

**ORAL ROBERTS UNIVERSITY
GRADUATE SCHOOL OF THEOLOGY AND MINISTRY
PH.D IN THEOLOGY**



**STUDENT HANDBOOK
2021 - 22**

Contents

1.0	INTRODUCTION TO THE PH.D. PROGRAM	4
1.1	Purpose of the Handbook	4
1.2	History of the Ph.D. Program	4
1.3	Accreditation	5
1.4	ORU Mission and Vision	5
1.5	College of Theology and Ministry.....	5
2.0	PROGRAM INFORMATION.....	7
2.1	Purpose of the Program.....	7
2.2	Program Goals and Outcomes	7
2.3	Structure of the Program	9
2.4	Curriculum	10
2.5	Contextual Theology Track.....	12
2.6	Graduation Requirements.....	12
2.7	Assessment	14
2.8	Admission Process.....	15
2.9	Graduate Theology Tuition and Fees.....	19
2.10	Financial Aid Information.....	21
2.11	Scholarships.....	22
3.0	ACADEMIC POLICIES	25
3.1	Registration and Enrollment.....	25
3.1.1	Faculty and Staff Roles.....	25
3.1.2	Student Role	25
3.1.3	Holds.....	26
3.2	Academic Probation and Suspension	26
3.3	Academic Suspension Appeals and Re-admission	27
3.4	Incompletes	27
3.5	Leave of Absence.....	28
3.6	Time Limit for Degree Completion	28
3.7	Human Subject Research	28
3.8	Using Previously Published Material	28
4.0	RESIDENCY	29

4.1	Residency General Requirements.....	29
4.2	Fall and Spring Course Residency Requirements.....	29
4.3	Summer Courses Residency Requirements	29
4.4	International Student Residency Requirements	29
4.5	Typical Class Schedule	29
4.6	Housing and Transportation.....	30
5.0	FACULTY AND ADMINISTRATION	32
5.1	Faculty.....	32
5.2	Administration	35
6.0	RESOURCES	36
6.1	Global Learning Center.....	36
6.2	Library	36
6.3	Student Services	37
6.4	IT Help Desk.....	39
6.5	Food Services.....	39
6.6	Chapel	40
6.7	Prayer Tower.....	40
6.8	Aerobics Center.....	41
7.0	INFORMATION FOR INTERNATIONAL STUDENTS	42
8.0	PETITION FOR POLICY EXCEMPTION.....	43
8.1	GRE Exemption	43
9.0	APPENDIX.....	44

1.0 INTRODUCTION TO THE PH.D. PROGRAM

1.1 Purpose of the Handbook

The purpose of the handbook is to provide prospective and current student with an overview of the Ph.D. in Theology program. This document describes the history of the program, mission and vision of Oral Roberts University and the College of Theology and Ministry, the structure of the program, academic policies, graduation requirements, faculty, and resources. The handbook is subject to revision. It should be seen as a work in progress and should be used by the readers as a point of reference regarding the developmental phase of the Ph.D. program.

1.2 History of the Ph.D. Program

The inspiration of the Ph.D. program derives from a planning committee assembled in 2015 by Dean Thomson Mathew, Dean of the College of Theology and Ministry. The committee, consisting of Edward Watson, Eric Newberg, Trevor Grizzle, and Daniel Thimell, originally suggested the development of a doctoral program in Global Christian Studies. After giving due consideration to placement of graduates, it was decided that the best option would be to offer a degree in theology with a focus on global Spirit empowered movements. With the support of ORU President William Wilson, the committee consulted with Dr. Wonsuk Ma of the Oxford Centre for the Study of World Mission and came to the conclusion that the first track in the program should be in Contextual Theology. In August 2017 Dr. Ma assumed the position of Distinguished Professor of World Christianity and took over as Director of the ORU Ph.D. in Theology. Dr. Ma led the development of the program until he assumed the position of Dean of the College of Theology and Ministry. Since then Vinson Synan has taken over as Director of the Ph.D. program.

The committee has been developing the program within the challenging theological higher education climate as informed by the commissioned [Hanover Report document](#). The school's commitment to the program is based on three factors: 1) the vision of the school to build a strong research component to serve the global Spirit-empowered movements; 2) the radical changes in global Christianity which afford unique new opportunities to reshape the world church and its mission; and 3) the outcome of the two surveys conducted by the committee. One may ask, why a new Ph.D. in Theology. Dr. Ma responds by pointing to the two premises on which the new program is positioned. The first is ORU's unique locus in the worldwide Pentecostal-Charismatic (or Spirit-empowered) movement. ORU is one of two U.S. institutions with this level of the educational program, which caters to the explosively growing segment of Christianity, called Charismatic and Neo-Charismatic movements. The second premise is the global trend of practitioner-based theological higher education. The program director has personal experience of this trend. His work at the Oxford Centre for Mission Studies (ocms.ac.uk) is the largest Ph.D.

program in Mission Studies within Europe. Most of its 120 students are practitioners from the global South. In recent years, it has ranked amongst the top programs in the world.

Under the direction of Dr. Ma, the Ph.D. Committee prepared proposals for accreditation with the Higher Learning Commission (HLC) and the Association of Theological Schools (ATS). After site visits from both agencies, the Ph.D. program was approved and awarded provisional accreditation. The program is set to commence in the fall semester of 2019. Applications are now under consideration.

1.3 Accreditation

ORU's regional accrediting agency is the Higher Learning Commission (HLC). The programs of the Graduate School of Theology and Ministry are accredited by the Association of Theological Schools (ATS). ATS requires its member schools to abide by its educational standards.

1.4 ORU Mission and Vision

Oral Roberts University is a charismatic university, founded in the fires of evangelism and upon the unchanging precepts of the Bible. The founding vision of the university emerged as a result of evangelist Oral Roberts obeying God's mandate to build a university on God's authority and the Holy Spirit. God's commission to Oral Roberts was to "Raise up your students to hear My voice, to go where My light is dim, where My voice is heard small, and My healing power is not known, even to the uttermost bounds of the earth. Their work will exceed yours, and in this I am well pleased."

It is the mission of Oral Roberts University—in its commitment to the Christian faith and to the university's Founding Vision—to assist students in a quest for knowledge of and relationship to God, humanity and the universe. Dedicated to the realization of truth and the achievement of one's potential life capacity, the university seeks to educate the whole person in spirit, mind and body, thereby preparing its graduates to be spiritually alive, intellectually alert, physically disciplined and socially adept. To accomplish this purpose, Oral Roberts University seeks to synthesize, by means of interdisciplinary cross-pollination, the best traditions in liberal arts, professional and graduate education with a charismatic emphasis to enable students to go into every person's world with healing for the totality of human need.

1.5 College of Theology and Ministry

The ORU Graduate School of Theology and Ministry seeks to prepare students for competent and Spirit-led Christian ministry. The seminary is called to develop men and women who know the Bible, who have a deep compassion for people, and who, through the empowerment of the Holy Spirit, can revitalize the church, evangelize the world, and heal the nations.

Professional theological education at this seminary will integrate biblical and theological training with practical skills. This integration will take place in a charismatic/Pentecostal ethos where the gifts of the Spirit are manifested and spiritual formation is nurtured. The seminary seeks to develop leaders who can communicate the message of the gospel to those in need of a Savior, and God's healing power to the world's suffering. The goal of the school for its graduates is to carry this vital message of redemption, holiness and healing to those places "where God's light is seen dim, where His voice is heard small, where His healing power is not known."

The Graduate School of Theology and Ministry, the Seminary of Oral Roberts University, educates and equips men and women biblically, theologically, and professionally to serve as Spirit-empowered leaders in the church, society, and the global community.

2.0 PROGRAM INFORMATION

2.1 Purpose of the Program

The purpose of ORU Ph.D. program in Theology is to explore creative theological constructs from dynamic experiences of global Spirit-empowered Christianity in engagement with given contexts to produce original research and scholar/practitioners that serve the kingdom of God. The mission of the program is to prepare Spirit-empowered leaders and scholars to impact the world with God's healing.

The PhD program coincides with the university's vision and mission in five strategic aims:

1. Strive to Become the Premier Spirit-empowered University.
2. Serve the global Spirit-Empowered Movement as ORU's Primary Constituency.
3. Teach and Demonstrate the Healing Power of Jesus Christ.
4. Improve the Quality and Value of the Academic Education Received by ORU Students.
5. Create a Thriving Global Culture within the University.

The leadership of the university has been closely following the development of global Christianity and Spirit-Empowered Movements in order to help position the institution with what the Holy Spirit is doing. The PhD program addresses these six contemporary developments in global Christianity:

1. Current global shifts in Christianity.
2. Academic studies of the integral relationship between Spirit-empowered Christianity and the growth of global Christianity
3. Rising social engagement in Spirit-empowered movements and the widening range of cultural and social issues raised by academics and practitioners.
4. The increasing interaction of Spirit-empowered movements with other religions.
5. The heritage of ORUs global vision and theological heritage.
6. Increase in the Holy Spirit's movement amongst marginalized as opposed to inside the institutional church.

2.2 Program Goals and Outcomes

The program goals (G) of the PhD in Theology express the mission and vision of the ORU Graduate School of Theology and Ministry in general and the PhD program in particular. The learning outcomes (O) identify advanced and integrated knowledge, skills, and competencies that a graduate of the program is expected to be able to demonstrate.

Goals	Outcomes
G1. To enable students to acquire comprehensive knowledge of the disciplines of theological study	O.1.1. Demonstrate comprehensive knowledge in and a general mastery of their major area of specialization.

with specialization in a particular area of study	O.1.2. Demonstrate expertise in the specific area of theology by means of dissertation research.
G2. To provide students with the skills needed to engage in original research at the university and seminary level in their area of theological expertise and to contribute to the body of knowledge in the field through actionable research and publications.	O.2.1. Demonstrate a capacity to produce publication-worthy research and writing that contributes to the knowledge and advancement of the field
	O.2.2. Disseminate the findings of research through traditional and digital means.
G3. To engage students in a sustained exploration of the connections and interactions between the academic disciplines of theological studies and the practices of Christian ministry, mission, spirituality, and social engagement.	O.3.1. Articulate knowledge of the interrelationships between the subject matter of Christian theology and the practices of Christian ministry and mission.
	O.3.2. Engage critically in theological reflection on Christian spirituality and social engagement.
G4. To equip students with pedagogical competencies that prepare them to teach and lead in their area of theological expertise in diverse academic and vocational contexts in local and global constituencies.	O.4.1. Demonstrate knowledge of learning theories and methods of assessment in order to help learners to think critically with global awareness and engagement.
	O.4.2. Demonstrate ability to teach and lead effectively in their area of concentration and in their chosen vocational context.
G5. To equip students to interpret and communicate knowledge with sensitivity to the Holy Spirit.	O.5.1. Demonstrate an ability to interpret and to communicate knowledge from a charismatic perspective.
	O.5.2. Demonstrate an awareness of the distinctive characteristics of ORU's constituency, the Spirit-empowered movement.

After completing the program, our students will achieve the above goals by performing the above outcomes in the following three domains:

Knowledge

- Demonstrate a comprehensive knowledge of new trajectories in theology, especially in relation to Spirit-empowered movements in the Global South

- Display an understanding of the spectrum of contextual theology from a Spirit-empowered perspective
- Master the conventions of advance academic research, including scientific methodologies of scholarly inquiry and data collection
- Understand the significance of the turn to context in global theology.
- Acquire an research-based best practices in teaching strategies, instructional planning, attention to the needs of learners, and assessment techniques

Experience

- Confirm the authority of the Bible as the inspired Word of God and the reliable standard of faith, doctrine, and conduct
- Attest to the power of the Holy Spirit as the living presence of God and the source of truth and empowerment in theological reflection
- Know the empowering, renewing, and sanctifying work of the Holy Spirit in their lives
- Comprehend the integration of spiritual experience and ethical integrity as the starting point for Christian scholarship, ministry, and service
- Value academic excellence as integral to seeking the Kingdom God

Practice

- Develop acumen as leading researchers, teachers, and practitioners the Spirit-empowered movements
- Teach with distinction in universities, seminaries, and colleges
- Produce original research and participate in academic associations and conferences at the highest level
- Publish dissertations, monographs, and articles in scholarly series and journals

2.3 Structure of the Program

The structure of the program is modular. This format allows students to remain in their teaching and ministry context as an integral part of the learning experience. This goal is achieved by combining intensive residential periods of instruction with instructor mentoring facilitated via cutting edge educational technology. Each Ph.D. course consists of three sections:

1. Pre-residency
2. Residency
3. Post-residency

Course syllabi will follow these three sections with specific dates and corresponding assignments. All courses will run the length of a full semester, fall, spring, and summer. A student's schedule must allow for ongoing participation throughout the entire semester. Pre-residential assignments differ from course to course but generally include pre-course reading assignments, processing audio-visual or online resources, and/or engaging the student in online dialogues with his/her colleagues. During the on-site residency of five days, students will engage in academic dialogue with the professor and other students during class hours and have the

opportunity to utilize the library research facilities after class hours. Students will only come to the ORU campus during the residential portion of each course. Hence, it will be necessary for students to travel to Tulsa, Oklahoma for one-week periods during the fall and spring semesters. Some courses will be conducted with virtual presences, e.g., online using interactive video hook-up. Students must make plans to attend the required residencies during the program. Post-residential seminar assignments may differ from course to course. Generally, they will include the submission of a major research paper.

2.4 Curriculum

Courses:	39
GHPE:	1
Assessment:	2
Dissertation:	9
Total Required Hours:	51

Contextual Theology Track (PhD-CT)

Course Code	Course Title	Course Type	Credits
-------------	--------------	-------------	---------

FIRST YEAR

Fall

PRFT 949	Research Methods	Common	3
GTHE 951	History of Christian Doctrine	Core	3

Spring

GTHE 962	Doing Theology in the Global Christian Context	Core	3
GTHE 965	History of Global Spirit Empowered Movements	Core	3

Summer

GTHE 967	Contemporary Issues in Spirit Empowered Christianity	Core	3
GBIB 921	Seminar in New Testament Theology	Core	3
PRFT 910	Entry-Level Assessment†	Common	1

SECOND YEAR

Fall

GBIB 911	Seminar in Old Testament Theology	Core	3
GBIB 931	Spirit Hermeneutics	Core	3

Spring

GTHE 961	History and Methods of Contextual Theology	Track	3
----------	--	-------	---

GTHE 972	Theology of Spirit-Empowered Mission	Track	3
----------	--------------------------------------	-------	---

Summer

GTHE 981	Integrated Seminar in Contextual Theology 1	Track	3
	Elective (select one of the following)	Track	3
GTHE 978	Global Pentecostalism and Social Engagement <i>or</i>		
GTHE 974	Christian Theology and Other Religions		
GTHE 971	History and Theology of Missions		
GTHE 976	Contextual Leadership Development <i>or</i>		
GTHE 980	Independent Study		
GHPE 903	Health Physical Education (online)	Common	1

THIRD YEAR

Fall

GTHE 982	Integrated Seminar in Contextual Theology 2	Track	3
PRFT 990	Comprehensive Exams	Common	0
PRFT 920	Mid-Level Assessments†	Common	1
GTHE 990	Dissertation*††	Common	3

Spring

PRFT 930	Candidacy Level Assessment†	Common	0
GTHE 990	Dissertation ††	Common	3

Summer

GTHE 990	Dissertation ††	Common	3
----------	-----------------	--------	---

FOURTH YEAR

Fall

GTHE 990	Dissertation ††	Common	3
----------	-----------------	--------	---

UNTIL DISSERTATION COMPLETION

GTHE 995	Dissertation Continuation*	Common	1
----------	----------------------------	--------	---

UPON DISSERTATION COMPLETION

GTHE 905	Dissertation Defense	Common	0
----------	----------------------	--------	---

† Required artifact for PhD Program.

†† Rubric required for Assessment.

*GTHE 990 Dissertation and GTHE 995 Dissertation Continuation are full-time.

** If dissertation is not completed during GTHE 990 enrollment then GTHE 995 registration is required semester until the completion of the dissertation.

In order to remain in the PhD Program, students must earn a grade no lower than “B” for each course throughout the program. See the Program Handbook for details.

2.5 Contextual Theology Track

At present the program has only one track, with more to follow. The contextual theology track explores the contextual theologies of global Christianity. Contextual theology utilizes a method of doing theology that takes into account four facets of theological reflection:

- The Spirit and message of the Gospel;
- Historic theological orthodoxy;
- The religions and culture of a particular nation or region;
- Global trends in Spirit-empowered Christianity.

Attention will be given to connections and interactions between theological studies and the global explosion of Spirit-empowered Christianity. Sensitivity to the Holy Spirit is important for the dynamic engagement of Spirit-empowered Christians within the diverse contexts of the world. The outcome will be original research that produces contextual and transnational theologies, prepares graduates to teach in higher education, and equips practitioners to engage the world with the Christian message.

2.6 Graduation Requirements

General requirements

- Satisfactory completion of all Ph.D. program requirements.
- Minimum cumulative grade point average of at least 3.25.
- In good standing at the seminary.
- Completion of the three levels of assessment courses.
- Completion of research language requirements.
- Successful completion of the Ph.D. Comprehensive Examinations.
- Completion of an acceptable and approved Ph.D. dissertation proposal/prospectus.
- Completion of an acceptable and approved Ph.D. dissertation.
- Acceptable oral defense of the Ph.D. dissertation.
- Register for graduation by submitting graduation application by January 30 of the same year.
- Approval to graduate from the Doctoral Studies Committee, Academic Affairs Committee, and Faculty.

Specific graduation requirements

- Comprehensive Examination

After the completion of 47 credit hours of seminar courses, the student shall register for the Comprehensive Exams. Comprehensive exams will cover the material from the core courses as well as the specialization courses. The exams will be graded Pass with Honors, Pass, Pass with

stipulations, and Fail. If a student fails he/she may petition the faculty to retake the exam(s). A second failure results in termination from the Ph.D. program. After the successful completion of the Comprehensive Exams the student will prepare and submit the Dissertation Proposal and, upon approval of the proposal, will begin work on the dissertation.

- Dissertation Proposal/Prospectus

Upon successful completion of the comprehensive examinations, students will submit a Dissertation Proposal/Prospectus. They will work closely with the assigned academic adviser to make the work a clear, distinct, substantive and unique work. The completed formal dissertation proposal must be presented to and approved by the ORU Ph.D. Program Committee. The proposal should include dissertation title, a problem statement or thesis, research questions or hypothesis, a literature review related to the research, methodology to be employed, a description of how track, elective, and dissertation research courses will be integrated in the research design, an explanation of how the findings will be reported, categories for the conclusions and recommendations, and a preliminary outline of the dissertation. Proposals will be evaluated and the following assessments offered:

- Accepted, no revisions
- Accepted with minor revisions
- In Process, significant changes needed
- Rejected (This will be rare, especially as the student works with the adviser; however, there will be one opportunity for a resubmission within six months.)

With the successful completion of the qualifying exam and the approval of the dissertation proposal, the student will be assigned a guidance committee comprised of a faculty mentor and two faculty advisers whose research expertise is directly related to the projected research identified in the proposal in order to develop the study program.

- Dissertation

A research dissertation advances knowledge in the field of study and enables the participant to integrate and apply his or her learning in global academic and ministry contexts. Dissertation Submission: The student will work closely with his or her adviser on the writing of the dissertation and on the submission of individual chapters. The adviser will give timely critique and feedback and the student will be expected to make the appropriate changes and edits. When the dissertation is completed, the student will submit the final draft for review by his or her entire academic team, in preparation for the Oral Defense.

- Oral defense

When the student's dissertation mentor (supervisor) confirms that the dissertation is ready for review, the dissertation will then be submitted to the ORU copy editor, who will work with the

student as he or she corrects any content and formatting errors. The dissertation will not officially be accepted by the dissertation committee until approved by the ORU copy editor. After completion of the formatting of the dissertation, the student must submit a copy of the dissertation to each member of his or her dissertation committee and any outside reader(s) appointed by the committee. When the dissertation committee and the outside reader(s) deem that the student's dissertation meets the standards of the academy, his or her oral defense will be scheduled at a time most convenient for both the student and the committee. Often the defense will be conducted residentially, but the defense can also be conducted via a long-distance (i.e., Skype, Robot, Zoom) conference phone call. The student's defense will be open to the academy if conducted in person.

If the student's dissertation defense is successful, the dissertation committee members and outside reader will approve the dissertation by signing the approval page. The student will make any final revisions suggested at the defense. The dissertation will then be submitted to the ORU copy editor for final approval. The dissertation will not officially be accepted by the Seminary until approved by the ORU copy editor.

- **Bound dissertation copies**

As a requirement for graduation, the student must provide the ORU Ph.D. department with three bound copies of the completed dissertation. A copy will be given to the student's mentor, one will be archived in the department, and one will be housed in the ORU library. When the dissertation has been submitted in bound form to the department and all other graduation details completed, the degree will be awarded.

2.7 Assessment

Assessment will take place in two settings. First, the professors of record in each course will set the instructional objectives and learning outcomes in the syllabi that are correlated with the mission of GSTM and the goals and outcomes of the PhD program. Professors will link assignments with the course learning outcomes and create rubrics for evaluation. The last page of each syllabus will contain a chart on which professors will calibrate the extent to which the course contributes to the program goals and student learning outcomes of the PhD degree. Secondly, each student will have an Assessment Committee which will be responsible for three levels of assessment—entry level, mid-level, and candidacy level. At each level of assessment, an Assessment Committee consisting of the PhD director and faculty members will evaluate the student's aptitude and ability to proceed to the next phase of the program. A standard rubric for student evaluation will be developed for each level of assessment.

At the outset of the program Director of Assessment will conduct an orientation session online in which she introduces students to the assessment program of the PhD program, using a PowerPoint presentation. She will explain the following three levels of assessment:

PRFT 910 ENTRY LEVEL ASSESSMENT

The first assessment will be conducted by the PhD Assessment Committee at the end of the first academic year. A rubric will be developed to determine whether progress sufficient to warrant continuation in the program is being made. Criteria include the achievement of at least a 'B' in all courses, review of the designated artifacts below, and approval of a research proposal for the PhD dissertation.

Artifacts

1. Research Proposal PRFT 949
2. Research Paper(s) GTHE 962 & GTHE 965
3. Entry Level Rubric for Student Evaluation
4. Link to ATS Entering Student Questionnaire

PRFT 920 MID LEVEL ASSESSMENT

The second assessment is the comprehensive examination, administered by the PhD Assessment Committee. A rubric will be developed to evaluate the degree to which students demonstrate a broad knowledge of their subject area and preparation to begin research and writing of the dissertation. Students will be provided with guidelines for the comprehensive examination, including sample questions.

Artifacts

1. Comprehensive examinations
2. Comprehensive exam rubric for evaluation

PRFT 930 CANDIDACY ASSESSMENT

The third level of assessment is the oral defense of the dissertation, administered by the PhD Assessment Committee. A rubric will be developed to determine the extent to which the student has demonstrated a mastery of the field of his/her thesis research, made an original contribution to knowledge, and exhibited the requisite research and writing skills by the completion of a thesis draft and successfully defended his/her dissertation through an oral exam. Students will be provided with a Dissertation Manual with guidelines for dissertation research, steps in the writing process, and the oral defense.

Artifacts

1. Dissertation Proposal
2. Dissertation Defense Rubric for Evaluation
3. Appendix J: Candidacy Level Assessment Total Seminary Experience Survey
4. Appendix K: Candidacy Level Assessment Degree Plan Survey
5. Link to ATS Graduating Student Questionnaire

2.8 Admission Process

Applicants can access the application for admission through the Graduate School of Theology and Ministry page on the ORU website (<http://www.oru.edu/academics/cotm/grad/phd-program.php>). Applications will be reviewed by the Admissions Committee, which is chaired by the program director and includes two faculty members and the program coordinator.

The following are required for the application packet:

☐ **Completed application**

☐ **Previous degrees transcripts**

Admission to the program shall require 72 credit hours of master's level studies (such as an ATS Board of Commissioners-approved MDiv, or first graduate theological degree providing equivalent theological background, or an educational equivalent from an institution of higher education accredited by a U.S. agency recognized by the Council for Higher Education Accreditation or approved by a Canadian provincial quality assurance agency. Comparable degrees from institutions outside North America may be accepted provided schools can demonstrate that they meet the Standards of ATS Board-approved degrees.

Applicants with less than 72 credit hours can be admitted to the program with conditional acceptance. These applicants will have options for leveling up to 72 credit hours. They can register for master's level courses at ORU or at other accredited institutions. These classes can be residential, modular, or online. Applicants with 60 master's credits can register for ORU PhD theology classes while completing leveling.

☐ **GPA**

A minimum GPA of 3.25 on a 4.0 scale is required.

☐ **Transcripts**

Official transcripts must be received directly from all colleges and universities tendered in their original sealed envelopes (international students see below). This also includes all schools and institutes, accredited and unaccredited.

☐ **GRE exam**

Applicants to the PhD program must have taken the Graduate Record Examination (GRE) no more than five years preceding the application date. Preference is given to those whose verbal score is in excess of 160 (600 paper-based) and whose analytical writing score is in excess of 5.0. However, as an exception to the rule, students applying for entrance into the PhD program may petition for exemption from the Graduate Record Exam. Students petitioning for GRE exemption must do the following:

1. The prospective student must complete the “Petition for Ph.D. Policy Exemption” form, summarizing the argument of his or her petition and providing supporting documentation (see below).
1. The petitioner must provide evidence as to why the Admission Committee should approve the exemption. Evidence may come in the form of a doctor’s note stipulating why a student cannot take the GRE or some other form , which substantiates his or her petition.
2. The petitioner must submit substantial proof of academic ability. We require a writing sample of at least 3,000 words with proper referencing and engaging in a theological topic at a high academic level.
3. The petitioner should assess the level of his or her readiness for the rigor of research, writing, and exams in a Ph.D. program, in lieu of the data that would have been provided by the GRE.

Complete petitions should be submitted to the Ph.D. Program Office - theologyphd@oru.edu. The Admission Committee will review each petition and render a decision in a timely fashion. The petition form can be found in the appendix.

☐ **Modern research language competency**

The student must demonstrate proficiency in a modern language (germane to his or her research) during the first two years of PhD studies. Proficiency can be demonstrated by the completion of 6 credit hours (college or graduate) of language study or by passing a language proficiency test with a score of at least 70%. Proficiency will be awarded via transcript or official results of a proficiency test.

☐ **Biblical Languages competency**

Two terms of either biblical Hebrew or NT Greek will be required of all students. Those who have not taken two terms of a biblical language may be accepted into the program based on the condition that they complete the biblical language requirement before the end of the first year of PhD studies. Proficiency will be based on a passing grade of at least 70% on the final exam of Hebrew 2 or Greek 2. ORU will offer the required biblical language classes in a totally online format.

☐ **Writing Sample**

A writing sample of previous academic work is required. The writing sample should be at least 3,000 words with footnotes and bibliography, completed within the past 3 years and reflecting both the ability to complete independent research and a research interest appropriate to theological studies. This writing sample will be evaluated on the basis of the clarity of the thesis, ability to sustain an argument, critical engagement with pertinent primary and secondary sources, and compliance with academic form guidelines, (e.g., Turabian).

☐ **Vocational Essay**

A 1500 word vocational essay that details the applicant's a) personal testimony and spiritual journey; b) personal sense of vocation to academic and ministry leadership; c) professional goals; and d) plans to make original contributions to his or her academic field.

☐ **Resume or CV**

☐ **Research proposal**

It is important that an applicant begins the process of selecting an area of specialization. In this essay of 500-1,000 words, the applicant should reflect on his or her research interests. What are some of the questions that the applicant would like to explore? Does the applicant have in mind areas of study that have the potential to develop into suitable topics for PhD research?

☐ **Recommendations**

Four completed Letters of Recommendation are required. These must be submitted to ORU by the person submitting the reference.

- Two academic references.
- One professional reference.
- One personal recommendation from a non-relative or co-worker.

☐ **Deadlines**

Applications and all required documentation must be received by ORU's Office of Admissions by June 15 to be eligible for the fall term.

☐ **Signed Honor Code**

☐ **Payment of application fee**

The Following is also required for international students.

☐ **English Language Proficiency**

Applicants whose first language is not English must provide an official record of scores earned on the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS). Only test scores earned within two years preceding the submission date of the applicant's current application are acceptable. TOEFL overall scores of at least 100 (Internet-based) or 600 (paper), or IELTS overall scores of 7.0 meet the minimum English language entrance requirements. This requirement can be waived if applicant can produce a letter from the registrar where the student's previous degree was pursued stating that English was the language in which the entire degree was earned.

☐ **International Student Financial Guarantee Form**

All international students are required to document verification of their financial support for the first year of study. Support must be verified prior to the University issuing a Form I 20. This form is needed for an applicant to be issued a student visa. A new financial agreement form with verification of funds is required each year. The guarantor must guarantee to meet the actual expenses incurred for each year the applicant is enrolled at ORU

☐ **SEVIS Transfer Request**

This form is required of international students in F-1 Status transferring to ORU from another U.S. school.

☐ **World Educational Services (WES)**

All International students are required to use this or another NACES approved service for quick and accurate evaluation of transcripts. All transcripts must be submitted directly from your undergraduate and graduate institution to WES for evaluation. More information is available at www.wes.org and www.naces.org.

These are the minimal requirements. The Admissions Committee selects applicants with the strongest qualifications. Candidates who only meet minimal requirements in some areas but are exceptional in others may be accepted. The overall combination of strengths that the applicant brings to the program is assessed in the admissions process.

Please Note that applicants to the Ph.D. program who do not meet the ATS mandated requirements of 72 credit hours but have 60 masters-credit hours or more, may be accepted on a provisional basis into the Ph.D. program. In such cases, students may enroll in Ph.D. classes concurrently while leveling up their masters-level credits to the ATS requirement. For example, a student could take a language class (counting toward leveling) and a Ph.D. class. Applicants who do not meet the biblical language requirement can either pass a proficiency exam or take Hebrew or Greek classes. Ph.D. program entry requires four courses of Hebrew or Greek, which the student can take concurrently with Ph.D. courses.

2.9 Graduate Theology Tuition and Fees

Please note that the following is for the 2019 – 2020 school year, is subject to change, and is for information purposes only.

Tuition	\$675 Per Graduate Credit Hour
General Fee	\$360 Per Semester (full-time students)
Technology Fee	\$154 Per Semester
Tuition deposit	\$150 A one-time deposit charged upon acceptance of Ph.D. entry
Comprehensive	\$550 Required for the student to sit PRFT 920 Assessment 2:

exam fee	Comprehensive exam.
----------	---------------------

Tuition and fees are provisional and subject to change. Full-time is considered 6 credit hours/semester for doctoral level programs

Any levelling classes taken at ORU in order to meet the Ph.D. Program credit hour entry requirements will be charged at \$599 per credit hour. Classes taken in order to meet the ancient language requirements will also be charged at \$599 per credit hour.

The following is an example of what a full-time student studying 6 credit hours can expect to pay the following for one semester.

Tuition	\$4,050 (6 credit hours @ \$675)
General fee	\$360 (6 credit hours = full time)
Technology fee	\$154
Total	\$4,564

For more information about tuition and fees visit: <http://www.oru.edu/financial-assistance/graduate/cost-of-education-grad-theology.php>

The student must anticipate the following additional costs for which they are responsible:

Costs incurred from buying books and class materials.

Expenditure during visits to ORU for the class sessions, e.g. board, travel, food, and any other costs.

The student must also pay a \$550 to sit PRFT 920 Assessment 2: Comprehensive exam.

The student is also responsible for the printing, binding, copyrighting of their dissertation. See below (all prices are subject to change).

The estimated cost of purchasing graduation regalia is \$145.14. For more information of graduation go to http://web.oru.edu/current_students/class_pages/grtheo/mmankins/Graduation/Grad08hp.htm

Dissertation fees

Printing, per page	\$0.14
Printing, per color page	\$0.25
Printing, per blank page.	\$0.12
Binding, per copy	\$12.00
CD uploaded into Proquest	\$65.00
Copyrighting (optional)	\$55.00

A student must submit four copies of their dissertation. As an example based on the above prices, a student with a 300-page dissertation who wants it copyrighted, is looking at the following estimated costs:

300 pages x 4	\$168
4 x binding	\$48
CD uploaded into Proquest (1 time fee)	\$65
Copyrighting (1 time fee)	\$55
Total	\$366

2.10 Financial Aid Information

ORU is sensitive to the financial challenges students face and encourage students to plan carefully. Financial aid comes in three categories: scholarships, grants and loans. Financial assistance comes from a variety of sources including federal financial aid, aid from outside sources, such as scholarships, veteran's benefits, etc.

For federal financial aid, the student must determine their eligibility by completing the Free Application for Federal Student Aid (FAFSA) available online at <http://wwwfafsa.ed.gov>.

The following information is relevant should a student be receiving financial aid.

- Repayment begins 6 months after a student ceases half time enrollment in a fall/spring setup.
- Summer enrollment is not required to be eligible for financial aid.
- A student who attends the fall term and sits out spring term will start repayment 6 months after the last day of the fall term (mid-May)
- A student who attends the spring term and sits out the summer will not start repayment as long as student attends the following fall term.
- A student who attends the spring term and does not attend summer or fall will start repayment 6 months after the last day of the spring term (late October or first of November)
- A student who attends the summer term and sits out the fall term will not start repayment as long as student attends the following spring term
- A student who attends the summer term and does not attend the following fall and spring terms will start repayment 6 months after the last day of the summer term (mid-February)

For more information on financial aid please see <http://www.oru.edu/financial-assistance/> or contact:

Tel: 918.495.6510

Email: studentservicegroup@oru.edu.

2.11 Scholarships

2.11.1 Scholarship Information

Every prospective student who starts a Ph.D. application receives an email directing them to complete their application and apply for the Graduate Quest Scholarship. The Graduate Quest Scholarship ranges from \$1000 to \$5000. There is also the option to apply for a Dean's Fellow Scholarships, which includes full tuition and a \$15,000 annual stipend. However, these Fellowship opportunities are only offered as vacancies arise.

A scholarship committee made up of members of the COTM faculty will assess and rank each scholarship application. This ranking will determine the scholarship amount each student receives. If a student fails to receive from the Graduate Quest Scholarship, they are welcome to apply to the other graduate scholarship found here: <http://www.oru.edu/financial-assistance/graduate/graduate-scholarships-theology.php>.

Enquiries regarding scholarships can be directed to Enrollment Counselor Addy Ladoja, adladoja@oru.edu.

2.11.2 Ministry Scholarship

The ministry scholarship contributes 25% towards the cost of tuition. Please note that the scholarship will not cover any books or fees. The applicant must submit two items to be eligible for a ministry scholarship:

1. Ministry Verification Letter – students must submit a letter on ministry/church letterhead from a supervisor or board member verifying the full time employment status of the student in the ministry.
2. Ministry Description – students must submit a short essay detailing their ministry experience.

Once students are admitted to their program, they may submit the documents to the admissions office for processing. The admissions office will send these to the financial aid department once the student has enrolled in their classes for that semester. The financial aid department will then scholarship 25% of the tuition for that specific semester. Please note that the scholarship will not cover any books or fees, just the tuition.

For example, if a student is enrolled in 6 credits at \$675 per credit, then the following would be correct: 6 (credit hours) multiplied by \$675 (cost per credit) = \$4,050 in tuition. A 25% scholarship towards the tuition amount would reduce the tuition cost to \$3,037.50. All book costs and fees will be added to the total amount after scholarship, \$3,037.50.

2.11.3 External Scholarships

Please note that students are welcome to apply for external scholarships. Here is a list of some potential sources.

Organization	Link	Availability	Note
ScholarLeaders International	http://www.scholarleaders.org/apply/leaderstudies-scholarships/	Awards scholarships to exceptional Majority World Christian leaders pursuing doctoral-level education in theology and related disciplines.	Only sponsors scholars who sign a covenant agreeing to serve in ministry in their home context for at least 10 years. According to the covenant, those who do not are required to repay the support they have received
Langham Partnerships/Langham Partnerships USA			
Fellowships for Doctoral Students of African Descent	https://fteleaders.org/grants-fellowships/fellowships-for-doctoral-student-of-african-descent	Financial support for doctoral students of African descent who have completed the course work stage of their Ph.D. or Th.D. program in religion, theological studies or biblical studies.	
Fellowships for Latino/a, Asian and First Nations Doctoral Students	https://fteleaders.org/grants-fellowships/fellowships-for-doctoral-student-of-latinoa-asian-first-nations-descent	Financial support for doctoral students of Latino/a, Asian, Pacific Islands or First Nations descent who have completed the course work stage of their Ph.D. or Th.D. program in religion, theological studies or biblical studies.	
Scholarships.com	https://www.scholarships.com/financial-aid/college-scholarships/scholarship-directory/academic-major/theology		List of potential theology scholarships for students.
Louisville Institute's Doctoral Study	https://louisville-institute.org/programs-		

Fellowship	<u>grants-and-fellowships/fellowships/doctoral-fellowship/</u>		
FTE Doctoral Fellowship for Scholars of Color	<u>https://fteleaders.org/pages/fte-doctoral-fellowships-general-instructions#Eligibility</u>	FTE offers the Fellowship for Doctoral Students of African Descent and the Fellowship for Latino/a, Asian and First Nations Doctoral Students. FTE will only review applications that meet the following eligibility requirements:	

3.0 ACADEMIC POLICIES

Below is a description of some of our policies. For a more thorough description of our academic policies, please see the online handbook at

http://web.oru.edu/current_students/class_pages/grtheo/mmankins/StudentHandbook/GSTM_Student_Handbook%20Rev_9-25-17.pdf and the ORU Student Handbook at <http://handbook.oru.edu/>

3.1 Registration and Enrollment

3.1.1 Faculty and Staff Roles

- Graduate Admission Role¹
 - The Graduate Admission representative (i.e., Joe Sim's) role is specific to entry of a new student but not re-enrollment of students.
 - Out of courtesy enrolls the student in their first semester.
- Department Faculty Role
 - Faculty help guide re-enrollment of graduate students through advisement, but students are ultimately responsible to re-enroll themselves.

3.1.2 Student Role

- Students are responsible to re-enroll themselves each semester.
- Students are responsible to work with the following departments themselves:
 - Student Accounts
 - Financial Aid
 - Student Development
 - Registrar
 - Faculty Advisement
 - Admissions Operations

Upon admission as a student, you should have received an acceptance letter that gave you your student ID, or Znumber. You will use that number to log into VISION, our student enrollment system to complete the entire registration checklist:

1. Go to <https://vision.oru.edu>
2. Click on Enter Secure Area
3. Log in using your User ID (your Z#) and pin (your 6-digit birth date)
4. Once inside you will click on Registration Steps/Online Bookstore

¹ In some cases, Admissions Operations is responsible to work with the Registrar's office to place holds related to student's records that were needed upon entry. However, these are often deferred beyond the first semester so the student can matriculate successfully and work to obtain those items in the first semester. When it comes time for the student to enroll in later semesters, they will find they have holds on their account if they have not satisfied these holds upon entry. For re-enrollment needs or inquiries, often students work with Registrar but also lean into faculty advisement. It is a self-enrollment process.

5. Select the term you plan to enroll at ORU
6. You will then see a list of steps that will either say Complete, Incomplete, Optional or prompt you to fill in important information that is needed to complete your file.

Through this system you will be able to also access the housing system, see the status of your financial aid file, setup a payment plan or pay in full. Once all the steps are complete you will be prompted to click a button that says, "Complete Registration". If you have completed all the steps mentioned above, you should be ready to complete this step. It is important that you finish this process prior to arriving on campus for classes. If you have any questions or need help, talk to your Admission Counselor and he or she will be able to walk you through this process. For more information go to <https://oru.edu/admissions/complete-enrollment/enrollment-steps/enrollment-online-graduate.php>

During the program the student must remain continuously registered as a full-time course load for the Ph.D. program is 6 credit hours per semester, with the exception of the dissertation phase. To make satisfactory progress, students must maintain a 3.25 and complete a minimum of 12 credit hours per academic year. Student receiving financial aid must maintain full-time status, as defined by the Financial Aid Office.

It is recommended that student complete 48 hours of coursework in three years by taking 18 hours in year one, 18 hours in year two, and 12 hours in year three. Students should complete the coursework in a maximum of four years. Students must submit a petition to the Program Director to request approval to take less than 6 credit hours per semester. All students are required to take the core and track courses when they are offered according to the rotation schedule in their degree plan.

Students who wish to take additional course above the normal load must have permission from their advisor.

3.1.3 Holds

If there are holds on your account, you will have to contact the relevant department directly. Vision clearly states where you have holds and the other areas of their registration that are incomplete. You can see what holds you have on vision. For example, in the picture below, this student has an international hold and must go to the International Student Office to lift it.

3.2 Academic Probation and Suspension

Students enrolled in the GSTM are expected to maintain an appropriate GPA for the program in which they are enrolled. Students in the M.Div. and the professional M.A. programs are required to maintain 2.50 GPAs. Students in the academic M.A. programs are to maintain 3.00 GPAs. Students in the Ph.D. program are to maintain a 3.25 GPA. Students failing to achieve the

minimum GPA in their particular program during any semester are automatically placed on probation. In the Doctor of Ministry (D.Min.) and Ph.D. program no course grade less than B is accepted. Two C course grades result in suspension from the doctoral program.

Students entering the seminary on probation must achieve removal from probation status within one academic year of matriculation. If a student is placed on probation in the course of the degree, one academic year is allowed to restore the GPA to the appropriate level. Students who fail to achieve a sufficient GPA while they are on probation within the specified time are suspended from the seminary.

3.3 Academic Suspension Appeals and Re-admission

Students who have been dismissed may petition for reinstatement after one academic year. Reinstatement can be attained sooner if specific conditions were included in the Dean's letter of dismissal. All petitions for reinstatement will be considered on an individual basis. Reinstatement will depend on the student's demonstration of motivation and capability to complete the academic requirements successfully. The Dean shall notify the student in writing of the decision regarding reinstatement. Students who are reinstated shall be required to comply with any conditions set forth in the letter of reinstatement. The school will send a copy of the reinstatement letter to the Registrar's Office to be placed in the student's academic file.

3.4 Incompletes

College and program policy regarding incompletes is as follows. You can find the procedure in the GTSM handbook.

http://web.oru.edu/current_students/class_pages/grtheo/mmankins/StudntHandbook/GSTM_Student_Handbook%20Rev_8-25-20.pdf. Page 5 describes the process as:

On rare occasions, the grade of "I" may be given for work that is incomplete at the end of the course semester due to a catastrophic event. The following procedures must be followed to apply:

1. The student must establish with the instructor and the academic dean that work is incomplete for good cause and submit a petition for incomplete grade with documentation.
2. Petitions are found at <https://petitions.oru.edu/>
3. The Petition must be submitted at least two weeks prior to the end of the semester.
4. The submission of a petition does not automatically ensure the granting of an Incomplete.
5. The petition must be approved by the academic committee of the Graduate School of Theology and Ministry.
6. It is the responsibility of the student to initiate the petition, make up any incomplete work, and submit a completed Request for Grade Change form (which has been signed by the course professor) to the academic office.

7. If the work is not completed by the end of the subsequent semester, the incomplete will automatically convert to an “F,” unless an extension is formally granted.

3.5 Leave of Absence

If a student in good standing is not able to register for courses in a given semester, he or she must request a leave of absence by submitting an online petition to the Program Director. Students may access the online petition on d2l. Leaves of absence will only be granted in extreme circumstances. The Ph.D. Program Director will notify the student in writing of the decision.

When a student is permitted a leave of absence for a fall or spring semester, the returning student does not need to reapply to the program. Instead, the student must contact Admissions, so they can re-encode him/her as an “active” student. Once this is complete, the student is free to enroll as normal.

3.6 Time Limit for Degree Completion

Students may have a maximum of seven years from the date of entry into the program to fulfill all degree requirements. Only student who have been approved for formal leaves of absence may have an extension beyond the seven year limit. Exceptions to the time limit are granted only in extraordinary circumstances.

3.7 Human Subject Research

Please consult with the Ph.D. Program Coordinator for protocols on human subject research, which are required for conducting interviews, surveys, or questionnaires with living persons.

3.8 Using Previously Published Material

A student may use/incorporate part of his or her published material in the dissertation with proper referencing. Such material may be in the form of journal articles or book chapters. This provision limits to three studies, and up to 50% of each published piece. The student must secure permission from the publisher for any copyrighted material and indicate that permission has been granted

Note: If a graduate student does not have continuous enrollment in fall/spring semesters, the system will mark them as ‘inactive’ and needing readmission. However, we have a policy allowing graduate students to remain ‘active’ for one calendar year after their last enrolled term. For this reason there is just a process that is done in the system to mark them as ‘active’ again. Any that you see with this error can be directed to the Registrar’s Office to get it resolved.

4.0 RESIDENCY

4.1 Residency General Requirements

Ph.D. students at ORU are required to attend a total of 4 weeks of residency each year during the coursework phase of the program. The residency takes place in the fall and spring semester, not summer (see points 4.2 and 4.3 for more information). Residential requirements are mandatory and cannot be waived. Students who request a leave of absence should consult Academic Policy 3.6 above.

Ph.D. residency dates are posted each semester on the Academic Calendar, which students can access through vision, D2L, and the course syllabus. Course instructors will distribute further information about their course's residency period during the semester. Students should consult this information before making travel arrangements to ascertain class times and classroom locations.

4.2 Fall and Spring Course Residency Requirements

All fall and spring courses have a one week on-campus face-to-face residency period that takes place in either the eighth or ninth week of the semester. Students taking a full-time load (minimum 2 courses = 6 credit hours) will be resident in Tulsa attending class at ORU during the residency weeks. According to allowances granted to the program by ATS (Association of Theological Schools), Ph.D. students are permitted to petition to take up to two additional fall or spring classes online (6 credit hours).

4.3 Summer Courses Residency Requirements

Summer courses are entirely online and have no residency week, except for international students staying in the USA of an F1 visa (see below for more information).

4.4 International Student Residency Requirements

The residency requirements are slightly different for international students staying in the USA on an F1 student visa. According to SEVIS (The Student and Exchange Visitor Information System), for international students to maintain their F1 visa, they have to be in a face-to-face classroom setting with their instructor once every five months. Therefore, although the Ph.D. program delivers summer session classes online, a residential portion is available for F1 students to meet their visa requirements. The duration of these residencies is typically one week and set by the ORU's International Office (<https://oru.edu/admissions/international/index.php>). These class sessions are also open for non-international Ph.D. students to attend should they wish.

4.5 Typical Class Schedule

A typical class residency period is as follows:

Week One:

GTHE 962 – Theologization in the Changing Christian Global Context of Christianity
February 24 – 28, 2020

	Monday	Tuesday	Wednesday	Thursday	Friday
8:30-10:15		Session 4	Session 6	Session 8	Session 11
10:15-10:30	Break				
10:30-12:30		Session 5	Chapel	Session 9	Session 12
12:30-1:30		Lunch	Lunch	Lunch	Lunch
1:30-3:15	Session 1	Orientation	Session 7	Session 10	
3:15-3:30	Break				
3:30-5:30	Session 2	Orientation			
	Session 3: T Johnson Presentation (7:00-8:30)	Evening Meal			

Week Two:

GTHE 965 – History of Global Spirit-Empowered Movements
March 2-6, 2020

	Monday	Tuesday	Wednesday	Thursday	Friday
8:30-9:00	Devotional				
9:00-10:15	Mike Mathews, “Technology Predictions”	Trevor Grizzle, “Journey of Fellow Traveler”	Kevin Schneider, “Healing Teams”	Sally Shelton, “Surviving a Ph.D.”	Daniel Isgrigg, “Multi-cultural Background of Oral Roberts”
10:15-10:30	BREAK				
10:30-12:00	Class presentations	Class presentations	CHAPEL	Class presentations	Class presentations
12:00-1:30	LUNCH				
1:30-3:00	Sharing of Research Paper Proposals	Four Historiographical Approaches	Class presentations	Newberg’s Theorized Methodology	Advisement consultation
3:30-5:30	Library/ Research	Library/ Research	Library/ Research	Library/ Research	Library/ Research

4.6 Housing and Transportation

Please see the list of local hotels and rental car agencies on the travel and housing page (<https://oru.edu/about-oru/visit-us.php>).

The following are estimates for the Ph.D. residency period. It assumes a residency period comprising two Ph.D. courses. Each course covers five days, Monday to Friday. The calculations include 14 nights and assume a student arrives Sunday, the day before class, and leaves Friday after class. It includes staying the weekend between courses.

	EA	Total
Hotel ¹	\$110 per night	\$1,400
lunch & dinner ²	\$155	\$155
Taxi to and from airport ³	\$25 one way	\$50
Car rental ⁴	\$40 per day	\$600

¹. This estimate is for the Crowne Plaza situated within walkable distance to ORU. The estimate includes breakfast and taxes. The total assumes a 14-night stay.

². Sodexo sells blocks of meals to commuter students redeemable at the campus cafeteria. Purchasing a block of 25 meals is one option available to students traveling to Tulsa for the residency period. Students may purchase meal blocks at the Eagle Card Center on LRC3 or Student Accounts on GC 2.5 West. See <http://www.oru.edu/oru-experience/experience-for-the-body/dining.php> for further information.

³. This estimate is based on calculations from Uber (<https://www.uber.com/us/en/price-estimate/>).

⁴. ORU is a short walk from the Crowne Plaza Hotel. However, should a student wish to rent a car, this estimate is based on a student picking up and dropping off an economy vehicle at the airport (www.priceline.com).

5.0 FACULTY AND ADMINISTRATION

5.1 Faculty

ORU faculty members hold a PhD or equivalent and are involved in training and research in a discipline relevant to the program. Qualified faculty members show that they have outstanding contribution towards ongoing research and academic publication. They have comprehensive experience of teaching at a graduate level, and are experienced in directing, supervising, and examining graduate and post-graduate level thesis and dissertations. All of our faculty are committed to leading Spirit-empowered lives, ministry, and scholarly contribution. They have a global perspective through which they have engaged in diverse expressions of world Christianity in various contexts from a Spirit-empowered perspective.

Faculty selection is determined by the following criteria:

1. Hold an appropriate doctoral degree. Typically a PhD or equivalent.
2. Training and research in a discipline relevant to the program. The list of courses of the program can provide guidance. In addition to the first “Contextual Theology” track, a second track will be developed in the near future. This will require additional qualified faculty members in the future.
3. Outstanding contribution towards ongoing research and academic publication is essential.
4. Comprehensive experience of teaching at a graduate level.
5. Experience of directing, supervising, or examining graduate and post-graduate level thesis and dissertations.
6. Faculty must prove their commitment to leading a Spirit-empowered life, ministry, and scholarly contribution, and show that they have impacted others with God’s healing.

Faculty must show they have a global perspective to their life, ministry, or research. Through which they have engaged in diverse expressions of world Christianity in various contexts from a Spirit-empowered perspective.



Name

Wonsuk Ma
([full CV](#))

Credentials

Ph.D., Fuller Theological Seminary
M.Div., Far East Advanced School of
Theology (presently Asia Pacific Theological
Seminary)
B.B.S., Far East Advanced School of
Theology (presently Asia Pacific Theological
Seminary)
Dip. Theol., Full Gospel Theological College



Jeffrey Lamp
([full CV](#))

M.S., Oklahoma State University
Ph.D., Trinity Evangelical Divinity School in Chicago
M.Div., Oral Roberts University
B.S., University of Oklahoma



Julie C. Ma
([full CV](#))

Ph.D., Fuller Theological Seminary
M.A., Fuller Theological Seminary
M.A., Asia Pacific Theological Seminary
B.A., Asia Pacific Theological Seminary



Eric Newberg
([full CV](#))

Ph.D., Regent University
M.Div., North Park Theological Seminary
M.A., Pacific School of Religion
B.A., University of Kansas



Peter Althouse
([Full CV](#))

Ph.D., University of St. Michael's College at the University of Toronto
M.R., University of Toronto
B.A., Trent University



Christopher Foster ([Full CV](#))

Ph.D., University of Manchester, UK
M.A., University of Manchester, UK
M.Div., Oral Roberts University
B.A., History



Larry Hart
([Full CV](#))

Ph.D., Southern Baptist Theological Seminary
M.Div., Southern Baptist Theological Seminary
B.A., Oral Roberts University



Willian Lyons
([Full CV](#))

Ph.D., Florida State University
M.A., University of Wisconsin
M.A., Oral Roberts University
B.A., Oral Roberts University



Samuel
Thorpe ([Full CV](#))

Ph.D, University of Tulsa
M.A., Oral Roberts University
B.A., University of Arkansas



Andrea
Walker ([Full CV](#))

Ph.D., Oklahoma State University
M.S., Southern Nazarene University
B.S., Oral Roberts University



Edward
Watson ([Full
CV](#))

Ph.D., Baylor University
Th.M., Duke University
M.A., Oral Roberts University
B.A., Southern Baptist College

5.2 Administration

Dr Wonsuk Ma – Dean of the College of Theology and Ministry

wma@oru.edu

Office: 918-495-7016

Dr Peter Althouse – Ph.D. Program Director

palthouse@oru.edu

Office: 918-495-

Robert McBain – Dean's Fellow assisting the Ph.D. Director

rdmbcain@oru.edu

Office: 918-495-6860

6.0 RESOURCES

6.1 Global Learning Center

The Global Learning Center is a new leading edge facility that will help expand the availability of ORU's unique, whole person education to students globally. It will pave the way for ORU to open satellite campuses around the world. Classrooms will be equipped with touch technology, interactive smart boards and added visual tools that give professors advanced options as they teach. Classes and programs can also be recorded and stored on file servers to be retrieved by students on their personal devices or computers. The new facility includes three stories with classrooms, studios, offices, conference rooms on each floor, and a 715-seated performance hall. The third floor has a multi-purpose production studio with high-tech facilities designed to produce video content of ORU faculty members and guest lecturers to be distributed worldwide. It also features a virtual/augmented reality room which will allow student access to more than 7,000 academic subjects in a live format. This special learning area includes an iCube, which projects 4-D images onto three walls and the floor. This special display allows students to interact with any of the academic objects in the library. Students will also have access to various occupational experiences, such as marine biology or flight simulation.

6.2 Library

The University Library, located on the fourth and fifth floors of the Learning Resources Center (LRC), holds over 500,000 items, including printed books, microforms, and audiovisuals. The University Library website provides access to the University Library's online catalog, more than 90 electronic periodical databases and reference works, and over 35,000 electronic journals and magazines. Online students can take advantage of the many resources provided by the ORU Library. This includes access to all of the ORU Library's digital collections, a distance learning librarian, and assistance in locating resources needed for completion of assignments. Students who live in the region are welcome to use the campus library; students who live more than 100 miles from campus are encouraged to sign up for distance learner library services. Links to online library resources are posted on the D2L homepage and in every online course.

The theological collection is integrated into the Main Collection of the Library, which occupies the fourth and fifth floors of the Learning Resources Center and adjoining sections of the Graduate Center. In recent years the facility has been updated with a Library Information Commons (LINC) with a customized Reference desk and eight group-study rooms as well as new furniture and carpeting throughout the public areas of the Library. The Library provides an inviting, quiet study atmosphere and a wealth of resources for the pursuit of graduate study. In addition to the theological collection located within Main, the Library maintains several other theology-related special collections. The most prominent is the Holy Spirit Research Center (HSRC) located on the fifth floor, with holdings of more than 12,000 cataloged items as well as many uncatalogued items. In addition to offering a unique collection of primary and secondary source materials related to the global Pentecostal and Charismatic Movement that draws

researchers from around the globe. The HSRC under the aegis of the Library is currently launching an online repository. Designated the Digital Showcase @ ORU, it will make a significant contribution to the University as a whole by providing a platform for hosting digitized materials, including materials previously unavailable on the Internet, as well as online journals, samples of faculty research, and student works such as senior papers, theses, and dissertations. The Library provides state-of-the-art library tools to facilitate research. The tools include:

- The Library Catalog: Millennium is the integrated library system from Innovative Interfaces, Inc., that provides the platform for our online public access catalog and for tracking circulation transactions and acquisitions. Except for e-journals, virtually all library holdings, including books, e-books, and audiovisual materials, are searchable in the catalog.
- Publication Finder: This EBSCO product organizes e-journals and other e-publications by discipline and makes them accessible via a single search box.
- EagleSearch: This EBSCO discovery product allows a quick search of most of the databases to which the Library subscribes, including the online catalog.
- Database List: Using the A-to-Z EBSCO interface, the Library maintains a searchable list of databases arranged alphabetically as well as by subject and format.
- RefWorks: The Library subscribes to this citation management tool to help researchers organize references and create bibliographies.

LibGuides v2: Using this latest Springshare platform, a team of librarians redesigned the library web site (<http://oru.libguides.com/library>) during the summer of 2016 to better facilitate access to online resources, which are continuously available to current students, faculty, and staff from any Internet connection.

The Library provides 74 computers dedicated to student use, including 36 in LINC, 30 in the Library Instructional Lab (LIL), 6 public access catalog workstations, and 2 self-check stations. The LIL computers are available to students during library instruction sessions, the workstations in Main during regular library hours, and those in LINC an hour after the library opens on weekdays and 15 minutes before closing in the evenings. The LINC lab also provides three copier/printer/scanners, a stand-alone book scanner, and a microform printer/scanner. The LIL lab includes an LDC projector, a sound system, and a computer for the instructor's use.

The University has other computer labs located across the campus to allow students convenient access to the Internet including online library resources as well as to download software packages that have been licensed for the entire campus. Access to licensed online library resources is restricted to current students, faculty, and staff through the use of an EZproxy server.

6.3 Student Services

The institution provides support for student learning and effective teaching.

1. The institution provides student support services suited to the needs of its student populations.

2. The institution provides for learning support and preparatory instruction to address the academic needs of its students. It has a process for directing entering students to courses and programs for which the students are adequately prepared.
3. The institution provides academic advising suited to its programs and the needs of its students.
4. The institution provides to students and instructors the infrastructure and resources necessary to support effective teaching and learning (technological infrastructure, scientific laboratories, libraries, performance spaces, clinical practice sites, museum collections, as appropriate to the institution's offerings).
5. The institution provides to students guidance in the effective use of research and information resources.

To ensure that an ORU education fulfills the stated mission and core values, the University provides support for student learning and effective teaching that focuses on the student learning outcomes. The University is proactive in its adoption of best practices to ensure that the design and delivery of student support services options are preparing students to live in a diverse world and that the options accommodate student diversity. ORU's student learning outcomes are derived from the whole person education philosophy identified in the University mission. ORU believes strongly that all learners should have access not only to the support that they need in order to be successful academically but also to the resources that help them to grow in the areas of spirit, mind, and body, in fulfillment of the University mission.

Students may also receive assistance in writing through peer tutoring, another service that the University provides to aid student learning. The Writing Center, located on the fifth floor of the Learning Resources Center (LRC) and open approximately from 9:00 a.m. to 4:30 p.m. Monday through Friday offers one-on-one tutoring primarily in English and writing skills. Students may reserve regularly scheduled tutoring times throughout the semester or may call ahead to schedule tutoring times. In addition to tutorial help, a full range of self-paced instructional programs are available to improve writing skills. The Academic Peer Advisor (APA) program provides academic support to students by encouraging group study in the residence halls, fostering better study habits, and providing peer tutoring services to students. Each dorm wing or floor has a peer advisor who assists students with academic matters such as studying, writing papers, finding tutors, and scheduling classes. APAs are credentialed through the Tutoring Foundations program from Crossroads of Learning, Inc. and are able to help students get the assistance they need, including information about all registration deadlines and explaining administrative processes at regularly scheduled hall meetings.

For online students, academic support begins during the admissions process when the Assistant Registrar creates a personalized education plan for each new admit based on the student's major and minor choice, the online course rotation schedule, and the student's transfer evaluation. The primary contact between online students and ORU are the Success Coaches, who work under

ORU Enrollment Management. They respond to any questions online students may have as they proceed through their program from first enrollment to graduation. Success Coaches are supported by Academic

Advisors in ORU Online who report on online student progress during active courses through weekly At-Risk reports. They also provide similar weekly At-Risk reports to the Student Success and Retention team concerning main campus students who take online courses.

The Office of Student Resources, in compliance with Section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act, assures that no qualified individual with a disability will be denied reasonable accommodations in modification of policies, practices, and procedures. The Student Resources Office offers reasonable accommodations to clients based upon their individual needs. Online students with diagnosed disabilities are served by the Student Resources department, which assesses intake documentation, conducts a phone interview, produces a letter of accommodation, and provides assistance with other issues related to accommodation as needed. Just as with main campus students, online students who are working with accommodations must maintain contact with Student Resources every semester for an updated letter of accommodation. A link to ORU's disability services information is posted on the D2L homepage and in every online course.

6.4 IT Help Desk

Information Technology (I.T.) at ORU provides students with services throughout campus with wireless technologies and support services presented in a student guide and available through a variety of access points including an I.T. Concierge help desk at the very front door of the Learning Resources Center, immediate service through phone helpdesk support, and through online support. The I.T. Concierge team and the ORU Online D2L Coordinator provide technical support to online students. Support contact information is posted on the D2L homepage and in every online course.

6.5 Food Services

Dining options within the ORU cafeteria include everything from the traditional grill to deli-style sandwiches, fruits, vegetables, salads and a salad bar, an array of cereals, pizza and pastas, and Asian, Mexican and specialty cuisines, all served cafeteria-style with plenty of options available. In addition to the cafeteria, you'll find these delicious dining options around campus presented by Sodexo Food Services:

Aerobics Center (AC)

- The Squeeze, serving healthy drinks

Armand Hammer Alumni-Student Center

- Moe's Southwest Grill, serving a variety of fresh, made-to-order southwest fare, as well as vegetarian and low-calorie options
- Jazzman's Cafe and Bakery, serving specialty coffee beverages and fresh pastries, cookies and muffins, as well as sandwiches, hot-pressed paninis, fresh soups and garden salads

Graduate Center (GC) 3rd floor

- The Deli, serving breakfast and lunch weekdays

Hamill Center

- Chick-Fil-A, serving lunch & dinner; lower level
- Freshens Eagle's Nest, serving healthy smoothies, yogurt and snacks; located adjacent to Chick-Fil-A

Learning Resource Center (LRC) 3rd floor

- Freshens LRC, serving healthy smoothies
- Green Cuisine, with natural and organic food options
- Hava Java, serving coffee and drinks

CityPlex Towers

- Mama Delucca's Pizza, serving lunch and dinner, 1st Floor
- Subway, serving lunch and dinner, 1st floor

6.6 Chapel

During the school year, Oral Roberts University students and faculty gather for ORU Chapel services. Inspiring worship and dynamic teaching are the hallmarks of these services, focused on spiritual growth and development. ORU Chapel affords students the opportunity to shift their focus away from the business of college life and onto God.

6.7 Prayer Tower

An icon recognized throughout the world, the Prayer Tower of Oral Roberts University is situated at the center of the campus to symbolize the importance of prayer. A separate area within the Prayer Tower houses the offices of the men's and women's chaplains. Graduate assistants for spiritual life will also work in this area. The newly renovated room embraces many styles of prayer. There is a large gathering area for corporate prayer, a partitioned area in the main room for small-group prayer, and four individual spaces for private prayer. The room includes a map of the world to foster a global perspective, and a large cross, created by the ORU art department to remind participants of Christ's sacrifice and to see the world through the cross.

Special prayer emphases will be identified at different times during the day such as prayer for the armed services or specific nations. Students will have an opportunity to pray for individual requests submitted to the university by people from throughout the world.

6.8 **Aerobics Center**

The Health, Physical Education and Recreation department, ORU Women's Volleyball, Co-Ed Cheerleading and Intramural sports all find a welcome home in the beautiful ORU Aerobics Center. The spacious facility includes:

- Four basketball courts
- Four racquetball courts
- A 50-meter Olympic-sized swimming pool
- A fully loaded weight room
- An exercise mezzanine complete with treadmills, spinner, stationary and recumbent bikes and other equipment
- A four lane running track
- A gymnastics and tumbling room
- An aerobics studio



Students, faculty and staff take advantage of the opportunities the Aerobics Center provides for exercise and the promotion of personal health and well being. As a student committed to maintaining optimal health and a strong spirit, mind and body, you will enjoy the many opportunities for personal growth available through this campus facility and the programs it offers.

7.0 INFORMATION FOR INTERNATIONAL STUDENTS

Students who are not citizens of the United States or Green Card holders are considered international students. Go to <https://www.oru.edu/admissions/international/application-process.php> for a detailed description of the international admission process.

The following is the typical list of items international students need to complete their admissions file.

1. [Application](#)
2. \$35 application fee (U.S. Dollars) - Waived if completed online!
3. High School diploma, Transcript and/or National Secondary School Certificate, official college transcript(s)*, **along with a certified translated English copy**.
4. TOEFL or IELTS or UCEDA C1 CERTIFICATION or Official ACT/SAT Score(s), GAOKAO for Chinese students
5. Interview with an ESL instructor, if necessary, to determine fluency.
6. Financial Guarantee Form
7. Valid passport
8. Official immunization records

*An official transcript is required for each institution in which you have been enrolled, even when no credit was earned.

Please submit your application, test scores, transcripts, passport, immunization record and financial guarantee by July for the Fall Semester.

For assistance with the international admissions process, please contact the Office of Admissions.

intladmissions@oru.edu

[918.495.7448](tel:918.495.7448) *phone*

[918.495.6222](tel:918.495.6222) *fax*

Graduate Center, level 3.5

Note: When an International student is in the dissertation phase, they only have to register for the fall and spring semesters, not summer. They only have to do summer classes when they are doing their coursework.

8.0 PETITION FOR POLICY EXEMPTION

8.1. GRE Exemption

As an exception to the rule, students applying for entrance into the Ph.D. program may petition for exemption from the Graduate Record Exam. Students petitioning for GRE exemption must do the following:

1. The prospective student must complete the “Petition for Ph.D. Policy Exemption” form, summarizing the argument of their petition and providing supporting documentation (see below).
2. The petitioner must provide evidence as to why the Admission Committee should approve the exemption. Evidence may come in the form of a doctor’s note stipulating why a student cannot take the GRE or some other form which substantiates their petition.
3. The petitioner must submit substantial proof of academic ability. We require a research paper of 3000 words with proper referencing and engaging in a theological topic at a high academic level.
4. The petitioner should assess the level of his or her readiness for the rigor of research, writing, and exams in a Ph.D. program, in lieu of the data that would have been provided by the GRE.

Complete petitions should be submitted to the Ph.D. Program Office - theologyphd@oru.edu

The Admission Committee will review each petition and render a decision in a timely fashion.

9.0 APPENDIX

ORU PETITION FOR Ph.D. POLICY EXCEPTION

**THIS FORM IS TO BE USED TO REQUEST AN EXCEPTION TO Ph.D. PROGRAM POLICY
(subject to revision)**

1. Include all relevant course information. (COURSE NUMBER, TITLE, TERM, GRADE AND INSTRUCTOR)
2. Obtain appropriate signatures.
3. Return all copies to the Ph.D. Program Office

Name: _____ Z#: _____
 Last First MI

Email: _____ Phone: _____ Birthdate: _____

Local Address: _____ Date: _____

Track: _____

Please check: I am an international student. ___ Yes ___ N

STATEMENT FOR PETITION:

Student Signature:

Approved ☐
Not Approved ☐

Admission Committee Member

Date

Approved ☐
Not Approved ☐

Ph.D. Director

Date

Approved ☐
Not Approved ☐

COTM Dean

Date

PH.D. Program Discretionary Scholarship

A discretionary scholarship to assist students enrolled full-time (6 credit hours) in the Ph.D. program who demonstrates needs. The scholarship is administered by the Graduate School of Theology and Ministry.

Name _____

Student Z# _____ ORU Email _____

Address _____

City _____ State _____ Zip _____

Cell Phone _____

Program start date _____ Expected end date _____ Current GPA _____

Are you employed? ☐ Yes ☐ No If yes, how many hours _____

If applicable, is spouse employed? ☐ Yes ☐ No

List all scholarships you currently receive ☐ Academic ☐ Need-based ☐ International ☐ Military

Indicate outside funding to which you have applied (include foundation and application date)

What is your financial need? _____

Please write an essay, not to exceed two pages, indicating your academic and ministry goals and the time frame in which you intend to accomplish these goals. List the realistic and financial challenges you are facing. Goals should be stated as reasonable and measurable statements of faith (James 4:13-15). Please type the essay and include into with your application. Email applications to theologyphd@oru.edu.

Applicant's Signature _____ Date _____

How to Apply for Prerequisite, Advanced Standing and/or Transfer Credit

Oral Roberts University Graduate School of Theology and Ministry (GSTM)

Students are responsible for applying for prerequisite, advanced standing, and/or transfer credit in the first semester of enrollment. Credit is not guaranteed. Courses must meet specified criteria² and are subject to approval by the GSTM Academic Committee. Evaluations and approval for advanced standing/transfer credit will be completed during the first academic year.

APPLICATION INSTRUCTIONS

Step 1: Complete the Application for Prerequisite/Advanced Standing/Transfer Credit (second page of this document).

- Fill out sections 1, 2, and 3.
- To fill out section 4, “Possible Course Substitutions for Prerequisite, Advanced Standing, and/or Transfer Credit”:
 - Review degree plan of the desired GSTM program at <http://degreeplansheets.oru.edu/>
 - Review transcript(s) from undergraduate/other institution(s) for courses that may apply to degree plan and list possible course(s) on the left column; include course number, name, credit hours, and grade.
 - If needed, review ORU course description(s) in the academic catalog at <http://www.oru.edu/academics/catalog/>. Graduate theology courses begin with GBIB, GTHE, and PRM.
 - List possible ORU equivalent course(s) in the appropriate column.
- The following documents must accompany the completed application :
 - Official transcript(s) from other accredited institution(s) (unofficial transcript acceptable from ORU grads).
 - Course description(s) from institutional academic catalog(s) for all courses for which credit is being requested.*
 - Syllabi for all courses for which credit is being requested.* If the syllabus for the semester/year the course was taken is not available, use a current syllabus.
- Email the application and all required documents to gradtheoacademics@oru.edu.
- Incomplete applications or those lacking required documents will be returned to the student.
- The GSTM Academic Committee will evaluate transcripts and syllabi to determine what courses, if any, qualify for prerequisite, advanced standing, and/or transfer credit.
- A copy of the application, signed by the dean, will be returned to the student indicating the Academic Committee’s decision.
- To expedite enrollment, students should enroll in courses for which prerequisite, advanced standing, or transfer credit approval is *not* pending.
- *Course catalog descriptions and syllabi are not required when requesting credit for ORU undergraduate courses.

GENERAL INFORMATION

- The GSTM follows the Association of Theological Schools (ATS) guidelines regarding credit for advanced standing/transfer.³
- Students may request advanced standing credit for qualifying theology courses earned in an undergraduate degree from an accredited college or university,⁴ which may be applied to up to one-fourth of the following degrees:

Degree	Credit Hours
Master of Divinity (MDV)	up to 21
M.A. Biblical Literature & M.A. Theological/Historical Studies	up to 12, and possible prerequisite credit
M.A. in Inter Cultural Studies & M.A. in Practical Theology	up to 12
Doctor of Ministry	up to 6 credits
PhD	up to 9 credits

- Advanced standing for undergraduate courses may not be applied to the M.A. in Professional Counseling degree. All courses for this degree must be taken at the graduate level. Undergraduate theology courses that qualify may be applied to the three prerequisite theology courses (up to 9 credit hours for prerequisites) required for the degree.
- Prerequisite, advanced standing and transfer credit will be applied to a student’s transcript upon approval.
- If a student is asked to meet with the associate dean, the student may set up an appointment by sending a request to gradtheoacademics@oru.edu.

²a) Courses must be equivalent to GSTM graduate courses required in the student’s degree plan. b) Courses must have been taken at a fully accredited college or university (see footnote 3 below). c) A grade of “B” or above must have been earned for the course(s). d) Bible School/Institute courses are not eligible for advanced standing credit. e) Students may transfer a maximum of 6 graduate credit hours in business or 9 graduate credit hours in education

³ATS Educational and Degree Program Standard ES 7.

⁴A regionally accredited university or from a college or university fully accredited by The Association of Biblical Higher Education (ABHE). Theology courses from an undergraduate degree earned at a college or university fully accredited by The Transnational Association of Christian Colleges and Schools (TRACS) may also be considered for advanced standing credit.

Application for Prerequisite, Advanced Standing, and/or Transfer Credit
Oral Roberts University Graduate School of Theology and Ministry (GSTM)

Step 1: Students must submit this completed application along with the following required documents to gradtheoacademics@oru.edu during the first semester of enrollment. **Incomplete applications or those lacking required documents will be returned to the student.**

- Official transcript(s) from previous institution(s) (unofficial transcript acceptable for ORU grads).
- Course descriptions* from institutional academic catalog for all courses for which credit is being requested.
- Syllabi* for all courses for which credit is being requested
- *Not applicable to ORU graduates

1. Student Information:

Student name:	Z#	Phone #
ORU email:	Other email:	Date:
Address:	City:	State/Zip:
<input type="checkbox"/> Residential <input type="checkbox"/> Modular	Semester/year to begin at ORU:	

2. GSTM Degree Program:

<input type="checkbox"/> Master of Divinity (MDV)	<input type="checkbox"/> M.A. in Professional Counseling, Marital & Family Therapy Track, (MAPC/MFT)	<input type="checkbox"/> M.A. in Professional Counseling, MFT track, Addiction Counseling concentration (MAPC/LMFT-AC)
<input type="checkbox"/> MDV/Pastoral Care & Chaplaincy		
<input type="checkbox"/> M.A. Biblical Literature	<input type="checkbox"/> M.A. in Professional Counseling, Addiction Counseling track (MAPC/AC)	<input type="checkbox"/> M.A. in Practical Theology
<input type="checkbox"/> M.A. Bib. Lit/Advanced Languages		<input type="checkbox"/> M.A. in Practical Theology/Teaching Ministries
<input type="checkbox"/> M.A. Theological/Historical Studies	<input type="checkbox"/> M.A. in Professional Counseling, Professional Cnsg track, MFT concentration (MAPC/PC-MFT)	<input type="checkbox"/> Doctor of Ministry – Church ministries track
<input type="checkbox"/> M.A. in Intercultural Studies		<input type="checkbox"/> Doctor of Ministry – Moral Injury track
<input type="checkbox"/> M.A. in Professional Counseling, Professional Counselor track (MAPC/PC)	<input type="checkbox"/> M.A. in Professional Counseling, Prof Cnsg track, Addiction Counseling concentration (MAPC/PC/AC)	<input type="checkbox"/> PhD – Conceptual Theology

3. Institutional Information:

Name of Previous Institution :	Years attended:
Accreditation:	Degree completed? <input type="checkbox"/> Yes <input type="checkbox"/> No
Degree: Major: Minor:	GPA:

Name of Previous Institution:	Years attended:
Accreditation:	Degree completed? <input type="checkbox"/> Yes <input type="checkbox"/> No
Degree: Major: Minor:	GPA:

4. Possible Course Substitutions for Prerequisite, Advanced Standing, and/or Transfer Credit:

INSTITUTION:				OFFICE USE ONLY:	
Other Institution Course # & Name:	Cr	Hrs	ORU Equivalent Course # & Name	Cr	Hrs
Total Approved Credits:					
<input type="checkbox"/> #Prerequisites: _____ <input type="checkbox"/> #Advanced Standing: _____ <input type="checkbox"/> #Transfer: _____					

(Use additional sheet if needed.)

The GSTM Academic Committee approves the course(s) above for the indicated credit hours to be applied toward the student's degree program.

Associate Dean's Signature

Date

GUIDE TO COMPREHENSIVE EXAMINATIONS

PHD THEOLOGY

ORAL ROBERTS UNIVERSITY

(DRAFT IN PROCESS)

I. OVERVIEW

a. Purpose

- i. The purpose of this document is to help PhD students prepare for the comprehensive examinations.
- ii. The function of comprehensive examinations is to evaluate a student's competency in and mastery of concepts in a field of academic study.
- iii. The Ph.D. comprehensive examinations mark the crucial juncture that separates graduate course work from the dissertation phase. The purpose of the exams is to determine whether a student should be permitted to "advance to candidacy"—that is, to go on and write a dissertation.
- iv. The comprehensive exam should therefore bear a concrete relation to the dissertation and the work—that is, the research methods and practices—that will be required to complete it.

b. Scope

- i. The comprehensive exams will cover the scope of the student's coursework (see Appendix A: degree plan). Professors of record in the course listed in the degree plan will submit questions for the comprehensive examination bank. The bank will include questions that could potentially be asked of a particular student. Students will not know the specific questions that they will be asked.
- ii. The comprehensive exams will be subdivided into four segments of examination, covering these areas of study: (1) History and Theology of Spirit-Empowered Christianity; (2) Research Methods and Global Christianity; (3) Contextual Theology, and (4) Area of Specialization.
- iii. Comprehensive Examinations will be written and oral.
- iv. The written examinations will be taken during a one-week period of time as scheduled by the Director of the PhD Program. They will be written without notes on a PC with no Internet connection provided by ORU or an off-campus location.
- v. The oral comprehensive examinations will be scheduled shortly after the student has passed the written examinations.

c. Rationale

- i. General competency in historical, biblical, and theological scholarship pertaining to Spirit empowered Christianity must be demonstrated before proceeding to specialized research. The written comprehensive examinations will assess advanced mastery of an area of specialization related to the student's proposed

dissertation topic. Graduates should be able, upon completion of the PhD degree, to:

1. Identify major issues of biblical theology and interpretation.
 2. Trace the historical and theological roots of the Spirit empowered movement.
 3. Demonstrate a grasp of the methods and models of contextual theology.
 4. Display facility with research methods and best practices in teaching at the level of higher education
- ii. Achievement of these four outcomes will be a prime concern of the comprehensive examinations.

II. REQUIREMENTS

- a. At the end of the second year of coursework, student work will be evaluated to determine readiness to advance to the comprehensive examinations. The criteria for this evaluation consist primarily of artifacts of student research, writing, and presentations. If deficiencies are detected, the student can do additional coursework or independent studies to fill in gaps. A summative assessment of student work will be conducted at the completion of 30 hours of coursework. Students who pass this assessment will then formally apply to take the comprehensive examinations. Students will have one calendar year from the time they are approved to take the comprehensive examinations.
- b. Before applying to take the comprehensive exams, in addition to full matriculation, a student must meet the foreign language requirement germane to his/her research proposal.
- c. After qualifying for comprehensive examinations, students will work with their advisor to prepare for the range of the questions for which the student will be examined.
- d. Students should register through Vision for the Comprehensive Exam course at the beginning of the fall term they are due to take the exams. Tuition cost is free, however students must pay the following exam fees prior to the exam:
 - i. Initial exam: \$400 fixed fee for all the exams.
 - ii. Re-examination: \$100 per exam.
 - iii. Note: at present exam fees are suspended until further notice.

III. LANGUAGE REQUIREMENTS

- a. Before applying to take the comprehensive exams, in addition to full matriculation, a student must meet the foreign language requirement germane to his/her research proposal. ATS requires one modern research language (German or French) in addition to competency in a biblical language (Hebrew or Greek). We will consider other modern languages that may be germane to a student's dissertation topic.
- b. Students can demonstrate language proficiency in one of the following ways:
 - i. Transcript of completion of introductory courses (I & II)
 - ii. Pass a language proficiency exam.
 - iii. Translate a passage in the research language (dictionary may be used)
 - iv. Pass a class in Theological German from an accredited institution.

IV. PREPARATION

- a. Preparation for the comprehensive examinations should be seen as commencing from the time that a student matriculates into the PhD program.

- i. Coursework: All core, track and elective courses are constructed with the comprehensive examinations in mind. Some questions will correspond to course objectives, outcomes, and assessments in the syllabi. Professors may draw upon questions in the question bank below when formulating writing assignments and final examinations in particular courses.
 - ii. Question Bank: As the program proceeds, the PhD faculty will contribute questions to the question bank. The final form of the questions in a given comprehensive examination may be expansions, revisions, or adaptations of the questions in the bank. Although students will not be required to master every question in the bank, they should pay close attention to the bank throughout their coursework. The final set of questions for which students will be held responsible will be a shorter list agreed upon by the advisor and the student. The question bank will be updated on an ongoing basis.
 - iii. Bibliography: The PhD faculty will include a select bibliography in the syllabus of each course. These bibliographies indicate the major figures, issues, and works that will be covered in the comprehensive examinations. While students are not expected to be familiar with the entire bibliography below, it provides a basic guide to the content that may be covered in the comprehensive examinations. Students will compile a comprehensive examination reading list in consultation with their advisor. Students should seize opportunities to build and maintain a library of their own.
 - iv. Past Examinations: After the first round of comprehensive examinations is completed, a copy of the questions will be filed with the Director. Students may consult past examinations to gain an idea of what to expect. However, it should be said that examiners will not be obliged to repeat past questions.
- b. Criteria for the comprehensive examination
- i. Writing ability: Students are expected to exhibit logical and succinct construction of argumentation; accuracy, nuance, and fairness in the description of concepts, issues, views, and positions; clear, coherent, fluent, and elegant writing; and a depth and breadth of knowledge commensurate with doctoral studies.
 - ii. Specificity: Economy, precision, relevance, and completeness are virtues in comprehensive examinations. Vagueness, padding, inaccuracy, irrelevance, and incompleteness are the corresponding vices. Assumptions, frames of reference, and inferences should be identified and, where appropriate, defended.
 - iii. Support: Where appropriate students should demonstrate biblical literacy, historical awareness, systematic coherence, and constructive theological reflection. Primary sources and bibliographic citations demonstrate scholarly command of the subject matter under discussion.

V. STRUCTURE

- a. Examination 1: History and Theology of Spirit Empowered Christianity
 - i. This examination will assess the student's facility with material covered in History of Christian Doctrine, History of Global Spirit Empowered Movements,

Contemporary Issues in Spirit Empowered Christianity, and History and Theology of Missions.

- ii. Students will be tested on their knowledge of the factors governing the formulation of doctrines of Christ, the Holy Spirit, and the Church.
 - iii. The method of testing will be two closed-book essay questions on a computer without access to the Internet.
 - iv. The time limit will be 2 hours per question.
- b. Examination 2: Theological Method and Global Christianity
- i. This examination will relate to material covered in Research Methods, Doing Theology in the Global Christian Context, Theology of Spirit Empowered Mission, and Spirit Hermeneutics.
 - ii. The method of testing for this examination will be an open-book essay question on methodology related to the student's dissertation research topic.
 - iii. The time limit will be 4 hours.
- c. Examination 3: Contextual Theology
- i. This examination will pertain to material covered in History and Methods of Contextual Theology, Seminar in Old Testament Theology, and Seminar in New Testament Theology.
 - ii. Students will be tested on their knowledge of the broad scope of critical, hermeneutical, and interpretive tools brought to the text by biblical scholars.
 - iii. The method of testing will be two closed-book essay questions on a computer without access to the Internet.
 - iv. The time limit will be 2 hours per question.
- d. Examination 4: Area of Specialization
- i. This examination will pertain to the student's dissertation research.
 - ii. Students will be tested on progress made toward conceptualization of the dissertation project and a literature review.
 - iii. The method of testing will be composition of a preliminary dissertation proposal.
 - iv. The time limit will be 8 hours.

VI. GRADING

- a. Rarely will the questions in the comprehensive examinations be given verbatim as they appear in this guidebook. The questions are designed to evoke critical thinking. They will consist of multiple parts. Students will be expected to draw upon their preparation during the coursework to compose essays that directly answer the questions with clarity of expression, coherence of argumentation, and unity of thought.
- b. Three full-time ORU faculty members will grade each of the written examinations. Graders will use the Comprehensive Examination Rubric (see Appendix B) to calibrate the student's level of performance. Graders will not confer until they have all completed the rubric.
- c. Comprehensive examinations will be assessed as follows:
 - i. Pass with distinction
 - ii. Pass

- iii. No pass
- d. A majority of the graders must agree for the student to pass the comprehensive examinations.
- e. All written examinations must be passed in order for a student to qualify for the oral examination.
- f. Failure of any of the written examinations will result in the granting of an ORU MA degree and in termination from the PhD program. Re-take of a limited number of the written examinations will be allowed, at the discretion of the PhD Program Director. Failure of the re-take will result in the granting of an ORU MA degree and in termination from the PhD program. Failure of the oral examination will result in the granting of an ORU MA degree and termination from the PhD program.
- g. Students will be admitted to candidacy after passing the comprehensive examinations. Formal notification will be conveyed to students by the Director of the PhD within two weeks.
- h. After the successful completion of the Comprehensive Exams the student will prepare and submit the Dissertation Proposal and, upon approval of the proposal, will begin work on the dissertation.

VII. QUESTION BANK

- a. The questions are organized according to courses, as follows:

PRFT 949 RESEARCH METHODS – set by Dr. Isgrigg, spring 2021

1. Discuss the rationale behind Bernard Lonergan's concept of specialization (not the actual 8 functional specialties) in *Method in Theology* and why this is important for a PhD student to understand when exploring the methodology of a dissertation topic.
2. Based on your readings of theological methods, select three theological methods and provide the following: 1) a definition of the method, 2) a general example of the types of studies that might use that method, 3) an explanation of the types questions that the method addresses.
3. Discuss Lonergan's concept of personal and theological horizons and discuss the effect one's self-understanding (such as theological, epistemological, cultural, and hermeneutical horizons) could have on one's investigation of a dissertation topic.
4. Discuss the difference between primary and secondary sources, how each type of source functions in scholarly research, and the principles that determine whether something is an academic or popular level source.
5. Discuss the difference between an annotated bibliography and a literature review, the importance of the literature review in researching a topic at the doctoral level, and the principles that determine whether something should include in the review.
6. Properly format these sources according to the ORU PhD form and style manual for both footnote and bibliographic style:
 - a. An article in the Fall 2020 edition of *Spiritus* on pages 199 to 200 by Eric Newberg and Samuel Hogan entitled "Oral Roberts and the Hebrew Bible"

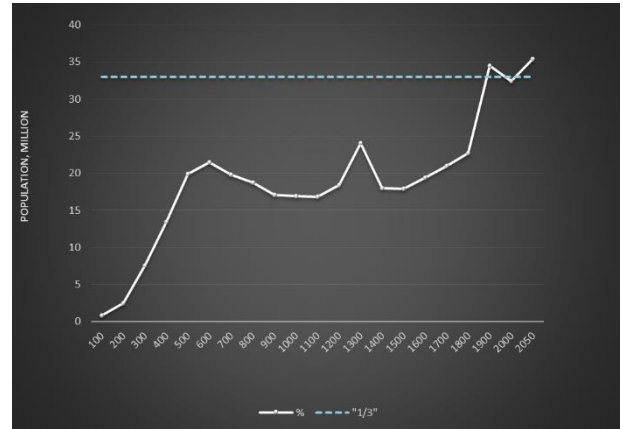
- b. An edited volume from ORU Press in Tulsa Oklahoma published in 2020 entitled “Proclaiming Christ in the Power of the Holy Spirit” edited by Wonsuk Ma, Emmanuel Anim and Rebekah Bled.
- c. An essay entitled “Only Jesus is Savior and Lord?” authored by Mark E. Roberts on pages 31 through 63 in the edited volume mentioned above.

GTHE 951 HISTORY OF CHRISTIAN DOCTRINE – set by Dr Newberg, spring 2021

1. Drawing upon Basil of Caesarea’s *On the Spirit*, delineate the Basil’s case for the consubstantiality of the Holy Spirit with the Father and Son, critically assess the extent to which his argument adheres to biblical (OT & NT) pneumatology. Your essay should unpack Basil’s argument and assess its adherence to biblical pneumatology.
2. Given your reading of Cardinal John Henry Newman’s *An Essay on the Development of Christian Doctrine*, summarize Newman’s theory of doctrinal development and apply his seven notes to an evaluation of the historical continuity of Pentecostal theology with the apostolic faith. Your essay should unpack Newman’s argument and evaluate its applicability to an evaluation of the historical continuity of Pentecostal theology with the apostolic faith.
3. Theological Autobiography is a first-person narrative and critical analysis of the development of the one’s doctrinal views. Provide a brief narrative of the history of the doctrinal tradition you represent. Describe your initiation into this tradition and reception of its theological landmarks. Formative influences (mentors and experiences) in the development of one’s theological identity should be discussed in depth. The biblical foundations of one’s doctrine will be explored and evaluated, engaging with academic and popular publications that are integral to one’s theological identity. It is expected that the essay will display clarity and coherence in argumentation.
4. Delineate the distinctives of Pentecostal theology and spirituality. How are Pentecostal distinctives similar and dissimilar to the other major Christian traditions—Orthodox, Catholic, and Protestant? Discuss Simon Chan’s proposal for grounding Pentecostal theology by means of traditioning. What are the merits and demerits of Chan’s proposal? What is your view of the way forward for embellishing Pentecostal distinctives?
5. Briefly trace the development of the doctrine of the Trinity and summarize the achievements of the Councils of Nicaea and Constantinople in historical and theological terms. In what sense, if at all, should current theological reflection within Spirit empowered circles consider the doctrinal creeds of these Councils as normative?
6. What did some Pentecostals historians mean when they said that the Pentecostal revival came “suddenly from heaven”? What did others mean when they said that Pentecostalism was a continuation and culmination of prior theological and ecclesiastical trends? Choose two of the following—Edward Irving’s revivals in England and Scotland, Dowie’s Zion City; the Keswick Movement; Sandford’s Shiloh Bible Camp, the Welsh Revival, the Mukti Mission Revival, and the Korean Revival of 1907—and discuss their connections with the early Pentecostal movement, providing historical and theological perspectives.

GTHE 962 DOING THEOLOGY IN THE GLOBAL CHRISTIAN CONTEXT – set by Dr Wonsuk Ma, spring 2021

1. Please, review the graph as discussed in the class, and note the three historical challenges (in the 6th, 16th, and 20th centuries) to the advancement of Christianity. Please, a) describe the first two points of Christian decline with the major historical conflicts with Islam, and how Christianity “recovered” over the centuries; and b) discuss the third decline in recent times, name at least three possible causes of the set-back, and how the recovery has been made.
2. Elaborate the following statement with at least three characteristics of Christianity today: “More than 66 percent of world Christians now live in the South, and this is the second time in church history when Christianity is the southern religion.” Then explain the unique position of Spirit-empowered Christianity in this global shift, and name its three distinct contributions to the shaping of today’s Christianity.
3. Briefly describe what is “Christendom,” and how its long development had shaped Christian theology of the church and mission, especially vis-à-vis the New Testament teaching. Then, use the following statement, and discuss the unique role which Pentecostal theology can play in the shaping of future global Christianity: “The new global shift of Christianity toward south has opened up a new opportunity to disavow Christendom legacies and to read the scripture anew, thus, presenting a wide space for new theological construction.”
4. Describe the development of Christianity in your region/continent since 1900 and name at least three major factors influencing the change. Based on your survey and analysis, list three theological agenda to strengthen the church with two paragraphs of elaboration for each.
5. A typical western theological tradition has downplayed or simply dismissed the existence and activities of spiritual beings (such as evil spirits and angels) and the validity of miracles and divine healing. On the other hand, in the global South, the churches tend to be more open to such. Discuss a) the possible roots (at least two) of the western tendency to rationalize the scripture; b) its influence to the missionary churches in the global South (at least three areas), and c) the strategy of the Southern churches to deal with the theological domination of the West and to bring the fresh reading of the Bible to construct and revision Christian theology.



GTHE 965 HISTORY OF GLOBAL SPIRIT EMPOWERED MOVEMENTS – set by Dr Newberg, spring 2021

1. In what ways can the modern Spirit empowered movement be seen as originating among Blacks at Azusa Street under the leadership of William Seymour and what ways can it be seen at originating among Whites in Topeka under the leadership of Charles Parham? In what sense can the movement be seen as interracial? How have Seymour’s and Parham’s legacies been obscured or preserved in Black and White Pentecostal churches? Evaluate their contributions from both liberationist and Spirit empowered perspectives.
2. Was the Azusa Street Revival the point of origin of global Pentecostalism? Address the above question, and engage different views with critique. Your essay should describe divergent sides of the issue, evaluate the arguments of Synan and Anderson, and assess their adherence to historical evidence. You also may want to refer to the articles by Blumhofer and Creech.

3. Why are global Spirit empowered movements thriving in parts of the world where dislocation, injustice, and political turmoil are the most acute? Address the question, offering causative explanations of the correlation between the explosive growth of global Pentecostalism and the socio-political contexts in which it is currently thriving.
4. Some statisticians number Oneness or Apostolic Pentecostalism upward of 100 million or over 20% of Spirit empowered Christianity. Compare and contrast the development of Oneness or Apostolic Pentecostalism and Trinitarian Pentecostalism in at least three continents. Then anticipate future developments based on historical trends.
5. Some scholars have theorized three streams in the development of the Spirit empowered movement: 1) Classical Pentecostals; 2) Charismatic Renewal in Catholic and Protestant Mainline Denominations; and 3) A Third Wave of Non-Denominational and Independent Groups. Discuss these classifications and describe how these movements compare and contrast theologically and in practices, especially Baptism in the Spirit. In what ways are these classifications valid today? In what ways are they passé?
6. Describe the global character of the Spirit empowered movement at the turn of the 21st century, addressing indigenous theologies emerging in Africa, Latin America, and Asia. What are some of the challenges for theology presented by Spirit empowered Christianity? What resources does Spirit empowered Christianity provide for the task of articulating a contextual theology.

GTHE 967 CONTEMPORARY ISSUES IN SPIRIT EMPOWERED CHRISTIANITY – set by Dr Newberg, spring 2021

1. Provide a general overview of contemporary issues addressed in Synan, *Spirit-Empowered Christianity in the 21st Century* or Anderson et al, *Studying Global Pentecostalism*. Your answer should cover at least three chapters, explaining the significance of the issues that are addressed, describing relevant events, leading figures, institution building, and theological ideas at play; concluding with a summative appraisal of the contributions of relevant chapters in the Synan text to the knowledge base of global Spirit empowered Christianity.
2. Narrow the field, specifying one particular issue in Synan, *Spirit-Empowered Christianity in the 21st Century* or Anderson et al, *Studying Global Pentecostalism*, that is germane to the region or context of your research proposal. Critique relevant chapters in the Synan text, evaluating how well the authors of these chapters made their points, exposed underlying assumptions, and discovered gaps in the research that need to be filled.
3. Propose a topic for teaching a lesson for a class in a theological school like ORU and construct an in-depth lesson plan based on best practices educed by McKeachie, *Teaching Tips*. Ideally, the lesson will break new ground in the study of a contemporary issue in global Spirit empowered Christianity. The lesson plan will include instructional objectives and learning outcomes, intention of the lesson, a mini-lecture, learning activities, metapraxis, and a means of assessing the extent to which the learning outcomes were achieved as a result of the lesson. How will you integrate teaching for higher level thinking into your lesson plan?
4. Discuss and evaluate the ways that Vatican II changed the Roman Catholic stance toward other Christian traditions and non-Christian religions. What kind of impact did the Catholic Charismatic Renewal have on ecumenical and inter-religious dialogue? What has been the response of Pentecostals and Charismatics to the developments of Vatican II? How could the Spirit empowered movement contribute to a plausible theology of ecumenism and engagement with other religions such as Islam?

5. What are the differences between Western and Non-Western approaches educating students? Given the differences between Western and Non-Western approaches to educating students, how might we teach critical thinking skills in a way that accommodates the cultural background of international students? How can we steer clear of the deficit model, the alien syndrome, and conceptual colonialism, all of which assume that differences manifested by international students are deviations from the norm and hence problems to be resolved. Egege and Kutieleh (2004) insist that it is contingent on Western tertiary institutions to orient international students to the critical thinking skills in ways that do not make them feel academically or culturally deficient. How can we do that?
6. You have been hired to teach a class on contemporary issues in Spirit empowered Christianity at a local seminary. Produce a full syllabus including the course description, instructional objectives, learning outcomes, required texts, a recommended bibliography, course evaluation procedures, assignments, a table of specification, and a learning inventory.

GTHE 971 HISTORY AND THEOLOGY OF MISSIONS – set by Dr Julie Ma, spring 2021

1. First, delineate the following four cases to establish patterns of Christian growth: 1) Birth, rise, and expansion of Christianity through missionary activities in Acts; 2) The expansion and impact of Christianity on Roman society; 3) The growth and shifts of global Christianity in our days, and 4) the rise and growth of the Pentecostal-Charismatic faith throughout the world. Second, discuss two unique contributions and two challenges of Pentecostal-Charismatic Christianity to the continuing growth of global Christianity.
2. There are several crucial mission movements. Answer the following questions. 1) What are the nine essential points of the renewal of the church and its expansion? 2) What have Protestant Mission Movements launched, and are their common focusing Points? 3) What is Student Power in World Missions in diverse locations? In your viewpoint, what are crucial factors in the two mission movement? Present your perspective that would be essential.
3. By examining the holistic mission of Pentecostal/ Charismatic Christianity, 1) Select one example either from history or your region, focusing on the leaders (missionaries and/or workers); 2) Critically enumerate practical outcomes and influences; and 3) the theological and missiological lessons from this ministry for future of Pentecostal holistic mission.
4. In the development of mission strategy, first of all, define the term “people group.” And answer the following questions: 1) what are “unreached people group,” where are most of them live, and what are their major religions? 2) one of the significant mission movements is the Lausanne movement. Discuss specifically how many times was it held and its locations, and what is its chief purpose and goal? 3) in city mission, one of the challenges is approaching people since many of who are practicing religious pluralism, what would be an effective approach to reach out to these people?, and 4) The billions of people who live in the 10/40 window who are most unreached people, what should be a new mission paradigm of your church to reach them out with the gospel?
5. In the movement of world Christianity that we have discussed, in early missionary movement, the majority were white missionaries from America and Europe to two-thirds. However, in 20-21 century, many non-white such as Africa, Asia, and Latin America sent missionaries to diverse countries. One of the critical China missions is the Back to Jerusalem movement. Answer the following questions: 1) what is the Back to Jerusalem Movement and what is its purpose? 2) discuss the Edinburgh Missionary Conference of 1910 and what is its goal? 3) what are the

differences (in several ways) between the 1910 Edinburgh Missionary Conference and the Centennial Conference of 2010? 4) what is the unique emphasis of the WCC and the Lausanne Movement? 5) present your observation and evaluation of each one of them?

6. In the theology paradigm on the mission, provide answers to the following 1) what does theology from above and theology from below mean? And what are the Bible text in the OT and NT to support theology from below? 2) discuss the development of covenant to the new covenant, 3) what is the Uniqueness of Christ in Mission Theology in the area of inclusivist, pluralist, and exclusivist? 4) how do you want to practice being an inclusivist in your Christian life?

GTHE 911 SEMINAR IN OLD TESTAMENT THEOLOGY – set by Dr W Ma, spring 2021

1. The course takes a unique approach to utilize the Spirit of God passages to construct an Old Testament theology. Please, discuss the following: 1) What benefit did you gain from this unique approach compared to a standard Old Testament theology of your choice? 2) What is one weakness you observed, and how do you propose to mitigate it? Through the course, 3) Do you see the possibility of an Old Testament theology from the Pentecostal perspective? If so, list three essential elements to make the OT theology distinctly Pentecostal.
2. Among the Spirit traditions in the Old Testament, the course divided them between Charismatic (Spirit upon the leaders and the prophets) and non-charismatic categories (Spirit upon Creation and Wisdom). Please, select one tradition from each category, and 1) Discuss the role of the traditions (both in the past and the future) in the formation of the Old Testament theology, and 2) their role in modern-day Spirit-empowered living and service.
3. One theological paradigm which the course explored was the “representative” and the Spirit, such as the human in creation, Israel among the nations, and the king in the nation. In this discussion, we identified a special status, relatability, and mission. Select one period (from the creation, Israel, new people of God, and new creation), and discuss the role of the “representative” with the function of the Spirit of God in all the three aspects of God’s elected entity.
4. The class discussed the Spirit-empowered heroes, moral and spiritual failures, their devastating consequences both to the persons and the nation. We also investigated the ideal Spirit-Empowered Servant for the future. After selecting one passage representing each contrasting leadership, 1) Describe the effect of the Spirit’s presence, 2) Delineate the human role in usurping or fulfilling God’s intent, and 3) three lessons to the contemporary Spirit-empowered leadership.
5. One template that the course employed was the “Formation” cycle: (Pre-formation), Formation, Disformation, and Reformation, with the ultimate goal of Trans-formation. Use the course’s structure (creation, Israel, new people of God, and new creation) and present the OT's whole message in the formation-framework with the role of the Spirit in each stage.

GTHE 921 SEMINAR IN NEW TESTAMENT THEOLOGY – set by Dr Lamp, spring 2021

1. In light of your reading on the antecedents of New Testament pneumatology in the Old Testament and post-biblical Judaism, how would you assess the degree to which the New Testament is continuous with the teaching in the Old Testament and post-biblical Judaism and in what ways does the New Testament advance upon the teaching in its antecedents? Cite some specific examples of both the continuity and discontinuity between the New Testament and its antecedents.
2. There is a question in New Testament scholarship about the unity and diversity of the New Testament witnesses on a variety of theological topics. One example is the discussion on faith vs. works in Paul and James. As you have now had opportunity to read about the presentation of the Holy Spirit throughout the New Testament, to what degree do the teachings of the various authors cohere with the other writers, and to what degree do they diverge? In your opinion, is there a problem if they do not align perfectly? Why or why not? Cite some specific examples to illustrate your conclusions.
3. Select (a) New Testament book(s) from the following list and assess the contribution of the book(s) to New Testament pneumatology. Be sure to include in your assessment a survey of leading interpretations from the scholarly literature. The list of NT books is as follows:
 - Matthew & Mark
 - Luke
 - John & 1, 2, 3 John
 - Acts
 - Romans
 - 1 Corinthians
 - 2 Corinthians
 - Galatians
 - Prison Epistles (Ephesians, Colossians, Philemon, Philippians)
 - Pastoral Epistles (1 & 2 Timothy, Titus)
 - Hebrews and General Epistles (James, 1 & 2 Peter, Jude)
 - Revelation
4. Summarize Anthony Thiselton's understanding of the Holy Spirit as presented in his book, *A Shorter Guide to the Holy Spirit: Bible, Doctrine, Experience*. Pay particular attention to his depiction of Pentecostalism in the final portion of the book. From your perspective, does Thiselton fairly assess Pentecostalism's understanding of the Holy Spirit? Explain your answer.
5. Drawing on your course readings, compare and contrast the views of John and Paul on the Holy Spirit. How are their pneumatologies similar and dissimilar? Be sure to provide examples in your analysis.
6. In light of your work in this course, what are the major themes of New Testament pneumatology? Be sure to include discussion of both the ontological and the phenomenological dimensions of the Spirit's presentation in the New Testament.

GTHE 931 SPIRIT HERMENEUTICS – set by Dr Lamp, spring 2021

1. For the largest part of its history, the center of Pentecostalism, in terms both of its theological development and missional efforts, has been North American, particularly the United States. Moreover, Pentecostalism by and large, in its early stages and subsequent development, adopted the theological categories and hermeneutical approaches from the larger context of American Evangelicalism. However, in recent decades, the populations of Pentecostalism have moved toward the developing nations,

particularly in Africa, South America, and Asia. This has caused a tension within Pentecostalism, because the authority structures and theological vanguards remain in North America. Yet these new centers of Pentecostal presence have begun to assert their right to interpret the Bible from within their own cultural contexts. What are the dangers and opportunities in the inclusion of various cultural voices in determining their own approaches to interpreting the Bible?

2. In recent decades there has been a surge of interest among Pentecostals to develop a distinctively Pentecostal hermeneutic, or way of reading Scripture. Significant in this quest is defining the role of the Holy Spirit in biblical interpretation. We have all heard preachers tell us that the Lord has told them something about how to understand a particular idea or passage. However, not all Pentecostal scholars think a distinctively Pentecostal hermeneutic is a valid pursuit, John C. Poirier an example of a dissenting position against a Pentecostal hermeneutic. So how does the Spirit help us understand the Bible? What is the relationship of the Spirit to the Bible? How can we be sure, if we believe that the Spirit has an active role in helping us understand the Bible, that what we are hearing is the Spirit and not some other "spirit"?
3. Select one of the following hermeneutical perspectives and describe its focus and methodology. Then describe its potential contribution to a Spirit hermeneutic.
 - Theological Interpretation
 - Feminist Interpretation
 - Liberation Hermeneutics
 - Ecological Hermeneutics
 - Postcolonial Interpretation
 - Missional Hermeneutics
 - Premodern (Orthodox) Hermeneutics
 - Majority World Interpretation (choose from some region or people group, e.g., African, indigenous peoples, Asian)
4. Summarize Chris Green's Spirit hermeneutic as presented in his book *Sanctifying Interpretation*. How does his hermeneutic compare with the positions of Craig Keener and Leulseged Philemon? What are the potential strengths and weaknesses in Green's position as regards a contribution to a Spirit hermeneutic?
5. Craig Keener's volume *Spirit Hermeneutics* offers a mediating position between a fully distinctive Pentecostal hermeneutic and the Evangelical hermeneutics so often adopted by Pentecostals. His proposals have met with varying degrees of acceptance among those working toward an articulation of a distinctively Pentecostal hermeneutic. Describe Keener's presentation of a Spirit hermeneutic and then describe the critiques of Keener's presentation. Assess the likelihood that Keener's position will be a significant influence in the development of a distinctively Pentecostal hermeneutic.
6. In light of your work in this course, what are the key elements that should be included in the articulation of a Spirit hermeneutic? Be sure to provide justification for your suggestions.

GTHE 961 HISTORY AND METHODS OF CONTEXTUAL THEOLOGY – set by Dr. Peter Althouse, Summer 2021

Anderson, Allan, et al. *Studying Global Pentecostalism: Theories and Methods*. Berkeley: University of California Press, 2010.

Bevans, Stephen B. *Models of Contextual Theology* (rev. and expanded edition) Maryknoll, NY: Orbis Books, 2002.

Bevans, Stephen B., and Roger P. Schroeder. *Constants in Context: A Theology of Mission for Today*. Maryknoll, New York: Orbis Books, 2014.

Bosch, David. *Transforming Mission: Paradigm Shifts in the Theology of Mission*. Maryknoll, NY: Orbis Books, 1991, 2011.

Frei, Hans W. *Types of Christian Theology*. Edited by George Hunsinger and William C. Placher. New Haven: Yale University Press, 1992.

Geertz, Clifford, *The Interpretation of Cultures*. Basic Books, 1973.

Schreiter, Robert. *Constructing Local Theologies* (30th anniversary edition) Maryknoll, NY: Orbis Books, 2015.

Schineller, Peter. *A Handbook on Inculturation*. New York: Paulist Press, 1990.

Tanner, Kathryn. *Theories of Culture: A New Agenda for Theology*. Minneapolis: Fortress, 1997.

Wrogemann, Henning. *Intercultural Theology*, vol. 1: *Intercultural Hermeneutics (Missiological Engagement)*. Downers Grove, Ill: IVP Academic, 2016.

*Wuthnow, Robert. *Boundless Faith: The Global Outreach of American Churches*. Berkeley: University of California Press, 2009.

1. What is culture and how do we come to understand it? How does contextual theology help in this knowledge?
2. Discuss how to determine which theological methods should be used to investigate specific research agendas. What are the advantages and disadvantages of each method?
3. Wrogemann proposed the case of demonic deliverance but without resolution as to how to interpret the case. Discuss the multiple ways in which demonic deliverance can be contextualized using the tools of cultural analysis. Be prepared to discuss other cases.
4. How is globalization related to contextual theology? In what ways do theories of globalization impact how contextual theology is employed? Conversely, do certain contextual methods determine an appropriate view of globalization?
5. Does doctrine change? How does doctrine change? What remains constant, if anything, in doctrine? Remember, contextual theology interacts with the fluidity of culture that is continuously changing. What effect does cultural change have on doctrine?

GTHE 972 THEOLOGY OF SPIRIT EMPOWERED MISSION – set by

TBD end of summer 2021

VIII. RUBRIC

- a. Comprehensive Examinations Grading Rubric

IX. BIBLIOGRAPHY

Research Methods/Reference

Burgess, Stanley, M., and Eduard M. Van Der Maas (eds.). *The New International Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids, MI: Zondervan, 2002

Feuerstein, Reuven, Louis H. Malik, and Rafael S. Feuerstein. 2015. *Changing Minds and Brains—The Legacy of Reuben Feuerstein: Higher Thinking and Cognition Through Mediated Learning*. New York: Teachers College Press. ISBN 9780807756201 (pbk), 9780807773536 (ebook)

McKeachie, Wilbert, and Marilla Svinicki. *Teaching Tips: Strategies, Research, and Theory for College and University Teachers*. Belmont: Wadsworth, 2014. ISBN 9781133936794 (print); 1133936792 (kindle available)

Historical

Anderson, Allan. *African Reformation: African Initiated Christianity in the 20th Century*. Trenton, NJ: Africa World Press, 2001.

Anderson, Allan. *Introduction to Pentecostalism: Global Charismatic Christianity*. New York: Cambridge University Press, 2014. Second edition. ISBN 9781107033993, 1107033993; e-book available

Anderson, Allan et al. *Studying Global Pentecostalism: Theories and Methods*. Berkeley: University of California Press, 2010. ISBN 9780520266629 (pbk)

Asamoah-Gyadu, J. Kwabena. *African Charismatics: Current Developments Within Independent Indigenous Pentecostalism in Ghana*. Leiden: Brill, 2005.

Ayres, Lewis. *Nicaea and its Legacy: An Approach to Fourth-Century Trinitarian Theology*. Oxford: Oxford University Press, 2004.

Berkhof, Louis. *The History of Christian Doctrines*. Carlisle, PA: Banner of Truth, 2009. ISBN 9780851510057

Brown, Candy Gunther. *Global Pentecostal and Charismatic Healing*. Oxford: Oxford University Press, 2011.

Burgess, Richard. *Nigeria's Christian Revolution: The Civil War Revival and Its Pentecostal Progeny (1967-2006)*. Carlisle, Cumbria, England: Paternoster, 2008.

Burgess, Stanley M. *The Holy Spirit and Ancient Christian Traditions*. Peabody, MA: Hendrickson, 1984. ISBN 9780801045783

Burgess, Stanley M. *The Holy Spirit and Eastern Christian Traditions*. Peabody, MA: Hendrickson, 1989. ISBN 9780801045790

Burgess, Stanley M. *The Holy Spirit and Medieval Roman Catholic and Reformation Traditions*. Peabody, MA: Hendrickson, 1997. ISBN 9780801045806

Buswell, Robert E., and Timothy S. Lee. *Christianity in Korea*. Honolulu: University of Hawai'i, 2006.

Cleary, Edward L. and Hannah W. Stewart-Gambino, (eds), *Power, Politics, and Pentecostals in Latin America* (Boulder: Westview, 1998).

Corten, Andre and Ruth Marshall-Fratani, (eds), *Between Babel and Pentecost: Transnational Pentecostalism in Africa and Latin America* (Bloomington: Indiana University Press, 2001).

Cox, Harvey. *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century*. London: Cassell, 1996.

Cunliffe-Jones, Hubert, ed. *A History of Christian Doctrine*. London: T & T Clark, 2006. ISBN 9780567043931

Dayton, Donald W. *Theological Roots of Pentecostalism*. Grand Rapids: Baker Academic, 1987. ISBN 978-0801046049

Eide, Oeyvind. *Revolution and Religion in Ethiopia: Growth and Persecution of the Mekane Yesus Church, 1974-85*. Oxford: James Currey, 2000.

Eshete, Tibebe. *The Evangelical Movement in Ethiopia: Resistance and Resilience*. Waco, Texas: Baylor University Press, 2009.

Etan-Adollo, Lionel. *Growth in Afro-Caribbean Pentecostal Churches*. London: Athena Press, 2006.

Fasholé-Luke, Edward W. *Christianity in Independent Africa*. London: R. Collings, 1978. Gutiérrez, Benjamin F., and Dennis Smith. *In the Power of the Spirit: The Pentecostal Challenge to Historic Churches in Latin America*. Louisville, Ky: Presbyterian Church (U.S.A.), Worldwide Ministries Division, 1996.

Gonzalez, Justo L. *A History of Christian Thought: In One Volume*. Nashville: Abingdon, 2014. ISBN 978-1426757778

- Hanciles, Jehu J., *Beyond Christendom: Globalization, African Migration, and the Transformation of the West* (Maryknoll, NY: Orbis Books, 2008).
- Hunter, Harold D., and Neil Omerod, eds. 2013. *The Many Faces of Global Pentecostalism*. Cleveland, TN: CPT Press. ISBN 9781935931393
- Hyatt, Eddie L. *2000 Years of Charismatic Christianity*. Tulsa, OK: Hyatt International Ministries, 1996.
- Jenkins, Philip, *The Next Christendom: The Coming of Global Christianity* (New York: Oxford University Press, 2002).
- Jenkins, Philip, *The New Faces of Christianity: Believing the Bible in the Global South* (New York: Oxford University Press, 2006).
- Johnson, Todd M. (ed.), *World Christian Database*, www.worldchristiandatabase.org, Leiden: Brill, 2007.
- Kä Mana. *Christians and Churches of Africa Envisioning the Future: Salvation in Jesus Christ and the Building of a New African Society*. Yaoundé: Editions Clé, 2002.
- Kalu, Ogbu, *African Pentecostalism: an Introduction*. Oxford: Oxford University Press, 2008.
- Kalu, Ogbu U. and Elaine Low (eds), *Interpreting Contemporary Christianity: Global Processes and Local Identities* (Grand Rapids, MI: Eerdmans, 2008).
- Khong, Lawrence. *The Apostolic Cell Church: Practical Strategies for Growth and Outreach; from the Story of Faith Community Baptist Church*. Singapore: TOUCH Ministries International, 2000.
- Kim, Kirsteen. *The Holy Spirit in the World: A Global Conversation*. London: SPCK, 2007.
- Ludwig, Frieder, and J. Kwabena Asamoah-Gyadu. *African Christian Presence in the West: New Immigrant Congregations and Transnational Networks in North America and Europe*. Trenton NJ: Africa World Press, 2011.
- Ma, Wonsuk and Robert P. Menzies (eds), *Pentecostalism in Context* (Sheffield: Sheffield Academic Press, 1997).
- Marshall, Ruth. *Political Spiritualities: The Pentecostal Revolution in Nigeria*. Chicago: University of Chicago Press, 2009.
- Martin, David. *Pentecostalism: The World Their Parish*. Oxford: Blackwell Publishers, 2001.
- Maxwell, David, *African Gifts of the Spirit: Pentecostalism and the Rise of a Zimbabwean Transnational Religious Movement* (Oxford: James Currey, 2006).
- McLellan, Dick. *Warriors of Ethiopia: Heroes of the Gospel in the Omo River Valley*. Eastwood, N.S.W.: Richard J. McLellan, 2006.

Miller, Donald Eugene, and Tetsunao Yamamori. *Global Pentecostalism: The New Face of Christian Social Engagement*. Berkeley: University of California Press, 2007.

Noll, Mark A. *Turning Points: Decisive Moments in the History of Christianity*. Grand Rapids: Baker Academic, 2000. Second Edition. ISBN 9780801062117

Oduro, Thomas. *Christ Holy Church International: (1947 - 2007); [the Story of an African Independent Church]*. Minneapolis, Minnesota: Lutheran Univ. Press, 2007.

Olson, Roger E. *The Story of Christian Theology: Twenty Centuries of Tradition and Reform*. Downers Grove: InterVarsity, 1999. ISBN 9780830815050

Patte, Daniel. *The Cambridge Dictionary of Christianity*. Cambridge: Cambridge University Press, 2010.

Peale, John S. *The Love of God in China: Can One Be Both Chinese and Christian?* New York: iUniverse, 2005.

Pelikan, Jaroslav. *The Christian Tradition: A History of the Development of Doctrine*. Five Volumes. Chicago: University of Chicago, Vol. 1, 1971, ISBN 978-0226653716, Vol. 2, 1974, ISBN 978-0226653730, Vol. 3, 1978, ISBN 978-0226653754, Vol. 4, 1985, ISBN 978-0226653778, Vol. 5, 1991, ISBN 978-0226653808

Peterson, Anna Lisa, and Manuel A. Vásquez. *Latin American Religions: Histories and Documents in Context*. New York: New York University Press, 2008.

Pobee, John S., and Gabriel Ositelu. *African Initiatives in Christianity: The Growth, Gifts and Diversities of Indigenous African Churches : a Challenge to the Ecumenical Movement*. E Joseph S. Pobee and Gabriel Ositelu II. Geneva: WCC Publications, 1998.

Placher, William C., and Derek R. Nelson. *A History of Christian Theology: An Introduction*. Louisville: Westminster John Knox Press, 2013.

Poewe, Karla. *Charismatic Christianity As a Global Culture*. Columbia, S.C.: University of South Carolina Press, 1994.

Rich, Cynthia Holder. *The Fifohazana: Madagascar's Indigenous Christian Movement*. Amherst, N.Y.: Cambria Press, 2008.

Robeck, Cecil M. *The Azusa Street Mission and Revival: The Birth of the Global Pentecostal Movement* (Nashville: Thomas Nelson, 2006).

Schmidgall, Paul, *From Oslo to Berlin: European Pentecostalism* (Erzhausen: Leuchter-Edition, 2003).

Shaw, Mark, *Global Awakening: How 20th Century Revivals Triggered a Christian Revolution* DownersGrove: InterVarsity Press, 2010.

Simbo, Happiers. *History of the Apostolic Faith Mission of Africa*. [S.l.]: WritersPrintShop, 2006.

Steigenga, Timothy J., and Edward L. Cleary. *Conversion of a Continent: Contemporary Religious Change in Latin America*. New Brunswick, N.J.: Rutgers University Press, 2007.

Steven, James H. S., and Andrew Walker. *Worship in the Spirit: Charismatic Worship in the Church of England*. Waynesboro (Georgia): Paternoster Press, 2002.

Sturla J. Stålsett (editor), *Spirits of Globalization: The Growth of Pentecostalism and Experiential Spiritualities in a Global Age* (London: SCM Press, 2006).

Symington, Johann, ed. *South African Christian Handbook 2007-2008*. Wellington: Tydskriftemaatskappy, 2007.

Synan, Vinson. *Century of the Holy Spirit: Charismatic Movements in the Twentieth Century*. Nashville: Thomas Nelson, 2004. ISBN 9780785245506.

Synan, Vinson. *Holiness-Pentecostal Tradition*. Grand Rapids, MI: Eerdmans, 1997. ISBN 0802841031

Synan, Vinson. *In the Latter Days* (Fairfax, VA: Xulon Press, 2001). ISBN 1931232709

Synan, Vinson, and Daniel Woods, *The Many Lives of Benjamin Hardin Irwin* (Lexington, KY: Emeth Press, 2017).

Synan, Vinson. *Where He Leads Me: The Vinson Synan Story*. Franklin Springs, GA: LifeSprngs Resources, 2019. ISBN 9780911866995

Vinson Synan and Charles Fox, *William J. Seymour: Pioneer of the Azusa Street Revival* (Alachua, FL: Bridge-Logos, 2012) ISBN 978 0 88270 848 5

Tillich, Paul. *A History of Christian Thought*. New York: Touchstone, 1972. ISBN 9780671214265
Wacker, Grant. *Heaven Below: Early Pentecostals and American Culture*. Cambridge: Harvard University Press, 2003. ISBN 0-674-01128-7

Biblical

Theological

Saint Augustine, *The Confessions*. Trans. Maria Boulding. Hyde Park, NY: New City Press, 2002. ISBN 1565480848

Jacobsen, Douglas. *Thinking in the Spirit: Theologies of the Early Pentecostal Movement*. Bloomington: Indiana University Press, 2003. ISBN 978-0253216038

Jacobsen, Douglas, ed. *A Reader in Pentecostal Theology: Voices from the First Generation*. Bloomington: Indiana University Press, 2006. ISBN 9780253218629

Macchia, Frank. *Baptized in the Spirit: A Global Pentecostal Theology*. Grand Rapids: Zondervan, 2006. ISBN 9780310252368

Moore, David. *The Shepherding Movement: Controversy and Charismatic Ecclesiology*. New York, T&T Clark, 2003. ISBN 9780826471604

Smith, James K. A. *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy*. Grand Rapids: Eerdmans, 2010. ISBN 9780802861849

Synan, Vinson, and Amos Yong, Eds., *Global Renewal Christianity: Spirit Empowered Movements, Past, Present and Future: Volume One - Asia and Oceania*. Lake Mary, FL: Charisma House, 2016. ISBN 9781629986883

Synan, Vinson and Amos Yong, and Miguel Alvarez, Eds., *Global Renewal Christianity: Spirit Empowered Movements, Past, Present and Future: Volume Two - Latin America* (Lake Mary, FL: Charisma House, 2016) ISBN 9781629987675

Synan, Vinson and Amos Yong, and Kwabena Asamoah-Gyadu, Eds., *Global Renewal Christianity: Spirit Empowered Movements, Past, Present and Future: Volume Three – Africa*. Lake Mary, FL: Charisma House, 2016. ISBN 9781629987682

Synan, Vinson, and Amos Yong, Eds. *Global Renewal Christianity: Spirit Empowered Movements, Past, Present and Future: Volume Four – Europe and North America*. Lake Mary, FL: Charisma House, 2016. ISBN 9781629989433

Synan, Vinson, Ed. *Spirit-Empowered Christianity in the 21st Century*. Lake Mary, Florida: Charisma House, 2011. ISBN 9781616382193

Vondey, Wolfgang. *Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda*. Grand Rapids, Eerdmans, 2010. ISBN 9780802864017

Warrington, Keith. *Pentecostal Theology: A Theology of Encounter*. London: T & T Clark, 2008. ISBN 978-0567044525

Wilken, Robert Louis. *The First Thousand Years: A Global History of Christianity*. New Haven: Yale University Press, 2012.

Yong, Amos. *Renewing Christian Theology: Systematics for a Global Christianity*. Waco: Baylor University Press, 2014. ISBN 97814813095

(Newberg / 30 March 2021)