - Educational Philosophy.....18
 - General Board.....86
 - History of the.....15
 - Leadership.....79
 - Members86
 - Ministry Center contact details 3
 - Official Forms..... 94
 - Organizational Structure 85
 - Overall Objective 10
 - Study Centers3
 - Vision & Mission 10
- R**
- Recognition of Prior Learning..... 70
 - Regular Study..... 33
 - Repeat Courses..... 72
- S**
- Self-Study Materials 20
 - Stakeholder Centered-Curriculum 19
 - Standing Committees..... 87
 - Statement of Faith..... 11
 - Students, where from? 23
 - Study Centers 89
- T**
- Transfer of Credit..... 70
 - Transfer to Other Institutions 73
 - Tutors 81
 - as Learning-Facilitators..... 21
 - Tutor-Training Workshop 81
- V**
- Values, PTEE 12
 - Vision-Statement 10
- W**
- Weekly Group Seminars 20
 - Welcome to PTEE 1
 - Why Study with PTEE?..... 14
 - Withdrawing from a Course..... 73

The *PTEE Academic Manual* is also available in Arabic.
Contact either the Ministry Center
or your Study Center for a copy (see p. 3).



Cover Photo: Dead Sea Palm Trees, Jordan, by Emil Ayoub
Cover Artwork by Maxwell Hillier, Pevensie Press, Australia, <hillier@exemail.com.au>



Postal Address: P.O. Box 1931, Amman 11118, Jordan

Phone: +962-6-461 7547 or 465 7547

Fax: +962-6-461 7547 ext. 124

Email: pteemail@ptee.org

Web: www.ptee.org