



KFTC
CATALOG
2024-2027

**KANANA FOU THEOLOGICAL COLLEGE
CATALOG: 2024-2027**

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By matriculating, all students agree to abide by the College rules and regulations.

Kanana Fou Theological College reserves the right to change the conditions of admission or the course of study, revise degree requirements, academic policies, and procedures, and/or 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 students in writing.

Campus:

Established in 1983 as the Kanana Fou Theological Seminary, Tafuna, American Samoa, and has been part of the Tuālatai and Tuālauta district since 1983. Kanana Fou is the only institution of higher learning approved by the Board of Regents, a sub-committee of the Committee of Elders.

Accreditation:

Kanana Fou Theological College is accredited by the South Pacific Association of Theological Schools (SPATS) in the South Pacific: 30 Gardiner Road, Nasese, P.O. Box 2426, Government Building, Suva, Fiji. Email: info@spats.org.fj



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I. HISTORY

The establishment of Kanana Fou Theological College embodied a long-awaited vision by the people of Manu'a and Tutuila, American Samoa. After more than a century of faithful service under the umbrella of the London Missionary Society (LMS), currently the Congregational Christian Church in Samoa (CCCS), the people of Manu'a and Tutuila envisaged and longed for a time when a semi-autonomous congregational church would someday be established in American Samoa. With the initiative granted by the LMS missionaries stationed in American Samoa in the early 1950s, this vision was welcomed by members of the Manu'a and Tutuila *Matagaluega* (Conference). Fortunately, Manu'a and Tutuila continued to aspire and sustain this vision, which was finally matriculated in 1980. The enthusiasm and confidence of Manu'a and Tutuila resulted in the establishment and founding of the Congregational Christian Church in American Samoa (CCCAS).

The immediate issue faced by the newly established CCCAS 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 Congregational Christian Church in Samoa (CCCS), has always been regarded as the Samoan center of training ministers for the ministry. With a reputation known throughout Samoa, the idea of establishing an institution other than Malua was not an easy consideration. However, 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 College was inaugurated on March 23, 1983.

In 1986, KFTC began focusing on ministry within the Pacific context by offering theological instruction to students from Tuvalu and Niue. In 1997, the Bachelor of Divinity program was initiated and established to offer theological education 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 in Theological Study (CTS).

Since KFTC was established, many of students have been trained to serve Christ as ministers in various capacities. A majority of KFTC graduates are now ministering in Samoan congregations, locally and abroad, as *faifeau* and missionaries. Some have returned to Tuvalu, Niue, and Nauru and are presently serving as church ministers and leaders.

Others serve in administrative capacities within the CCCAS Secretariat, the Department for Youth Ministries and Christian Education, the Department of Publications Lamepa Newsletter, and lecturers at the College. 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 (PCC), United Church of Christ (UCC), Council for World Mission (CWM), World Council of Churches (WCC); the World Council of Reformed Churches (WCRC), and others. Still, many KFTC graduates are currently employed by the government and private sectors in various capacities and professions. Some serve active duty in the U.S. military and reserve components, while others serve as hospital chaplains.

As a community of faith, it is our hope that Kanana Fou Theological College will continue to be a beacon that guides the ministry and mission of the CCCAS in this new millennium. Through offering academic and pastoral training to future and prospective ministers of God's Word and Sacraments, KFTC 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.

Five Presidents have Provided Leadership for the College:

1. Bert William Tofaeono (1983-1987)
2. Ulisese Sala (1987-1998)
3. Elia Taase (1998-2001)
4. Tafailematagi Muasau (2001-2014)
5. Moreli J. Tuluiga Niutoa (2014-present)

II. COMMITMENT TO JUSTICE, DIVERSITY AND INCLUSION

Kanana Fou Theological College celebrates the diversity of our community members and is firmly committed to maintaining a learning and work environment that is free of all forms of discrimination and harassment.

The College forbids discrimination in the administration of its educational policies, admission policies, financial aid, employment, or any other College program or activity based on an individual's race, color, creed, sex, childbirth, or related medical conditions, gender, sexual orientation, national origin, marital or immigration status, military and veteran status, physical or mental disability or any other legally protected class.

The College has good faith in recruiting, employing, and promoting qualified minorities, women, individuals with disabilities, and veterans. It admits qualified students to all the rights, privileges, programs, and activities generally accorded or made available to students.

Consistent with these commitments, the College adheres firmly to all federal and territorial equal opportunity and civil rights laws, including but not limited to American Samoa Education Code 17.0201 Powers and Duties of Department of Education; the Department of Education through the Office of Program and Guarantee Support Services (PGSS) within the Office of Secondary Education.

In Spring 2023, the College and the Board of Regents established a support policy to build system-wide capacity to use educational equity as a lens to assess and improve policymaking to support KFTC's commitment and ability to meet the needs of every student. Specifically, this capacity building supports the development and implementation of a wider sense of the College mission equity plan; builds knowledge of non-discrimination policy; strengthens support for students struggling and those who flourished academically; creates a formal discrimination complaint process, and identifies guidance, tools, resources, ministerial development, and materials to support KFTC's compliance effort in creating a system-wide policy, students, organizational, and resources capacities. With the focus on educational equity level, the College reached out to the ABHE, which agreed to assist us in the process of obtaining accreditation to elevate KFTC's academic and leadership capacity. The ideal hope is for the college to acquire another level of academic standing so that the students can have educational assistance and training to promote unbiased theological education opportunities and resources for KFTC.

III. MISSION & INSTITUTIONAL LEARNING OUTCOMES

Kanana Fou Theological College is Congregational in origin and affiliation and ecumenical in spirit. Students are nurtured by Scripture, tradition, experience, and reason and are prepared for lives of ministry, leadership, and service. Graduates are prepared to

become agents of transformation and healing in churches, local communities, schools, non-profit institutions, and the world at large.

Our **mission** statement:

Kanana Fou pursues academic excellence, vocational discernment, and responsible social engagement to nurture and prepare mature, effective, and professional leaders for service to God, the church, the academy, the world, and to proclaim the whole counsel of God throughout a changing and aching world.

Tulimata'iina le aupito sili o le a'oa'oina faalemafaufau, tōfā mamao o le soifua valaauina, ma le taunapa i tiute o le faafailelega o tagata lautele ma tāoso latou ua saunia, ma'elegā, ma ta'ita'i ua a'oa'oina lelei mo faiva i le ATUA, le Ekalesia, a'oa'oga maualuluga, ma le lalolagi ma tala'i le faamoemoe o le ATUA i le lalolagi o lu'itau ma suiga.

Institutional Learning Outcomes

As leaders in a diverse and rapidly changing world, graduates from KFTC will be able to:

1. Demonstrate a basic understanding of the major forms in which Christianity has been and is being expressed.
2. Bring their own faith into constructive dialogue with the range of religious/non-religious options available in our society.
3. Synthesize thought and practice in ways that enable them to be effective Samoan leaders in today's complex world.
4. Utilize techniques of spiritual formation to live out their vocation with integrity.

Kanana Fou Theological College takes pride in its cultural and religious infrastructure, which is most fundamental to its academic development and spiritual growth that gives meaning to its purpose—mission-driven motto:

Le ATUA. Faavae. Malamalama
(GOD. Foundation. Understanding)

Kanana Fou Theological College Overall Learning Outcomes:

Upon graduating from the College, students should acquire the skills and demonstrate competences as:

- **Effective Gospel Communicators:** To be effective communicators of GOD and his word and to love people for Christ by respecting the only way of life that makes sense to them. Communicate respectfully, listen attentively, seek

clarification, and value the opinions of others. Effectively present information using a variety of interaction approaches and media. Adapt their method of presentation to suit specific audiences and convey their intended message using a variety of oral, written, and visual strategies.

- **Critical Thinkers:** To think logically and engage in the examination of ideas, issues, and problems, drawing on established bodies of epistemological knowledge and means of analysis. Contemplate different perspectives to help resolve conflicts, identify biases, and be considerate. Recognize the problem, gather information, analyze and implement appropriate action logically, and consider alternative strategies. Able to recognize the need for multiple voices and seek opportunities for those voices to be heard.
- **Global Citizens of the Gospel:** To fully participate in the Congregational Christian Church of American Samoa (CCCAS) regional and global community outreach. To demonstrate awareness of and knowledge of the CCCAS Constitution and its place in it; take an active role in the CCCAS and work with the wider community to better human life and make our planet more peaceful, sustainable, and fairer. Work as part of the CCCAS mission to look after the world and teach that GOD made human stewards of the earth and act as global citizens of the Gospel.
- **Competent Christian Educators:** Be able to organize and critically assess written, oral, visual, and gospel information. Efficiently employ technology as a tool to gather and evaluate information from a variety of perspectives. Employ the information ethically, respecting the legal restrictions that exist when using published, confidential, or proprietary information. Saturate themselves with the word of GOD, filled with the Holy Spirit. Fears the Lord and teaches members to think critically. They know their subject matter and are never satisfied with how much they know.
- **Responsible CCCAS Leaders:** To act with integrity and take ethical and rightful responsibility for their actions. Engage in professional dialogue and participate in learning communities. Preaching and teaching the Word of God. Providing pastoral care and counseling. Leading the church in worship services. Overseeing the spiritual growth of the

congregation. Be leaders like Jesus who did not exercise authority over people (Matthew 20:25-28); lower themselves to be a servant. To realize that serving others is the only way to lead with a pure heart, free of pride and arrogance.

NOTE: Teaching is one of the primary functions in the CCCAS, both in importance and necessity. In the early church, the function and calling of teaching were indistinguishable from that of the pastor. But in our age of specialization, the role of *faifeau* (pastor) has come to stand alone as a distinct and primary calling in the Christian Church.

Preamble

The Kanana Fou Theological College course catalog lists all courses taught at the College by discipline, complete with a brief description of each course. In addition to a brief overview, the description includes the grade level, learning objectives, target audience, course format, course length, amount of credit, and prerequisites. It also includes information on the course instructor, certification, and assessment.

IV. OVERVIEW OF ACADEMIC PROGRAMS

Kanana Fou Theological College offers the following academic programs to be in line with the vision of the College. We offer two (2) academic programs:

1. Certificate of Theological Study (CTS)
2. Bachelor of Divinity (BD).

These programs are geared towards preparing two spectrums of candidates: (a) those who will take ministry full- time; and (b) 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, enabling them with top-notch education needed to succeed academically and professionally.

Certificate in Theological Study (CTS)

The Certificate in Theological Study (CTS) is a 42-credit certificate that combines academic excellence and opportunities for vocational exploration. Its goal is to prepare students for further undergraduate study, various forms of leadership and ministry, and general education and enrichment.

The CTS is intended to appeal to two different kinds of students: 1) those who would like a KFTC award in theology, but do not feel ready to commit themselves to studying for a full degree; and 2) those students who do not satisfy the KFTC entrance requirements for admission.

The CTS seeks to combine a basic foundation in theological disciplines and the arts of ministry with specialized competence in Pastoral Ministry and Religious Education. The CTS is a two-year program designed to introduce students to foundational levels of theological, biblical, and historical studies of the Christian church. It seeks to offer training to those who have busy secular careers but lack theological education. It also seeks to rejuvenate and enhance the understanding of the laity of pastoral ministry and related fields of services. The Certificate shares most of the objectives and half of the coursework stipulated by the BD degree.

The CTS requires 48 credit hours of study. Students are expected to meet all the pastoral demands and academic standards that may lead to the Bachelor of Divinity. The CTS does not qualify anyone for ordination in the Congregational Christian Church in American Samoa. The Bachelor of Divinity is required for ordination—Faifeau Samoa (FS). (Refer to the Committee of Elders's Handbook.)

Program Learning Outcomes (Certificate of Theology)

1. Acquire a foundational understanding of the Bible, including key themes, historical contexts, and central theological concepts, and apply these insights in personal study and ministry.
2. Clearly explain the essential doctrines of the Christian faith, with a particular emphasis on the theological traditions and beliefs of the CCCAS, and apply these teachings in ministry settings.

3. Recognize the key events, movements, and figures in Christian history, with special attention to the development and heritage of the CCCAS, and understand their relevance for contemporary ministry.
4. Apply theological knowledge and spiritual formation in practical ministry settings, gaining hands-on experience in areas such as worship leadership (for lay preachers), teaching (as Sunday School teachers), and leadership roles (in youth groups, choir, women's fellowship, etc.).

CTS Curriculum

- 3 courses in Ministry (9 units)
 - Introduction to Worship and Liturgy
 - Introduction to Preaching
 - Introduction to Christian Education
- 4 courses in Theology (12 units)
 - Introduction to Theology
 - Introduction to Pacific Theologies
 - Introduction to Christian Theology
 - Introduction to Christology
- 6 courses in Biblical Studies (18 units)
 - Introduction to the Old Testament
 - Introduction to the New Testament
 - Introduction to the Pentateuch
 - Introduction to Historical Books
 - Introduction to the Gospels and Acts
 - Introduction to Pauline Epistles and Hebrews
- 3 courses in Church History (9 units)
 - Introduction to the Early Church
 - Introduction to Pacific History
 - Introduction to CCCAS Polity & Faith

Bachelor of Divinity (BD)

The Bachelor of Divinity (BD) program seeks to integrate academic excellence with spiritual formation in order to prepare church leaders and educators for vocations in a variety of ministries. The BD program is informed by the history of thought and practice within Christianity through profound and open dialogue with other religious traditions and through the quest for understanding and responding constructively to the contemporary world. The program 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.

The Bachelor of Divinity is a theological degree. It requires broad theological knowledge and aims at preparing students 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 research. The degree program stresses the professional applicability of the field of research by correlating theoretical and practical coursework and by implementing critical reflection on the nature of the interdependence of professional theory and practice, as well as relevant methods and procedures.

The BD program helps 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, the program intends 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 CTS program.

This requires that students develop competence in two ancient languages, such as Greek and Hebrew. This enables students to engage in the study of biblical texts with the original languages and discern better theological discourse within a primitive context.

Students in the BD program will submit academic theses based on independent research. In addition to their findings, students will gain research skills for future projects and further studies beyond the BD program. Students are expected to show their capacity to integrate materials from at least one of the classical theological disciplines and those of the student's major field of interest.

The Bachelor of Divinity program has two points of entry:

- To enter the 120-credit degree program, the applicant must hold a high school diploma with a competitive average or the equivalent. A maximum of 60 credits from an accredited institution of higher learning can be considered for transfer

into the 120-credit program. NOTE: With the addition of General Studies requirements in the 2025-2026 academic year, the BD program will become a 123-credit program.

- To enter the 60-credit program, the applicant is expected to have completed the CTS or the equivalent elsewhere, in which foundational courses have been taken in the areas of Biblical Studies, Theology, Church History, and Ministry. A maximum of 9 credits may be applied to a student who has at least two (2) years of actively serving a congregation or at least five (5) years of working under the supervision of a pastor actively serving a congregation.

The student will be required to take 48 credit units of coursework and complete a thesis at KFTC, which amounts to 3 credit units. Out of the 48 credit units, the student may choose to take part in ministry practicum activities of the College (services and fieldwork) to account for a maximum of 12 credit units. If the student chooses not to, he or she may substitute it with coursework to make up for a maximum of 12 credit units. This would leave 36 credit units of coursework. Those prospective students who are eligible for the 60-credit program are placed in the Faifeau Continuing Education Program (FCEP) described below.

Program Learning Outcomes (Bachelor of Divinity)

1. Demonstrate an in-depth understanding of the Bible, including its socio-historical, literary, cultural, and theological contexts, and the ability to appropriately interpret scripture accurately for preaching, teaching, and pastoral ministry.
2. Explain the key doctrines of the Christian faith, established in the tradition of the CCCAS (Christian Congregational Church Association of Samoa), and relate these theological principles to contemporary issues within the church and beyond.
3. Acquire effective leadership and pastoral care skills, including counseling, conflict resolution, and spiritual guidance, to serve and lead church congregations and communities with empathy, compassion, and wisdom.
4. Demonstrate an understanding of the historical development of the Christian Church, attentive to the traditions and practices of the CCCAS (Congregational Christian Church of American Samoa), and consider how historical insights can enlighten current ministry practices.
5. Exhibit the qualifications, doctrinal understanding, and practical ministry skills required for ordination within the CCCAS (Congregational Christian Church of American Samoa), including the capacity to carry out pastoral and sacramental duties consistent with denominational standards.

BD Curriculum (Currently 2024-2025)

Old Testament

- 1st F: Introduction to the Old Testament
- 2nd F: Prophets
- 3rd F: Wisdom Literature

New Testament

- 1st S: Introduction to the New Testament (Gospel & Acts)
- 2nd F: Catholic Epistles & Revelations
- 4th S: Pauline Epistles & Hebrews

Biblical Hermeneutics

- 2nd S: Biblical Language & Hermeneutics

Church History

- 1st F: Early Church & Medieval
- 1st S: Reformation History
- 2nd F: Modern Church History
- 2nd S: New Religious Movement
- 3rd S: Social Issues in Samoan Society
- 4th F: Pacific Church History & Ecumenism

Ministry

- 1st F: CCCAS Polity
- 1st S: Homiletics: Preaching
- 2nd S: Christian Education
- 3rd F: Pastoral Care & Counseling
- 4th F: Understanding Pastoral Ministry
- 4th S: Christian Leadership Formation

Theology

- 1st F: Introduction to Christian Theology (Development)
- 1st S: Historical Development of Christology
- 2nd F: Major Christian Doctrines
- 2nd S: Theology for Social Justice
- 3rd F: Pacific Theology
- 3rd S: Theological Hermeneutics
- 4th F: Gospel & Culture
- 4th S: Theology & Ethics

Thesis Writing

- 3rd S: Thesis Research & Writing

Electives (12 credits)

Non-Coursework Courses

- Thesis (4th Year)
- Fieldwork (3rd & 4th Year)
- On-Campus Activities (Devotions/Choir/Vesper/etc.)
- Sermon Class

BD Curriculum (Beginning in the 2025-2026 Academic Year)

Biblical Old Testament (BOT)

- Introduction to the Old Testament (& Pentateuch)

- Prophets
- Historical Books
- Wisdom Literature
- Biblical New Testament (BNT)
 - Gospels & Acts
 - Catholic Epistles & Revelation
 - Pauline Epistles
 - NT Theology
- Biblical Methods Studies (BMS) Exegesis
 - Biblical Languages (Hebrew)
 - Biblical Languages (Greek)
- Church History Studies (CHS) Early Church History
 - Modern Church History
 - Social Issues in Church History
 - Impact of Post-Colonialism on Modern Church
- Ministry & Pastoral Studies (MPS)
 - Homiletics & Speech Writing¹
 - Leadership & Congregational Studies
 - Sermon Class & Public Speaking I
 - CCCAS Polity
 - Pastoral Counseling & Interpersonal Communication
 - Environmental Science and the Church's Mission
 - Worship Practicum I/II (asynchronous)
 - Understanding Pastoral Ministry
 - Ministry Formation
- Theology & Ethics Studies (TES)
 - Intro to Christian Theology
 - Historical Development of Christology
 - Major Christian Doctrines
 - Pacific Hermeneutics/Theology
 - Ecology & Theology
 - Psychology & Theology
- General Education Studies (GED)
 - Communication
 - Homiletics & Speech Writing
 - Pastoral Counseling & Interpersonal Communication
 - Sermon Class & Public Speaking II
 - Humanities & Fine Arts
 - New Religious Movements
 - Pacific History
 - Research Writing
 - English
 - Music Performance (asynchronous)
 - Natural Sciences
 - Ecology & Theology
 - Environmental Science and the Church's Mission

- Social & Behavioral Sciences
 - Psychology & Theology
 - Leadership & Congregational Studies
 - Health Management (asynchronous)
- Non-Coursework Courses
 - Fieldwork
 - Thesis

Faifeau Continuing Education Program (FCEP)

The FCEP is a two (2) year program. It seeks to provide a more advanced degree for the clergy. The FCEP is part of the Bachelor of Divinity program that is geared towards those who have received a CTS or Diploma of Theology from a four-year theological college accredited by the South Pacific Association of Theological Schools (SPATS) but have not obtained a Bachelor of Divinity degree.

The BD program challenges the FCEP student with a demanding curriculum tailored to their goals and needs. To achieve excellence, students must be challenged by demanding coursework and practical learning standards. The program curriculum can prepare students for success in their ministry careers and provide satisfaction as they realize their personal goals.

Today, ministers require a strong foundation of skills and knowledge as they are facing the challenges of life today. They also require personal qualities in applying ministry knowledge and skills responsibly as individuals and as citizens in a democratic society. At some point in the ministry, they may find themselves at a point of transition, needing to devote energy to their own intellectual development and personal growth or to the enrichment of their calling. The FCEP will help provide trait, cost-effective, and accessible pathways to baccalaureate education for full-time ministers. Specifically, it will:

- Help Samoan/Pacific ministers serving full-time in a congregation transitioning to the baccalaureate degree.
- Provide continuous support to Samoan/Pacific ministers who have completed the CTS (or Diploma of Theology) and are taking college courses.
- Provide counseling, mentoring, and support services to enable the Samoan/Pacific ministers to complete and earn a degree successfully.

The FCEP is a community-based, practical instructional program that leads ministers to baccalaureate and vocational training, integrated ministry experience, and community participation. The program is designed especially for ministers who have graduated from the

College with a CTS or after participating in academic and four years of theological education.

The Dean of Academics serves as the program director for FCEP. He directs and facilitates the program so that *faifeau* has a smooth transition from serving full-time in a congregation to full-time study and offers consulting services for them.

The program develops knowledge and skills through a two-year curriculum that includes biblical studies, theological studies, and professional applications such as philosophy of church education, theological communication in ministry, counseling, and ministerial ethics. Our graduates will go on or return to professional and academic opportunities such as:

- Pastor
- Children's ministry director
- Church education curriculum writer
- Spiritual development coordinator
- Youth director
- Christian education administrator

Satisfactory Academic Progress Policy

Satisfactory Academic Progress (SAP) is a fundamental part of KFTC's commitment to academic excellence and student success. We have designed this policy to ensure that students are making progress toward their educational goals. It is our belief that academic success is a shared responsibility between students and the institution. This SAP policy provides a framework for measuring and supporting students' progress throughout their academic journey.

- **Qualitative Standards:** Maintaining a minimum cumulative grade point average (GPA) ensures that students are meeting the academic standards set by their programs. It reflects a commitment to intellectual engagement and mastery of course content.
- **Quantitative Standards:** Meeting specified credit hour requirements within a defined timeframe is essential for progression toward degree completion. This aspect of SAP emphasizes consistent academic engagement and timely advancement through coursework.
- **Maximum Timeframe:** Students are expected to complete their academic programs within a reasonable timeframe. Our SAP policy includes maximum time limits to encourage efficient progression toward degree attainment.
- **Review Periods:** Regular reviews of academic progress are conducted at the end of each academic term. These reviews

provide opportunities for early identification of challenges and facilitate timely intervention and support.

KFTC is committed to supporting students who may face challenges in meeting SAP requirements. Academic advisors, tutoring services, and counseling resources are available to provide assistance and guidance. We encourage open communication between students and academic support services to address concerns and develop strategies for improvement.

It is essential for students to thoroughly review and understand the SAP policy outlined in this catalog. By adhering to these standards, students contribute to the maintenance of academic integrity, elevate their educational experience, and position themselves for success both in their studies and beyond.

V. VISION STATEMENT

With Christ at our center, we seek to prepare effective and faithful leaders equipped to serve GOD in the Church, society, and higher theological education for the global world.

O le aveva pea o Iesu ma ogātonu, ua matou galulue e tapena ma saunia ta'ita'i faamaoni latou te auauna i le ATUA i totonu o le ekalesia, nuu, ma a'oa'oga faa-mataupu Silisili o upufai o le ATUA i le lalolagi lautele.

VI. OUR CORE TEACHING & FAITH

Our curriculum follows and embraces the faith of the Congregational Christian Church of American Samoa (CCCAS) to love and serve the Lord and share the Good News of Jesus Christ. We teach and gather for worship, fellowship, and praying, learning theological education and 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 CCCAS 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 everlasting life.

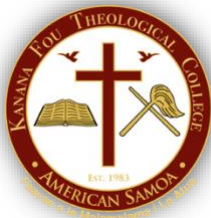
VII. OUR POLITY

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*), Region (*Matagaluega*), and national bodies for counsel and cooperation in matters of common concern.

VIII. THE “KANANA FOU THEOLOGICAL COLLEGE”

Kanana Fou Theological College (KFTC) is the theological training institute of the CCCAS and its constituent congregations in the United States, New Zealand, and Australia. The College is located within the church's headquarters, aptly named Kanana Fou or “New Canaan,” from which the College adopted its name.

The College Seal of Community Spirit:



The Seal of the College signifies 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 letting go of the foundation but forecasting the future, calling for action, and seeking out opportunities that 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, teaching, and preaching. It symbolizes our central values and concern for the Gospel of Jesus Christ. The *fue* (whisk) symbolizes Samoan wisdom, while the *tootoo* (staff) signifies authority—a claim of legitimacy, justification, and the right to exercise that wisdom and authority for God's purpose.

IX. ACADEMIC RESOURCES & FACULTY CENTERS

Some resources and service centers are associated with KFTC, offering students and faculty a rich array of intellectual, religious, and spiritual resources to enhance their work and studies. The college's website, www.kftc.as, has contact information and website information for the center.

- **Community Center for Compassion**

The center promotes genuine compassion in service of personal transformation, interpersonal flourishing, and social engagement. As a compassionate center, it forms students and faculty in the contemplative practices of discernment, transformation, and healing strategies that contribute to authentic restoration at both the personal and social levels. As a fellowship center, it integrates the wisdom of compassionate spiritual traditions with contemporary understandings of the human arts and sciences.

- **The “Teacher’s Room” – Staff and Faculty Lounge**

The teachers’ room, also known as the staff room or faculty lounge, is one of the most important spaces for educators. It is where staff can relax before or after class, eat lunch, grab a coffee, spend time with colleagues, plan lessons, discuss educational issues, and socialize.

- **Bert William Tofaeono Alumni**

The Tofaeono Alumni Library is a two-story library of religious and theological studies. Its mission is to provide our students and faculty with quality literature resources for research in religious and theological studies.

X. ACADEMIC PARTNERSHIPS

Piula Theological College, Samoa – <http://piula.edu.ws>. Kanana Fou has a partnership with Piula Theological College in Samoa to offer the Master in Theological Study (MTh) program. Students in Kanana Fou can take intensive courses on the Piula campus in the Student Exchange Program. Piula Theological College is a church-related College of the United Samoan Methodist Church of Samoa, offering undergraduate and graduate degree programs in biblical studies, theology, church history, social sciences, and the like. It is recommended that students take Congregational Studies and Field Education requirements before beginning coursework at Piula Theological College.

Malua Theological College, Samoa: <https://malua.edu.ws>. Affiliated with congregational studies and faith, Malua offers graduate-level (Master of Theology) courses. Kanana has a

partnership with Malua that allows each institution's students to take courses at either school of academic credit. Located on the island of Upolu, Samoa, Malua Theological College of the Congregational Christian Church of Samoa (CCCS) is the only theological school in the CCCS. Students intended to graduate from Kanana Fou must complete at least 24 credits of the degree (one-third of the MTh) with Malua.

Pacific Theological College, Suva, Fiji: <https://ptc.ac.fj>. PTC offers a range of academic programs from Certificate to Bachelor level, which are available both residentially and through extension mode. The postgraduate programs up to PhD level are only available residentially. Recently, PTC has enjoyed its vibrant PhD program. Through its leadership and academic courses and programs, PTC, through its Institute of Mission and Research (IMR), is able to reach and facilitate the training of the most remote grassroots local communities on themes relating to pastoral counseling, peacebuilding, as well as social, economic, and ecological justice. PTC also has an education by extension department that facilitates the offering of certificates up to the Bachelor of Divinity level for non-residential candidates. Equally important is the fact that PTC offers a life centered on worship and spirituality.

South Pacific Association of Theological Schools (SPATS): <https://www.spats.org.fj>. SPATS is a regional ecumenical organization that fosters collaboration among theological institutions across the Pacific Islands. Established in 1969, SPATS supports member schools through accreditation, capacity building, and the promotion of contextual theology rooted in Pacific cultures and values. SPATS's mission is to enhance the quality of theological education and leadership development, equipping churches and communities to respond to social and community challenges. With a focus on diversity, inclusion, and faith-based learning, SPATS connects institutions from across denominations, providing resources, training, and networking opportunities for faculty, students, and church leader

Pacific Qualifications Framework (PQF)—Pacific Register of Qualifications and Standards, and National Agencies. <https://eqap.spc.int/sites/default/files/EQAP/Qualifications/Qualifications>. The framework seeks to establish comparability and facilitate recognition of qualifications across Pacific countries' education and training systems and with other regional or international frameworks. This has proved useful for Pacific countries that do not have the capacity to develop a national qualifications framework.

Through this partnership, the leadership aims to strengthen the Pacific geographic region through The Framework for Pacific Regional Loyalty:

The expression of a common sense of identity and purpose, leading progressively to the sharing of institutions, resources, and markets, with the purpose of complementing national efforts, overcoming common constraints, and enhancing sustainable and inclusive development within Pacific countries and territories and for the Pacific region as a whole. For the successful implementation of this Framework, ... we seek the support, commitment, and ownership of all Pacific people, including governments and administrations, civil society organizations, private sector representatives, regional organizations, development partners, media, and other key stakeholders.

One of the principal objectives of The PQF is: 'Sustainable development that combines economic, social, and cultural development in ways that improve livelihoods and well-being, and use the environment sustainably.' Sustainable development is underscored by an educated population who acquire internationally recognized and quality-assured qualifications, skills, and competencies.

Working in partnership with the above great institutions as academic partners, KFTC has improved in theological education and the delivery of academic programs. The College enhanced its accreditation processes to include some commonly agreed-upon standards for academic awards.

KFTC's current approach, in compliance with the PQF standards, is demonstrated by our curriculum, which is informed by the outcomes defined by the PQF and its education partners. Implicit in this development is our focus on providing evidence that the standards and quality of theological education correspond with those of the PQF and Registrar of Qualifications and their international equivalents.

Accordingly, the standards and guidelines provided for the college describe principles involved in all dimensions of KFTC theological education. This includes the College requirement for holistic development:

- (a) The principles of academic knowledge and skill;
- (b) The principles of Field Education (fieldwork); and
- (c) The principles of pastoral formation.

KFTC integrates these principles into its CTS and BD theological education programs in the context of Samoa and the South Pacific. This will provide the College with a greater range of options for delivering its two academic programs to suit the needs of our students and their learning outcomes.

XI. 2024-2025 ACADEMIC CALENDAR

Fall 2024	
Spring semester grades due to Office of the Registrar	September 3
Fall semester begin	September 3
New students welcome	September 4
All work from spring 2024 semester incomplete due	September 6
Classroom instructions begin	September 9
Colloquium – Congregational Studies	September 16
Curriculum Development Workshop Staff and Faculty	September 25-27
Field Education / Fieldwork	October 4
White Sunday – <i>Lotu a Tamaiti</i> and College TV Service	October 13
Holiday – Columbus Day	October 14
SPATS – Executive Meeting	October 23-24
Holiday – Veterans Day	November 11
Midterms exams / papers	November 18-21
Thanksgiving Day (weekend break)	November 28-30
End of Field Education (local)	December 5
Reading Week	December 9-13
R & R BBQ (College picnic)	December 14
Thesis Projects Due (1 st draft)	December 15
Finals exams	December 16-18
'Au Aiga Farewell	December 18-19
Christmas / New Year Break	December 20
Spring 2025	
Fall semester grades due	February 4
Spring instructions begin	February 10
Holiday – President's Day	February 17
Field Education Begins-Fieldwork	March 7
Flag Day / Seven Sayings of Jesus Service	April 17
Easter Sunday	April 20
Mother's Day	May 11
Reading Week	May 12-17
Fieldwork - Complete	May 16
Final Exams	May 19-21
'Au-aiga Farewell	May 22-24

Final Worship Service with 4 th year students	May 25
Prize-Giving Award Ceremony	June 6
KFTC Graduation (38 th Commencement)	June 7

XII. STUDENT & COMMUNITY LIFE

KFTC is a diverse, multicultural, and interreligious community. Together, students, staff, faculty, and administration of KFT explore the pluralistic voices of faith, religious tradition, spirituality, and ethical concerns to discover common bonds and share the joy and challenge of learning and growing amidst difference. Community life is enriched through learning communities inside the classroom and online, as well as through regular co-curricular programs to engage the campus in gatherings, common meals, social events, and informal conversations. Programs hosted by a wide variety of campus organizations welcome the involvement of all members of the community.

- **Community Worship and Spiritual Life**

Worship, along with other opportunities for community spiritual sharing, is an integral part of the formation process for KFTC students and one way in which we embody our core values of compassion, justice, and belonging. Through prayer vigils, devotions, and prayer meetings, we facilitate Christian worship and other shared spiritual and faith experiences that draw from the diverse talents and backgrounds of our students, faculty and staff, and other spiritual partners.

- **Spiritual Care**

Students who want to talk with a supportive listener or need to work through a problem can find assistance through the College's Spiritual Care Team. Team members include faculty and staff from the College and other partners who are willing and qualified to provide spiritual care. They do not provide long-term counseling but can help with referrals to other resources as appropriate—for example, the Department of Human and Social Services, American Samoa. This service is provided without charge and in a confidential setting.

- **Events and Activities**

The Office of the Vice President serves as the Office of Student & Community Life, sometimes with the collaboration of student groups and other departments, and hosts numerous opportunities for community interaction focused on community building, community

service, lectures, workshops, and social gatherings to serve the KFTC community. In order to meet the diverse needs of our KFTC community, events are intentionally planned throughout the week (different days and times, taking into consideration scheduling around major religious and cultural observances). A wide array of food options and drinks are served at community events.

- **International Student Support**

KFTC is committed to supporting our international student community—e.g. Tuvalu, Tonga, and Samoa Independent community. Students have access to a team consisting of the President and a designated College official to support our students with all questions regarding maintaining their international student status in American Samoa and at the College. For more information, please contact admin@kftc.as or call (684) 699-4322.

XIII. STUDENT & ALUMNI/ae ORGANIZATIONS

- **Student Council**

The student council seeks to represent, communicate, and serve the needs of KFTC students to develop community at the school and promote a healthy and balanced campus atmosphere. This mission includes supporting and coordinating activities of student groups as well as sponsoring activities and programs that contribute to the common good of the College's student body. The student council encourages participation by all constituencies within the College's student body and works to facilitate communication and understanding between students, faculty, staff, and administration. Meetings are open to all currently enrolled KFTC students.

The faculty appoints students of the senior class (fourth year) to be the Student Leader and Secretary. The student leader and secretary are responsible for student roll call and other school activities, such as choir practice, campus work, physical education, and other extracurricular activities, in the absence of the President and faculty.

- **Alumni/ae Resources**

There are over 1,000 alumni/ae of KFTC. Graduates serve in local churches, hospital chaplains, military, government, counseling centers, and other ministries throughout American Samoa and around the world. All those who have completed the CTS program and graduated from the Bachelor of Divinity degree program are considered members of the KFTC Alumni/ae Association—*Tama/Teine Tuai o Kanana Fou*.

- **Distinguished Alumni/ae Award**

In 1997, the KFTC Alumni/ae began honoring its alumni/ae by granting the Distinguished Alumni/ae Award. The award recognizes outstanding student service in education. The alumni/ae solicits nominations for the award from among graduates and selects the recipient in conjunction with the College.

XIV. STUDENT AWARDS

KFTC 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. Eligibility for awards varies depending on the award:

- ***Presidential Award for Academic Excellence.*** Awarded by the College President to a graduating senior class student who shows great promise in overall academic studies (throughout 4 years).
- ***Preaching Award.*** Awarded to a senior class student who exceeds and exhibits biblical preaching applied to everyday life. Their sermon includes: Faithful biblical exposition. Clear and simple structure. The recipient is selected by the faculty at the time of final assessment for the graduate class.
- ***Excellence in Theological Education Award.*** Awarded to a student who exceeds academic performance on exams, course presentations, and research in theological education. The recipient of this award is also selected by the faculty at the time of final assessment for the graduate class.
- ***Staff & Faculty Coursework Award.*** Awarded to a student who exceeds academic excellence in coursework.

Kanana Fou Theological College is a non-profit organization, and donations in the form of monetary gifts, books, and other philanthropic contributions will assist the College in the Prize Giving Award ceremony.

XV. INTERNATIONAL STUDENT VISA & IMMIGRATION

Students attending KFTC on a visa status must reside on campus to attend in-person class sessions for which they have registered. Students may determine and take into account travel time (transit needs and other potential issues that may cause them to be late) to ensure that they are able to attend Orientation Week and not miss the very first day of instruction. Class instructors will take attendance to verify student attendance. Each instructor will determine satisfactory attendance.

XVI. ADMISSION ELIGIBILITY CRITERIA

Students applying to KFTC must be in "good standing" with their prior institution(s). International students who intend to seek admission to the College 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 the necessary endorsement and proper documents for residency.

Certificate in Theological Study (CTS)

Academic Suitability: Satisfactory completion of prior ecclesiastical training or Bible study in theological education is required. Applicants must be devoted and faithful members of the CCCAS or other religious groups. They should understand the constitution and sacred traditions of the CCCAS or other faith-based teachings. Additionally, applicants must be at least 21 years old.

Bachelor of Divinity (BD)

- Associate degree or credentials from an accredited institution. (Under specific circumstances, an applicant may be admitted without holding an accredited associate degree based on additional criteria. Please contact the Office of the Registrar for more information.)
- A minimum undergraduate grade point average of 2.00 on a 4.00 scale is preferred.
- Applicants whose first language is not English must demonstrate English competency as part of the application process. Applicants may demonstrate competency by submitting scores from TOEFL (Test of English as a Foreign Language). Students are to pass a thesis project written in the English language. Students applying to the BD and committed to returning to their sending church are not required to show English proficiency.

XVII. APPLICATION PROCESS AND MATERIALS

Individuals may apply for admission to the CTS or BD program by submitting the online application upon successful passing of the Entrance Exam (www.kftc.as), paying the non-refundable application fee, and providing necessary supporting documentation outlined below on or before stated application deadlines, which are listed online at the College website. Only individuals who have satisfied these requirements will be considered for admission. Applications received or files completed after deadlines will be considered only if they passed Orientation or *Ta'utinoga* with the Committee of Elders.

The time and date for the Orientation will be sent out prior to Orientation.

The application review process is holistic at the Orientation/*Ta'utinoga* with the Committee of Elders. Students must ensure that each component of the application is filled out properly and all questions answered. The committee will evaluate and use your information to make the admission decision. For more information, please email admin@kftc.as.

KFTC also welcomes applications from students wishing to transfer from another institution. Applicants considering a transfer may request that an initial degree audit be performed to determine how many academic credits at their current school are likely to be transferable to KFTC. Official transcripts from the transferring institution are required for the degree audit. Credit cannot be transferred from other institutions into any KFTC program.

REQUIREMENTS	CTS	BD
Application: Available online at www.kftc.as	👍	👍
Application Fee (non-refundable: Fee can be paid by check or in person)	👍	👍
Personal Statement: Prompt for statement is included in the online application, and the statement should not be more than 1000 words.	👍	👍
Official Transcript: Official, sealed transcripts from all educational institutions attended post high school are required. Transcript should be in English.	👍	👍
Letter of Recommendation: Three letters are required; two of which must be academic. For ministry related programs, we strongly encourage the third letter to be of an ecclesiastical nature.	1	3

- **Application Materials**

Please ensure that all application materials are in English. The College does not retain application materials beyond three years and

requires new materials from applicants who exceed that time frame. Please be aware that all application materials become the property of KFTC and will not be returned to the applicant nor released to a third party. Hard copies of supporting documentation should be mailed to:

Kanana Fou Theological College

Office of the Registrar
2 Kanana Fou Street
Box 456
Pago Pago, AS 96799

XVIII. FINANCIAL AID

The costs associated with pursuing education are considerable. KFTC offers a minimal amount of financial aid services aimed to partially assist students in making informed financial decisions that allow each to pursue education in a responsible way. The Office of the Bursar aims to connect students with resources outside to help make the pursuit of study financially possible. This outside financial assistance includes the Council for World Missions (CWM), UCC Foundation Peace Scholarship Award, Kanana Fou Alumni/ae Scholarship Award, and the CCCAS Academic Excellence Award. Resources offered are not solely monetary but also finance a graduate study for the master’s or doctoral degree programs beyond KFTC.

Cost of Attendance

The cost of attendance is also known as the student’s financial aid budget. The cost of attendance is an itemized list of total expenses associated with your annual enrollment for the academic year. KFTC does not offer financial aid under the Financial Aid Title IV program. (This is the reason why KFTC has kept tuition costs affordable for a decade now.)

Tuition & Fees 2024-2025

Below is a sample nine-month budget for the 2024-2025 academic year. The amounts listed below are estimates, and your individual expense budget may differ.

Cost Type	CTS	BD
Tuition Student Fees	None	Single: \$1,600.00 Married: \$1,200.00
Books & Supplies	\$300.00	\$600.00
Meal Plan Fees	None	Single: \$500.00 Married: none
	\$100.00	\$200.00
Total	\$400.00	\$4,100.00

Tuition	CTS, BD	Single Student: \$1,600.00 (9 months) Married Student: \$1,200.00 (9 months)
Application and Admission Fees		
Application for Admission		\$40.00
Laboratory Fees		
Library computers		\$150.00
Transcript Fees		
Official Transcripts		\$50.00
Other Fees		
Late tuition payment fee		\$50.00
Identification Card		\$75.00 (annual)
Immigration Fee (Bond)		\$868.00 (one-time fee; international students only)

XIX. FIELD-BASED EDUCATION (FIELDWORK)

Theological field education is at the heart of KFTS's 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.

This considerable experience in theological reflection on the theory and practice of ministry in the context of an internship, also known as fieldwork, is closely supervised by 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 completing the field-based education, the students must submit a written report on ministry experience and a self-evaluation. This evaluation and report are crucial to their learning while preparing for the ministry work as well as developing a more practical agenda to help improve the College curriculum in doing ministry in context.

Overview of the Field Education Program

Field Education is the heart of the Congregational Christian Church in American Samoa (CCCAS) educational ministry. It is an essential part of preparation for ministry and church leadership. Congregations and other organizations working with student intern partner with Kanana Fou Theological College to benefit the entire CCCAS. Field education involves more than professional skill building. Through broad-based ministry experiences, students integrate a growing theological awareness and self-awareness with a dedication to serving God. Participation in the program involves a commitment to teaching, discerning God's gifts, and to guiding the development of a future church leader or *Faifeau*. Through Field Education,

supervising mentors can teach and encourage future colleagues, and the teaching role of laypeople in the church is enhanced.

The role of a student intern is to learn A'oa'o and Faletua through participation in ministry services or *Galuega Faafaifeau a le Ekalesia*. The student **learning outcomes** Kanana Fou has identified for Field Education are:

1. Gain knowledge and skills for ministry and leadership, including:
 - Knowledge and skill in worship, education, pastoral care, administration, and outreach (or similar areas in a non-congregational placement) as appropriate to personal goals and internship context;
 - Contextual awareness and cultural competence;
 - Skills for forming and sustaining relationships;
 - Capacity to self-assess, set personal learning goals, and obtain feedback.
2. Show competence in theological reflection and the integration of knowledge with practices.
3. Increase vocational clarity, spiritual maturity, and ethical integrity.
4. Develop skills for participating in a responsible and supportive learning group (this is addressed through the field education discussion or seminar).

All Kanana Fou participants in the FEP—students, supervising mentors (*faifeau* and *faletua*), committees (which may include a retired *faifeau*), and College instructors—work together to help students achieve these learning outcomes.

The FEP is a practical learning that takes place in the “field” or local congregations through active personal interaction with the *Faifeau-Faletua* (pastor-wife) partnership and members of the congregation. It has been a vital part of ministry skill learning and experience since the time of the early church—e.g., Jesus and his disciples were personally engaged in this practice on a daily basis. They go out to the communities and interact with people, teaching them the kingdom of God; people repent and rightfully decide to give their lives to God and follow Jesus.

PLEASE NOTE: The College Handbook for Field Education is completed for the FEP, for student intern, the supervising mentor, and the teaching placement committee. (This Handbook for the FEP should be available online for viewing. Whatever your role in the FEP, you are encouraged to become familiar with the Handbook).

XX. COURSE NUMBERING SYSTEM (CNS)

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

- Biblical Studies – Old Testament (BOT), New Testament (BNT)
- Theology & Ethics Studies (TES)
- Ministry & Pastoral Studies (PMS)
- Church Historical Studies (CHS)
- General Education Studies (GES) (Philosophy, Psychology, Pacific Culture, Anthropology, Sociology, Biblical Languages; English Communication).

The course prefix indicates the type of course or Department offering. Courses numbering from 1000 to 2000 are foundational courses that serve as prerequisites for the upper 3000 to 4000 level courses.

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

The second digit indicates the department (1 =Biblical Studies & Languages; NT & OT; 2 =Church History & Pacific Mission Studies; 3 =Ministry and Christian Education; 4= Theology; 5 =General Studies).

Third-digit indicates the semester the course is offered (0&even=fall; odd=spring; e.g., 151 is offered in the spring, while THE-150 is offered in the fall). *The fourth digit* is for administrative purposes.

1000 – Foundational/introductory courses

2000 – Second-year exploratory courses

3000 – Third-year and breadth courses for major and thesis

4000 – Fourth year advanced, elective, and exit courses

5000 – 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 College.

COURSE LISTING PER DEPARTMENT

The KFTS courses are grouped into five major areas, each with a sub-grouping: Biblical, Ministry and Christian Education, Church History, Theology, and General Education'

The statement of goals and objectives for each major area and their sub-grouping are listed in the appropriate place throughout the course listing. Course Schedules of specific courses and their descriptions for each semester will be provided every school year as a supplement to the handbook and made available at the Office of the Registrar and the Academic Dean.

Biblical Studies

The goal of Biblical Studies is to provide knowledge and a reasonable understanding of the literary structures, historical settings, social-political environment, and cultural and philosophical background within Biblical scriptures for the enrichment of the Christian faith. This includes knowledge and understanding of the original language under which these scriptures were written. More specifically, below are 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 and Hellenistic background that formed the thinking of the authors and readers of biblical literature and that provided the cognitive and affective foundation for the personal faith based on this literature.
- Help first-time Hebrew and Greek learners understand the basic vocabulary and grammar of Biblical Hebrew and Greek to enrich their understanding of Biblical texts.

Old Testament (BOT):

Introduction to the Old Testament (3 credits)

This course is an introduction to the study of the Hebrew Bible (i.e., Old Testament/First Testament in Christianity or TaNaK in Judaism). It will focus on the literature, history, and religious concepts of ancient Israel and Judah in an attempt to understand the Bible in relation to its setting in the ancient Near Eastern world. The approach to this study will be from the perspective of modern literary-, theological-, and historical-critical scholarship.

Old Testament Theology (3 credits)

This course will analyze some of the central methodological concerns for Old Testament theology. The main themes to be studied are YHWH, 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 YHWH's future kingdom.

History of Israel (3 credits)

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.

Prophetic Literature (3 credits)

This course investigates the historical background, compositional, theological, and literary dimensions of the Israelite Prophets and explores how the message of the biblical prophets integrates the theological traditions of the past with the distinctive socio-cultural realities of their own context.

8th Century Prophets (3 credits)

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.

The Old Testament World (3 credits)

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 uses 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.

Wisdom Literature (3 credits)

This course surveys "Wisdom Literature" (the third section of the Jewish Scriptures). It will employ a lecture/seminar format. The instructor will provide weekly readings and assignments, as well as additional readings of 3-10 chapters from the biblical text. Students who take this course will demonstrate knowledge of these biblical books sufficient for intelligent, mature recourse to these scriptures in ministerial settings.

The Book of Genesis (3 credits)

Genesis is a foundational book for the entire Bible because it tells the story of how God creates the world and then 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.

Psalms (3 credits)

How important are songs in the life of Israel and the church? In this course, students study the Book of Psalms, paying attention to the various forms of the Psalms and their function within Israel's historical experience. The course begins by focusing on the formulation and interpretation of the Psalms.

Isaiah (3 credits)

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. It will introduce the student to the historical-critical perspective that has developed over the last two centuries.

Hosea (3 credits)

The purpose of this course is to introduce the student to the book of Hosea, its message, and its 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.

Jeremiah (3 credits)

This course is designed to acquaint the student with the historical setting of Jeremiah's prophecies. It will examine his prophetic call and mission and 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 deals with Yahweh's new covenant with the nation after their return from exile.

Job (3 credits)

This is a section-by-section study of the Book of Job, with appropriate consideration of the introductory material. It aims to give the students a 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 placed on the problem of evil, God's sovereignty, and theodicy.

Proverbs & Ecclesiastes (3 credits)

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.

Daniel (3 credits)

An exegetical study of the Hebrew text of Daniel, with emphasis on the apocalyptic thought embedded in the literary forms employed by

the author, should promote new insight into the apocalyptic message and theological convictions of the text for the modern contemporary audience.

Biblical Canon: The Old Testament (3 credits)

The course introduces students to the origin, transmission, and authority of the Old Testament. What constitutes the Old Testament? It will demonstrate its historical construction and the variegated phenomena of canon formation. It will explore the various biblical canons employed in both Judaism and Christianity. Students will be familiar with the different Old Testament canons used in Christianity (Ethiopian, Syriac, Catholic, Protestant).

Old Testament Social Ethics (3 credits)

Many question whether the Old Testament can 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 in and follow God. This course is an orientation for 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.

The Pentateuch (3 credits)

This course explores the first five books of the Bible, with a focus on both historical and literary critical methods. Students will engage with the text through an examination of its historical context, exploring the ancient Near Eastern cultures that shaped its narrative and laws. The course will also delve into literary techniques, including genre, structure, and thematic development, to uncover the rich tapestry of meaning within the text. In addition to analyzing the content and form of the Pentateuch, students will investigate the "worlds *in* and *behind* the text," considering the social, political, and religious influences that informed its composition and reception. Through lectures, discussions, and critical readings, students will develop a comprehensive understanding of the Pentateuch's significance in both its historical setting and its ongoing theological relevance. By the end of the course, students will be equipped to interpret the Pentateuch with a critical yet faith-sensitive lens, enriching their engagement with these foundational texts.

The Historical Books of the Old Testament (3 credits)

This course offers a comprehensive study of the Historical Books of the Old Testament. Emphasizing both historical and literary critical methods, students will explore the narratives that shape Israel's history from conquest through exile and restoration. Attention will be given to the socio-political contexts in which these texts were likely composed, particularly during the exilic and post-exilic periods, as well as their theological implications for the Israelite community.

Students will analyze the literary structures, themes, and genres present within these books, considering how narrative techniques and historical accounts work together to convey theological messages and communal identity. Through critical readings, discussions, and research, students will gain insight into the ways these texts reflect the struggles and hopes of Israel's history while engaging with the theological themes that continue today.

New Testament (BNT):

New Testament Introduction (3 credits)

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 Testament in the Background of the Greco-Roman World (3 credits)

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

Theology of the New Testament (3 credits)

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.

Synoptic Gospels (3 credits)

This course introduces students to the current "state of the question" in research on the synoptic gospels of Matthew, Mark, and Luke. Discussion 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, and trends in the Christology, soteriology, and ecclesiology of the synoptics.

Intro. to Catholic Epistles and Revelation (3 credits)

The purpose of this course is to give students a general introductory understanding of the letters and theology of the Catholic or General

Epistles, along with the book of Revelations. It will be divided into two parts. The first part will examine the possible historical settings, the literary characteristics, and the theological implications of the Catholic Epistles. Special attention will be paid to the ways in which they contribute to the New Testament scriptures. Comparative examination will be conducted with the Gospels and Pauline letters of the New Testament. The other half of the semester will be spent exploring the Book of Revelations. Along with its possible historical setting, literary characteristics, and theological implications, the affinities of Jewish apocalyptic literature will also be introduced and explored.

The Parables of Jesus (3 credits)

This course will examine the parables of Jesus that are found in the three synoptic gospels of Matthew, Mark, and Luke. Consideration will also be given to the Gospel of Thomas and the way the parables of Jesus are presented therein. We will examine how the parables are used in their respective literary and textual contexts. In addition, we will look into the intertextual relationship between the different gospels. Moreover, this examination will be done in conjunction with recent scholarly analysis. Lastly, we will also look into how these parables may be useful in today's contemporary audience and Pacific context.

Gospel of Matthew (3 credits)

This course is an exegetical reading and study of the Greek text of Matthew. Various 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.

Gospel of John (3 credits)

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

Letter to the Romans (3 credits)

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.

1 & 2 Corinthians (3 credits)

The Corinthian church was planted in a moral cesspool. The people who came to Christ and formed that church brought a wagonload of philosophical, religious, and moral baggage with them, making it a

tough church. The two letters we have from Paul to the Corinthians deal with some of the most tough spiritual and moral issues addressed anywhere in the Bible.

1 & 2 Thessalonians (3 credits)

This course is an exegetical reading and study of the Greek text of the 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.

Pauline Theology (3 credits)

The overarching purpose of this course is to enable students to better interpret and apply Pauline Epistles for themselves, the church, and the world. Students will learn the major biblical-theological categories of Paul along with methodology for further biblical-theological interpretation.

James and Jude (3 credits)

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.

Life and Teachings of Jesus (3 credits)

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.

Paul and the Law (3 credits)

This course studies 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.

Cross in the New Testament (3 credits)

This is a study of the rich and various interpretations of Jesus's death 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.

Johannine Epistles (3 credits)

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 the New Testament canon.

Church History & Pacific Mission (CHS)

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 response patterns to 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 translation "Christian."

Early Church History (3 credits)

The history of the Christian Church (Christianity) is a risky undertaking that demands total commitment to analyzing the contributing factors to the historical developments relative to the foundational principles such as the historical background, the Roman context, and the spread from Jerusalem to the Western World. Entailing this historical development, arose the creation of the institutional church that eventually became the national religion of the Roman empire in the fourth century (CE). With the continual challenges from the post-Constantine era, the Christian Church, went through a process of transformation that contributed to reality of Christian living relevant for each particular context. This course provides a comprehensive introduction to the history of the Christian church from its beginnings in the apostolic age through the early medieval period (1st to 8th century). Students will explore key figures, events, theological developments, and the challenges faced by early Christians, such as persecution, heresy, and doctrinal debates. Emphasis will be placed on how the early church shaped its identity and practices, laying foundations for future Christian tradition and theology.

Reformation & Modern Church History (3 credits)

This course analyzes the events, places, dates, people who contributed to the development of the Christian Church transitioning from the Reformation to the end of the twentieth century. From the Reformation period, many denominations were formed; Christianity spread from Europe to the world through the work of the mission societies. The geographical transformation of the Christian Church comprised by the various denominations was a phenomenon that students ought to understand. Topics include the Reformation, Enlightenment, missionary movements, social reforms, ecumenism,

and contemporary issues facing the global church. Students will examine the church's responses to secularization, scientific advancements, and socio-political changes.

The polity of the Congregational Christian Church of American Samoa (3 credits)

This course aims to provide a social-historical analysis of the Christian mission on the islands of Tutuila and Manu'a. It surveys and analyses the formative period, the establishment of the Christian mission, and the developments leading to the emergence of the district church in Tutuila and Manu'a as an autonomous church, the Congregational Christian Church in American Samoa (CCCAS). The second part of the course will be devoted to a study of the Polity of the CCCAS.

Pacific Church History (3 credits)

This course focuses on the arrival of Christianity in the Pacific. It will examine both Catholic and Protestant mission interests in the Pacific and the various influences and strategies missionaries implement. A significant part of the study explores the central role of the island missionaries, the disciplining methodologies, and the characteristics of conversion.

New Trends in Mission Societies (3 credits)

This course surveys the changing attitudes towards Western missionary societies, their agents, and their work, as well as the emergence of the desire for selfhood. It will touch on the moratorium debate as a springboard for the need for new forms of missionary organizations for today's world.

Exploration of Samoan Christianity (3 credits)

This course aims to introduce students to the following topics: the stages of Christianity in Samoa, the interaction between Samoan culture and the Gospel, and the role of cultural and theological hermeneutics in shaping Samoan/Tuvaluan Christianity. A critical examination of this history will facilitate how the ministry of the CCCAS today should relate to Samoan culture.

Issues in Church History (3 credits)

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

Indigenous Churches in the Pacific (3 credits)

A study of the emergence of young Indigenous churches in the Pacific region explores 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 Christianity becomes part of the local context.

Missionary Encounter with World Religions (3 credits)

Nothing demonstrates the pluralism of our world better than religion. Christians must be able to respond to the myriads 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 the characteristics of all religions. Students will learn the major concepts in the religious encounters, including the various definitions of "religion."

Post-Colonialism and its Impact on the Modern Church (3 credits)

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 de-colonial 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.

Holistic Mission of the Contemporary Church (3 credits)

This course will enable students to understand the 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 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.

New Religious Movements

This course introduces students to new religious movements (NRMs) that have emerged from the 19th century to the present, with attention to their origins, beliefs, practices, and influences on society and mainstream Christianity. Students will investigate the socio-cultural factors leading to the rise of NRMs, including historical context, appeal, and growth. The course will also address Christian responses and theological perspectives on NRMs.

Ecumenism (3 credits)

This course re-evaluates the contributing factors that were conducive to the establishment of the ecumenical movement from the Early Church period to the Modern Church era. The objectives of the course are:

- Analyze the factors for scandal of division within the Christian Church;
- Analyze the mission work that contributed to the spread of Christianity;
- Analyze the theological principles that gave rise to the ecumenical movement;
- Analyze the shift from the north to the south in regards to the mission work of the Church;
- Analyze the decline in the ecumenical movement with the work of the WCC, PCC, and NCCs;
- Answering the questions pertaining to the reason for the lack of participation by the Pentecostals in ecumenical movement.

Ministry & Pastoral Studies (MPS)

The goal of ministry and congregational studies is to provide knowledge and a reasonable understanding of selected career applications for ministry and congregations in the use of biblical heritage. It provides the following goals:

- Define Carefully consider the specific career path that can be selected in those courses that 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.

Ministry and Christian Education (3 credits)

A survey course in Christian education was designed for prospective pastors, directors of education, and lay leaders in the educational ministry of the local church in various settings.

Homiletics: Theology of Preaching (3 credits)

This course aims to ground students in the history of oral interpretation of the scriptures, familiarize them with the various functions of preaching through Christian history, and introduce them to the art and craft of preaching as it is practiced in Congregational

parishes today. Emphasis is on teaching students how to plan, structure, write, prepare, and deliver sermons.

Worship and Liturgy (3 credits)

This course is an introduction to the origin and scope of worship and liturgy as a corporate response to God. It will survey the Old and New Testament influences on the practice. Students will be introduced to the worship/liturgy of the CCCAS, where the opportunity for practice and critique will be emphasized.

Invitation to Studying Congregations (3 credits)

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

Missiology (3 credits)

This course will study the doctrine of mission. It 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, provide a historical overview of how the church understands the mission, and examine the contemporary relevance of mission in the 21st century.

Foundations for Youth Ministry (3 credits)

This course is designed to help students analyze the true needs of 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 more important to identify the true needs of the youth than to implement programs.

Christian Leadership Formation (3 credits)

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, the role of the pastor in the church, and a survey of programs for pastoral ministry within the Samoan context.

Teaching the Bible as a Liberating Word (3 credits)

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) offers tools for, and engages students in, liberating teaching of the Bible.

Christian Education and Ethics (3 credits)

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

Christian Education and the Bible (3 credits)

This course introduces Christian education's aims, methods, and principles, with special notes given to the CCCAS in the field. It includes practice in planning the church's religious educational activities.

Christian Spirituality (3 credits)

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

Understanding & Doing Pastoral Ministry (3 credits)

This course teaches students the theological and practical aspects of pastoral ministry. It exposes the student to the various aspects of pastoral functions and equips them with the vital tools that may enhance his/her pastoral work and contribute toward effective and efficient pastoral leadership. Students will be encouraged to reflect on, critically examine, and identify basic clarifications of sermons and how to deliver them effectively.

Religion and Violence (3 credits)

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.

Church Leadership and Management (3 credits)

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.

Family Ministries in the Church (3 credits)

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

Foundations for Counseling Ministry (3 credits)

This course investigates the foundations for pastoral counseling of individuals and families in ministry settings. It will study psychological theories and a vision for a church community, followed by the development of personal counseling skills for listening and compassion.

Worship Practicum I & II (1.5 credits per semester)

Format: Hybrid (Asynchronous instruction with required participation)

The Worship Practicum is an asynchronous two-semester course designed to deepen students' understanding of worship practices in a community worship context. Throughout both semesters, students are required to actively participate in various community worship services, including morning devotions, evening vespers, and Sunday worship.

In the first semester (Worship Practicum I), students will examine the foundations of worship, the historical development of worship practices, and the significance of worship in the life of the church.

They will engage in reflective assignments that connect theoretical knowledge to their practical experiences in the community worship setting. The second semester (Worship Practicum II) will focus on the application of worship leadership principles, emphasizing planning, execution, and evaluation of worship services. Students will work collaboratively to design worship elements, enhance their facilitation skills, and lead specific components of community worship.

Assessment will include reflective journals and participation in online discussions. This course equips students with the skills and insights necessary for effective worship leadership.

Theology & Ethics Studies (TES)

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 of these two traditions.

- Interpret the implications of the theologies of the texts of these traditions for establishing an apologetic belief based on the Jewish and Christian traditions.
- Distinguish and classify the principles and data necessary to build an apologetic for belief based on the Jewish and Christian traditions.

Introduction to Christian Theology (3 credits)

This course is one of two foundational core courses in the Theology Department. Both foundational core courses (Intro to Christian Theology and Intro to Religious Studies) will always incorporate the study of scripture, beliefs and practices, and the historical and social context of religion.

Major Christian Doctrines (3 credits)

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

Theology for Social Justice (3 credits)

This course focuses on constructed theology in unjust contexts. It studies current theological issues where liberation is often sought. The course will focus on liberation-theological hermeneutics and recent trends in Biblical interpretation emerging in Oceania. The course method is dialogue, reflection, and reaction on both past and current issues that may enhance or hinder the development of Pacific or local theological thoughts—e.g., environmental crisis, women's liberation, LGBTQ, decline of mainline churches, etc.

Historical Development of Christology (3 credits)

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.

Samoan Theological Thought (3 credits)

The course systematically surveys the whole range of religious themes from the Samoan perspectives. Emphasis is on what it means to think theologically as a Samoan and then examines 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. A summary of its contemporary discussion in Samoa and its interpretation from a Christian point of view will also be provided. The course will also focus on the Pacific theologians'

perspective and how Samoan theological thoughts developed into a mature, practical theology.

Theology and Ethics (3 credits)

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

Ecclesiology (3 credits)

When most of us in the Western world think about the church, we come with preconceived notions that are deeply influenced by our experience with our culture and religion. Some grew up experiencing the church as an integral part of their daily life, and they never leave it. This course will focus on the integration of the church within our experience and our spiritual growth. We will also discuss themes that were developed during the early stage of the church, such as “church as an institution,” “church as a community of the Spirit and sacraments,” “church as community of Liberation,” and “church in our modern expectation.”

Eschatology (3 credits)

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.

Pacific Theology (3 credits)

Breaking away from this normalized view of being tiny islands scattered throughout the Pacific, this course is aimed to shed light on the richness of spiritual, cultural, and philosophical traditions of the Pacific island, while focusing on how these traditions can possibly intersect with Christian theology and practice. This course is aimed to provide a deeper understanding of the theological perspectives that emerge from Pacific Island contexts, thus equipping the students to engage in cross-cultural and interfaith conversations within both Pacific and global Christian communities.

Modern Theologians (3 credits)

This course involves 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 include 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.

Gospel and Culture (3 credits)

Preparing missional leaders in the postmodern world requires a serious examination of the ideologies and cultural milieu of contemporary society and postmodernism. This course examines the main features of the postmodern culture, the meaning of faithfulness to the gospel, the good news of God's salvation, and the nature and mission of the Church. Church's witness and service to the world is studied and presented not as one of the functions of the church but as its essential nature.

Theological Hermeneutics (3 credits)

The course aims to develop a deep knowledge of students on the 'art of interpretation' and their search for meaning. The course focuses on allowing the productive role of the student to creatively reconstruct new meaning in the reception of texts (such as the Bible), art, dance, songs and poetry, culture, traditions, rituals, bodily language, etc., based on their particular life-worlds. 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 aim is to develop relation foundations to underpin the development of sustainable frameworks, models, and paradigms of life for the Pacific churches and society.

Theology of Stewardship (3 credits)

This course examines the biblical and theological foundations of Christian stewardship. It studies passages from the Old and New Testaments 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.

Doctrine of Salvation (3 credits)

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.

Contextual Theology (3 credits)

An exploration of the importance of context in how theology and ministry shape each other. The influence of culture, ethnicity, politics, gender, economics, globalization, colonialism, various media and the environment will be explored. The course will examine how this particular time – post-COVID, post-colonial, post-Christian context –

affects how we think, pray and act. Serving as a guide, Stephan Bevans models of Contextual Theology will be used to (re)shape traditional views to promote relational views within context.

Eco-Theology (3 credits)

The land and sea are important motifs in Biblical and systematical theology, but it was not until in the late twentieth century that due attention was afforded to them. Beginning from the Biblical and Theological perspectives, this course will explore these motifs within the worldviews and understandings of the contexts of Oceania. More specifically, this course will explore and analyze the key theme of Oceanic land-sea-sky interconnectedness and the derivative spiritualities with the aim to developing contextual Eco-theologies that promote ecological justice and ensure long-term livelihoods.

General Education (GED)

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

- Communication
- Humanities & Fine Arts
- Natural Sciences
- Social & Behavioral Sciences

In addition, the course allows you to broaden your general knowledge about a range of world issues and current affairs, such as the impact of globalization, contemporary art, environmentalism, politics, and the economy.

English Tutorial (3 credits)

The purpose of this seminar is to provide students who have failed the standardized English competency exam or who otherwise need extra practice in English Grammar.

Foundations of Psychology (3 credits)

This course explores and critically examines various theories of integrating psychology and Christianity on three levels of discourse: conceptually, theologically, and personally. Issues such as psychopathology, the human concept and God concept, religious experience, 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.

Samoan Language (3 credits)

The course focuses on language, society and culture, and Samoan lifeways. It 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 that others need to understand. It offers a unique qualification with real relevance abroad and to Pacific societies.

Academic Writing and Research Seminar (2 credits)

This course aims to strengthen the student's skills in basic collegiate thinking and writing. It also aims 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.

The Language of God (3 credits)

This course will help students learn how faith in God and faith in science can work together within a person and be harmonious. It is taught in a way so students may see that physics, chemistry, and biology can all fit together with belief in God and the Bible. It tends to answer the question that most wonder: Why are we here? What does life mean?

Introduction to Critical Thinking (3 credits)

Critical thinking is one of the most significant and complete theories, focusing on 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. They will also engage in deliberative processes aimed at making wise decisions about what to believe and do, processes that center on evaluation arguments but include much more.

Introduction to Philosophy (3 credits)

This course is an introduction to the nature and function of philosophy as an academic discipline. Students will be able to defend and critique the theistic foundation of the belief system of the world's major religions, emphasizing Christianity. Exploring the perpetual questions about God, humanity, theodicy, revelation, and faith will allow students to discern the significance of philosophical thought in religion and its relation to theology and ministry.

Introduction to Cultural Interpretation (3 credits)

This course aims to provide students with 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.

Sociology and Religion (3 credits)

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.

Philosophy of Aristotle (3 credits)

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, and the soul. We will emphasize those aspects of Aristotle's philosophy that are relevant to contemporary philosophical concerns.

Theology and Psychology: A Weaving Together (3 credits)

This course aims to encourage creative conversation between theological convictions and our mental perceptions. It will help show how insights into human nature can be integrated with psychological theory and suggest 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.

Pastoral Care and Counseling (3 credits)

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. Considering the context of where you are is a foundational aspect of Pastoral Care and Counseling. There will be an overview of the history of Pastoral Care and Counseling and its importance within the Church.

- ***Biblical Foundations for Mental Health*** (3 credits)

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 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.

Introduction to Social Problems (3 credits)

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.

Politics and Social Changes in Samoa (3 credits)

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 in contemporary Samoan villages where social conflict and change have been most intense.

Leadership: Theories, Practices, and Context (3 credits)

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

Assessing Leadership Skills (3 credits)

This course provides extensive opportunities for self-assessment and discovery of leadership abilities, communication, decision-making, and learning styles. It explores personality theories, key contributors, and factors, including personal and professional experiences, values, and attitudes. It allows students to discover, discuss, and analyze their leadership style, utilizing several inventories for identifying leadership competencies. The focus is on applying various instruments to assess the effectiveness of personal, interpersonal, and organizational leadership styles.

Social Inequality in Samoan Culture (3 credits)

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.

Conflict Management (3 credits)

The course's content will focus 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.

Hebrew and Greek (2 credits)

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

Music Performance [Choir] (3 credits)

Format: Hybrid (Asynchronous instruction with required performance participation)

This course provides students practical experience in choral music performance within a Christian context. As members of the college choir, students will participate in choir rehearsals and performances, and will develop vocal technique, sight-reading skills, and an understanding of music's role in worship and the ministry. The collection of music will include a selection of classical and contemporary Samoan hymns, and students will have opportunities to perform in worship services and chapel events. Through a combination of online coursework and participation in the choir, students will develop their musical abilities while contributing to the spiritual and communal life of the college.

Health Management (3 credits)

Format: Hybrid (Asynchronous instruction with required physical activity participation)

This course is designed to promote personal health and wellness from a Christian perspective. Through a combination of online coursework and hands-on physical activity, students will examine issues related to health management, including nutrition, exercise, and mental health that align with biblical principles of stewardship and self-care. The asynchronous component provides foundational knowledge in health and fitness, covering subjects such as physical fitness strategies, healthy eating habits, and stress management. Students will complete readings and assignments to develop personal health plans. In addition to the online component, students are required to participate in a three-hour group sports session every Thursday. These sessions offer opportunities for teamwork, physical exercise, and practical application of course concepts, as students

engage in a variety of sports and recreational activities that build endurance, strength, and cooperation.

Homiletics and Speech Writing (3 credits)

This course provides an integrative approach to Homiletics and Speech Writing, merging the theological foundations of sermon preparation with the skills of speech writing for various ministry contexts. Students will explore the art and discipline of homiletics, preparing and delivering sermons, while developing speech-writing techniques that enhance clarity, persuasion, and audience engagement. Emphasis will be placed on analyzing audience needs, structuring messages for effectiveness, and developing a speaking style that resonates with faith communities. Through lectures and practice sessions, students will learn to craft messages that are both theologically rich and communicatively effective. By the end of the course, students will gain confidence in delivering prepared messages and will be equipped to serve as effective communicators in church, ministry, and public speaking environments.

Sermon Class and Public Speaking I & II (3 Credits)

Format: Hybrid (Asynchronous instruction with required participation)

This is a two-semester asynchronous course, focusing on developing effective preaching and public speaking skills. Students will prepare, deliver, and evaluate sermons. Throughout the semesters, students will explore key principles of sermon preparation with an emphasis on delivery. They will learn techniques for engaging an audience, applying various communication styles, to enhance their messages. A significant component of the course involves students conducting a full worship service for the college community once per semester. This practical experience allows students to apply their learning in a real-world setting, integrating elements of worship, such as prayer and scripture reading, while delivering their sermons. Following each service, faculty will provide constructive feedback in front of the college community, promoting growth and reflection on students' preaching style and effectiveness. Assessments will include sermon outlines, recordings of sermon delivery, peer evaluations, and reflective essays on the feedback received.

Prerequisites: Completion of foundational courses in Homiletics and biblical studies is recommended.

Leadership & Congregational Studies (3 credits)

This course offers an in-depth exploration of Leadership and Congregational Studies, focusing on the principles and practices essential for effective leadership within a church or ministry context. Students will examine the dynamics of congregational life, its unique culture, values, and challenges, and how leadership approaches drawn from the humanities can foster healthy, spirit filled communities. Key topics include congregational assessment,

strategic visioning, conflict resolution, and fostering inclusive, service-oriented ministry environments. Through case studies, group discussions, and practical exercises, students will learn to apply leadership theories and congregational study methods to real ministry settings. By the end of the course, students will develop a holistic approach to leadership that integrates biblical values with humanities-based insights, preparing them to serve as insightful, adaptable leaders within diverse congregational contexts.

Pastoral Counseling & Interpersonal Communication (PIC) (3 credits)

This course examines Pastoral Counseling and Interpersonal Communication, emphasizing how these two disciplines support effective ministry. The course is designed to equip students with foundational counseling skills and interpersonal communication techniques to provide empathetic, spiritually grounded support within a pastoral context. Students will explore core principles of pastoral counseling, such as active listening, spiritual guidance, and emotional support, alongside communication strategies that foster trust, clarity, and compassion in ministry relationships. Class sessions will include lectures, role-play exercises, and case studies that help students integrate biblical wisdom with practical counseling and communication skills. By the end of the course, students will gain confidence in addressing common pastoral care challenges and develop a compassionate, relational approach to counseling that respects both the spiritual and emotional needs of individuals in a variety of ministry settings.

Environmental Science and the Church (3 credits)

This course bridges Environmental Science and Christian Ministry, exploring how the Church can engage meaningfully with environmental stewardship based on scientific understanding and biblical principles. Students will examine core concepts in environmental science, including ecosystems, sustainability, climate change, and conservation, alongside a theological framework that emphasizes the Church's role in caring for creation. Through lectures and case studies, students will gain insight into the pressing environmental issues of today and develop practical strategies for promoting environmental responsibility within their congregations and communities. By the end of the course, students will be prepared to advocate for creation care as a ministry calling, equipped with scientific knowledge and a Christian ethical foundation to lead congregational efforts in environmental stewardship.

Ecology & Theology (3 credits)

This course examines the interconnectedness of natural ecosystems and theological perspectives on creation. Students will explore foundational ecological concepts such as biodiversity, ecosystems,

and sustainability alongside theological reflections on creation, stewardship, and the human role in God's world. Special focus will be given to understanding how ecological insights can deepen theological understanding and how theology can inform responses to environmental challenges. Through scientific exploration, theological study, and reflective discussion, students will gain a deeper appreciation for creation's complexity and the call to care for it responsibly. By the end of the course, students will be prepared to engage with ecological issues from a faith-informed perspective, integrating ecological awareness into personal and communal practices of stewardship and worship.

English Composition and Literature (3 credits)

This course provides a comprehensive introduction to English Composition and Literature, focusing on developing writing skills and enhancing literary analysis. Students will engage in the writing process, including brainstorming, drafting, revising, and editing various forms of written expression, such as essays and reflections. Emphasis will be placed on clarity, coherence, and style, preparing students for effective communication in both academic and ministry contexts.

XXI. THE STAFF AND FACULTY

As an integral part of its mission, the faculty of Kanana Fou is committed to preparing scholars and teachers for the CCCAS and educators for Samoa and throughout the world. While your vocational calling will guide your decisions concerning your choice of studies, the faculty is prepared to serve as your mentors as you pursue your program of study and complete your theological education.

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*** NOTHING FOLLOWS ***