



SEMINARY HANDBOOK

2015-2017
(Revised: June 2015)

TABLE OF CONTENTS

Table of Contents	2
Preamble	4
Mission Statement	4
■ Our Vision	4
■ Our Motto	4
■ Our Commission	5
Accreditation	5
President's Message	6
Administrative Staff	8
Academic Programs Overview	8
■ Bachelor of Divinity (B.D.)	8
■ Certificate in Theological Study	11
Academic Calendar	12
History	14
Teaching Philosophy	18

Location	21
Our Campus	21
Organization	26
Curriculum and Requirements	27
■ B.D. Course Requirements	38
■ C.T.S. Course Requirements	30
Degree and Certificate Program Structures	33
Women Ministry Studies and Activities	39
Admissions	42
■ Readmission Policy	43
Tuition and Fees	44
Financial Aid & Other Resources	45
Academic Policies and Regulations	47
Advisement and Registration	49
Student Records	53
Grade Designation	56
Graduation Requirements	58
International Students	60
Community Life and Purpose	61

Campus Policies and Regulations	66
Code of Student Conduct	70
Official Policy Statements	74
Field-Based Contextual Education	78
Course Numbering System (CNS)	79
Course Listing and Description	81
Evaluation of Student Learning and Means for Improvement	124
The Faculty	127
2014-2016 Personnel	131
Student Organization	132
Donors of Prize-Giving Awards	132
Appendix	

Preamble

Kanana Fou Theological Seminary¹ reserves the right to change the conditions of admission or the course of study, revise diploma and degree requirements, academic policies and procedures, and/or to change or cancel courses currently scheduled for the program of study without prior notification. Any changes in the conditions for admission or in the program of study will be communicated to the student in writing.

☆ MISSION STATEMENT

¹ The college was founded in 1983 as the “Kanana Fou Theological Seminary.” The seminary cares for the spiritual life, unity, and well-being of the Church; nurtures its covenantal life and its ecumenical and interfaith relationships; provides regular processes which focus on theological reflection throughout the world; and facilitates the visioning, planning, coordination, and implementation of the total mission of the Congregational Christian Church of American Samoa (CCAS) to build a more academic and compassionate inclusive-integrated curriculum.

With an ecumenical-global vision we pursue academic excellence, vocational discernment, and responsible social engagement. Nurtured by the Christian tradition, we prepare mature effective leaders for service to God, the church, the academy, the world and to form professional leaders to proclaim the whole counsel of God throughout a changing world. Through instruction and paradigm, we exercise student imaginations as they develop as scholars and educators. We foster and cultivate critical thinking and coherent expression, we strive to respond to one another, valuing the effort to reach consensus.

This discipline of discernment and study and service provide the matrix for growth: discernment opens us to change; study helps us to know the world; service challenges us to put our values into practice.

Our Motto: “The Foundation of Understanding God” (*Faavae o le Malamalama i le Atua*)

☆ ACCREDITATION

Kanana Fou Theological Seminary is accredited by the South Pacific Association of Theological Schools (SPATS) in conjunction with the Pacific Qualification Framework for Higher Education in the South Pacific, and is listed as the first theological college of the Congregational Christian Church of American Samoa. SPATS is an accrediting body that is part of the World Conference of Associations of Theological Institutions (WOCATI)—the ecumenical counterpart to International Council for Evangelical Theological Education (ICETE). WOCATI has a relationship with ATS (American Theological Schools).

© 2015 BY KANANA FOU THEOLOGICAL
SEMINARY

KANANA FOU THEOLOGICAL SEMINARY

2 Kanana Fou Street

P.O. Box 456

Pago Pago, American Samoa 96799

T: 684-699-0100 or 699-2273

F: 684-699-4322

W: www.kftseminary.org

☆ **OUR CORE TEACHING & FAITH**

Our curriculum solemnly embraces the faith of the Congregational Christian Church of American Samoa (C.C.C.A.S.) as to love and serve the Lord and share the Good News of Jesus Christ. We teach and gather for worship, fellowship and theological education, offering students and members of our community opportunities to strengthen their spiritual journey.

- “We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ His Son, our Lord and Savior. Who for us and our salvation lived and died and rose again and live evermore; and in the Holy Spirit, who have taken of the things of Christ and revealed them to us, renewing, comforting, and inspiring the souls of all. We are united in striving to know the will of God as taught in the Holy Scriptures and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the C.C.C.A.S. to proclaim the gospel to all humankind exalting the worship of the one true God and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brother/sisterhood. Relying, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work

and pray for the transformation of the world into the Kingdom of God and we look with faith for the triumph of righteousness and the life everlasting.

☆ **OUR POLITY**

We believe in the freedom and responsibility of the individual soul and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches (*aulotu*), united in district (*pulega*), conference (*matagaluega*) and national bodies for counsel and cooperation in matters of common concern.

☆ **FROM THE PRESIDENT'S DESK**

Improving the quality of theological education in the 21st century is a challenging task. Theological

education is vital for the transmission of Christian tradition from one generation to the other. Theological education is essential for the renewal and continuity of the church and its leadership. Theological education is a matter of survival for an authentic and contextual mission of the church in contemporary contexts. It is crucial for the interaction between church and society where many issues demand for a sharpened stand and position of Christianity. This has become a conviction in my effort as the President. It is also a conviction in Christianity of the Congregational Christian Church of American Samoa.

Our faith in God and “theological talk” is a fabrication of both our religious beliefs and cultural values. These values and beliefs are deep-rooted in our blood and are manifested in our life system and actions. As the world continues to foster the norm of human annihilation and oppression we turn to solacing ways to better our life and get our minds off these life shattering circumstances. These

unintended circumstances hurt us tremendously both mentally, spiritually, and physically. Certainly, it wounded our relationship not only with our friends and those we love but with God—the Provider of life. Considering this mishap and the tremendous blow we continue to suffer, theological education is critical.

In this training institution we tend to focus on training future ministers in a particular way, raising questions about the value and purpose of theological education, and what is gained and lost for students as education delivery methods change. In order to reevaluate and refashion the model of theological education offered on campus, Kanana Fou initiated an all-encompassing comprehensive process under the support of the SPATS and PQF. This involves consultants in the areas of institutional development, academic quality, financial analysis, and cultural diversity and is geared towards finding ways in which the students could be better equipped for ministry in local congregations.

Our goal is to involve those with academic and institutional development skills to help evaluate and expand the quality of education in Kanana Fou. The process, and the fund raising campaign in particular, is set to culminate in seven years when the seminary celebrates its 40th anniversary (2023). We have continued to involve our leaders, ministers, and members to identify areas for improvement in pastoral preparation. So far we have identified several major areas: spiritual formation, communication skills, planning and leading of worship, organization and management skills. We have also made curriculum changes that engage specifically with these issues.

We at Kanana Fou are working to meet the following objectives: (a) increase the relevance of theological education to the goal of community transformation; (b) participate in the process of forming healthier communities; (c) train future

church leaders who can strengthen and increase the number of dynamic congregations committed to community health; and (d) assure a firm spiritual and financial pipeline upon which to sustain the above outlined strategy.

Kanana Fou developed and directed teams of students and faculty members to work directly with local congregations and community organizations for one year as part of the contextual-based field education curriculum (or fieldwork). The program established collaborative relations with a network of local ministers and leaders to further enhance its services. Researching in local congregations through the field education program was made mandatory for the fourth year curriculum in the Bachelor of Divinity program. We hope to provide valuable resources and insights for our students as we work to define and articulate practices and tools that will make assessment and evaluation hospitable to the task of understanding how to do the work of theological education with excellence and care.

Today technology is transforming the global culture so critical thinking skill plays a vital role. Cultural changes related to technology are also changing the way our people experience the world and form their own identity including their religious identity. I continue to thank God that my years at Kanana Fou seem to have passed in a flurry of activities: administration, teaching, grading students work, extra-curricular activities, mowing the lawn, researching and writing, social events and lesson learned. It has been one of my greatest achievements in life!

God bless.

Moreli J. Niwatoa

President

☆ **ADMINISTRATIVE STAFF**

Rev. Dr. Moreli J. Niuatoa, President

Rev. Dr. Amaamalele Tofaeono, Vice President

Rev. Harold Eveni, Information Technology
Matthew Green – IT Technician
Rev. Timoteo Esekia, Registrar
Rev. Mafo'e Fa'ata'ita'i, Admissions
Bursar – VACANT
Administrative Assistant – VACANT
Evelyn Eveni, Librarian

☆ **ACADEMIC PROGRAMS OVERVIEW**

To be in line with the vision of the seminary, the academic programs at Kanana Fou offers the following academic programs. These programs are geared towards preparing two spectrums of candidates: (1) those who will take ministry full-time; and (2) those who will continue to pursue further theological education beyond Kanana Fou. Both programs are vital to training aspirants of ministry with subjects that empower them within their fields of ministry; and enable them with top-

notch education they needed to succeed academically and professionally.

Bachelor of Divinity

The Bachelor of Divinity (B.D.) program seeks to integrate academic excellence with spiritual formation, in order to prepare church leaders and educators for vocations in a variety of types of ministry. The Bachelor of Divinity is informed by the history of thought and practice within Christianity, by profound and open dialogue with other religious traditions, and by the quest to understand and respond constructively to the contemporary world. It presupposes that men and women can exercise responsible leadership only when they combine an intimate knowledge of their own traditions, a deep engagement with today's social and political realities, openness to all forms of spiritual practice and insight, and an appropriate set of dialogical and critical thinking skills.

It is a theological degree. It requires broad theological knowledge and aims at preparing the student for the competent scholarly development of a special field of study in the context of the theological disciplines. The student is also expected to understand the methodological and epistemological presuppositions of the field of concentration and to become capable of advancing the field through original research. The degree program stresses the professional applicability of the field of research by correlating theoretical and practical course work and by implementing critical reflection on the nature of the interdependence of professional theory and practice, as well as on relevant methods and procedures.

The program will help equip and empower students to lead the global church through creative teaching, writing and other missional endeavors. This highly selective program will challenge participants to integrate the highest levels of intellectual achievement with ministry focused, biblical and

contextual praxis. Concentrations include biblical theology, Old and New Testament studies, systematic theology, historical theology, and global theology.

Moreover, it is intended to address the needs of Church leaders, including pastors, administrators, teachers and others who wish to deepen their knowledge of the Bible, and Christian Theology. It is designed to enhance ministerial vocations by promoting critical theological reflections on the interpretation of the Bible and Christian thought and their application within the Church. The curriculum we offer will enable students to develop scholarly skills in biblical exegesis and theological reasoning well beyond the levels provided by the Certificate of Theological Study program. It is an integrative design in that it combines specialized studies in the Bible, Theology, and Ethics in an effort to provide students the opportunity to examine the interrelationships between these fields within the context of Christian ministry.

This program presupposes that students have already completed the C.T.S. or former theological education, and it requires that students develop competence in two ancient languages, such as Greek and Hebrew. This enables students to engage in study of the biblical text in the original languages, and to pursue theological discourse within a primitive context.

Students in both emphases will submit academic thesis based on independent research. In addition to the results of the research, students will increase their research skills and learned how research projects work, which is aiding them as they pursue their degrees. It is expected that students must show the capacity to relate materials from at least one of the classical theological disciplines and material relating to the student's major field.

Certificate in Theological Study (C.T.S.)

The Certificate in Theological Study (formerly, Diploma of Theology) is intended to appeal to two different kinds of students. Firstly, those who would like a Kanana Fou award in theology, but do not feel ready to commit themselves to studying for a full degree. Secondly, those students who do not satisfy the Kanana Fou entrance requirements for admission to the degree.

The Certificate gives such students the opportunity to gain access to the degree program if their studies are successful. If you obtain the Certificate you may transfer your registration to the B.D. and be credited with the units passed. This program offered by the seminary is unique and is evident in the amount of students who are exploring ministry as a career option. It seeks to combine a basic foundation in theological disciplines and the arts of ministry with specialized competence in Pastoral Ministry and Religious Education.

The C.T.S. is a two-year program designed to introduce students to the foundational levels of

theological, biblical and historical study of the church. It seeks to offer training to those who normally have rich life and career experience but lack theological education; to prepare the laity for the pastoral ministry and related fields of service. The Certificate shares most of the degree objectives and course work of the B.D. degree with the exception of the thesis and biblical languages requirements. Achieving these course objectives is also designed to set students on a trajectory of life-long personal, spiritual, and professional growth in the arenas detailed in the requirements identified by the seminary.

The C.T.S. requires 48 credit hours of study, and students are expected to meet all the pastoral demands and academic standards that may lead to the Bachelor of Divinity. The C.T.S. does not qualify anyone for ordination in the C.C.C.A.S.

☆ **ACADEMIC CALENDAR - 2015-2016**

Fall 2015

Semester Begins	August 31
Incomplete Works Due	September 1
Classes Begin	September 1
Labor Day Holiday	September 7
Fieldwork	September 18
TV Service	October 11
Columbus Day Holiday	October 12
Mid-Terms	October 13-16
Veterans Day Holiday	November 11
Thanksgiving Break	November 26-29
Culmination of Fieldwork	November 27
Final Exams	December 14-16
1 st Draft – BD Thesis	December 15
Christmas Holiday/Recess	December 25

Spring 2016

Semester Begins	February 29
Classes Begin	March 1
2 nd Draft BD Project Due	March 2

Incomplete Work Due	March 6
Field Work	March 19 – May 15
Annual Clergy Retreat	March 27-31
KFTS Entrance Exam	April 1-2
SPATS Accreditation Visit	April 28-30
Final Draft of BD Project	April 30
Last Day of Classes	May 31
Final Exams	June 6-8
Spring Grades Due	June 24
Commencement	July 9

Fall 2016

Semester Begins	September 1
Incomplete Work Due	September 1
Classes Begin	September 5
Fieldwork	September 16
TV Service (White Sunday)	October 9
Columbus Day Holiday	October 10
Thanksgiving Break	Nov. 24-27
Reading Week	December 5-11
KFTS R & R	December 12
Final Exams	Dec. 13-15

BD Project 1st Draft Due
Christmas Holiday/Recess

December 15
December 25

☆ HISTORY

The Kanana Fou Theological Seminary is the theological training institute of the Congregational Christian Church of American Samoa, and her constituent congregations in the United States, New Zealand and Australia. The seminary is located within the headquarters of the church, aptly named “**Kanana Fou**” or “**New Canaan**,” from which the seminary adopted its name.



The seal of Kanana Fou Theological Seminary denotes the spirit of this community of Christian scholars. The outer ring represents unity in mind, body, and spirit closely knitting and networking together to fulfill Jesus’

calling to be “disciples of all nations.” The bond between the husband and wife epitomizes the Samoan ministry. Their significance is represented by the doves flying outward while looking inward—never let go of the foundation but forecasting the future, call for action, and seek out opportunities in which invite others to step inside the sacredness the cross represents. The elevation of the doves above represents the movement of the Spirit that conveys a universal commitment of vision, wisdom, and spiritual insight to the world. The Bible, sacred pages of holy writings, represents the foundation of our Christian faith and teaching. It symbolizes our core values and concern for the Gospel of Jesus Christ. The whisk (*fue*) symbolizes

the Samoan wisdom, while the staff (*tootoo*) signifies authority—a claim of legitimacy, the justification and right to exercise that wisdom and authority for God’s purpose.

The founding of the seminary was the embodiment of a long-awaited vision by the people of American Samoa—Tutuila and Manu’a. After more than a century of faithful service under the umbrella of the London Missionary Society (L.M.S.) and the Congregational Christian Church in Samoa (C.C.C.S.), the people of American Samoa envisaged and longed for a time when a semi-autonomous congregational church would someday be established in American Samoa. With the initiative granted by L.M.S. missionaries stationed in American Samoa in the early 1950s, this vision was welcomed by members of the C.C.C.S. serving in American Samoa who sustained its momentum up until August 1980, resulting in the establishment

and founding of the Congregational Christian Church of American Samoa.

The immediate issue faced with the newly established C.C.C.A.S. was the training of ministers for the ministry. The Second General Assembly addressed the issue in 1981 but with nostalgic reservations. The Malua Theological College, the theological training institution of the C.C.C.S., has always been regarded as the Samoan center of training ministers for the ministry. With a reputation known throughout Samoa, the idea of establishing another institution contrary to Malua was not an easy consideration. But after much deliberation, the Second General Assembly (1981) passed a resolution to establish an institute of its own. After two years of preparation, Kanana Fou Theological Seminary was inaugurated in **March 23, 1983.**

In 1986, Kanana Fou began focusing on ministry within the Pacific context by offering theological

instruction to students from Tuvalu and Niue. In 1997, the Bachelor of Divinity (B.D.) program was initiated and designed to offer theological instructions beyond the traditional Diploma of Theology (currently, Certificate of Theological Study).

In 2004, another milestone was reached when women were allowed to enroll in the Diploma of Theology and Bachelor of Divinity programs. This opportunity presupposes that women enrolled have already completed some requirements in order to develop competence in theological studies. Women who are not enrolled full-time in either program are mandatorily registered in the Certificate for Women Theological Study (CWTS).

It has been more than 32 years since Kanana Fou was founded and hundreds of students have been trained to serve Christ as ministers of his grace in various capacities. A majority of Kanana Fou graduates are now ministering in Samoan

congregations, locally and abroad, as pastors and missionaries. Some have returned to Tuvalu, Niue, Nauru and are presently serving as church ministers and leaders. Others are serving in administrative capacities within the C.C.C.A.S. Secretariat, the Department for Youth Ministries and Christian Education, the Department of Publications (e.g. the Lamepa Newsletter, etc.), and lecturers at the seminary. Many are serving as church educators abroad and have gone on to pursue ministries in other church organizations and partnerships such as the Pacific Conference of Churches (P.C.C.); the United Church of Christ (U.C.C.); the Council for World Mission (C.W.M.); the World Council of Churches (W.C.C.); the World Council of Reformed Churches (W.C.R.C.), among many others. Still a significant number of Kanana Fou graduates are currently employed by the government and private sectors on various capacities and professions. A quite number of Kanana Fou graduates are serving as active duty personnel in the U.S. military force—active and reserve components.

As community of faith, it is our hope that this seminary will continue to be a beacon that guides the ministry and mission of the C.C.C.A.S. in this new millennium. Through offering academic and pastoral training to future and prospective ministers of God's Word and Sacraments, Kanana Fou is committed to serving God through its mission for the Christian Church in preparing today's generation with the theological tools for addressing tomorrow's challenges.

☆ **OUR TEACHING PHILOSOPHY**

We believe that each student is a unique individual who needs a secure, caring, and stimulating atmosphere in which to grow and mature spiritually, emotionally, intellectually, physically, and socially. It is our desire to help students meet their fullest potential in these areas by providing an environment that is safe, supports risk-taking, and invites a sharing of innovative and constructive

ideas. There are several elements that we believe are conducive to establishing such a teaching environment:

1. The instructor acting as a facilitator and guide;
2. Faithfully teaching the major Christian doctrines of the Congregational Christian Church of American Samoa;
3. Students in no way indoctrinated into a special interest or school of thought of some sort that will incapacitate the student's ability to determine on his/her own free-will on what to believe and embrace;
4. Allowing the student's natural curiosity to direct his/her learning;
5. Promoting respect for all things and all people;
6. Providing an academic and well-disciplined ministry;
7. Affording an avenue for biblical, theological, and historical reflections

- significant not only to the Samoan context but also to those contexts abroad;
8. Equipping dedicated leaders of the C.C.C.A.S. for both spiritual renewal and global responsibility in ministering the gospel;
 9. Offering continued educational opportunities for anyone who wishes to be in touch with current trends in biblical, theological, pastoral, and educational ministry studies.

When the instructor's role is to "coach" and "midwife" access to information rather than acting as the primary source of information, the students' search for knowledge is met as they learn to find answers to their questions. For students to construct knowledge, they need the opportunity to discover for themselves and practices skills in authentic situations. Providing students access to hands-on activities and allowing adequate time and space to use materials that reinforce the lesson

being studied creates an opportunity for individual discovery and constructive of knowledge to transpire.

Equally important to self-discovery is having the opportunity to study things that are meaningful and relevant to one's life and interests. Developing a curriculum around student interests fosters intrinsic motivation and stimulates the passion to learn. One way to take learning in a direction relevant to student interest is to invite student dialogue about the lessons and units of study. Given the opportunity for input, students generate ideas and set goals that make for much richer activities than we could have imagined ourselves. When students have ownership in the curriculum, they are motivated to work hard and master the skills necessary to reach their goals.

Helping students to develop a deep love and respect for themselves, others, and their environment occurs through an open sharing of ideas and a

judicious approach to discipline. When the voice of each student is heard, and environment evolves where students feel free to express themselves. Class meetings are one way to encourage such dialogue. We believe students have greater respect for their teachers, their elders, their peers, and the lessons presented when they feel safe and sure of what is expected of them. In setting fair and consistent rules initially and stating the importance of every activity, students are shown respect for their presence and time. In turn they learn to respect themselves, others, and their environment.

For us, teaching provides an opportunity for continual learning and growth. One of our hopes as Kanana Fou educators is to instill a love of learning in our students, as we share our own passion for learning with them. We feel there is a need for compassionate, strong, and dedicated individuals who are excited about working with students. In our competitive society it is important for students to not only receive a solid education,

but to work with someone who is aware of and sensitive to their individual needs. We will always strive to be the best educators that we can be.

☆ **OUR LOCATION**

Kanana Fou Theological Seminary is situated in the center of Tafuna, on the island of Tutuila, American Samoa. It geographically falls within the borders of Ituau and Tualauta counties and within 5-minute drive from the Pago Pago International Airport. The seminary, along with other public schools and Bible schools in the vicinity, make the districts of Ituau and Tualauta an island-renowned academic community.

Visiting Kanana Fou

As you explore undergraduate theological education, we invite you to be our guest on campus and experience our community as you attend

classes, worship services and special lectures. Please contact the Office of Admission or Office of the Registrar for information on arranging a visit to Kanana Fou Theological Seminary, or see our web site for more information.

- Business Office: (684) 699-0100
- Library: (684) 699-2273
- E-mail: admin@kftseminary.org
- Web site: www.kftseminary.org

☆ OUR CAMPUS

The seminary is located on the CCCAS compound that is beautifully positioned at the heart of a residential and businesses area of Tafuna, surrounded by an increasingly diverse population. It is the only theological college in the territory and is ranked highly among top theological institutions in the South Pacific. It occupies a spacious 32.5-acre campus, encircled by quiet, safe

neighborhoods, within a short walk to park-like settings, fast-food places (Mac Donald, Manaia Restaurant, Island Pizza, etc.), groceries stores; and it's only minutes away from the island's main airstrip.

The seminary is sensitive to individual, racial and ethnic differences and seeks students from diverse cultural backgrounds. Most of the buildings on campus were completed according to a master plan by the denomination herself. Discover your strengths at Kanana Fou—academic, athletic, artistic, social and spiritual. Create your own experience. A tour of the Kanana Fou campus will highlight the following resourceful facilities:

- **Ua Taunu'u Sanctuary:** The center for worship on campus is “Ua Taunu'u” (“It is Finished”) chapel. Built in 1984 and dedicated in 1985, the 150-foot high chapel seats approximately 1,000 or more. The C.C.C.A.S. biennial General Assembly is held here. The

main sanctuary serves as the landmark of the seminary campus and is open daily during the academic year and during weekdays, as a place for personal prayer and meditation. It is used for a variety of religious or faith-based activities, and is open to all as a place of refuge and peace.

Weekly community Sunday worship services, and other special liturgical events take place in the chapel. The chapel is sometimes used for musical performances, dramatic presentations, and public addresses or forums that reflect the integrity of the purpose of the building. These may occasionally be jointly sponsored by the C.C.C.A.S.

- **Mafutaga a Tina Fellowship Center:** The first building constructed on campus, and was completed in 1979. It serves as the Women's Organization multipurpose hall. The hall's main lobby is utilized for meetings and social events or gatherings. On the first-floor are two

conference rooms, computer and audio-visual rooms and a main hall; on the second-floor are 12 hotel-styled guest rooms, fully furnished with internet-access capabilities.

- **William B. Tofaeono Library:** Built in 2008 as a marker to the 25th anniversary of the seminary, the alumni fellowship built the exquisite two-story library facility that serves as the major resource center for religious and general studies at Kanana Fou. It currently has approximately 13,000 volumes, multiple series of journals, periodicals and student academic projects. In cooperation with the Feleti Barstow Library, the Kanana Fou library also provides services and resources for programs of the general public. Students, faculty and staff of these programs are the library's primary service group.
- **Ulises Sala Education Building:** Named after the seminary's second president, the

education building was completed in 1986. It contains four mid-sized classrooms, a Media Communication Room with intranet access, the seminary chapel, and classrooms. Most of the classes are held here.

- **Tafa Muasau Business Office:** The office consists of the performance or management of seminary operations and thus the making or implementing of a major decision. It manages a number of clerical and office services for faculty, staff, and students on campus. Our business office consists of the Office of Admission, Office of the Registrar, Office of Finance, and Information Technology. The office is also utilized as a central office for student services and educational needs.
- **Elia Taase Residence Hall:** Campus housing consists of one dormitory facility with 24 rooms and 21 separate living quarters. The living-quarters are occupied by married students with

their dependents, and some faculty members. Campus quarters are the sole properties of the church and students may provide their own furniture, if needed.

- **C.C.C.A.S. Tautua Main Office:** This building dedicated in 1990, contains the central offices for the Congregational Christian Church of American Samoa, including the workstations for the church’s Chairperson, the General Secretary, and Treasurer. Other office spaces include the Print Shop, Book Store, and Publications Office. Its name depicts the functional purpose of the office, that is “to serve” the wider ministries and mission of the C.C.C.A.S.
- **Taeao Afua o Tupulaga Gymnasium:** Completed in 1996, the building holds a capacity of more than 2,000. It comprises of locker rooms, showers, restrooms, and dressing rooms. It also serves as a multi-purpose building for entertainments and worldwide conferences—

C.W.M., P.C.C., W.C.C., etc. The building is also utilized by the public and the Government of American Samoa to hold important meetings and festivities.

- **Kanana Fou High School:** Its present location is a new development project established in 2006; was first established in 1997 at a different location. It employs a faculty network from diverse backgrounds with esteem teaching credentials and experiences. KFHS has a JROTC, military program that help prepares high school students for leadership roles while making them aware of their rights, responsibilities, and privileges as American citizens. The JROTC program is a stimulant for promoting graduation from high school and it provides instruction and rewarding opportunities which will benefit the student, community, and nation.

- **Senetenari Guesthouse:** Built in 1996. This Samoan house is essentially an elongated house having straight sides and rounded half domes at either ends. The high vaulted room and open sides assured maximum coolness. The Senetenari is mainly used for community meeting and traditional ceremonies when hosting special events or guests. It is the spirit of openness and welcoming atmosphere of the house that draws people to hold important events in it. Kanana Fou community meetings and special occasions are also held here as well.

☆ ORGANIZATIONAL GOVERNANCE

Kanana Fou Theological Seminary is governed under the authority of the Board of Regents appointed by the Committee of Elders. The Board of Regents works as a sub-committee for the Elders in liaison with the seminary. The Board of Regents comprised of the following members:

- Chairman appointed by the Committee of Elders
- Secretary appointed by members of the board
- Six other members selected from various capacities: law, education, politics, business, traditional leader, healthcare, and the church.

The administration and daily affairs of seminary is solely under the direction of the President of the seminary. The President is appointed by the Committee of Elders to a term of five (5) years. The President is given the responsibility of setting regulations for study, discipline, and general oversight of all resident students and their families who are enrolled in the seminary. He is also responsible for the overseeing of all seminary employees and the entire operation of the seminary.

The Board of Regents is the “policy making” of the Seminary. It is responsible for the appointment of

faculty and support staff members, cooperating with the Committee of Elders and the General Assembly regarding the financial needs of the seminary, supervising the faculty and staff in the implementation of their responsibilities, and the forwarding of all proposals for action concerning the seminary to the Committee of Elders for approval.

☆ CURRICULUM AND REQUIREMENTS

The curriculum of the Seminary is designed to address the challenges that confront religious communities when commitment is considered in a global context. Perhaps the most critical of those challenges is the contemporary crisis in religious meaning and authority. This crisis strikes at the very heart of religious commitment and is central to theological education that struggles to understand, evaluate, criticize, and then to affirm and act out of particular traditions. Because it aspires to embody

this approach to theological education, the curriculum of the seminary asks students to shape programs that attend not only to required subject areas, but also to methods and competencies indispensable to leadership in contemporary religious life and thought.

It is expected of every student to complete all necessary units pertinent to each program emphasis prior to graduation. The program has three modules: core, strands and electives.

Students in the B.D. degree program are required to take a series of general courses called a “core.” The courses are: Theological Foundations of Pastoral Ministry, Biblical Hermeneutics, Spiritual Formation and Renewal, Church Leadership and Development, Christian Theology, Christian Origin and History, and Thesis Project.

Elective courses are selected to complete any required semester hours. These courses must be

acceptable for degree credit and are taken from courses offered in the 300-400 level. However, they may include courses from other areas in Interdisciplinary Studies: psychology, sociology, critical thinking, anthropology, etc.

In addition, the BD program has “strand” courses that are areas of emphasis. The four strand areas are: Teaching and Pedagogical Development; English and Communication; Counseling and Guidance; Bible and Interpretation. These courses must be acceptable for credit and typically are taken from courses offered in the seminary.

Bachelor of Divinity Requirements

- 120-units for letter grade;
- Courses will be distributed in the areas of theology, biblical studies, church history, ministry, and social sciences, which constitute a major field of theological education required of

each student. The BD program will consist of a core of 40 courses (120 units):

- 8 courses in Practical Theology (24 units);
- 8 courses in Biblical Research, history, languages (24 units)
- 7 courses in Pastoral Leadership and Assessment (21 units);
- 7 courses in church and its historical development, religious movement, Christianity (21 units);
- 5 courses in ecclesiastical study and missiology, Christology (15 units);
- 3 courses in the following areas: psychology, social sciences, counseling, and cultural research (9 units)
- 2 courses in Samoan and Pacific Studies (6 units).

Certificate in Theological Study Requirements

This two-year program is designed for the Samoan laymen (or *A'oa'o Fesoasoani*) and those who wish to pursue further theological education that may lead to Bachelor of Divinity degree. The aim is to prepare them for the ministry and related fields of service. The C.T.S. shares most of the B.D. objectives and course work with the exception of the thesis. Course objectives are designed to set students on a trajectory of life-long personal, spiritual, and professional growth. It offers opportunities for spiritual development, as well as for growth in knowledge and pastoral competency. Students must have at least experience in ministry subsequent to his or her first program in the Certificate. The required units for the C.T.S. are as follows:

- 48-units for letter grade; courses will be determined in the areas of Ministry, Theology, and the Bible.
 - 5 courses in Ministry (15 units);

- 4 courses in Theology (12 units);
- 4 courses in Biblical Studies (12 units);

All course work must be completed within the time span permitted for either program. The following is a general layout for the B.D. program:

1st Year Fall Semester

Spring Semester

Course Number	Title	Course Number	Title
OLD-110	OT Introduction	OLD-119	History of Israel
NEW-112	NT Introduction	NEW-113	NT in the Greco-Roman World
CHS-120	Early Church History	MIN-133	Preaching: Introduction and Practicum

THE-140	Intro. Christian Theology	THE-141	Major Christian Doctrines
MIN-135	Worship and Liturgy	PHI-106	Intro. to Critical Thinking

2nd Year Fall Semester

Spring Semester

Course Number	Title	Course Number	Title
OLD-115	Survey of Pentateuch	OLD-210	Prophetic Literature
NEW-210	Synoptic Gospels	NEW-212	Gospels-Acts
CHS-121	Medieval and Reformation	CHS-123	Modern Church History
THE-240	Christology	THE-242	Theology and Ethics

PHI-106	Introduction to Philosophy	PSY-102	Foundations of Psychology
---------	----------------------------	---------	---------------------------

3rd Year Fall Semester

Spring Semester

Course Number	Title	Course Number	Title
OLD-214	Wisdom Literature	OLD-311	Psalms
NEW-310	Gospel of Matthew	NEW-315	1 & 2 Corinthians
SOC-109	Sociology and Religion	MIN-338	Understanding Pastoral Ministry
THE-340	Gospel and Culture	THE-343	Mod/Post-Mod: 20 th
MIN-337	Christian Spirituality	SOC-302	Politics and Changes in Society

4th Year Fall Semester**Spring Semester**

Course Number	Title	Course Number	Title
OLD-310	Genesis	OLD-312	Isaiah
NEW-410	Pauline Theology	NEW-314	Letter to the Romans
THE-446	Doctrine of Salvation	MIN-434	Church Leadership and Management
PSY-205	Pastoral Care & Counseling	THE-447	Pastoral Theology in History/Practice
SOC-303	Social Changes in Samoa	PSY-403	Psychotherapy and Fa'a-Samoa

NOTE: All of electives must fall within the candidate's area of concentration. At least three students must enroll in a course for it to be offered.

Samoa Language

The Samoa Language is our new program. Learning Samoa is a great way to improve, refine and deepen your learning and knowledge of the Samoa language and cultures.

☆ DEGREE & CERTIFICATE PROGRAM STRUCTURE

Kanana Fou Theological Seminary currently offers two academic programs: the Bachelor of Divinity and Certificate of Theological Study.

With the need to keep pace with the advancement of theological academia, as well as providing the CCCAS and other Pacific Island churches with theologically trained servants capable of ministering the gospel to today's "Information Age" and changing world, Kanana Fou established a

curriculum designed specifically to expand the horizon of theological education beyond the Certificate level. It integrates the study of theology with educational theory and practice. Students are expected to achieve advanced competence in theoretical reflection upon theological and educational philosophy, theory, and methodology as informed by theology and the social sciences.

Academic Program Structure

Both academic programs are structured where the Certificate, at the end of two years, may lead to the Bachelor of Divinity degree. The Grade Point Average (GPA) of “C” or better is required in order to continue in the program. It is anticipated that at the end of 4-years, students will graduate with a Bachelor of Divinity degree. For part-time/half-time students after 4-years, they may continue to take whatever courses necessary to complete the program.

The advantage of starting in the Certificate is that the structure will have the following merits:

- The duplication of courses will be minimized.
- Time spent on pursuing a Bachelor of Divinity degree will be reduced.
- Courses will be taught in a continuing pattern so that one stage moves into another during the course of study. At the end, a connected understanding of the movements and developments of thought in all the core areas should be attained, especially in the major area of interest for the Bachelor of Divinity candidates.

Bachelor of Divinity

The Bachelor of Divinity seeks to accomplish the following objectives:

- To cultivate competent skills in the study and interpretation of Scripture.

- To develop and understanding of theology and fashion a systematic framework informing the ethics of personal and social behavior and the practice of ministry in the Samoan and Pacific contexts.
- To value the origin and growth of the Christian tradition and appreciate its richness and diversity.
- To promote growth in Christian maturity and ministry in the Samoan and Pacific church and the global world.
- To develop detail skills oriented towards critical and scholarly interpretation of scripture.
- To equip students with a meticulous approach to theology and other related fields necessary for a successful vocation in teaching and ministry.
- To prepare students academically to pursue further studies at the graduate and post-graduate levels.

The Bachelor of Divinity program requires other requirements distinctively necessary for the degree: the completion of electives and the submission and approval of a thesis project. While the C.T.S. is more general in outlook, the completion of electives and the submission and approval of a thesis project allows the B.D. to be more explicit, especially towards the student's area of interest.

The B.D. program offers an opportunity to undertake 4 years of theological studies in preparation for graduate studies, or for a vocation in teaching or pastoral ministry. Students are advised to take course in each of the following areas:

1. Old Testament

- Interpreting and Background Studies
- History of Texts, Canon, Translations
- Cultural World of the Biblical Narratives
- Exile and Restoration
- Psalms and Poetry
- Hebrew Language

2. New Testament

- New Testament Survey/Theology
- Greco-Roman World
- Life and Teachings of Jesus
- Gospels and Other Gospels
- Pauline Letters and Epistles; Paul and the Law
- Greek Language

3. Ministry Studies

- Theology of Anthropology
- Foundations of Christian Missions
- Counseling, Life Sciences
- Pastoral Leadership and Development
- Discipleship and Mentorship

4. Theological Studies

- Christian Thought and History
- Faith, the Church, the Sacraments, and Eschatology
- Doctrine of God, Creation, Revelation, and the Trinity

- Ethics and Culture
- Theologians of the 21st Century

5. Church History

- Problems and Issues in Church History
- Exploration of Samoan and Tuvaluan Christianity
- Early Church to the Present
- Ecumenism, Secularism, Evangelism
- Church Organization and Administration

6. Interdisciplinary Studies

- Philosophy of Religion
- Samoan Studies
- Psychology and Counseling
- Christianity in the Non-Christian World
- New Trends in Mission Societies
- Christian Education for Peace and Justice
- Christian Spirituality

7. Academic Thesis (50 pages minimum)

IMPORTANT NOTICE: Third-year students' proposals for academic project must be submitted to the Office of the Registrar for submitting to the faculty on **May 30**. This will allow enough time for the faculty to review the proposals before the beginning of the fall semester. The proposals will be assessed where supervisors will be assigned accordingly. Guidelines for evaluation of Thesis Proposals can be acquired from the Office of the Registrar. The seminary faculty evaluates the proposal to ensure that the student follows the appropriate form in elaborating a thesis and that the methodology is clear and appropriate to the purpose of the thesis.

Fourth-year students are required to submit the first draft of their thesis project—Dec. 15—to the Office of the Registrar for evaluation in regards to proper citations and format, and other requirements for the submission of thesis projects. This is done only after consultation with the supervisor and had

agreed on the condition of your work. NO draft is considered final until it goes through the proper channel for academic dealings and assessment. Students who fail to meet this requirement could be deferred from completing the B.D. program.

Certificate in Theological Study

Students in the C.T.S. program will take the following foundational courses:

1. Ministry Studies

- Christian Life, Faith, and Ministry
- CCCAS Polity
- Educational Ministry courses
- Homiletics, Preaching, Worship and Liturgy

2. Theological Studies

- Introductory/foundational courses
- Christology, Ecclesiology, Eschatology
- Theology related courses

3. Old Testament and New Testament Survey

- Introductory/foundational courses
- Exegetical/Hermeneutics, Theory and Narrative courses
- Pentateuch, Prophets, and Writings
- Gospels, Pauline Letters, Epistles

4. Church History

- Early church, Medieval/Reformation
- Modern Church, New Religious movement
- Mission

☆ WOMEN THEOLOGICAL STUDIES AND ACTIVITIES

The C.C.C.A.S. firmly uphold that ministry within the Samoan congregation is a family-oriented responsibility, one that includes both husband and wife. Both the minister and his wife are important role models in the Samoan church and society.

While the academic programs offered at Kanana Fou are designed and geared towards students in their future role as ministers, the seminary also offers programs designed to train the student wives in their future role in the life of the church and ministry.

Respectfully acknowledged and recognized as the “Mother of Ministry” (*Tinā o le Galuega*), the minister’s wife functions as a leader, teacher, helper, and role model in the Samoan society. Programs and activities for wives are tailored to coincide with the roles and responsibilities of a minister’s wife in the Samoan Christian ministry. These programs are specifically structured to prepare the wives in three major areas: *academics*, *worship*, and *practical skills*.

Academics_

It is very important for a minister’s wife to be theologically and biblically train to help her in her role as a mentor. Student wives are encouraged to attend all course lectures with their husbands. Nevertheless, a student wife can register as a full-

time student after successfully passed the Entrance Exam and *Ta'utinoga* before the Committee of Elders.

Moreover, student wives have theological studies of their own, conducted three times a week by the President and faculty, in the academic areas of biblical studies, theology, and ministry.

Additional academic learning experience for student wives is the weekly sermon class conducted by students, in which student wives are given the opportunity to critique students' performances in administering worship. Sermon classes are practical exercises for the students wishing to be lucrative in skillful preaching and spiritual discourse. Sermons are hypothetical mental and spiritual exercise, firmly based in scripture and are structured around exposition of scriptural texts.

Worship

A greater part of the role of a minister's wife is her life of worship. She is to have an exemplary worship life and should be capable in leading worship in the local, district, conference and national level. Development and preparation of worship skills for wives is carried out in the following ways:

- *Spiritual Formation Programs*
Student wives take part in all worship activities of the seminary. They are afforded the opportunity to lead in the reading of Scripture and communal prayer in Sunday services, and other major worship services. Wednesday is assigned for the student wives to lead morning devotion and centering.
- *Women Fellowship Service*
Student wives have their own worship services and fellowships. These include prayer meetings and fellowship services; the wives are the leaders of these worship services.
- *Sunday School Teachers*

Using their academic and worship skills, the student wives alternate in teaching Sunday with the opportunity to conduct biblical skits, silent dramas, and hymns for worship programs.

Practical Skills

Student wives are taught special skills and crafts to assist them in the financial aspects of the ministry. These skills are necessary for fundraising and other church functions. Some of these skills are taught by the President's wife, with the support of faculty wives who specializing in these skills and areas which include: sewing, *elei*, tapa designing, stencil printing, crochet, tie-dye, and many other handicraft skills.

Other important skills that student wives learn are floral arranging and social ministry skills. These skills are developed through taking part in the Samoan culture protocol during various seminary activities. Though student wives have to learn much theoretical knowledge every day in their normal

routine and scheduled activities, practical experience and skills are more important than the theoretical ones. There are programs and activities designed especially to help student wives gain more practical experience in developing a Christian spirituality and life of ministry work.

☆ **ADMISSIONS**

Kanana Fou follows a strict and traditional guideline regarding admission. The admission to Certificate of Ministry Studies is open to anyone interested in furthering theological education. The guidelines for normal admission applies when a student desires to enroll in/or transitioning to the Bachelor of Divinity program upon the successful completion of the C.T.S. program. Students transitioning to the Bachelor of Divinity program must enter through the normal process stated in the Handbook and it requires the following.

The candidate must:

- Be at least 21 years of age;
- In-Care of a C.C.C.A.S. affiliated congregation; others, please review school policy for admissions.
- Acquired the approval of the District (*Pulega*) and Conference (*Matagaluega*) of the C.C.C.A.S. in which the endorsing congregation is affiliated with;
- Acquired a consent from the Committee of Elders to take the Written Entrance Exam, which the candidate must also successfully pass;
- Passed the Oral Interview (*Ta'utinoga*) before the Elders' Steering Committee (*Komiti Galue*);
- Complete the **Form 300 – Application for Admissions.**
- Transcripts of previous schools or vocational training to accompany the application;
- Letter of Recommendation from his or her supporting denomination or faith institution;

- Resume/CV.

NOTE: These requirements are compulsory only for the B.D. program.

Re-Admission Policy

Re-admission into the seminary varies depending on the nature in which the student was dismissed. Students dismissed from the seminary because of disciplinary actions can be re-admitted upon the approval of the President of the seminary once the disciplinary time period has been served. It is required that re-admitted students will have to present a letter of endorsement from their pastor upon returning to the seminary. The re-admitted student would continue study from the period of departure if course requirements were not satisfied. Students who enrolled in a program of study during the time of disciplinary action may petition to consider their completed course work to the Office of the Registrar. The petition may accompanied by documentation such as an official transcript.

Those dismissed due to medical reasons or any other extenuating circumstances have to make up the necessary course work depending on the consent of the President and faculty. Either the student can complete the requirements for the course, or the instructor can arrange for other academic work to be completed to satisfy course requirements. Students are encouraged to consult with the lecturer to arrange work for the course requirements to ascertain that necessary requirements can be satisfactorily met by the culmination of the new semester. Those who dropped out or who were subject to academic dismissal need to go through the entire admission process in order to be re-admitted into the seminary (see also **Academic Policy**).

☆ TUITION AND FEES

The entire operation of the Seminary is financed entirely by the Congregational Christian Church of American Samoa. Nevertheless, students are required to pay a standard minimal tuition and fees.

Students in the C.T.S. and B.D. programs pay tuition and fees based on semester units registered for. Fees for graduation and academic projects are not included. All students are responsible to pay a standard fee for the processing and evaluating of their thesis work. Married students who reside in Pulega Housing on campus will pay a refundable deposit fee of a \$100.00 for property damage. Single students will pay a non-refundable housing fee of \$50.00.

The following table shows tuition rates, course fees, and on-campus housing fees for the next two years. Please note that tuition rates and course fees are per credit hour and is subject to change.

Year	Cost per Unit 2011	Cost per Unit 2012	Course Fee	Cost per Semester School Year 2014
-------------	---------------------------	---------------------------	-------------------	---

1	\$40.00	\$45.00	\$25.00	\$625.00 / \$700.00 (F/T 15 units)
2	\$38.00	\$40.00	\$25.00	\$595.00 / \$625.00 (F/T 15 units)
3	\$35.00	\$38.00	\$25.00	\$550.00 / \$595.00 (F/T 15 units)
4	\$30.00	\$35.00	\$25.00	\$475.00 / \$550.00 (F/T 15 units)

Housing Fee: Married Student: \$100.00 (refundable).
Single Student: \$50.00 (non-refundable). Students are assessed tuition based on the number of courses for which they register.

NOTE: A list of textbooks for all courses will be posted on the Information Board.

Tuition Refund Policy

The Kanana Fou follows its refund policy below.

Refunds in Cases of Withdrawal or Dismissal

Written Notice

To initiate a refund, written notice must be provided:

- a) By a student to the institution when the student withdraws, or

- b) By the institution to the student where the institution dismisses a student.

Refund Entitlement

Refund entitlement is calculated on the total fees due under the contract, less the applicable non-refundable application or registration fee. Where total fees have not yet been collected, Kanana Fou is not responsible for refunding more than has been collected to date and a student may be required to make up for monies due under the contract.

Refund Policy for Students

Refunds before the Program of Study Begins:

- a) If written notice of withdrawal is received by the institution less than seven (7) calendar days after the contract is made, and before the commencement of the period of instruction specified in the contract, the institution may retain the lesser of 10% of

the total fees due under the contract or \$100.

- b) Subject to subsection (a) (i), if written notice of withdrawal is received by the institution thirty (30) calendar days or more before the commencement of the period of instruction specified in the contract, the institution may retain the lesser of 10% of the total fees due under the contract, or \$500.

Refunds after the program of study starts: (1) If written notice of withdrawal is received by the institution, or a student is dismissed, within 10% of the period of instruction specified in the contract, the institution may retain 30% of the total fees due under the contract; (2) If written notice of withdrawal is received by the institution, or a student is dismissed, after 10% and before 30% of the period of instruction specified in the contract, the institution may retain 50% of the total fees due under the contract; and (3) If a student withdraws or is dismissed after 30% of the period of

instruction specified in the contract, no refund is required.

Other Refund Policy Requirements

Where a student is deemed not to have met the institutional and/or program specific minimum requirements for admission, the institution must refund all fees paid under the contract, less the applicable non-refundable application or registration fee.

Where an institution provides technical equipment to a student, without cost to the student, and the student withdraws or is dismissed, the institution may charge the student for the equipment or use of the equipment on a cost recovery basis, unless the student returns the equipment unopened or as issued within fourteen (14) calendar days.

Refunds owing to students must be paid within thirty (30) calendar days of the institution receiving

written notification of withdrawal and all required supporting documentation, or within thirty (30) calendar days of an institution's written notice of dismissal.

☆ **FINANCIAL AID**

The seminary makes every effort to assist students in achieving their goal of completing their theological education. To the extent possible, given limited scholarship resources, the seminary strives to eliminate financial barriers in order to make that goal affordable through its financial aid programs.

Hawaiian Conference Foundation, UCC

Provides scholarships and study grants that help support students not only make attending Kanana Fou possible—it also helps to spare them from excessive and debilitating debt.

Veterans Affairs Rehabilitation Program

The Vocational Rehabilitation and Employment Program are authorized by Congress under Title 38, Code of Federal Regulations, Chapter 31. It is sometimes referred to as the Chapter 31 program. This program assists Veterans with service-connected disabilities to prepare for, find, and keep suitable jobs. For Veterans with service-connected disabilities so severe that they cannot immediately consider work, the program offers services to improve their ability to live as independently as possible.

Council for World Missions (CWM)

The CWM is a worldwide community of Christian churches of 31 members sharing their resources of money, people, skills and insights to carry out their missionary work. The CWM has been active in providing scholarship funds to finance theological education for our students who are currently enrolled in schools around the world.

Seminary Sunday Offering

The C.C.C.A.S. held a special offering known as the “Seminary Sunday” every year in the month of November. The sole purpose of the Seminary Sunday is to help fund the operation of the seminary. The Board of Regents directs and manages this account with special provisions sets for its spending in financing of the seminary programs and events. Sixty-percent of this fund is allocated primarily for the staff development doctorate degree program and studies.

☆ **ACADEMIC POLICIES**

Students enrolled in Kanana Fou are expected to observe all academic policies in order to ensure the completion of diploma/degree work. These policies and regulations have been set forth for the mutual benefit of the students while undertaking residency and studies. Students will be notified during the school year of any changes made to these policies and regulations.

All students are required to live on campus while attending theological studies (with the exception of those students who are currently serving in local parishes attending classes).

B.D. candidates who have already obtained the Certificate or its equivalent have the option of enrolling part-time. Student who work full-time and is unable to secure housing accommodation on campus may be allowed to commute for classes, depending on the circumstances. Full-time status is the equivalent of 5 courses (or 15 units) per semester. Part-time status is less than 5 courses taken or less than 15 units per semester.

The Certificate student is allowed two years to complete the program from the date of matriculation. Full-time B.D. candidate is allowed four (4) years to complete the program. Part-time B.D. candidate is allowed six (6) years from the date

of matriculation to complete the degree requirements.

Academic Integrity

Honesty and integrity are two significant fundamental Christian values that Kanana Fou takes into great consideration as part of the training process for future leaders of God's church and ministry. Students are expected to live according to these values in all aspects of seminary life, especially in academics. Plagiarism, or the use of someone else's words or ideas without proper citation and passing it on as your own in the submission of academic work, will not be tolerated. This is the same as stealing and can result in disciplinary action or even dismissal from the seminary immediately.

Academic Standing

To remain in good academic standing in the C.M.S. program, students must maintain a grade average of "C" or better. If during a semester the student's grade average drops below a "C," the student will

be placed on academic probation, and has the next semester to make up their average. If no progress is made, the student will be subject to academic dismissal.

Transfer of Academic Credits

B.D. students may not transfer academic credit earned at other institutions, with the following exception: students transferring from undergraduate programs at other institutions may petition for transfer of previously earned credit to their program of study; the 120 unit program may be reduced as outlined in Academic Policies.

Kanana Fou Theological Seminary Transfer Credit Policy

Course work which may be eligible for transfer credit can include course work taken prior to a student's enrollment at Kanana Fou. Also, course work done on academic leaves of absence, and summer course work taken at other institutions may be eligible for transfer. With the exception of pre-

matriculation course work, students are expected to have courses pre-approved for transfer if they plan to take them at institutions outside of Kanana Fou.

Courses which are ineligible for transfer credit include ungraded courses, ungraded field work, online courses, courses done at unaccredited institutions, courses which come under the category of pre-professional or vocational, continuing education courses (CEU's), and course work taken on a personal leave of absence.

Transfer credit may be earned both prior to enrolling at Kanana Fou and while a student is a degree candidate.

Pre-matriculation Credit

We held that pre-matriculation credit comprises college-level work completed before a student has enrolled at Kanana Fou. Kanana Fou recognizes the International Baccalaureate from institutions of higher learning other than the United States if they

can be verified and approved. Other college level pre-matriculation examination results will be evaluated as they are submitted provided they are accompanied by appropriate documentation authenticating and supporting their academic integrity and level of proficiency. In some cases transcription and translation must also be provided. Pre-matriculation course work also includes college or university courses completed while a student was attending high school. However, course work of this type must be completed at the college or university campus along with other undergraduates, taught by a qualified college teacher, and may not have been used to fulfill any high school requirements. Students may not apply for transfer credit for these courses until after they matriculate and are active students at Kanana Fou. Note: The minimum grade required for any course to be eligible for transfer credit is “C”.

Cooperative Programs

Since Kanana Fou is a theological institution, only courses which correspond to theological and religious studies and social sciences curriculum would be considered eligible. A review of the subject fields offered at Kanana Fou would be a useful guide to determine whether a course could be appropriately designated “theological/religious” or liberal arts courses.

Kanana Fou had become an institution of higher learning for high school students, though a student must be 21 years of age to enroll. We hope to take advantage of the enthusiasm for taking seminary level work by high school students through offering cooperative programs with local high schools. However, the courses vary considerably in their suitability for transfer to Kanana Fou. In fact, it is wise to consult with the seminary that a student is a planning to apply for admission before enrolling in any kind of seminary-high school cooperative program.

Post-matriculation Transfer Credit

Students may enroll at Kanana Fou in their freshman year (and must be at least 21). Students who matriculate as freshmen may transfer a maximum 10.0 units of credit. Students have a range of options for earning post-matriculation transfer credit. They can take work at another institution over the summer, they can go on a Kanana Fou approved program, or they can take an approved academic leave. In the case of summer work, pre-approval is recommended.

The procedure for having summer work done at an institution outside of Kanana Fou pre-approved for credit is for the student to complete a **Form 2 Special Program Credit** form from the Registrar's Office. The student must take the form along with an official description of the summer course or program to the chair of the department in which the course would be assigned at Kanana Fou. Both the department chair and the student's advisor must sign the form and return it to the Registrar's Office.

Once the student has completed the course he/she must request that an official transcript of their completed course work be sent to the Kanana Fou Registrar's Office. When the transcript is received, the credit will be applied automatically to the student's transcript provided the student achieved a grade of C or better.

Grades will appear on the transcript for all post-matriculation credit whether earned over the summer, on a special program, or on academic leave of absence. They will not be factored into the student's GPA.

Transfer Students

Students who are accepted as transfer students have spent a minimum of one semester at a school other than Kanana Fou. The work they have completed at their previous institution(s) is considered pre-matriculation course work and is evaluated for transfer credit. Transfer students may also earn transfer credit once they have matriculated at

Kanana Fou. The maximum amount of transfer credit is 15.0 units.

Courses Which Are Not Eligible for Transfer

When students consider taking courses at institutions outside of Kanana Fou, they must bear in mind that certain categories of courses will not be approved for transfer. These include physical education courses, pre-professional courses, vocational courses, continuing education courses (CEU's), business courses and online (distance learning) courses. This policy applies equally to courses taken at other institutions prior to a student's matriculation at Kanana Fou.

☆ ADVISEMENT AND REGISTRATION

Faculty Advisement

Each student is assigned a faculty mentor that serves as advisor. These assignments are made in consideration of the student's interests and faculty

load. The mentor's main responsibility is to guide the students through their program and community life.

Thesis Supervisor

All students in the BD program are assigned a supervisor. The supervisor's major responsibility is to supervise and assist the student in his/her research and provide guidance for completing of the thesis project.

Change of Thesis Supervisor

When students wish to change supervisors, they seek agreement to this change from both their present supervisor and the faculty member they desire to have as supervisor. When agreement has been secured from the faculty members, students complete the **Form 40 Change of Thesis Supervisor** and submit it to the Registrar.

Registration Confirmation

All students are required to complete registration confirmation at the beginning of each semester. Any student who does not complete registration will be dropped from their courses.

Registration Requirements for Students

Students receiving scholarships from KFTS must register for at least 15 units for Bachelor of Divinity or 9 units for C.T.S.

Students receiving scholarships/grants from Hawaiian Foundation UCC, and other scholarships, must register for at least 15 units in the Bachelor of Divinity program.

Registration Procedures for the B.D. Courses

Students should begin the procedures outlined below well in advance of the registration period.

- Select courses from the class schedule and enter them on the Registration Form, including all request information;

- All students must discuss registration with their thesis supervisors. The thesis supervisor signals approval of the student's plan for registration by signing the **Form 5 Course Registration**.
- When the form is completed students may register within the required period before the semester begins.
- Pay tuition and fees. To register, students receiving outside scholarships and grants must provide a letter of verification of the award. A student will not be permitted to attend class unless tuition and fees are paid, a letter verifying outside scholarship has been provided, or a Deferred Payment Plan (DPP) is approved.
- International students must provide proof of medical insurance for themselves, and any immediate family members present with them at the seminary, and must obtain the signature of the Academic Dean on their registration forms.

Auditing Courses

Student wishing to audit classes may do so only with the professor's approval and upon payment of the applicable fee. Having paid a reduced fee, an auditor does not have participating privileges in the class except by arrangement with the instructor. Individual faculty members set audit requirements for their courses and are not expected to read an auditor's written work if they have not required it.

Full-time degree students may audit one course per semester without charge. Students enrolled for less than 15 units will be billed for the standard audit fee at the time of registration. B.D. students maintaining Continuous Registration after completing all required course work may audit courses free up to a maximum of 30 units of audit credit. Students must be current on all financial accounts with the seminary in order to take advantage of free audits.

Kanana Fou alumni may register as auditors in any course with the payment of the current special audit

fee, with the approval of the instructor and Academic Dean up to a limit of five courses.

Continuous Registration

Students must be registered every semester during each academic year from the date of initial enrollment until graduation or termination. If no courses are being taken in a semester, students must register for Continuous Registration. Students who do not register for courses or for Continuous Registration will be terminated from their program unless they have an approved Leave of Absence. Non-payment of Continuous Registration fees constitutes non-enrollment and terminates the student's status at the seminary. Students are not charged Continuous

Grades

All course work must be taken for letter grade, with the exception of courses that are offered only on CR (credit) basis. Course work must be completed at the "C" level or above to meet degree

requirements. The minimum G.P.A. for graduation from the B.D. program is 2.0. (“C”). Students whose G.P.A. falls below 2.0 will be placed on academic probation.

Independent Studies (or Directed Study)

Students wishing to engage in study in a subject not offered through scheduled courses may consider enrolling in an Independent Study with a seminary faculty member. No Independent Studies will be offered on a subject similar to that being taught in a regular course during the same academic year. Independent Studies may only be used for electives and it should not be a course offered.

☆ STUDENT RECORDS

Confidentiality of Student Records

Confidential information is information accumulated in confidence, within limits established by law either upon specific promise of non-

disclosure or in the context of a confidential relationship. The law provides that that the following items may be included in this category:

- personal records and notes of administrative officers and faculty;
- financial information from parents/families or faith-based organizations of students;
- letters of recommendation for which a student has waived right of access; and

Items in the category of “confidential information” will not be released to the student; they may be released to non-authorized school personnel or persons outside of the seminary only with the written consent of the student and the Dean of Academics who is in charge of the record, except as required by law.

Students’ Right to Inspect Their Records

Within the limits of the law, students may inspect information contained in their restricted records.

By law, students may not inspect those materials in their confidential records.

Procedures for Students' Inspection of Their Records

The procedure by which students and former students may review their restricted records is as follows:

- The student gives a 24-hour written request for such a review to the Dean of Academic.
- The Dean reviews the file in order to place in sealed envelope marked either “Confidential information to be opened only by the Dean” or “Restricted information to be opened only by the Dean” any material described under “Confidential Student Records” or “Restricted Student Information.”

In no case will access be withheld more than 30 days after proper request has been made.

Permanent Records include the following:

- Seminary transcripts
- Class lists
- Enrollment reports
- Course schedules and addenda
- Degree statistics (lists of approved graduates and their degrees/diplomas, type, etc.)
- Handbooks

Transcript Requests

Transcripts issued by Kanana Fou Theological Seminary lists all course work endeavored by the student while enrolled in the seminary. The semester and year of attendance, name of course, final grades, units completed, and diploma or degree awarded are all listed on the seminary transcript.

To request your transcript, a **Form 110 Request for Transcript** is available from the Registrar's Office must be completed. The cost of an official transcript copy is **US\$25.00** and must be paid to the

Financial Office. You can also download the form from the seminary website at: <http://kfstseminary.org>. Submit your request and payment by mail to the:

OFFICE OF THE REGISTRAR

Kanana Fou Theological Seminary
2 Kanana Fou Street, P.O. Box 456
Kanana Fou, AS 96799

☆ GRADE DESIGNATION

All course work completed towards the Certificate is assessed according to the following grade system. The numerical value of the grade is given in order to calculate the student's Grade-Point-Average (GPA).

Certificate in Theological Study Grading Guidelines

Percent	Grade	Point Value	Classification
----------------	--------------	--------------------	-----------------------

90 – 100	A+	4.0	Excellent
85 – 89	A	4.0	Outstanding
80 – 84	A-	3.7	Work of Merit
75 – 79	B+	3.3	Very Good
70 – 74	B	3.0	Good
65 – 69	B-	2.7	Above Average
60 – 64	C+	2.3	Average
55 – 59	C	2.0	Pass
50 – 54	C-	1.7	Must be raised
Below 50	F	0.0	Fail

IN		Incomplete
CR		Credit earned

The minimum cumulative grade-point-average required for graduation from the B.D. is **2.0** (“**C**”). A student who receives a failing grade of “**F**” is required to submit additional work or reschedule a make-up examination in order to pass the course upon consultation with the lecturer. Students with a pattern of fail courses will be subject to dismissal.

Bachelor of Divinity Grading Guidelines

Grade	Range	Definition
A	>94	Clearly stands out as an excellent performer. Has unusually sharp insight into material; initiates thoughtful questions. Sees many

A-	90-93	sides of an issue. Articulates well and writes logically and clearly. Integrates ideas previously learned from this and other disciplines; anticipates next steps in progression of ideas.
B+	85-89	Grasps subject matter at a level considered to be good to very good. Is an active listener and participant in class discussion. Speaks and writes well. Accomplishes more than the minimum requirements. Work in and out of class is of high quality though rarely outstanding.
B	80-84	
B-	76-79	
C+	73-75	Demonstrates a satisfactory

C	70-72	comprehension of the subject matter. Accomplishes the minimum requirements, and communicates orally and in writing at an acceptable level for a college student. Has a general understanding of all basic concepts.
---	-------	---

The grading policy for B.D. students is based on the assumption that the grade for acceptable and satisfactory performance in B.D. study is “C” (2.0) or better. This implies that the students must perform at or above average level in order to progress satisfactorily in the B.D. program.

☆ GRADUATION REQUIREMENTS

Graduating from Kanana Fou comes after the successful completion of all course works and requirements. The Certificate and B.D. requirements must be completed within specific

time limits. Failure to graduate within these time limits will result in a student's termination from his/her program.

In the event of physical or emotional health problems, a student may request approval for a Leave of Absence. During the period of leave, students will remain in good standing and will not be charged Continuing Registration fees. An approved leave of Absence extends the time limit to complete the prospective program by an amount of time equal to the Leave.

The following guidelines for each program require satisfaction for graduation:

Certificate in Theological Study

- All course work required for the Certificate has been completed with a grade average of “C” (2.0) or better.

- All extra-curricular requirements have been met successfully.
- Endorsement from the President and faculty that the student has satisfied all moral codes and spiritual guidelines required for pastoral ordination in the C.C.C.A.S.
- All seminary debts owed have been satisfied and library books returned.

Bachelor of Divinity

- All course work required has been completed with a grade point average of “C” (2.0) or better.
- Successfully approval of a thesis project illustrating evidence of the candidate undertaking original research and demonstrating the ability to argue and sustain the premise of the thesis project.
- Must pass the Breadth Examination.
- Field-education of 150 hours is completed.

- All seminary debts owed have been satisfied and library books returned.
- Approval by the Board of Regents.

☆ INTERNATIONAL STUDENTS

International students who intend to seek admission to the Seminary must be endorsed by their national church. Authorization to enroll is granted by the Dean of Academics in conjunction with the President upon receiving and reviewing of the necessary endorsement and proper documents for residency. (See **Admission Policy**)

International students are required to maintain valid immigration status throughout their study at Kanana Fou in order to remain in good standing with the seminary. A student whose immigration status is not valid may not continue to enroll in the seminary.

☆ **COMMUNITY LIFE AND PURPOSE**

Here at Kanana Fou, we recognize that preparation for pastoral ministry in today's world requires more than just theological instruction that is taught in the classroom. The spiritual life of a pastor is vital in providing ministry that is centered in God's grace, the reconciliatory love of Jesus Christ, and the transformative power of the Holy Spirit. The nature of this spiritual life should embody one's personal commitment of service to God and neighbor. Though the spiritual life is indeed a personal endeavor, its development and maturity can be enhanced profoundly in a communal mutual setting.

Campus life here at Kanana Fou has purposely been structured to assist in the growth of one's spiritual and professional life.

Communal Worship Services

Worship services in the seminary are held throughout the week. There are two main services where students are given the opportunity to develop their leadership skills in worship. The Friday morning service—or Sermon Class—is a practicum in Samoa where all students are required to lead during the second-year of the Bachelor of Divinity program.

Tutorial Assistance

Over the years students have come to us with concerns of their failing in some subject areas. Our faculty members are well-trained to help the students succeed in today's challenging academic world. Our goal is to help each student achieve their individual educational goals and reach success. Unlike tutoring centers, our services are provided in a distraction free location, such as the library. Tutorial begins at 6:30 pm - 9:30 pm on Monday and Tuesday.

Sermon Class Practicum

The entire context of worship is reenacted. The assigned student leads the entire service, including the scripture reading, prayer and sermon. The student body prepares the choir hymns and participates in the reading of scripture. The faculty participates as parishioners. At the end, the student's performance is evaluated and the faculty gives constructive criticism to help improve the student's skills in leading worship. Those who perform satisfactorily in Sermon Class are given the opportunity to lead the Sunday afternoon worship service. Sunday morning services are conducted primarily by the faculty members. Students may also partake in the morning services if needed. The faculty leading Sunday morning services usually employed his "parish family" to partake in the liturgy and worship.

Devotions and Vespers

Morning Devotions are held from Monday through Thursday. These devotions are conducted in English. Monday is reserved for the faculty and the

other days are employed by students and their wives who alternate throughout the semester.

There are Vesper Services, Monday-Wednesday-Friday evenings. Students alternate throughout the semester in leading these services. Vespers are good opportunity for students to share and communicate amongst themselves in ways and methods to develop their leadership and ministry skills in worship, their personal growth experience in seminary life, and their personal walk in life with God.

Prayer Meetings

Here in Kanana Fou the life of prayer is structured into the daily activities of campus life. Prayer is one of the most powerful tools that can deeply enhance spiritual growth. It can also serve as the measuring bar indicating the level of spiritual maturity that one has achieved. This is true given that only those who have truly matured in spiritual growth continually engage in al life of prayer.

Every evening between 6:00 p.m. and 6:20 p.m. is the seminary prayer curfew. All students are encouraged to observe the curfew by conducting their own in-house prayer services. This is a good opportunity for couples and their resident families to fellowship with God within the context of their own home. The same goes for single students in the dormitory.

Saturday morning at 5:00 a.m. is the Women Fellowship prayer meeting where all women are required to attend. They are given the opportunity to lead these prayer meetings throughout the semester. The leader is also afforded the opportunity to conduct her prayer vigil in the chapel setting.

Self Discipline

Living a discipline life is also an important requisite for students who plan to enter the ministry. Spiritual growth cannot be achieved unless one learns how to live a disciplined life. Also, the

challenges and temptations that take place in the ministry field can overwhelm and subdue a person who is not well-disciplined. This is why this dimension of spiritual growth is also structured into campus life.

Most of the disciplinary actions that take place on campus are a result of violating the rules and regulations that govern the seminary. These disciplinary actions can range from mild to severe, with the most severe action resulting in suspension from the seminary.

Students commonly receive disciplinary action for the violation of punctuality and the seminary code of conduct. Students are required to be punctual during seminary activities. Tardiness or absence without a legitimate excuse may result in a disciplinary.

There is also a code of conduct that governs seminary life. Violation of this code can lead to

more severe disciplining, depending on the nature of the violation. These traditional ways of community life are in no way irrelevant. If one is able to live a well-disciplined life during seminary study, then the same can be expected when working in the ministry field. This aspect of seminary life is crucial and essentially necessary for ministry work in the C.C.C.A.S.

Family Parish

All students enrolled in the seminary, married and singles, are divided into family parishes. Members of the faculty and their wives are designated as “Spiritual Parents” (*Matua Fa’aleagaga*) or “Overseers” (*Ta’ita’i*) of these parishes. The normal day for family parish is Wednesday after class instruction. The day’s activities on campus take place within the individual family parish.

The faculty overseer decides what activities to assign members of his parish during the day. But in the evening, the family parishes may wish to have

gatherings in the evening. These gatherings normally include prayer services and evening meals. The highlight of these gatherings is the fellowship and family discourse that takes place between the students and the faculty member and his wife. Family parish provides a perfect opportunity for the students to converse with their “Spiritual Parents” in regards to family or personal issues and activities or academic advisement.

Overall, the aim of family parish is to establish a mutual family atmosphere where students can feel a sense of comfort and satisfaction. After a rigorous week of studies, the family parish is where the student can experience console and relaxation, not only physically and mentally, but emotionally and spiritually as well. In addition to the “parent” role, the faculty overseer and his wife also act as spiritual advisors and “life” counselors to the students, assisting them with any relevant need necessary to enhance the spiritual aspect of their training at Kanana Fou.

☆ **CAMPUS RULINGS / PROTOCOLS**

Living in Kanana Fou can be very demanding. Yet, it can also be an enriching experience. Students are expected to understand and live by the rules and regulations that govern this theological institution. The rules and codes are directed towards maintaining orderliness, proper conduct, and self-discipline as a means of preparation for ministry. No one is expected to become completely prepared for ministry work merely by observing rules. Nevertheless, the student who is not prepared to accept instruction will never be prepared to give instruction. These regulations may change depending on circumstances. But students will be notified in advance of any changes that are implemented.

Academic Integrity: Plagiarism or the passing on of someone else's words/ideas or work without

proper citation/credit as your own in the submission of any academic work, will not be tolerated. It is an act of cheating that does not reflect the Christian values that Kanana Fou stands for. Such an act can possibly result in academic dismissal from the seminary. Cheating on exams and recycling term papers also qualifies as plagiarism and is subject to the same punishment.

Adultery: Any student reported and proven guilty of committing acts of adultery, whether on or off-campus, will be suspended from the seminary. The length of suspension will be determined by the Board of Regents and the Committee of Elders.

Attendance: Students must attend all student body activities that are organized by the seminary. Attendance is mandatory at worship services, classes, and all other major school activities.

Campus Sports Activities: Sports activities on campus are permitted between the hours of 4:00 p.m. and 6:00 p.m. No sporting activities are

allowed on campus beyond these set hours. Thursday at 1:00 p.m. to 4:00 p.m. is the scheduled sports day for the seminary.

Community Curfew: There is a mandatory curfew that runs from 11:00 p.m. through 4:30 a.m. During this curfew, all lights should be turned-off except for reading table lamps for study. No student is allowed at faculty or couples' quarters during this curfew, except on permission from the President.

Students are also encouraged to observe the 6:00 pm curfew. No student is allowed to leave campus ground after 6:00 pm without proper permission from the president.

Fighting and Inciting Trouble: Any student who incites trouble and fights on campus grounds or off campus will be suspended immediately. The length of suspension will be determined by the President and faculty.

Intoxication and Drunkenness: Any student who is reported and convicted to have been under the influence of alcohol or any illegal contraband, whether on or off-campus, will be suspended right away. The length of suspension will be determined by the president and faculty.

Insubordination: The Student Body Officers (SBO) is selected by the faculty. Any student who refuses to obey and respect the SBO refused the authority and integrity of the President and faculty. This may lead to disciplinary action if one is proven guilty of his/her action.

Leaving Campus: Students are required to stay on campus when the school is in session. Friday is scheduled as the “Outing Day” for the seminary. Any student who wishes to leave campus anytime other than “Outing Day” will have to get permission from the President.

Library Materials: Students are encouraged to obtain a library card for checking out books. Books or library materials cannot be removed from the library without being properly issued or checked out at the library desk by the librarian. Books or library materials must be returned on/before the due date. Fees are charged for overdue books which must be paid. Anyone who loses a library book or material will be held responsible for replacing the lost item. In most cases, it leads to disciplinary action.

Living Quarters: Females are not allowed in the single's dormitory. Married couples should advise their female children to respect and keep away from the dormitory. After prayer curfew at 6:30 p.m., singles students are not allowed in the living quarters of married couples.

Proper Attire: Students are expected to wear the proper uniform of the week for classes and worship. When leaving campus, students should also wear their weekly uniforms. Long pants are

not allowed, except during designating seminary work days. Collarless T-shirts are not allowed during activities that are held in campus sanctuaries. Student wives are required to wear their proper attire (*muumuu*) at all times when in public view.

Punctuality: Since the seminary emphasizes self-discipline, punctuality is very crucial. Students are expected to be on time at worship services, classes, and all major school activities.

Seminary and Church Properties: All students must respect and care for church and seminary property that is entrusted to them, including housing. Students will be held responsible for the repairs and/or the replacement of any damaged property entrusted to them.

Unauthorized Preaching: Any student who has not conducted Sermon Class or has been advised by the President and faculty not to preach outside of campus is ineligible to conduct any community

worship services off-campus. Students are encouraged and are reminded of their status for preaching prior to any seminary break.

Visitations: Visiting hours for the seminary is between 6:00 a.m. to 6:00 p.m. When students have visitors who come after these hours, the President/faculty will need to be notified. Likewise, student families or visitors who wish to enter the single's dormitory must acquire permission from the President or faculty.

Violation of the Law Codes of American Samoa: Any student who is charged of violating the law codes of American Samoa will be suspended from the seminary indefinitely. The implementation of this suspension begins after proper consultation and the student is proven guilty of the charge(s).

☆ POLICY STATEMENT ON DISCIPLINARY ACTION

The purpose of this policy is to insure the Kanana Fou community seeks, in all areas of its life, to achieve the highest standards of inclusiveness, and that actions taken are consistent with the seminary's efforts to provide equal opportunities. This intent goes beyond the mere passive prohibition of discrimination to include the establishment of goals and procedures as these apply to staff, faculty, students, and trustees.

The seminary is committed to providing an atmosphere of inclusiveness that is essential to the education of persons for ministry in a pluralistic church. Such education requires the contributions—academic, social, cultural, and spiritual—of women and men with diverse backgrounds.

Goals

The following goals are consistent with the seminary's mission to prepare effective and faithful leaders equipped to serve God in church, society, and higher education.

- Insure the recruitment of students, faculty, and board members without regard to race, color, religious creed, gender, sexual orientation, national origin, age or physically challenging conditions.
- Provide a creative environment with intentional interaction of persons with diverse backgrounds.
- Actively recruit from underrepresented groups in order to model representative inclusiveness for the church and the world.

Policy on Sexual Harassment

We believe that the human community is created in God's image, and that its individual members have, therefore, equal value and dignity regardless of their

race, ethnic identity, gender, sexual orientation, or age. We affirm a communal ethos that grants all individuals the right to make constructive contributions to the life of the human community, and also to fulfill their aspirations for personal growth and fulfillment. To this end, we affirm the right of all persons to an environment that is free of sexual intimidation, hostility, and coercion.

A specific kind of violation of these rights is the sexual harassment of persons, which can occur in situations where one person has power over another, but can also occur between equals. Sexual harassment violates the individual's right to a safe environment. When sexual harassment takes place in a Christian institution, it not only violates the worth and dignity of the harassed individual, it also threatens the integrity of the community as a whole.

As a Christian community, the seminary is particularly committed to these principles. Its

policy on Sexual Harassment defines the dimension of conduct that is incompatible with ethical standards in general and with their application to professional relationships in particular. It outlines procedures for ensuring justice if those standards are violated, or claimed to be/have been violated.

The procedures for resolving complaints of sexual harassment is determined and guided by the Dean of Students in conjunction with the President of the seminary.

Definition

In conformance with the existing Law Codes of American Samoa regarding sexual harassment, the Kanana Fou Sexual Harassment Policy defines sexual harassment as follows:

- “Unwelcome sexual advances, requests for sexual favors, and other visual, verbal or physical conduct of a sexual nature constitute sexual harassment when:

- Submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment or academic advancement, or
- Submission to or rejection of such conduct by an individual is used as the basis for employment or academic decisions affecting such individual, or
- Such conduct has the purpose or effect of unreasonably interfering with an individual's work or academic performance or creating an intimidating, hostile, or offensive working or academic environment.

Procedure for Resolving Complaints of Sexual Harassment:

- The complainant may first directly confront and discuss with the alleged harasser his or her feeling about the unacceptable behavior, with the purpose of ending the harassment

informally and privately. If the complainant finds this option unacceptable, she or he can request the Dean of Students (or the designated Grievance Officer if appointed) to name a competent advocate to accompany the complainant in meeting with the alleged harasser. This should be done within three working days of first notification by the complainant.

- The complainant can be brought formally to the Dean (or the Grievance Officer) who will investigate the facts after a signed complaint has been submitted and made available to the charged party.
- The complainant, without going to the Dean may initiate a formal hearing by submitting a signed complaint in writing to the President which complaint will immediately be provided to the charged party. The President shall designate a Grievance Officer who is of the opposite gender from the Dean and is sensitive to the issues involved.

- In any case, the complainant should present the complaint as promptly as possible after the alleged harassment occurs.

Response to Complaints:

- If the complaint is brought to the Dean or the Grievance Officer, he or she will investigate the facts of harassment within ten days of receiving a written complaint and will make a full report in writing to the President, with a finding and recommendation for action. A copy of this report will be made available to the complainant, the charged party, and the Chairperson of the Board of Regents.
- If the complaint is brought to the Board of Regents, either initially or on appeal, it will meet within ten days of receiving the complaint and report in writing its finding and recommendation to the President within one month of the submission of the complaint. A copy of its finding and recommendation will be

supplied to both the complainant and the charged party.

- Response procedures that apply to either complaint option: the charged party will immediately be provided with the received complaint in writing and called upon to appear and defend herself or himself; the complainant and the person charged with harassment both have an opportunity to present whatever evidence and witnesses they deem relevant to the charged and to respond to evidence and witnesses presented by the other party, including cross-examination. Both the complainant and the charged party have the right to be assisted in any of these procedures by an advisor of his or her choice, which may be legal counsel. At any point during the procedures, the Dean, Grievance Officer or Board of Regents may recommend psychological counseling for either of the parties involved.
- After hearing the evidence, the Dean or Grievance Officer or the Board shall enter a

finding. The finding is based only on the evidence in the record. The President will also review the finding procedure of the Dean or Grievance Officer. If the President finds procedural errors, the entire matter shall be referred back to the Dean or Grievance Officer for rehearing.

- Within ten days of the submission of the complaint to the Dean or Grievance Officer, he or she will make a full report of the finding in writing to the President, including recommendation for subsequent action. Within one month of the submission of the complaint to the Board, it will report its finding in writing to the President, together with a recommendation for subsequent action. A copy of the finding and recommendation will be supplied to both the complainant and the charged party.
- The President may not change the finding of fact of either the Dean or Grievance Officer or the Board of Regents, but the President may

modify the penalty recommendation. If new evidence comes to the President, he must refer the case back to the Dean or Grievance Officer or the Board of Regents for a new finding and recommendation. The President must make his decision within two weeks of receiving the finding.

Disciplinary Procedure

- A Finding of Unsubstantiated Charges: If the finding is that sexual harassment did not take place, care shall be taken by the Dean or Grievance Officer to remove or alleviate adverse consequences resulting from an accusation, in ways appropriate to the particular case.
- A Finding of Substantiated Charge: If the finding concludes that the perceived sexual harassment was due to a different cultural orientation/psychology on the part of the charged person, the Dean will take responsibility to educate and raise the consciousness of such

persons to the Kanana Fou Sexual Harassment Policy.

Disciplinary action can be recommended through these penalties or others deemed appropriate. When reporting to the President, the Dean may designate the offense as “major” or “minor,” to be defined by that experience. In all cases, possibilities for restitution should be considered. These should be incorporated into the disciplinary action where appropriate:

- **Caution:** An oral statement by a representative of Kanana Fou Theological Seminary to the offender that he or she has violated community rules and that any similar actions in the future will not be tolerated.
- **Warning:** A notice to the offender in writing that failure to discontinue objectionable conduct forthwith will result in penalties under options a through e below.

Probation: The offender will report to a supervisor on a regular basis for a specified period of time. During this time a program of psychological counseling might be required, at the offender's own expense.

Suspension: Exclusion from classes or employment or other participation on campus for a definite period of time. The conditions for readmission shall be stated in the order of suspension, including possible psychological counseling, at the offender's own expense.

Removal: Termination of status of academic enrollment or employment. This can also involve withholding a degree, in the case of students.

After receiving the finding and recommendation from the Dean or Grievance Officer, the President shall make a determination on procedural correctness, and impose a penalty consistent with the restrictions noted above.

Appeal Procedure

- After the President has reviewed the procedural correctness and imposed a penalty, either party may appeal a decision of the Dean or Grievance Officer to the Board of Regents of Kanana Fou. Written intent to appeal must be submitted to the Chairperson of the Board within two weeks of the President's decision, stating the grounds of the appeal.
- If a hearing is granted, the Chairperson of Regents shall notify the parties in writing of the date and place of the appeal hearing, which shall be at least two weeks, but no longer than four weeks, from the date of the written notice. The notice shall specify whether the hearing will consider only arguments based on the record or will allow the introduction of additional evidence.

After all appeals have been exhausted:

- If the finding is that the charges are substantiated, a sealed record of the charges and their disposition shall be placed in the charged party's file. An open notation shall be made in the charged party's personnel file, or in the case of a student, on the transcript, to the effect that confidential disciplinary action was taken and that the charged party's permission is required for disclosure. The Dean shall inform prospective employers so such a notation.
- If the finding is that the charges are unsubstantiated, care shall be taken by the President and all parties involved to remove adverse consequences resulting from an accusation in ways appropriate to the particular case.
- Persons writing references for the charged party shall inquire of Kanana Fou Theological Seminary of their legal responsibility with regard to reporting an

“open violation” or findings of substantiated charges.

Drug-Free Campus

The Kanana Fou community is a drug-free campus. Given the nature of our community, the seminary declares its conviction that illegal drug use by any student or employee, whether or not on the campus, is inappropriate and contradicting with the vocational calling of community members.

The illegal possession, use or distribution of drugs or alcohol by students and employees is a violation of seminary rules as well as Congregational Christian Church of American Samoa and Federal laws. The Board of Regents of the seminary has directed officers of the seminary to cooperate with American Samoa Government (ASG) and Federal agencies in the prevention of drug abuse. In satisfaction of this mandate and in order to fulfill its obligations under the Drug Free Workplace policy

the seminary has formulated standards of conduct for both its employees and its students which prohibit the following acts:

- use, possession, manufacture, distribution or sale of illegal drugs or drug paraphernalia on seminary premises or while on seminary business or at off-campus activities, or either during or after working hours;
- storing in a desk, vehicle, or other place on seminary owned or occupied premises, any unauthorized controlled substances, drug paraphernalia or alcohol;
- use of alcohol off seminary premises that adversely affects an employee's or student's work or academic performance;

Drug and Alcohol Counseling

The Department of Human and Social Services in Utulei, American Samoa Government, offers a variety of alcohol and other drug abuse prevention

and education services for students including confidential assessment and referral services, alcohol and other drug education classes, support and problem-solving groups, and peer alcohol educators and drug prevention specialists. The counselors at the Office of Social Services provides confidential, free, professional, short-term counseling, assessment and referral for anyone who need assistance regarding substance abuse or dependency, and are responsible for conducting substance abuse awareness and education training for faculty and staff. The telephone number is 699-7506. Students must first consult with the Dean prior to any counseling arrangement.

✧ **FIELD-BASED EDUCATION**

Theological field-education is at the heart of Kanana Fou in our efforts to prepare leaders through a combination of traditional classroom studies and practical experiential learning. Field

education not only prepares students to do the basic tasks of ministry, but it also enables them to know themselves and develop the arts of leadership. Field education (or field work) helps students gain the skills of reflection need to approach ministry challenges creatively.

Field Work

This considerable experience in theological reflection on the theory and practice of ministry in the context of an internship is closely supervised by the respected local ministers. Each placement involves approximately 90 hours for the semester in an approved local church setting. Under this program, students are given the opportunity to meet with local ministers, and perhaps the congregations, and facilitate a conversation about doing ministry and all practicality involved. Upon completion of the field-based education the students are required to submit a written report on ministry experience and a self-evaluation. This evaluation and report is crucial to their learning while preparing for the

ministry work as well as developing a more practical agenda to help improve the seminary curriculum in doing ministry in context.

☆ **COURSE NUMBERING SYSTEM (CNS)**

Here contains the numbering system and descriptions of required courses offered at Kanana Fou. These courses are offered in a specific semester. Within the course descriptions, the letters indicate subject matter; the digit represents the level of the course, department abbreviation code, and semester offered. All courses offered at the seminary are 3 units, with the exception of Research Method and Thesis Writing course, and some courses in the General Education and Interdisciplinary studies (GEI). Courses are identified and numbered as followed:

- **Biblical Studies** – Old Testament (OLD), New Testament (NEW)

- **Theological Studies** – Theology (THE), Ethics (ETH)
- **Educational Ministry Studies** – Ministry (MIN), CED (Christian Education),
- **Church History Studies** – Church Historical Studies (CHS), Pacific Mission Studies (PMS)
- **Interdisciplinary Study** – Philosophy (PHI), Psychology (PSY), Communication (COM), Sociology (SOC), English (ENG)
- **Biblical Languages** – Hebrew and Greek (BLG/BLH)

Course prefix indicates the type of course or the Department that offers it—e.g.

OLD/NEW, THE, etc. Courses numbering from 100-200 levels are foundational courses and serves as prerequisites for the upper 300-400 level courses.

- First-digit indicates the year (1=first-year; 2=second-year; 3 third-year; 4=fourth-year.

- Second-digit indicates the department (0=General Studies; 1=Biblical NT and OT; 2=Church History; 3=Ministry and Christian Education; and 4=Theology);
- Third-digit indicates the semester the course is offered (even=fall; odd=spring; 101 is offered in the spring, while THE-102 is offered in the fall.)

100	Foundational/introductory courses
200	Second year exploratory courses
300	Third year and breadth courses begins for major
400	Fourth year advanced, elective and exit courses
1-400	General education and interdisciplinary courses

Students should assume the responsibility of consulting the appropriate academic department

unit or faculty for specific information regarding any course offered at the seminary.

☆ **COURSE LISTING AND DESCRIPTION**

The Kanana Fou courses are grouped in five major areas, each with a sub-grouping: Biblical, Ministry and Christian Education, Church History, Theology, and General Education and Interdisciplinary Studies.

The statement of goals and objectives for each major area and their sub-grouping are listed in the appropriate place throughout the course description and listing.

BIBLICAL STUDIES

The biblical studies goal is to provide knowledge and a reasonable understanding of the Jewish

background of the Bible and the Christian faith. It helps provide the following goals:

- Demonstrate the interpretive influence of the textual, archeological, historically critical, and sociological data contained in the biblical literature and by means of which the ideas and concerns of the authors of the biblical literature were communicated.
- Discover the specific influences of the Jewish background that formed the thinking of the authors and readers of the biblical literature and that provided the cognitive and affective foundation for the personal faith based on this literature.

OLD-110 Old Testament Introduction

This course will introduce students to the world and literature of the Old Testament. It is intended to survey the current status of research in studies relative to the Pentateuch and Historical Books. Special attention will be given to biblical

introduction and history, textual setting, the structure of each book, as well as areas of critical concern in Old Testament studies.

OLD-112 Introduction to Biblical Hermeneutics

This preparatory course will introduce the student to various critical tools necessary for biblical interpretation. A Christian understanding approaching to hermeneutics is developed and put the context of various hermeneutics models that have shaped contemporary theologies.

OLD-114 Old Testament Theology

This course will include an analysis of the some of the central methodological concerns for the task of Old Testament theology. The main themes to be studied are Yahweh, Israel, the land and Israel's vocation and relation to the larger world. In addition, the course will focus on the following theologies: creation, redemption, promise, election, covenant, retribution and Israel's theology of hope

—eschatology and apocalyptic expectations of Yahweh's future kingdom.

OLD-115 Survey of Pentateuch

Introduce students to the first five books of the Old Testament. Emphasis is given to creation, the development of fundamental doctrinal themes, biographical studies, the Levitical system, the origins of the nation of Israel, and cultural-archaeological backgrounds. A systematic examination of Israel's calling and existence in relation to these themes should accomplish an essential understanding of Israel's unique relationship with their God.

OLD-119 History of Israel

This course surveys the major events of the Old Testament, focusing primarily on the historical books Joshua-Esther. Related geographical and archaeological material is presented. Issues involving general introduction and critical studies are discussed.

OLD-210 Prophetic Literature

This course is a survey of the prophetic corpus, focusing on historical critical issues such as authorship, historical setting, and the composition of the prophetic books with the hope of gaining insight in interpretation. The theological message of each book will also be drawn out from a study of the contemporary relevance of the prophets.

OLD-213 8th Century Prophets

This course is an exegetical study of the Hebrew text of any 8th century prophet determined in advance by the instructor. It will help examine the text in light of particular contextual aspects. Form, redaction, historical, canonical, and all other pertinent critical methods will be employed to elucidate the message and theological meaning of the text.

OLD-214 Wisdom Literature

This is a study of the various developments of Israelite Wisdom within the Wisdom corpus of the Old Testament. Focus will be on the image of Wisdom in Proverbs, wisdom in crisis in Qoheleth and Job, and wisdom's role in early Jewish writings; to the canonical place of the Wisdom corpus, various Wisdom perspectives, relationship to New Testament, and contemporary relevance.

OLD-217 Israel After the Exile

This course is a study of the Biblical books which cover the time of the exile, the return to Jerusalem, and the reconstruction of the city and the Temple. A survey of the Inter-Testamental period is made as time allows.

OLD-219 The Old Testament World

How did the land of Israel affect the lives and faith of the people? What role did the history of the Old Testament play in God's relationship with his people? This course makes use of the archaeological, historical, and biblical sources to

understand the biblical world and explores some of the major issues of interpretation. Students will learn about the most recent discoveries in archaeology and history that affect our understanding of the Bible.

OLD-310 Genesis

Genesis is a foundational book for the entire Bible because it tells the story of how God creates the world and then how God begins to create a people who are blessed and set apart, and who are called to be a blessing to the rest of the world. This course will use careful exegesis as a springboard for exploring Genesis themes such as: creation, blessing, the problem of sin, God's call, promise and fulfillment, and the formation of God's people.

OLD-311 Psalms

How important are songs in the life of Israel and the church? In this course, students study the book of Psalms, giving attention to the various forms of the psalms and their function within the historical experience of Israel. The course begins by focusing

on the formulation and interpretation of the psalms.

OLD-312 Isaiah

This course will focus on the critical interpretation of the prophecies of the Book of Isaiah, with special attention to historical *sitz em leben*, literary styles, and the editorial processes evident within the book. This will serve to introduce the student to the historical critical perspective that has developed over the course of the last two centuries.

OLD-313 Hosea

The purpose of this course is to introduce the student to the book of Hosea, its message and meaning. Students are required to read the Book of Hosea as well as the lectures. Also, students will be required to submit an essay at the end of the course.

OLD-318 Jeremiah

This course is designed to acquaint the student with the historical setting of the prophecies of Jeremiah. An examination will be made of his prophetic call and mission. The course will also introduce the student to the editorial collections of the book in the Hebrew canon(s) and the Septuagint. Special attention will be devoted to the book of consolations, which deal with Yahweh's new covenant with the nation after their return from exile.

OLD-410 Job

A section-by-section study of the Book of Job with appropriate consideration of the introductory material. This study brings the student knowledge of what mature faith looks like and a desire to produce that maturity in themselves and reproduce it in the church. Special emphasis is on the problem of evil, the sovereignty of God, and theodicy.

OLD-413 Proverbs & Ecclesiastes

A topical study of the wisdom literature of Solomon, focusing on the major themes in Proverbs and Ecclesiastes. Special emphasis is given to applying and communicating the truths to a contemporary audience.

OLD-414 Daniel

An exegetical study of the Hebrew text of Daniel with emphasis on the apocalyptic thought embedded in the literary forms employed by the author. This should promote new insight of the apocalyptic message and theological convictions of the text for the modern contemporary audience.

OLD-415 Old Testament Social Ethics

Many question whether the Old Testament is able to offer guidance for modern realities. The biblical text, however, has much to say about the character and lifestyles of the community that claims to believe and follow God. This course is an orientation for an appropriate use of the Old Testament in ethics today. Certain key ethical issues

will be highlighted with the goal of interacting with contemporary problems in Samoa and around the world.

NEW-112 New Testament Introduction

This is a year-long course that will introduce the beginning students to the world and literature of the New Testament. It is intended to investigate the current status of research in studies relative to the Gospels. Special attention will be given to the history and background of the New Testament, hermeneutics, and the acquiring of a strategic grasp of the historical setting, literary genres, and structure of the New Testament corpus.

NEW-113 New Testament in the Background of the Greco-Roman World

This course will introduce the students in the ancient background of the New Testament. Special attention will be given to the narratives of the Greek and Roman world in regards to Christian origin.

NEW-114 New Testament Biblical Criticism

This course will introduce the student to various critical tools necessary for biblical interpretation. Form, historical, literary, redaction, source, textual, canonical criticisms, etc. will be explored and applied to biblical passages selected from the Bible.

NEW-117 Theology of the New Testament

Students will study what God has revealed about Himself in the New Testament. The system of New Testament theology takes the various truths that the New Testament books teach us about God and presents them in an organized fashion. The New Testament discloses the coming of the predicted Messiah in the Old Testament (Isaiah 9), the birth of the New Testament Church (the body of Christ), the Church age, the Gospel of Jesus Christ, the rejection of the Messiah by Israel, and the doctrinal beliefs applied to the believer in Jesus Christ as Savior and Lord

NEW-210 Synoptic Gospels

This seminar introduces students to the current “state of the question” in research on the Synoptic Gospels of Matthew, Mark, and Luke. Careful reading and group discussion of key studies that dominate the current debate will focus on such issues as: theories of synoptic relations; the relationship of the synoptics to the non-canonical Gospel of Peter and Gospel of Thomas; the literary and theological characteristics of each of the three synoptics; trends in the Christology, soteriology and ecclesiology of the synoptics.

NEW-212 Understanding the Gospels and Acts

This course provides an overview of the inter-testamental period, including the religious and political backgrounds to the first century world. It studies issues of introduction for the four Gospels and Acts, and, using the English New Testament, provides a harmonistic study of the life of Christ with a focus on his essential teachings, the theology of evangelism, and the planting of the church as recorded in Acts.

NEW-215 Understanding the Parables of Jesus

This course examines the nature and significance of the parables of our Lord in the context of Jesus' teaching, the evangelists' editing and the church today.

NEW-216 Modern Methods of New Testament Studies

This course exposes the student to the variety of methods that modern scholars and critics employ to investigate historical, literary, linguistic, and ideological issues of interpreting the New Testament.

NEW-217 Understanding the Epistles and Revelation

This course surveys the New Testament epistles and the Apocalypse. Issues of introduction and content receive emphasis as well as a continual focus on the theology of evangelism and on the contemporary

relevance of the variety of issues these documents raise for contemporary life.

NEW-310 Gospel of Matthew

This course is an exegetical reading and study of the Greek text of Matthew. A variety of historical critical perspectives and reflections will be applied as part of the exegetical study. The aim is to draw out the theological message of the gospel and to provide a significant hermeneutical view of the gospel for today.

NEW-311 Gospel of John

This course is an exegetical reading and study of the Gospel of John. Special emphasis will gear towards the literary character of the gospel, its relationship to the Synoptic, its distinct presentation of Christ, and historical setting. The theological message of the gospel and its contemporary significance will be explored as well.

NEW-314 Letter to the Romans

This is an exegetical study of Paul's epistle to the Romans, which includes an investigation of the doctrines of justification, sanctification, and proper Christian conduct. An exposition will follow a brief study of the authorship, background, destination and purpose.

NEW-315 1 & 2 Corinthians: A Tough Church

The Corinthian church was planted in a moral cesspool. The people who came to Christ and formed that church brought a wagon-load of philosophical, religious, and moral baggage with them that made this a tough church. The two letters we have from Paul to the Corinthians deal with some of the most thorny spiritual and moral issues addressed anywhere in the Bible.

NEW-318 1 & 2 Thessalonians

This course is an exegetical reading and study of the Greek text of First and Second Thessalonians. Focus will be given to historical setting, background, authorship, theological themes, place

within the New Testament canon, history of interpretation, and contemporary relevance.

NEW-410 Pauline Theology

The over arching purpose of this course is to enable student to better interpret and apply Pauline Epistles for one's self, the church and the world. Students will learn the major biblical-theological categories of Paul along with methodology to do further biblical-theological interpretation.

NEW-411 James and Jude

Unlike Paul's epistles, the general epistles were not addressed to a particular city or person. These letters deal more with the broader topic of suffering and the dangers of false teaching and unbelief among Christians. These letters are letters to everyone.

NEW-413 Life and Teachings of Jesus

This course is a comprehensive study of the life and teaching of Jesus as unfolded in the four gospels

with analytic attention to the gospel writers and their writings in an attempt to reveal the impact of his self-revelation on his age and ours.

NEW-414 Paul and the Law

This course is a study in the so-called “new perspective on Paul” as it has been discussed especially in the area of Paul and the Law. The study will be accomplished by: reading the major contributors to the debate, including traditional and newer approaches; studying the key texts in the debate (Romans 1-11; Galatians; 2 Corinthians 3; Philippians 3); and analyzing the impact of the new perspective for church ministry and theology.

NEW-415 Cross in the New Testament

This is a study of the rich and various interpretations of the death of Jesus in the New Testament. Attention will be given to Jesus’ own understanding of the purpose of his death; various images used in the New Testament to articulate the significance of his death, and contemporary

objections or questions raised with respect to traditional expositions of the death of Jesus.

NEW-419 Johannine Epistles

An exegetical seminar intended to understand the study of the Greek text of the Johannine epistles that will cover issues such as authorship, purpose, historical background, theological themes and contribution to New Testament canon.

CHURCH HISTORY & PACIFIC MISSION

The goal is to provide knowledge, a reasonable understanding, and application of the development of the believing communities that are rooted in the teaching of Jesus. It provides the following goals:

- Describe the dynamics of social change, including the patterns of response of conflict, oppression, economic challenge, and environmental restrictions.

- Distinguish between the various historical developments of the followers of the Way that in Antioch of Syria came to be called in translation “Christian.”
- Explain the relations between the variations in the believing communities and the cultural patterns in which these communities are expressed.
- Interpret the significance of change in these communions for the development of a heritage for spiritual growth and maturation.
- Produce habits that support a lifelong study of the development in the various faith heritages that share their roots in the biblical narratives.

CHS-120 Early Church History

Church history is the heart of His story, God’s kingdom work on earth. This course explores the development of the Christian church from Pentecost to the present day. It is a general survey of the origin and spread of Christianity from the time of Jesus up to the present day, highlighting the

religious, political, social and cultural settings of early Christianity.

CHS-121 Medieval and Reformation

This course surveys the influence of the Church on Medieval society and its impact on societies on the Church leading up to the 16th century Reformation. Significant historical, religious, socio-cultural, and political aspects that have influenced the growth of the Church during this period will be explored. The theological premises of the major reformers, the impact of their views on Europe, and the response posed by the radical and Counter-Reformation on the lasting issue of scripture, authority, and truth will be examined.

PMS-122 History of the Congregational Christian Church of American Samoa

This course introduces and acquaints students with the history of the C.C.C.A.S. from the breakaway with the Congregational Christian Church in Samoa

(formerly, LMS) in which it had its birth, to the present. The course also gives the students a chance to see how the Samoan Christianity began in American Samoa as an inspiration of how God has led and thus no reason to fear the future.

CHS-123 Modern Church History

Study of the life, growth, and expansion of the Church after the 16th century, highlighting the vitality of Roman Catholicism, the spread of Protestantism, the church in a “new age” of Orthodoxy, and the influence of Rationalism and the Scientific Evolution on the development of the church and her doctrines throughout history.

PMS-126 Pacific Church History

This course is focus on the arrival of Christianity in the Pacific. This course will examine both the Catholic and Protestant mission interest in the Pacific and the various influences and strategies implemented by missionaries. A significant part of

the study explores the central role of the island missionaries, the disciplining methodologies, and the characteristics of conversion.

CHS-220 Christianity in the Non-Western World

This is a survey highlighting the nature and characteristics of conversion in Asia, Africa, Latin America, and the Pacific. The course aims not only to provide the students with an overall understanding of the nature and spread of Christianity in the non-West, but to challenge students to understand their own context, as non-Western Christian churches begin to be locally consolidated.

CHS-223 New Trends in Mission Societies

This course surveys the changing attitudes towards Western missionary societies, their agents, work, as well as the emergence of the desire for selfhood. This course will touch on the moratorium debate as

a springboard for the need of new forms of missionary organizations for today's world.

PMS-226 Exploration of Samoan Christianity

This course will introduce students to the stages of Christianity in Samoa, the interaction between the Samoan culture and the Gospel, and the role of cultural and theological hermeneutics in the shaping of Samoan Christian. A careful examination of this history will facilitate how the ministry of the C.C.C.A.S. today should relate to the Samoan culture.

PMS-227 Issues in Church History

The course is an in-depth study of profound historical issues affecting church life as determined in advance by the lecturer. The course explores the backgrounds and natures of the arising issues, and their impact upon perfecting the church's theological position from time to time, with reference to the C.C.C.A.S.

CHS-228 Foundations of the Christian Church: From the Early Church to the Great Schism

This course is a concentrated study of key events in the history of the church, giving special emphasis to the persecution of the early church through the thirteenth century. You will not only become acquainted with the story of Christianity, but will be challenged to integrate your Christian heritage into your life setting and experience.

CHS-321 A History of the Charismatic Movement

Charismatic theology is more than just a theology of spiritual gifts; worship, bibliology, sanctification, and ecclesiology are also central. Students will complete a historical and theological study of the origins and developments of Classical Pentecostalism, Charismatic Renewalism, and Restoration Movements, with emphasis given to theological backgrounds and trends. Throughout

the course, the pros and cons of the various charismatic movements are presented.

PMS-326 Indigenous Churches in the Pacific

A study of the emergence of young indigenous churches in the Pacific region, exploring the development of island churches as they begin to assert their independence from the control of Mission Societies and Foreign Boards. Specific examples of these autonomous island churches will be explored in depth, as Christian becomes part of the local context.

CHS-420 Missionary Encounter with World Religions

Nothing demonstrates the pluralism of our world better than religion. Christians must be able to respond to the myriad of religious systems that permeate society. This course develops a biblical theology of religions by studying current models and approaches. Using major religious systems as examples, the lectures will outline characteristics of

all religions. Students will learn the major concepts in religious encounter, including the various definitions of “religion”. The course culminates with practical suggestions for approaching world religions evangelistically.

CHS-423 Understanding Post-Colonialism and its Impact to Modern Church

This course seeks to introduce students to the cutting-edge field known as Post-colonialism. It will survey key thinkers and topics that made its impressive ideology to the modern church. In particular, students will focus on the long modern/imperial period (17th to 21st centuries). Topics will include: (a) the intersection between race, gender, class, and religion in imperial narratives, (b) the social, political, and religious movements of decolonial resistance to these narratives, (c) the intellectual tools available to understand the relation between colonizers and colonized, and (d) a critique of the limitations of this approach.

CHS-426 Holistic Mission of the Contemporary Church

This course will enable students to understand nature of the contemporary church as the hope for the world. It will enable students to visualize that the church is more than a building or a place. It is a people that have been mobilized by compassion to care for a hurting and struggling world. Students will learn how to bring life to our communities by offering a future and a hope to those who have none. Community impact is about linking our churches with opportunities “to do good, to be rich in good deeds, and to be generous and willing to share” with those in need.

MINISTRY & CHURCH EDUCATION

The goal of ministry and congregational studies is to provide knowledge and reasonable understanding of selected career applications for ministry and

congregations in the use of biblical heritage. It provides the following goals:

- Define carefully the specific career path that can be selected in those courses which support the certificate/degree programs needed to enter a specific ministry.
- Explain the moral and legal scope and limitations of the professions as rooted in a biblical ethic.
- Operate selectively in the field where experience provides direction for the effectiveness of ministry in its various applications.
- Prepare for the spiritual and professional demands of ministry.

MIN-130 The Educational Ministry of the Church

A survey course in Christian education designed for prospective pastors, directors of education and lay

leaders in the educational ministry of the local church in various settings.

MIN-133 Preaching: Introduction and Practicum

The aim of this course include grounding the student in the history of oral interpretation of the scriptures, familiarizing the students with the various functions of preaching through Christian history, and introducing the students to the art and craft of preaching as it is practiced in Congregational parishes today. Emphasis is to teach students how to plan, structure, write and prepare, and deliver sermons.

MIN-135 Worship and Liturgy

This course is an introduction to the origin and scope of worship and liturgy as a corporate response to God. The Old and New Testament

influences on the practice will be surveyed. Students will be introduced to the worship/liturgy of the CCCAS where the opportunity for practice and critique will be emphasized.

MIN-138 Studying Congregations

This course offers comprehensive system approach to congregations. It enables the students to analyze the ministries, stories, and processes that are at work in congregations, and provides techniques for studying the congregation as well as a framework for understanding the nature of the congregation. The core emphasis is to help students to develop better plans and cultivate leadership skills as they examine churches in their respective environments.

MIN-230 Missiology

This course will study the doctrine of mission. This study will focus on the biblical understanding of mission in light of the Old and New Testament witness. It will also explore the relationship that the doctrine of mission has with the doctrine of the

Trinity, an historical overview of how the church understand mission, and the contemporary relevance of mission in the 21st century.

MIN-233 Foundations for Youth Ministry

This course is designed to help students analyze the true needs of the youth within any context, especially in the Samoan setting. A survey of the spiritual funnel from a practical perspective, with attention to particular issues will be incorporated into a practical format in a ministering setting. It is most important to identify the true needs of the youth rather than implementing programs.

MIN-234 Christian Leadership Formation

This course is a study of the teaching ministry of the church, including biblical and theological foundations, and the formation of Christian leadership. Students will explore the significance of Christian leadership in today's society, and role of the pastor in the church, the organization and evaluation of formational ministries, and a survey

of programs for the pastoral ministry within the Samoan context.

MIN-237 Teaching the Bible as Liberating Word

This course focuses on the following: (a) examines liberating principles of biblical interpretation; (b) specifically looks at texts, especially difficult texts, through the lenses of oppression (racism, classism, anti-Semitism); (c) offer tools for, and engages students in, liberating teaching of the Bible.

MIN-238 Christian Education and Ethics

An introduction to Christian education and ethics that aims to develop a systematic way of thinking about Christian morality and principles of living, bringing biblically based convictions to bear on important moral issues in today's society while promoting Christian social action as the foundation for doing ministry.

MIN-331 Christian Education and the Bible

This course is an introduction to the aims, methods and principles of Christian education, with special note given to Congregational Christian Church in American Samoa in the field. Includes practice in planning the religious educational activities of the church.

MIN-337 Christian Spirituality

This course is a survey of the formation and development of Christian spirituality based on biblical convictions of both the Old and New Testaments. This survey should lead into developing a practical paradigm that encourages spiritual living in relation to the contemporary society, culture, and other issues which Christians today are currently facing.

MIN-338 Understanding Pastoral Ministry

This course teaches students in the theological and practical aspects of pastoral ministry. It exposes the student to the various aspects of pastoral functions and equip them with the vital tools that may

enhance his/her pastoral work in contributing toward an effective and efficient pastoral leadership. Students will be encouraged to reflect on and critically examine and identifies basic clarifications of sermons and how to deliver them effectively.

MIN-431 Religion and Violence

Religion is sometimes said to be manipulated for political purposes, but can it be dissociated altogether from the violence done “in its name”? or more disconcertingly, is the logic of exclusion and violence inscribed in the nature of “religion” itself? Is “religious violence” a secular myth designed to justify violence. What assumptions and interests underlie the labeling of some forms of violence as “religious” and others as “secular”? This course introduces students to the scholarly debate over acts of sacralized violence, including sacrifice, scapegoating, and terrorism.

MIN-434 Church Leadership and Management

The course combines the study of pastoral leadership and church management. It aims to equip the student with leadership and management skills that help the pastor to lead, manage and guide the church in good decision making and fulfilling its purpose. Various leadership, management, and organizational theories and models and their implications for church leadership and management are examined.

MIN-438 Family Ministries in the Church

This course examines the biblical concepts of the family; survey of the needs of whole and fragmented families in the church; resources and techniques available to meet these needs.

MIN-439 Foundations for Counseling Ministry

This course investigates the foundations for pastoral counseling to individuals and families in ministry settings. Study of psychological theories and a vision for church community will be followed by

the development of personal counseling skills for listening and compassion.

THEOLOGICAL STUDIES

The goal of theological studies is to provide knowledge, a reasonable understanding, and application of the fundamental doctrines of Judaism and Christianity. The following are its goals:

- Explain the distinguishing features of Jewish and Christian approaches to systematic and biblical theology along with the characteristics that these two traditions have in common.
- Interpret the implications of the theologies of the texts of these traditions for establishing of an apologetic for belief based on the Jewish and Christian traditions.
- Distinguish and classify the principles and data necessary for the building of an apologetic for

belief based on the Jewish and Christian traditions.

THE-140 Introduction to Christian Theology

A year-long study divided into two separate courses introducing the student to Christian theology. The focus is on the fundamental doctrines of God, humanity, and creation. It will provide an overview of major periods of theological development emphasizing key theologians and their respective theologies.

THE-141 Major Christian Doctrines

This course aims not only at exploring the internal coherence of the Christian faith—how the several doctrines make up a unity—but also at showing the consistency of this faith with the many other beliefs and attitudes to which we are committed in the contemporary world. Only if these tasks are done well can the faith be held intelligently and be interwoven with the entire scope of human life.

THE-143 Historical Development of Christology

The primary aim of this course is to explore the main lines of Christological development from the earliest Patristic writers to modern times, and contemporary developments in Christology, including the various quests of the historical Jesus.

THE-146 Samoan Theological Thought

The course surveys systematically the whole range of religious themes from the Samoan perspectives. Its emphasis is on what it means, to think theologically as a Samoan and then examine the contribution of Christian theology. Each of its themes will take the form of definitions of a topic surveying its basis on the history of Christianity in Samoa.

THE-149 Introduction to Christian Ethics

The course explores the basic principles of Christian ethics as derived from the knowledge of God and their applications to personal, social,

traditional, professional, economic, political moral issues especially as they relate to the on-going human life and work of God in the world in relation to ethical decision-making.

THE-240/241 Christology I & 2

A year-long course divided into two separate courses designed to provide an overview and introduction to the study of Christian doctrine regarding the second person of the Trinity. The first semester (THE-240) will focus on understanding the life and work of Jesus, and highlighting its significance in the foundation of Christian faith and praxis. The second semester (THE-241) will survey the history of Christology beginning with the Christological controversies in the Early Church, medieval perspectives, and modern contextual interpretation.

THE-242 Theology and Ethics

This course will focus on philosophical background in relation to: (a) The Nature of Humankind: the

Christian account of human nature compared with other theories; the worth of persons and the value of human life; the nature of conscience; the freedom of the will; (b) The Nature of Human Acts: the relation of acts to consequences; acts and omissions; the principle of double effect; deontological and teleological accounts of right action.

THE-243 Ecclesiology

This course is an introduction to the doctrine of the Church, focusing on the biblical view of the church, its nature, authority, liturgy, worship, and sacraments. This course will also survey how the doctrine of the Church has been interpreted throughout Church History, and the relevance of this interpretation for understanding the Church today.

THE-244 Eschatology

This course is a study of the doctrine of last things, death and resurrection, the final judgment, eternal

life, and heaven and hell. Emphasis will be placed on the New Testament understanding of eschatology and how this understanding has been interpreted throughout the history of the church.

THE-247 Doing Samoan Theology

This course will study various methods and perspectives to doing theology in the Samoan contextual setting. The process of developing theology from a cultural event will be explored in detail. Students will consider the Samoan philosophy of the world and understanding of God through observing and studying of Fa'a-Samoa cultural events. In doing this, students will gain appropriate tools to help them in their meaning making and discourse about God and the world from their contextual lens.

THE-248 Modern Theologians

This course is an extensive research on the life and work of a modern theologian(s) who has impacted the development of theology throughout the world,

especially the Pacific. Theologians who will be studied includes those who have permeated and influenced contemporary issues such as liberation, the debate between liberalism and neo-orthodoxy, Pacific theology, and the like. The main focus is for the student to do an extensive study on one (or more) theologian, and how his/her theology is important for the contemporary context.

THE-340 Gospel and Culture

This course will help develop student understanding of the interrelation of the Gospel and culture with special reference to God's revelation, to our interpretation and communication of it, and to the response of the hearers in their conversation, and their churches and their life style. It will also help students to identify the tools required for more adequate communication and contextualization of the Gospel and share the fruits of the consultation with Christians and others.

THE-343 Modern to Post-Modern: 20th Century Theology

This course surveys some of the major Christian theologians of the 20th century through close readings of original resources or texts. The course will focus on the shift from “modern” to “post-modern” theology and issues associated with this shift, such as the nature of religious knowledge and the quest for answers to such question. Theologians read will include Barth, Bultmann, Tillich, Rahner, Gutierrez, Dale, and Cone.

THE-344 Current Issues in Theology

A study of current theological issues that is significant to the development of contemporary theology. The course method is dialogue, reflection and reaction on current issues with may enhance or hinder the development of Pacific or local theological thoughts—e.g. environmental crisis, women’s liberation, decline of mainline churches, etc.

THE-347 Theological Hermeneutics

This course is a study of hermeneutics, or the science of interpretation, to understand the text as well, or better, than the author. Theories promoted by Gadamer, Schleiermacher, Heidegger, and others will be explored in an attempt to understand the context of the author, the text, and the reader.

THE-348 Theology for Social Justice

This course focuses on constructing theology in concrete social justice contexts through the use of sources from popular culture. It explores and evaluates various narratives in fiction, memoir, music and film for how they address theological issues in their particular contexts.

THE-440 Theology of Stewardship

This course examines biblical and theological foundations of Christian stewardship. It studies passages from the Old and New Testament related to wealth, work, economy, and living with integrity

in creation. It examines ancient social-economic contexts and the complex realities of our own world to understand the relevance and limitations of biblical insights for faithful living today.

THE-443 Bible and Suffering

This course aims at analyzing the biblical texts that deal with suffering and the models that are used to explain suffering.

THE-446 Doctrine of Salvation

This course presents a critical and historical overview of the message, plan, and components of salvation. The lectures trace each element of the salvation process, from God's decree to our final glorification and union with Christ. Topics such as the order of salvation, the nature of justification, and the possibility of perfection are given in-depth treatment.

The goal is to provide the foundation for diploma and degree programs. It helps you to develop critical thinking and debating skills, makes use of and builds on the specialist knowledge you have already, broadens and links the student knowledge of areas such as the following:

- science and technology
- society and politics
- business and industry
- beliefs and values

In addition, the course gives you the opportunity to broaden your general knowledge about a range of world issues and current affairs, e.g. the impact of globalization, contemporary art, religious conflict, environmentalism, politics, and economy.

ENG-101 English Tutorial

The purpose of this seminar is to give students who have failed the standardized English competency

exam, or who otherwise need extra practice in the area of English Grammar.

PSY-102 Foundations of Psychology

This course explores and critically examines various theories of integration of psychology and Christianity on three levels of discourse—namely, conceptually, theologically, and personally. Issues such as psychopathology, human concept and God concept, religious experience and faith development, the nature of self, psychotherapy and spiritual direction will be considered along with the psychological and spiritual issues individuals bring to the development process.

COM-103 Samoan Language

The course focuses on language, society and culture, and Samoan lifeway. The course will help you select a pathway that will enhance your learning experience. Samoan Studies will draw on Samoan heritage and open the students' eyes to an

important culture for others to understand; offers a unique qualification with real relevance abroad and Pacific societies.

COM-104 Academic Writing and Research Seminar

The purpose of this course is to strengthen the students' skills in basic collegiate thinking and writing. Further, it is to equip them with an understanding of the nature of research as a disciplined endeavor, equipping them with the basic research skills and methods to conduct their own research.

COM-105 Written Communication

This course will assist students in developing writing skills which include prewriting drafting, revising, and editing. A variety of writing assignments is designed to help the student analyze audience and purpose, research and organize ideas, and format and design documents based on subject matter and content. Also develop critical reading

and thinking skills through the analysis of variety of written document.

PHI-106 Introduction to Critical Thinking

Critical thinking is one of the most significant and complete theory which focuses at pedagogy that looks at epistemology. Students will explore methods to study textbooks to understand what the writer is saying or trying to construct his/her own meaning. Students will be introduced to methods of critical thinking—deliberative processes aimed at making wise decisions about what to believe and do, processes that center on evaluation arguments but include much more.

PHI-107 Introduction to Philosophy

This course is an introduction to the nature and function of philosophy as an academic discipline. Students will be enabled to defend and critique the theistic foundation of the belief system of the world's major religions, with emphasis on Christianity. Exploring the perennial questions

about God, humanity, theodicy, revelation, faith, etc., will allow students to discern the significance of philosophical thought in religion and its relation to theology and ministry.

SOC-108 Introduction to Cultural Interpretation

The purpose of this course is to provide students the basic framework and tools for interpreting social and cultural contexts. They will be introduced to the concept and dynamics of worldview in modern Samoa with the aim of bringing Christian transformation to the student and their societies.

SOC-109 Sociology and Religion

Introduces the students to the basic concepts of sociology: culture, socialization, social stratification, multi-culturalism, and the five institutions, including family, government, economics, religion, and education. Other topics include technology, deviance, environment, social issues, social change, social organization, and workplace issues.

SOC-200 Sociological Survey

This course offers an introductory-level survey of the sociology of religion as a field of study, reviewing literature on important theoretical approaches and key problems and issues in the field. Its purpose is to help orient students to the field, and to help prepare students to take the exams in culture and religion. The course seeks to provide an awareness of the deep and complex interrelationships between religion and the social order, and how they mutually influence one another as much in the contemporary world as in earlier settings.

PHI-201 Philosophy of Aristotle

This course is a survey of Aristotle's logic, theory of explanation, philosophy of nature, metaphysics, and psychology. Topics to be discussed include: the syllogism, scientific explanation, the four causes, the nature of change, the categories, substance and essence, matter and form, the soul. We will emphasize those aspects of Aristotle's philosophy

that are relevant to contemporary philosophical concerns.

PSY-204 Theology and Psychology

This course aims to encourage creative conversation between the Samoan theological convictions with our mental perceptions. It will help show how Samoan insights into human nature can be integrated with psychological theory and suggests ways that a basic understanding of faith might positively impact the therapeutic process. Psychology needs theology to help address the question of what constitutes a good life. Taking a Samoan Christian perspective that stresses Jesus' vulnerable love for his enemies and renunciation of power, the students will challenge psychology to take seriously the goodness of self-renunciation.

PSY-205 Pastoral Care and Counseling

This is an introduction to the field of Pastoral Care and Counseling. Attention is given to the role and

function of pastoral preparation, marriage adjustments, aging, conflicts, death and bereavement, and the use of religious resources and Scripture.

PSY-206 Biblical Foundations for Mental Health

Students are introduced to the foundations of health and healing as portrayed in the Bible, and how God is greatly involved in both healing and in promoting health; they are to explore the biblical guidelines for healthful living. Good nutrition, a clean environment, and healthful behavior will guarantee health; but our health problems have their root in the world's sin and disarray, which come to us in a myriad of subtle ways.

SOC-208 Principles of Sociology

This course offers a general study of the social institutions, organizations and social relations that shape our lives and life chances. Beginning with an examination of core sociological ideas on how

societies are organized and the inherent strengths and problems within different social arrangements, and explores these sociological principles through concrete studies of class, race, gender and sexual inequality. What social changes might be necessary to reduce the harmful effects of inequality on human growth and social integration.

SOC-300 Introduction to Social Problems

This course explores the causes of and possible solutions to social problems, such as poverty, inequality, crime and deviance. Students will examine the interrelationship of social problems and their roots in fundamental societal institutions.

SOC-301 Globalization and its Development in the Pacific

The main focus of this course is on the effects of development and globalization in the so-called Third World Countries, with particular emphasis on Pacific Islands. Development is a controversial concept. It means different things to different

people. To some, development is believed to be such a nice thing that creates wealth, modernization and progress; and yet to others, development is associated with a sense of loss and impoverishment. In this course we shall debate both positions by exploring the writings of scholars whose views identify with these perspectives.

SOC-303 Politics and Social Changes in Samoa

This course will introduce students to the origins and nature of politics and social change in contemporary Samoa. A socio-historical approach will be used to describe the island's development, which will lay the groundwork for understanding the emergence in recent decades of movements promoting politics and social change. We will examine the socioeconomic and geopolitical aspects of the island's conflicts, the elements involved in these processes, and the dilemmas that have arisen where social movements succeeded in gaining power and initiating a process of social transformation on contemporary Samoan villages

where social conflict and change has been most intense.

SOC-309 Leadership: Theories, Practices and Context

This course provides an analysis of foundational theories and practices of leadership, emphasizing the application of theoretical concepts to real-life leadership situations. Also examined are the impact of organizational history and structure on today's leadership challenges.

SOC-400 Assessing Leadership Skills

This course provides extensive opportunity for self-assessment and discovery of leadership abilities, as well as communication, decision-making, and learning styles. It explores personality theories, key contributors and factors, including personal and professional experiences, values and attitudes. It provides students with the opportunity to discover, discuss and analyze their leadership style utilizing several inventories for identifying leadership

competencies. Focus is on applying various instruments to assess effectiveness of personal, interpersonal and organizational leadership styles.

PSY-403 Psychotherapy and Fa'a-Samoa

This course will introduce students in a practical integration of Samoan culture—Fa'a-Samoa—and Psychotherapy. It is intended to show how one can integrate psychological theories with Samoan paradigms and philosophy of care and counseling. It will help students to locate, share, and apply the truth of life in the lives of others in order to find balanced options for individuals to find wholeness and resolution.

SOC-404 Social Inequality in the Samoa Culture

This course explores the causes and consequences of inequality in Samoa. We will begin by discussing the main concepts and theories that scholars use to understand and measure different forms of inequality and explain its persistence. We will then turn to the main mechanisms and institutions that

sociologists argue are responsible for reproducing inequality in Samoa, including education, traditional titles, social policy, residential segregation, family structure and the criminal justice system.

PSY-405 Conflict Management

Content of the course will focus both on cognitive skills (knowledge of the theories and strategies) and behavioral skills (enacting various strategies). The course also includes assessment tools whereby students can gain a greater understanding of their usual strategy along with its strengths and weaknesses. Critical thinking skills must be applied in the course. A mark of a leader is the ability to know when to go against prevailing thinking. So, while various 'lists' may be introduced during the course, students are expected to challenge those lists and ascertain what is valuable in them and what is not.

SOC-408 Managing Diversity

This course covers issues involved in multi-cultural organizations, including developing consensus within the organization for valuing diversity, relationship building, communicating across cultures, and managing people of different genders, races, and cultures. Issues of stereotype, bias and resistance are examined from both a personal and an organizational perspective with an emphasis on making meaningful contributions to diversity initiatives within organizations.

BLG/BLH-100 Beginning Hebrew and Greek

This course helps the first-time Hebrew and Greek learners to understand the basic elements and concepts of Hebrew and Greek grammar in reading and identifying grammatical structures in Old and New Testament works.

☆ ASSESSING OF STUDENT LEARNING AND MEANS FOR IMPROVEMENT

Evaluating of the students' learning is critical to their development both in academia and professional life. The primary purpose of evaluating student learning is to assign grades. However, well-designed and well-executed evaluation can also stimulate students and support self-regulated learning strategies. Properly used of evaluation strategies can encourage students to keep up with the material and enhance students' academic engagement and achievement in college.

Planning Evaluation Strategy

We believe that the first thing for planning an evaluation of student learning is to articulate learning outcomes that we expect students to achieve upon completion of their course. Having explicit learning objectives, and using them to guide evaluation, helps instructors and students focus their efforts and enables them to use their teaching and learning time more efficiently.

The linkage between learning objectives and evaluation can be built by using evaluation methods that match the cognitive levels and the topics defined by the learning objectives.

Most evaluation methods can measure a wide spectrum of cognitive levels across various disciplines. Some do a better job in measuring high-level thinking skills, and some are more appropriate in one discipline than in another. Their “pros” and “cons” have to be weighed in the process of selection.

Methods of Measuring Student Learning

We offer paper-pen mid-terms and final exams. Tests, regardless of their mode of delivery, are widely used because of their apparent advantages: wide sampling of content, scoring efficiency and accuracy, and capability of testing of students, just to name a few. Issues of guessing, cheating, and over-testing recall-level thinking skills make tests less desirable for courses that involve a lot of

hands-on learning experience and focus heavily on student performance (e.g., arts and music).

Performance Tasks

Performance tasks, also known as authentic tests, assess a students' demonstration of a skill or competency that traditional tests often fail to evaluate. By using this method, instructors require students to create a product, make a presentation, or execute a performance.

However, with the help of modern technologies, performance-based evaluations are creatively used for both small and large size classes. For example, instead of asking each student to give a 10-minute presentation in the class, instructors can ask students to use audio-video capturing programs to create a multimedia presentation and share it. Instructors can also ask students to conduct a peer review of their work so that the instructors can save tons of scoring time, while students benefit from

evaluating each other's work and receive valuable feedback.

Scoring Student Work

Students' concerns about the grading system in a class can never be overstated. Questions like "how much does the final exam count toward the final grade?", "are partial credits given to the problems?", and "what are the scoring criteria for a project?" are consistently asked by students.

A good grading system is a perfect combination of art and science. It should be fair, consistent, clear, and valid. Scoring is quite straightforward for tests which simply require right or wrong answers. But, when a performance-based evaluation is used, students might question the subjectivity of scoring. To ensure scoring consistency and objectivity instructors can develop written statements to guide the evaluation of student work. Such written statements explain the expected responses and

outline a set of evaluative criteria to justify scoring decisions.

A rubric is one such written statement. It explicitly describes expectations for the different levels of performance. By combining the scale and the descriptions, each point scored represents to what degree the student's work meets a certain criterion. When multiple evaluation methods are used in the course each should receive proper weights according to the importance of the measured knowledge/skills, the effort required for completion, and the difficulty level of the tasks.

☆ **THE FACULTY**

As an integral part of its mission, the faculty of Kanana Fou is committed to prepare scholars and teachers for seminaries and colleges and leaders for Samoa and throughout the world. While your vocational calling will guide your decisions concerning your choice of studies, the faculties are

prepared to serve as your mentors as you pursue your program of study and complete your theological education.

Rev. Dr. Moreli J. Niuatoa

Lecturer in Biblical Hermeneutics and Psychology
MARE, PhD, Claremont Lincoln University/School
of Theology

Rev. Dr. Amaamalele Tofaeono

Lecturer in Theology and Religion
D.Th., University of Augustana, Germany

Rev. Nafatali Falealii

Lecturer in Contextual Theology and Methodology
BD, Kanana Fou Theological Seminary; MABS,
Fuller Theological Seminary

Rev. Fepuari Logoleo

Lecturer in Theology and Church History
BD, Kanana Fou Theological Seminary; MTS,
Pacific School of Religion

Rev. Faafetai Fa'avae

Lecturer in Church History

BD, Kanana Fou Theological Seminary; MTS,
Pacific School of Religion

Rev. Pasesa Sapolu

Lecturer in Old Testament and Hebrew Studies

BA, University of Hawaii; MABL, Pacific School of
Religion

Rev. Mafo'e Fa'avae

Lecturer in New Testament and Women Studies

Certificate of Women Studies, Kanana Fou
Theological Seminary; MTS, Pacific School of
Religion

Rev. Luaao Leasiolagi

Lecturer in Church History and Ecumenicity

M.Div., Fuller Theological Seminary, PhD
candidate, Pacific Theological College

Rev. Simi Mauga

Lecturer in Religious Education and Worship
BD, Kanana Fou Theological Seminary; M.Div.,
Pacific School of Religion

Harold Eveni

Lecturer in New Testament
MATS, Claremont Lincoln University School of
Theology

Rev. Timoteo Esekia

Registrar
BD, Kanana Fou Theological Seminary

- **Part-Time Faculty and Former Lecturers**

Rev. Elder Dr. Ulisese Sala

Adjunct (Pastoral Ministry and Theology)
D.Min., Claremont School of Theology

Rev. Elder Dr. Faataape Lavata'i

Adjunct (Philosophy and Ministry)

Rev. Dr. Leanavaotaua Sevaaetasi

Adjunct (Theology)

BD, Pacific Theological College; STM, Yale; D.Min., Pacific School of Religion

Rev. Dr. Tony Hollister

Adjunct (Ministry)

BA, Simpson College; MA, DMin, Pacific School of Religion

Rev. Dr. Elia Taase

Adjunct (Church History)

BD, Pacific Theological College; STM, Yale; PhD, Fuller Theological Seminary

Rev. Dr. Ho Kim

Adjunct (New Testament and Greek)

MA, MDiv., Eastern Baptist Seminary; PhD, Claremont School of Theology

Rev. Eleasaro Faataa

Adjunct (Biblical Theology)
BD, Pacific Theological College; STM, Yale

Rev. Viliamu Leilua

Adjunct (New Testament)
BTheo, Knox College; BA, MTh, Otago University

Rev. Faatauva'a Alaelua

Adjunct
BSc, University of Alaska; BD, KFTS; MABL,
Pacific School of Religion

Rev. Tafale Fuiava

Lecturer in New Testament and Greek Studies
BD, Kanana Fou Theological Seminary; MTh,
Pacific Theological College

Rev. Dr. Donald Samuel

Lecturer in Religion and Mission Studies
BD, Tamilnadu Theological Seminary; MTh,
University of South Africa; BSc, MA, MPhil, PhD,
Madurai Kamaraj University

☆ 2014-2016 PERSONNEL

Office of the President

Moreli J. Niutoa, President

Office of the Vice President & Dean of Academic

Amaamalele Tofaeono, Vice President

Office of Extended Education

Nafatali Falealii

Office of the Registrar

Timoteo Esekia

Office of Admission

Mafo'e Faavae, Admissions

Office of the Bursar

VACANT

Office of Information Technology
Harold Eveni, Information Technology
Matthew Green, IT Technician

Office of Music and Dramatic Arts
Simi Mauga
Harold Eveni

Office of Campus Life and Recreations
Faafetai Faavae
Fepuari Logoleo

Library
Evelyn Eveni

Administrative Assistant
VACANT

☆ **STUDENT ORGANIZATION**

The Student Body officer seeks to represent and communicate the needs of students in order to develop community at Kanana Fou and promote a healthy-balanced campus atmosphere.

The Student Body appoints its own officers at the end of each school year through a democratic undisclosed ballot. The officers oversee the daily affairs of students in the absence of the President and faculty. With the assistance of a faculty member assigned to oversee parish work, sports, Sunday Schools, and other seminary events the officers are responsible for ensuring all daily tasks and responsibilities are accomplished.

☆ **DONORS AND CONTRIBUTORS OF PRIZE-GIVING AWARDS**

The Kanana Fou Prize-Giving Award Ceremony is an annual activity to recognize those students who excel in various areas and are chosen by faculty to

receive awards, presented at the evening ceremony before graduation. These awards are made possible through our close relationship with the community church leaders, ministers, alumni, and donors from various organizations.

Rev. Elder Siatuu Peleti and Family
Rev. Elder Leatulagi & Vagai Faalevao
Rev. Elder Kalepo & Vailala Vaitautolu
Rev. Keniseli Mata'u and Family
Rev. Samuelu & Faaipoipoga Tialavea
Rev. Tafailematagi & Sauluma Muasau
Rev. Edwin & Uluiva Galea'i
Rev. Mafutaga & Laia Faaleaoga

Rev. Otto & Taute Galea'i
Rev. Jacob & Jane Iese
Rev. Tafale & Dorothea Fuiava
Rev. Faatauvaa & Mafumaiala Alaelua
Rev. Johnny & Pinto Fano
Rev. Maika and Elena Pule
Rev. Dr. Moreli & Taiai Niutoa

Rev. Fiaumi Taula
Mrs. Savali Sunia
Mrs. H. Faagogo

The President and faculty would like to thank all of the scholarship and course prize donors for your charitable donations and gifts to the seminary. Kanana Fou Theological Seminary is a non-profit organization and your monetary gifts and donations will assist students in funding their theological education. Gratefully, you have made a big difference in the successful development of the seminary.

*** Enjoy Learning ***