

EMMAUS THEOLOGICAL SEMINARY

ACADEMIC CATALOG

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Emmaus Theological Seminary
9990 Euclid Ave
Cleveland, OH 44106

EmmausSeminary.org
216.200.8798

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MISSION

Emmaus Theological Seminary exists to cultivate humble orthodoxy through theological formation in life together for Christ, His Church, and His mission in the ecclesial community of Cleveland and beyond.

CORE VALUES

Embodied Formation

We believe that while information can be accessed anywhere, formation is intended to be an embodied experience. We value the importance of theological education set in a community of students and scholars working towards spiritual development and academic competence. Emmaus' learning model elevates local and contextual learning through in-person classes, remote hubs, and Communio Intensives. For those unable to attend in person, Emmaus strives to facilitate local hubs where 3–5 students attending the same course are able to join the live lecture remotely via video conference while still being in the room together. Communio Intensives happen once per semester and are built around the gathering of God's people to eat, worship, and learn together, integrated with both relevant course studies and wider ministry.

Ecclesial Theology

We believe that the best theological education happens in partnership with and for the mission of the Local Church. For this reason, all students are required to be members in good standing of a local church where they are able to use their gifts and capacities to serve the body of Christ. Further, all faculty are required to have ministry experience, to know personally how and why theology works in the church. This is because we use a Christocentric lens through which we view hermeneutics, theology, cooperation, and cultural engagement. This necessarily includes a great breadth of students, churches, and traditions. This means those which value and have the means to provide for that education and others that need a training that is as accessible and affordable as it is relevant to their unique cultural context. Emmaus seeks to hold this tension by coming alongside the church as it calls and commissions the work of ministry.

Humble Orthodoxy

We believe that theological inquiry is rooted in the authority and sufficiency of Scripture with Christ as its subject for the good of God's people and His glory. In addition to our Statement of Faith ([link](#)), Emmaus holds an intentionally broad pedagogy wherein students are not expected to simply regurgitate the positions of faculty but to understand the strengths and weaknesses of the range of orthodox positions found across various traditions of the global and historic church. Our faculty are committed to a posture of catholicity and graciousness.

STATEMENT OF FAITH

In addition to the historic and global faith expressed in the Apostles Creed, Nicene Creed, and Athanasian Creed, we have adopted A Mere Protestant Statement of Common Belief as our confession.¹ (Walls, Vanhoozer, et al. "A Reforming Catholic Confession," 2017. <https://reformingcatholicconfession.com>)

We Believe:

TRIUNE GOD

That there is one God, infinitely great and good, the creator and sustainer of all things visible and invisible, the one true source of light and life, who has life in himself and lives eternally in glorious light and sovereign love in three persons – Father, Son, and Holy Spirit (Matt. 28:19; 2 Cor. 13:14) – co-equal in nature, majesty, and glory. Everything God does in creating, sustaining, judging, and redeeming the world reflects who God is, the one whose perfections, including love, holiness, knowledge, wisdom, power, and righteousness, have been revealed in the history of salvation. God has freely purposed from before the foundation of the world to elect and form a people for himself to be his treasured possession (Deut. 7:6), to the praise of his glory (Eph. 1:3-14).

HOLY SCRIPTURE

That God has spoken and continues to speak in and through Scripture, the only infallible and sufficiently clear rule and authority for Christian faith, thought, and life (*sola scriptura*). Scripture is God's inspired and illuminating Word in the words of his servants (Psa. 119:105), the prophets and apostles, a gracious self-communication of God's own light and life, a means of grace for growing in knowledge and holiness. The Bible is to be believed in all that it teaches, obeyed in all that it commands, trusted in all that it promises, and revered in all that it reveals (2 Tim 3:16).

HUMAN BEINGS

That God communicates his goodness to all creatures, but in particular to human beings, whom he has made in his own image, both male and female (Gen. 1:26-27), and accordingly that all men, women, and children have been graciously bestowed with inherent dignity (rights) and creaturely vocation (responsibilities).

FALLENNESS

That the original goodness of creation and the human creature has been corrupted by sin, namely, the self-defeating choice of the first human beings to deny the Creator and the created order by going their own way, breaking God's law for life (Rom. 3:23). Through disobedience to the law-giver, Adam and Eve incurred disorder instead of order (Rom. 8:20-21), divine condemnation instead of approval, and death instead of life for themselves and their descendants (Ps. 51:5; Rom. 5:12-20).

JESUS CHRIST

That Jesus Christ is the eternal Son of God become human for us and our salvation (John 3:17), the only Mediator (*solus Christus*) between God and humanity (1 Tim. 2:5), born of the virgin Mary, the Son of David and servant of the house of Israel (Rom. 1:3; 15:8), one person with two natures, truly God and truly man. He lived a fully human life, having entered into the disorder and brokenness of fallen existence, yet without sin, and in his words, deeds, attitude, and suffering embodied the free and loving communication of God's own light (truth) and life (salvation).

THE ATONING WORK OF CHRIST

That God who is rich in mercy towards the undeserving has made gracious provision for human wrongdoing, corruption, and guilt, provisionally and typologically through Israel's Temple and sin offerings, then definitively and gloriously in the gift of Jesus' once-for-all sufficient and perfect sacrificial death on the cross (Rom. 6:10; 1 Pet. 3:18) in the temple of his human flesh (Heb. 10:11-12). By his death in our stead, he revealed God's love and upheld God's justice, removing our guilt, vanquishing the powers that held us captive, and reconciling us to God (Isa. 53:4-6; 2 Cor. 5:21; Col. 2:14-15). It is wholly by grace (*sola gratia*), not our own works or merits, that we have been forgiven; it is wholly by Jesus' shed blood, not by our own sweat and tears, that we have been cleansed.

THE GOSPEL

That the gospel is the good news that the triune God has poured out his grace in the life, death, resurrection, and ascension of the Lord Jesus Christ, so that through his work we might have peace with God (Rom. 5:1). Jesus lived in perfect obedience yet suffered everything sinners deserved so that sinners would not have to pursue a righteousness of their own, relying on their own works, but rather through trust in him as the fulfillment of God's promises could be justified by faith alone (*sola fide*) in order to become fellow heirs with him. Christ died in the place of sinners, absorbing the wages of sin (Rom. 6:23), so that those who entrust themselves to him also die with him to the power, penalty, and (eventually) practice of sin. Christ was raised the firstborn of a renewed and restored creation, so that those whom the Spirit unites to him in faith are raised up and created a new humanity in him (Eph. 2:15). Renewed in God's image, they are thereby enabled to live out his life in them. One with Christ and made alive in him who is the only ground of salvation, sinners are reconciled with God – justified, adopted, sanctified, and eventually glorified children of the promise.

THE PERSON AND WORK OF THE HOLY SPIRIT

That the Holy Spirit is the third person of the Trinity, the unseen yet active personal presence of God in the world, who unites believers to Christ, regenerating and making them new creatures (Tit. 3:5) with hearts oriented to the light and life of the kingdom of God and to peace and justice on earth. The Spirit indwells those whom he makes alive with Christ, through faith incorporates them into the body of Christ, and conforms them to the image of Christ so that they may glorify him as they grow in knowledge, wisdom, and love into mature sainthood, the measure of the stature of the fullness of Christ (Eph. 4:13). The Spirit is the light of truth and fire of love who continues to sanctify the people of God, prompting them to repentance and faith, diversifying their gifts, directing their witness, and empowering their discipleship.

THE CHURCH

That the one, holy, catholic, and apostolic church is God's new society, the first fruit of the new creation, the whole company of the redeemed through the ages, of which Christ is Lord and head. The truth that Jesus is the Christ, the Son of the living God, is the church's firm foundation (Matt. 16:16-18; 1 Cor. 3:11). The local church is both embassy and parable of the kingdom of heaven, an earthly place where his will is done and he is now present, existing visibly everywhere two or three gather in his name to proclaim and spread the gospel in word and works of love, and by obeying the Lord's command to baptize disciples (Matt. 28:19) and celebrate the Lord's Supper (Luke 22:19).

BAPTISM AND LORD'S SUPPER

That these two ordinances, baptism and the Lord's Supper, which some among us call "sacraments," are bound to the Word by the Spirit as visible words proclaiming the promise of the gospel, and thus become places where recipients encounter the Word again. Baptism and the Lord's Supper communicate life in Christ to the faithful, confirming them in their assurance that Christ, the gift of God for the people of God, is indeed "for us and our salvation" and nurturing them in their faith. Baptism and the Lord's Supper are physical focal points for key Reformation insights: the gifts of God (*sola gratia*) and the faith that grasps their promise (*sola fide*). They are tangible expressions of the gospel insofar as they vividly depict our dying, rising, and incorporation into Jesus' body ("one bread ... one body" – 1 Cor. 10:16-17), truly presenting Christ and the reconciliation he achieved on the cross. Baptism and the Lord's Supper strengthen the faithful by visibly recalling, proclaiming, and sealing the gracious promise of forgiveness of sins and communion with God and one another through the peace-making blood of Christ (1 Cor. 11:26; Col. 1:20).

HOLY LIVING

That through participating in baptism and the Lord's Supper, as well as prayer, the ministry of the Word, and other forms of corporate worship, we grow into our new reality as God's people, a holy nation (1 Pet. 2:9, 10), called to put on Christ through his indwelling Spirit. It is through the Spirit's enlivening power that we live in imitation of Christ as his disciples, individually and corporately, a royal priesthood that proclaims his excellent deeds and offers our bodies as spiritual sacrifices in right worship of God and sacrificial service to the world through works of love, compassion for the poor, and justice for the oppressed, always, everywhere and to everyone bearing wise witness to the way, truth, and life of Jesus Christ.

LAST THINGS

That in God's own time and way, the bodily risen and ascended Christ will visibly return to consummate God's purpose for the whole cosmos through his victory over death and the devil (1 Cor. 15:26). He will judge the world, consigning any who persist in unbelief to an everlasting fate apart from him, where his life and light are no more. Yet he will prepare his people as a bride for the marriage supper of the Lamb (Rev. 19:7-9), giving rest to restless hearts and life to glorified bodies (1 Cor. 15:42-44; Phil. 3:21) as they exult in joyful fellowship with their Lord and delight in the new heaven and the new earth (Rev. 21:1-2). There they shall reign with him (2 Tim. 2:12; Rev. 22:5) and see him face to face (1 Cor. 13:12; Rev. 22:4), forever rapt in wonder, love, and praise.

We affirm without reservation the total truthfulness of Holy Scripture and the great principles of historic Christian orthodoxy embodied in this statement of faith. At the same time, Emmaus Theological Seminary seeks to affirm the humble orthodoxy of the wider theological community of the historic and global expressions of the church. Our faculty agree to teach in accordance with and not contrary to those evangelical essentials of the Christian faith, such as the Holy Trinity, the person and work of Jesus Christ, salvation by grace alone, and a life of discipleship and faithful obedience to God's Word. Students and Faculty who, for reasons of conviction and conscience, are unable to affirm this statement in its entirety are able to submit in writing their own convictions concerning those articles in the statement of faith to be considered for approval by the seminary. In this way, we seek to humbly preserve both the theological integrity and diversity of the kingdom of God.

INSTITUTIONAL OBJECTIVES

STUDENT LEARNING OUTCOMES

INSTITUTIONAL OBJECTIVES

The Institutional Objectives of Emmaus Theological Seminary are represented by four distinct and measurable Student Learning Outcomes. These outcomes reflect the student-focused work of the Seminary, are rooted in the vision and mission of the Seminary, and inform each and every aspect of Emmaus. These objectives are distinct from program and course specific objectives, and so they remain constant across all programs and courses. They inform each and every aspect of Emmaus.

Student Learning Outcomes

1. Theological Competence

conversant in the spheres of theological development throughout the history of the church and across ecclesial traditions—Historically, Systematically, Globally, Biblically, and Practically.

2. Christocentric Mission

joining the mission of the local church, given to her by the Lord Jesus Christ concerning himself, to root every element of theology and practice in each student's unique cultural context, in partnership with and for the local church.

3. Spiritual Transformation

continually being transformed into the image of Christ by the power of the Spirit, bearing the fruit of maturity in thought, word, and deed.

4. Mature Integration

faithfully seeking the formation of the head, heart, and hands through all disciplines, seeking the unity of the church for the faithful witness of the church, and demonstrating a value of embodied formation, ecclesial theology, and humble orthodoxy.

CERTIFICATE PROGRAMS

Certificate of Foundational Ministry (36 hours)

The Certificate of Foundational Ministry (CFM) is designed as an introduction to Biblical, Historical, Systematic, and Practical Theologies. For those wanting a base program for lay or vocational ministry without completing a formal degree, Emmaus' CFM is tailored for you.

Program Objectives:

1. Articulate foundational doctrines of Christianity for ministry to evidence Theological Competence at a lay-level.
2. Apply the Christocentric Mission of the local church to ministry contexts.
3. Practice expressions of ministry engagement that reflect Spiritual Transformation.
4. Integrate principles of discipleship and service within the life of the church.

CFM Courses*:

Biblical Theology:

Hermeneutics (BT 01) *or* Biblical Theology (BT 02)
Old Testament Theology (OT 01)
Old Testament Exegesis (OT 02)
New Testament Theology (NT 01)
New Testament Exegesis (NT 02)

Historical Theology:

Church History I: The Church to the Reformation (CH 01)
Church History II: The Church from the Reformation (CH 02)
or replace one of the above with Historic Profiles of Ecclesial Theologians (CH 03)

Systematic Theology:

Theology I (TH 01)
Theology II (TH 02)

Practical Theology:

Christian Ethics (ET 01) *or* Virtue and Ecclesial Formation (ET 03)
Christian Missions (MS 01) *or* The Church Across Cultures (MS 02)
or Religious Landscapes (MS 03)
Biblical Spirituality (PT 01)

*For course descriptions, see these courses' 500-level counterparts of the same name in the academic catalog.

Certificate of Ecclesial Counseling (36 hours)

Emmaus' Certificate of Ecclesial Counseling (CEC) provides a vision for soul care as an element of life in the local church at a certificate level. Students will be equipped with the tools of biblical counseling ministries either in addition to a larger course of study (e.g., MATS/MDiv) or in a standalone Certificate.

Program Objectives:

1. Explain and apply biblical principles of counseling to display Theological Competence at a lay-level.
2. Implement the Christocentric Mission of the local church through counseling ministry.
3. Incorporate compassion and care as expressions of Spiritual Transformation.
4. Integrate biblical wisdom and pastoral counsel in congregational life.

CEC Courses*:

Biblical Theology:

Hermeneutics (BT 01) *or* Biblical Theology (BT 02)

Systematic Theology:

Theology I (TH 01)

Theology II (TH 02)

Practical Theology:

Biblical Spirituality (PT 01)

Ecclesial Theology:

Ecclesial Theology (TH 03)

Virtue and Ecclesial Formation (ET 03)

Ecclesial Counseling:

Introduction to Ecclesial Counseling (EC 01)

Methodology of Ecclesial Counseling (EC 02)

Theology of Ecclesial Counseling (EC 03)

Typical Problems in Ecclesial Counseling I (EC 04)

Typical Problems in Ecclesial Counseling II (EC 05)

Marriage and Family Counseling (EC 06)

*For course descriptions, see these courses' 500-level counterparts of the same name in the academic catalog.

Certificate of Urban Church Ministry (36 hours)

The Certificate of Urban Church Ministry (CUCM) is designed as an introduction to church ministry in an urban environment. Students will be equipped with the tools of urban ministry either in addition to a larger course of study (e.g., MATS/MDiv) or in a standalone Certificate.

Program Objectives:

1. Interpret and apply core theological doctrines for ministry within urban contexts.
2. Develop strategies that advance the Christocentric mission of the church in the city.
3. Model spiritual transformation in the urban church.
4. Demonstrate the Mature Integration of embodied ministry within diverse urban congregations.

CUCM Courses*:

Biblical Theology:

Hermeneutics (BT 01) *or* Biblical Theology (BT 02)

Systematic Theology:

Theology I (TH 01)

Theology II (TH 02)

Practical Theology:

Biblical Spirituality (PT 01)

Exposition and Rhetoric (PT 02)

Ministry Leadership (PT 03)

Ecclesial Theology:

Ecclesial Theology (TH 03)

The Church Across Cultures (MS 02)

Urban Ministry:

Introduction to Urban Ministry (MS 04)

Urban Apologetics (MS 05)

Theology of the City (TH 05)

Urban Church Planting (MS 06)

*For course descriptions, see these courses' 500-level counterparts of the same name in the academic catalog.

UNDERGRADUATE PROGRAM

Bachelor of Divinity (120 hours)

For those seeking seminary towards a bachelor's degree, Emmaus offers a Bachelor of Divinity (BDiv). This degree program includes the same core classes of the MDiv (but on an undergraduate level), plus additional practicums, electives, and research seminars. BDiv students may also qualify towards advanced standing in Emmaus' MAEC or ThM programs if select BDiv classes (excluding electives) are taken at the graduate, 500-level. See Accelerated Degrees and Advanced Standing Policy (pg. 39) in this Catalog for details.

Program Objectives:

1. Analyze and articulate core doctrines of the Christian faith to exhibit theological competence at the bachelor's level.
2. Apply the Christocentric mission of the church through biblical and theological reflection.
3. Cultivate wisdom and humility through spiritual disciplines that promote transformation.
4. Integrate and evaluate theological learning with ministry practice in church life.

BDiv Courses*

Biblical Theology:

Hermeneutics (BT 101)
Biblical Theology (BT 102)
Old Testament Theology (OT 101)
Old Testament Exegesis (OT 102)
New Testament Theology (NT 101)
New Testament Exegesis (NT 102)

Historical Theology:

Church History I: The Church to the Reformation (CH 101)
Church History II: The Church from the Reformation (CH 102)
Historic Profiles of Ecclesial Theologians (CH 103)

Systematic Theology:

Theology I (TH 101)
Theology II (TH 102)

Practical Theology:

Intro to Ecclesial Counseling (EC 101)
Christian Ethics (ET 101)
Christian Missions (MS 101)
Biblical Spirituality (PT 101)

Practical Theology (cont.):

Exposition and Rhetoric (PT 102)
Ministry Leadership (PT 103)
Ecclesial Accounting and Stewardship (PT 104) *or* Logic (PT 105)
Faith and Science (PT 106)

Biblical Languages:

Greek I (GL 101)
Greek II (GL 102)
Hebrew I (OL 101)
Hebrew II (OL 102)
Greek/Hebrew Exegesis (GL/OL 103)

Ecclesial Theology:

Virtue and Ecclesial Formation (ET 103)
The Church Across Cultures (MS 102)
Religious Landscapes (MS 103)
Ecclesial Theology (TH 103)
Liturgy, Word, and Sacrament (TH 104)

Electives and Practicums:

General Electives (27 hours)
Ecclesial Tradition Field Study (MP 121)
Ecclesial Mentorship Field Study (MP 122)
Ministry Practicum Electives (4 hours)

*For course descriptions, see these courses' 500-level counterparts of the same name in the academic catalog.

GRADUATE PROGRAMS

MASTER OF ARTS AND MASTER OF DIVINITY DEGREES

Master of Arts in Ecclesial Theology (48 hours)

For those with an undergraduate degree who are seeking to earn a master's degree, Emmaus offers a Master of Arts in Ecclesial Theology (MAET) for a broad introduction into Biblical Studies, Christian Thought, and Ecclesial Theology. This basic master's level program provides training and education for individuals to serve in a number of ministry and leadership roles in and for the church.

Program Objectives:

1. Synthesize theology to exhibit graduate-level competence in ecclesial concerns.
2. Formulate and apply theological insights that advance the Christocentric mission of the church.
3. Engage disciplines of worship and community that foster spiritual transformation.
4. Integrate character formation and theological growth in service to the church.

MAET Courses:

Biblical Theology:

Hermeneutics (BT 501)
Old Testament Theology (OT 501)
Old Testament Exegesis (OT 502)
New Testament Theology (NT 501)
New Testament Exegesis (NT 502)

Historical Theology:

Church History I: The Church to the Reformation (CH 501)
Church History II: The Church from the Reformation (CH 502)

Systematic Theology:

Theology I (TH 501)
Theology II (TH 502)

Practical Theology:

Christian Ethics (ET 501)
Christian Missions (MS 501)
Biblical Spirituality (PT 501)

Ecclesial Theology:

Virtue and Ecclesial Formation (ET 503)
The Church Across Cultures (MS 502)
Ecclesial Theology (TH 503)
Liturgy, Word, and Sacrament (TH 504)

Master of Arts in Ecclesial Counseling (64 hours)

Emmaus' Master of Arts in Ecclesial Counseling (MAEC) provides a vision for soul care as an element of life in the local church. Students will be equipped to implement biblical counseling ministries into the life of a congregation, highlighting the benefits of church-based counseling and integrating biblical counseling insight into the church's ministries of public teaching, small groups, outreach, biblical peacemaking, and church discipline.

Program Objectives:

1. Analyze and apply biblical and theological foundations for counseling at a graduate level.
2. Formulate counseling approaches that support the Christocentric mission of the church.
3. Evaluate and embody compassion and care as outcomes of spiritual transformation.
4. Integrate wisdom, counsel, and theology in the practice of church ministry.

MAEC Courses:

Biblical Theology:

Hermeneutics (BT 501)
Old Testament Theology (OT 501)
Old Testament Exegesis (OT 502)
New Testament Theology (NT 501)
New Testament Exegesis (NT 502)

Historical Theology:

Church History I: The Church to the
Reformation (CH 501)
Church History II: The Church from the
Reformation (CH 502)

Systematic Theology:

Theology I (TH 501)
Theology II (TH 502)

Practical Theology:

Christian Ethics (ET 501)
Christian Missions (MS 501) *or* The Church
Across Cultures (MS 502) *or*
Religious Landscapes (MS 503)
Biblical Spirituality (PT 501)

Ecclesial Theology:

Virtue and Ecclesial Formation (ET 503)
Ecclesial Theology (TH 503)

Ecclesial Counseling:

Introduction to Ecclesial Counseling
(EC 501)
Methodology of Ecclesial Counseling
(EC 502)
Theology of Ecclesial Counseling (EC 503)
Typical Problems in Ecclesial Counseling I
(EC 504)
Typical Problems in Ecclesial Counseling II
(EC 505)
Marriage and Family Counseling (EC 506)

Ministry Practicums:

Ecclesial Counseling Field Study (MP 531)
Ecclesial Counseling Practicum Elective
(1 hour)

Master of Arts in Theological Studies (64 hours)

Emmaus' Master of Arts in Theological Studies (MATS) builds on the MAET (above) with greater depth, adding Biblical Languages for deeper exegesis. This comprehensive program provides men and women with rigorous theological training, deep spiritual formation, and practical ministry skills to serve Christ, His church, and His kingdom.

Program Objectives:

1. Interpret, analyze, and synthesize theology to show graduate-level competence.
2. Apply the Christocentric mission of the local church through rich theology.
3. Study and reflect disciplines that promote spiritual maturity.
4. Integrate theology with vocation and service in the life of the church.

MATS Courses:

Biblical Theology:

Hermeneutics (BT 501)
Biblical Theology (BT 502)
Old Testament Theology (OT 501)
Old Testament Exegesis (OT 502)
New Testament Theology (NT 501)
New Testament Exegesis (NT 502)

Historical Theology:

Church History I: The Church to the
Reformation (CH 501)
Church History II: The Church from the
Reformation (CH 502)

Systematic Theology:

Theology I (TH 501)
Theology II (TH 502)

Practical Theology:

Christian Ethics (ET 501) *or* Virtue and
Ecclesial Formation (ET 503)

Practical Theology (cont.):

Christian Missions (MS 501) *or* The Church
Across Cultures (MS 502) *or*
Religious Landscapes (MS 503)
Biblical Spirituality (PT 501)
Exposition and Rhetoric (PT 502)

Biblical Languages:

Greek I (GL 501)
Greek II (GL 502)
Hebrew I (OL 501)
Hebrew II (OL 502)

Ecclesial Theology:

Ecclesial Theology (TH 503)
Liturgy, Word, and Sacrament (TH 504)

Ministry Practicums:

Ministry Practicum Electives (4 hours)

Master of Divinity in Ecclesial Theology (85 hours)

The Master of Divinity in Ecclesial Theology (MDiv) is Emmaus' most comprehensive program. Beyond the core disciplines of the MATS, the Emmaus MDiv takes a further dive into the field of ecclesial theology—that is, how theology is rooted in and is meant to serve the church. The MDiv provides men and women with robust theological acumen, rich spiritual formation, and practical ministry skills relevant to their tradition to serve Christ, His church, and His kingdom.

Program Objectives:

1. Analyze, interpret, and apply Scripture and theology to exhibit graduate-level competence.
2. Evaluate ministry strategies that advance the Christocentric mission of the church.
3. Cultivate and assess spiritual disciplines that produce wisdom and humility.
4. Integrate theological learning with pastoral practice and ecclesial leadership.

MDiv Courses:

Biblical Theology:

Hermeneutics (BT 501)
Biblical Theology (BT 502)
Old Testament Theology (OT 501)
Old Testament Exegesis (OT 502)
New Testament Theology (NT 501)
New Testament Exegesis (NT 502)

Historical Theology:

Church History I: The Church to the
Reformation (CH 501)
Church History II: The Church from the
Reformation (CH 502)
Historic Profiles of Ecclesial Theologians
(CH 503)

Systematic Theology:

Theology I (TH 501)
Theology II (TH 502)

Practical Theology:

Intro to Ecclesial Counseling (EC 501)
Christian Ethics (ET 501)
Christian Missions (MS 501)
Biblical Spirituality (PT 501)
Exposition and Rhetoric (PT 502)
Ministry Leadership (PT 503)

Biblical Languages:

Greek I (GL 501)
Greek II (GL 502)
Hebrew I (OL 501)
Hebrew II (OL 502)
Greek/Hebrew Exegesis (GL/OL 503)

Ecclesial Theology:

Virtue and Ecclesial Formation (ET 503)
The Church Across Cultures (MS 502)
Religious Landscapes (MS 503)
Ecclesial Theology (TH 503)
Liturgy, Word, and Sacrament (TH 504)

Ministry Practicums:

Ecclesial Tradition Field Study (MP 521)
Ecclesial Mentorship Field Study (MP 522)
Ministry Practicum Electives (2 hours)

RESEARCH PROGRAMS

POSTGRADUATE AND DOCTORAL DEGREES

Master of Theology in Ecclesial Theology (30 hours)

For those who have completed Emmaus' MAET, MAEC, MATS, MDiv, or an equivalent theological master's degree, and are interested in a deeper program of research and writing, Emmaus offers a Master of Theology in Ecclesial Theology (ThM). This pathway is academically challenging and is designed to push students to cogently communicate, defend, analyze, and critique the ideas of others as well as their own in conversations with their professor and fellow students towards an ultimate thesis project. The ThM is a practitioner's research degree, built around the application of theology in and for the church.

Entrance Requirements:

(in addition to standard Emmaus Application)

- Completion of at least 30 hours of theological graduate program(s)
- 2.5 or greater GPA in their previous graduate program
- Writing Sample

Program Objectives:

1. Evaluate and synthesize advanced theological research to demonstrate postgraduate competence.
2. Formulate and defend theological arguments that serve the Christocentric mission of the church.
3. Apply rigorous research and writing disciplines that reflect spiritual transformation.
4. Integrate humility and service within scholarly and ecclesial pursuits.

ThM Courses:

Research Seminars:*

Biblical Theology for the Church (BT 601)
Historical Theology for the Church (CH 601)
Practical Theology for the Church (PT 601)
Dogmatic Theology for the Church (TH 601)

End of Coursework:

Thesis Reading Seminar (RP 601)
Thesis Research Seminar (RP 602)
Thesis and Defense (RP 603)

Research Practicums:

Foundations of Research (MP 601)
Writing for the Church (MP 602)
Teaching in the Church and Higher Education (MP 603)
or Foundational Methods (MP 604)

*For course descriptions, see these courses' 700-level counterparts of the same name in the academic catalog. In the event that a core research seminar is unavailable in any given semester, ThM students may take a comparable research seminar in lieu of a core seminar. For example, Historical Profiles of the Pastor Theologian (CH 702) may replace Historical Theology for the Church (CH 601).

Doctor of Theology in Ecclesial Theology (48 hours)

Emmaus Theological Seminary's Doctor of Theology in Ecclesial Theology (ThD) program provides pastors and church leaders with academically rigorous training informed by an understanding of theology in service of the church. Situated between standard Doctor of Ministry (DMin) and Doctor of Philosophy (PhD) programs, the Emmaus ThD is a robust research degree. Rather than set around sub-disciplines like New Testament or Church History (though students will study and may write in those fields) the Emmaus ThD is a Doctor of Theology in Ecclesial Theology. This means that their primary course of study, writing, and practice is set in and for the church. The curriculum for the ThD includes three academic years of research seminars, a comprehensive exam, and finally the completion and defense of a dissertation that represents significant and original scholarly research in service of the church.

Entrance Requirements:

(in addition to standard Emmaus Application)

- Completion of at least 60 hours of theological graduate program(s)
- Demonstrated Competence in Biblical Hebrew and Greek (If lacking, applicants may level competency during their coursework stage)
- 3.0 or greater GPA in their previous graduate program
- Writing Sample

Program Objectives:

1. Critically evaluate, construct, and defend original theological research at the doctoral level.
2. Advance and articulate the Christocentric mission of the church through scholarly, ecclesial theology.
3. Model spiritual transformation through research and academic writing.
4. Integrate and exemplify humility and service in leadership, scholarship, and ecclesial life.

ThD Courses:

Ecclesial Theology Core Research Seminars:

Biblical Theology for the Church (BT 701)
Historical Theology for the Church (CH 701)
Practical Theology for the Church (PT 701)
Dogmatic Theology for the Church (TH 701)
Ecclesial Theology (TH 702)
Ecclesial Theology of the Word (TH 703)
Ecclesial Theology of Liturgy and Sacraments (TH 704)

Ecclesial Theology Elective Seminars:

Ecclesial Theology Elective (3 Credit Hours)
Ecclesial Theology Elective (3 Credit Hours)
Ecclesial Theology Elective (3 Credit Hours)
Ecclesial Theology Elective (3 Credit Hours)

End of Coursework:

Comprehensive Exam (2 Credit Hours)
Dissertation Prospectus (1 Credit Hour)
Dissertation and Defense (9 Credit Hours)

Doctoral Foundations Core Practicums:

Foundations of Research (MP 701)
Writing for the Church (MP 702)
Teaching in the Church and Higher Education (MP 703)
or Foundational Methods (MP 704)

COURSE DESCRIPTIONS

Biblical Theology Courses:

Hermeneutics (BT 501) | 3 Credit Hours

A study of principles for sound interpretation and application of the Bible, including analysis of presuppositions, general rules, and specialized principles for the various biblical genres and phenomena.

Biblical Theology (BT 502) | 3 Credit Hours

This course studies theological interpretation of the Old and New Testaments. Attention is given to major theological themes, issues of unity and diversity and specific theological problems raised by the inclusion of both Testaments in a single Christian Bible.

Old Testament Theology (OT 501) | 3 Credit Hours

An introduction to the study of the compositional and theological structure and themes of the Old Testament along with its relevance for the Christian life and church.

Old Testament Exegesis (OT 502) | 3 Credit Hours

This course consists of the exegetical study of a selected book or books of the Old Testament. Exegesis will address major textual issues and themes with particular interest given to application and significance for the life of the church.

Old Testament I (OT 503) | 3 Credit Hours

A detailed study of the Old Testament Pentateuch and Historical Books. Focus will be on introductory material, salient literary features, theology, canonical contribution, and contemporary debates.

Old Testament II (OT 504) | 3 Credit Hours

A detailed study of the Old Testament Wisdom and Prophetic Books. Focus will be on introductory material, salient literary features, theology, canonical contribution, and contemporary debates.

New Testament Theology (NT 501) | 3 Credit Hours

An introduction to the study of the compositional and theological structure and themes of the New Testament along its relevance for the Christian life and church.

New Testament Exegesis (NT 502) | 3 Credit Hours

This course consists of exegetical study of a selected book or books of the New Testament. Exegesis will address major textual issues and themes with particular interest given to application and significance for the life of the church.

New Testament I (NT 503) | 3 Credit Hours

The course provides an introduction to the Gospels and Acts in the New Testament. The course provides an historical, literary, and theological examination of the books. Students will learn about the various analytical methods used in studying these books and the major issues in the formation and interpretation of the books. Students will also examine the content and theology of the books.

New Testament II (NT 504) | 3 Credit Hours

The course provides an introduction to the Book of Acts, the Pauline epistles, the general epistles, and Revelation. The course provides an historical, literary, and theological survey of these books. Students will learn the major issues in the formation and interpretation of the books as well as the content and theology of the books.

Historical Theology Courses:

Church History I: The Church to the Reformation (CH 501) | 3 Credit Hours

This course studies the development of doctrine from the Apostolic Fathers up until the 16th century Reformations. We will study historical confessions, major theological movements and disputes, important theologians, and primary sources.

Church History II: The Church from the Reformation (CH 502) | 3 Credit Hours

An introduction to the study of church history from the eve of the Reformation to the modern day with a particular focus on the development of theology through key thinkers.

Historical Profiles of Ecclesial Theologians (CH 503) | 3 Credit Hours

This course introduces students to major ecclesial theologians of church history, with particular emphasis on the contributions of ecclesial theology upon church movements.

Systematic Theology Courses:

Theology I (TH 501) | 3 Credit Hours

An introduction to the study of theology and its relevance for the church. Theological categories addressed will include: theological method, revelation, inspiration, and canon of scripture; existence and attributes of God; Trinity; creation and providence; human nature; original and actual sin.

Theology II (TH 502) | 3 Credit Hours

An introduction to the study of theology and its relevance for the church. Theological categories addressed will include: Christology, soteriology, Pneumatology, ecclesiology, and eschatology.

Practical Theology Courses:

Christian Ethics (ET 501) | 3 Credit Hours

A study of the biblical, historical, and theological foundations of Christian ethics. Students will be equipped to apply these foundational elements in their decision making to contemporary moral issues.

Christian Missions (MS 501) | 3 Credit Hours

This course serves as a general introduction to Christian missions. It seeks to integrate biblical theology, missions history, current global issues, cross-cultural competency and missions strategy.

Biblical Spirituality (PT 501) | 3 Credit Hours

This course is designed to help students reflect on the practice and experience of biblical spirituality. Students will engage with multiple traditions from an evangelical perspective to learn more about their own tradition and glean from others.

Exposition and Rhetoric (PT 502) | 3 Credit Hours

This course is designed to give the student an understanding and appreciation of biblical expositional preaching and teaching, as well as an appreciation of the science of classical rhetoric and its contribution to New Testament preaching and teaching and public speaking in general.

Ministry Leadership (PT 503) | 3 Credit Hours

This course focuses on the principles of developing leadership competency in churches and other ministries through biblical wisdom. Particular attention will be given to vision, strategic planning, and the faithful management of people and resources.

Ecclesial Accounting and Financial Stewardship (PT 504) | 3 Credit Hours

This course explores biblical, financial stewardship principles and strategic planning to guide the church. Major emphases include personal and corporate financial management, strategic leadership and planning, accounting, budgeting, and theology of stewardship. The purpose of this course is to provide students with a foundation of spiritual, biblical, and hands on practical knowledge in ecclesial and personal finance and strategic leadership principles.

Logic (PT 505) | 3 Credit Hours

An introductory study of the elements of correct reasoning which aims at developing the skills necessary for thinking well. Topics include standards of evaluation for arguments, truth tables, categorical logic, formal and informal fallacies, translation, and inference and replacement rules. The student should be able to complete basic proofs.

Faith and Science (PT 506) | 3 Credit Hours

This course explores the relationship between faith and science. Special attention will be given to the historical relationship between the two disciplines along with contemporary issues in the church related to theological and apologetic concerns for each.

Biblical Languages Courses:

Greek I (GL 501) | 3 Credit Hours

This course introduces the basic grammar, syntax, and vocabulary of biblical (Koine) Greek, preparing the student to read, translate, and interpret the Greek text of the New Testament.

Greek II (GL 502) | 3 Credit Hours

This course reviews the basic grammar and vocabulary of biblical (Koine) Greek learned in GL 501 and continues the course of preparing the student to read, translate, and interpret the Greek text of the New Testament. *Prerequisite:* GL 501.

Greek III (GL 503) | 3 Credit Hours

This course implements the major tools and skills developed in GL 501 and GL 502 in the exegesis of a book of the Greek New Testament. *Prerequisite:* GL 501 and GL 502.

Hebrew I (OL 501) | 3 Credit Hours

This course introduces the basic grammar, syntax, and vocabulary of biblical Hebrew, preparing the student to read, translate, and interpret the Hebrew text of the Old Testament.

Hebrew II (OL 502) | 3 Credit Hours

This course continues study of biblical Hebrew grammar and syntax and translation of selected passages from the Old Testament. *Prerequisite:* OL 501.

Hebrew III (OL 503) | 3 Credit Hours

This course implements the major tools and skills developed in OL 501 and OL 502 in the exegesis of a book of the Old Testament. *Prerequisite:* OL 501 and OL 502.

Ecclesial Counseling Courses:

Introduction to Ecclesial Counseling (EC 501) | 3 Credit Hours

This course examines the biblical and theological foundations of biblical counseling. The student will learn the epistemological, anthropological, and methodological presuppositions for biblical counseling. The student will learn distinctively Christian concepts for understanding people, their problems, how they change, and basic methods and techniques of counseling.

Methodology of Ecclesial Counseling (EC 502) | 3 Credit Hours

This course equips students with a method for applying Scripture to the troubles people face in their lived experience. This method is based on a theological anthropology that addresses people as embodied beings living in a unique context and is useful in any form of personal discipleship, including counseling, mentorship, and pastoral care.

Theology of Ecclesial Counseling (EC 503) | 3 Credit Hours

Theology is the application of God's Word to human life, in all its complexity. This course will teach students how to consider the contextual factors of a situation when applying Scripture. By supplying a framework for theological consideration of various contexts, this course lays the practical groundwork for applying key doctrine to various ministry situations.

Typical Problems in Ecclesial Counseling I (EC 504) | 3 Credit Hours

This course applies the biblical counseling principles of Ecclesial Counseling to a range of common counseling problems an ecclesial counselor may expect to encounter.

Typical Problems in Ecclesial Counseling II (EC 505) | 3 Credit Hours

This course continues the application of the biblical counseling principles from Typical Problems in Ecclesial Counseling I (EC 504) to a range of other common problems experienced in ecclesial counseling.

Marriage and Family Counseling (EC 506) | 3 Credit Hours

This course provides a theological framework for understanding marriage and the family and equips students with counseling methods to address a range of problems commonly experienced in marriage and family life. These methods will help students counsel singles, premarital couples, married couples, parents, and children.

Ecclesial Theology Courses:

Virtue and Ecclesial Formation (ET 503) | 3 Credit Hours

This course concerns the study and application of Christian virtue for the normative life and work of the church. Particular attention will be given to the biblical expressions and practices of those virtues expressed in the character of Christ.

The Church Across Cultures (MS 502) | 3 Credit Hours

This course is a detailed study of the history of the adaptation of Christianity across global contexts. Special attention will be given to the uniformity and diversity of these expressions and how each relates to issues of theology and contextualization.

Religious Landscapes (MS 503) | 3 Credit Hours

An integrated study of the global religious landscape. Analysis will include the unique claims of Christianity among world religions, contemporary global and American religious trends, and how the church is called to a missional witness to our neighbors.

Introduction to Urban Ministry (MS 504) | 3 Credit Hours

An introduction to the theology and practice of ministers in the urban church. The course surveys theological, sociological, cultural, and political facets of ministry in the city along with the implication of those trends for mission and ministry in the urban environment.

Urban Apologetics (MS 505) | 3 Credit Hours

This course explores the predominant value systems and worldviews including an examination of various social visions in urban settings. This course explores those competing systems that directly affect urban communities, addressing them through biblical and theological practices of the church.

Urban Church Planting (MS 506) | 3 Credit Hours

This course is an exploration into the qualifications and competencies of a church planter, along with an overview of major church planting methodologies with a particular focus on church planting in an urban environment.

Ecclesial Theology (TH 503) | 3 Credit Hours

This course explores the nature and scope of Ecclesial Theology. The essential elements of ecclesial theology are explored along with ecclesial questions related to identity, polity, liturgy, sacrament, and mission in the world.

Liturgy, Word, and Sacrament (TH 504) | 3 Credit Hours

This course examines major elements of the gathering of the church in the work of the people through varying liturgies as well as the major views of baptism and communion.

Theology of the City (TH 505) | 3 Credit Hours

This course examines the biblical, theological, and practical considerations of urban life, focusing on how God's purposes for cities are expressed in historical and modern urban contexts.

Ministry Practicum Courses:

Ecclesial Tradition Field Study (MP 521) | 1 Credit Hour

This field study practicum is designed to foster an experiential depth in each student's distinct ecclesial tradition. The practicum is overseen in tandem between Emmaus' academic programming and the student's local church, with either their own pastor, or another appropriate ecclesial overseer guiding their reading and work within their denomination, network, or tradition.

Ecclesial Mentorship Field Study (MP 522) | 1 Credit Hour

This field study practicum is designed to deepen each student's real ministry skills, disciplines, and formation within their ecclesial setting. The practicum is overseen in tandem between Emmaus' academic programming and the student's local church, with either their own pastor, or another appropriate ecclesial overseer guiding their reading and work within their denomination, network, or tradition.

Ecclesial Counseling Field Study (MP 531) | 3 Credit Hours

This course helps students apply the biblical counseling principles learned in their ecclesial counseling coursework (EC 501–506) to the actual practice of ecclesial counseling, with a special focus on practical skills and methods. Students will counsel actual cases under the supervision of their professor. *Prerequisites:* EC 501–506

Urban Apologetics Practicum (MP 501) | 1 Credit Hour

A practical learning experience of today's competing value systems and worldviews including an examination of various social visions. This course explores those competing systems that directly affect our urban communities, while suggesting biblical ways to address them.

Liturgy in the Church Practicum (MP 502) | 1 Credit Hour

This course provides a practical overview of liturgy in corporate worship gatherings of the Church.

Christ and Culture Practicum (MP 503) | 1 Credit Hour

A practical learning experience of the nuances and tensions of the Christian life in wide expressions of society, historically, biblically, and practically.

Theology of Care Practicum (MP 504) | 1 Credit Hour

This course provides a practical overview of care in the context of ministry, chaplaincy, and the church.

Core Research Seminars:

Biblical Theology for the Church (BT 701) | 3 Credit Hours

An intensive research study of principles for biblical theology for the church. The goals of this course are to develop deep research proficiencies surrounding the biblical expressions of biblical theology's use of canon, typology, and the biblical text in service of the church.

Historical Theology for the Church (CH 701) | 3 Credit Hours

An intensive research study of principles for historical theology in the church. The goal of this course is to develop deep research proficiencies surrounding the development and foundations of historical theology and engage an issue relevant to their ecclesial context with sound argumentation in grace and truth.

Practical Theology for the Church (PT 701) | 3 Credit Hours

An intensive research study of principles for practical theology in the church. The goals of this course are to develop deep research proficiencies surrounding the practical expressions of Christian ethics, missiology, and ecclesiology and to engage relevant issues of practical theology in service of the church.

Dogmatic Theology for the Church (TH 701) | 3 Credit Hours

An intensive research study of principles for dogmatic theology for the church. The goals of this course are to develop deep research proficiencies surrounding the systematic expressions of theology in service of each student's unique ecclesial context.

Ecclesial Theology (TH 702) | 3 Credit Hours

An intensive research study of the nature and identity of the church, its polity, ordination, and mission in the world, with a view to how Pastor Theologians can lead theologically.

Ecclesial Theology of the Word (TH 703) | 3 Credit Hours

An intensive research study of the theology of Scripture and its uses in the gathering of God's people across ecclesial traditions. Special attention will be given to how the ministries of preaching and teaching have been understood historically across ecclesial traditions.

Ecclesial Theology of Liturgy and Sacraments (TH 704) | 3 Credit Hours

An intensive research study of the significance and theology of liturgy across ecclesial traditions with particular attention given to developing an understanding and appreciation of the major views of baptism and communion and their roles in the mission of the church.

Research Seminar Electives:

Historical Profiles of the Pastor Theologian (CH 702) | 3 Credit Hours

This seminar introduces students to the leading ecclesial theologians and theological movements of church history, offering an opportunity for intensive reading in, reflection upon, and discussion of some of the church's most important theological works.

Virtue and Ecclesial Formation (ET 701) | 3 Credit Hours

An intensive research study of Christian virtue theory for the normative life and work of the church. Particular attention will be given to the historic precedence, biblical expressions, and practices of those virtues expressed in the character of Christ.

Ecclesial Theology in Global Contexts (MS 701) | 3 Credit Hours

This seminar is an intensive research study of the adaptation of Christianity across global contexts. Special attention will be given to the uniformity and diversity of these expressions and how each relates to issues of theology and contextualization along with the uniqueness of Christianity among global religious practices.

Theology of Pastoral Ministry (PT 702) | 3 Credit Hours

An intensive research study of the office of the pastor in its identity, character, and competence in the shepherding and oversight of God's people in the context of the local church.

Research Practicums:

Foundational Methods (MP 701) | 3 Credit Hours

A unified practicum course exploring the foundations of research, writing, and teaching for the church and in higher education.

Thesis Reading Seminar (RP 601) | 3 Credit Hours

Upon completion of the course work required for the ThM in Ecclesial Theology, students will prepare for the writing and defense of their thesis by compiling an additional bibliography particular to the chosen area of thesis research, in consultation with their supervisor. This reading should include no less than 1,000 pages of relevant literature to be guided and discussed with the student's supervisor. Students may register for RP 601 and RP 602 concurrently. ThM Only.

Thesis Research Seminar (RP 602) | 3 Credit Hours

Upon completion of the required seminars, students, in consultation with their supervisor, will identify a research topic for their thesis. Students will then write and submit a prospectus outlining the proposed research. The theological research prospectus will be reviewed and considered for approval by the student's thesis chair and an internal reader. Students may then begin researching and writing their thesis. ThM Only.

Thesis and Defense (RP 603) | 9 Credit Hours

Students who have gained approval of their theological research prospectus will conduct the proposed research and write a thesis of 50–100 pages. If needed, students are allowed an additional two semesters to complete, submit, and defend the thesis. ThM Only. *Prerequisite:* RP 602.

Comprehensive Exam (RP 701) | 2 Credit Hours

Upon completion of the course work required for the ThD in Ecclesial Theology, students will prepare for and take comprehensive examinations. Students must pass one standard exam and one exam particular to the chosen area of dissertation research. ThD Only.

Dissertation Prospectus (RP 702) | 1 Credit Hour

Upon completion of the required seminars and satisfactory achievement in the comprehensive examinations, students, in consultation with their supervisor, will identify a research topic for the dissertation. Students will then write and submit a prospectus outlining the proposed research. The theological research prospectus will be reviewed and considered for approval by the student's supervisor and two internal readers. ThD Only. *Prerequisite:* RP 701.

Dissertation and Defense (RP 703) | 9 Credit Hours

Students who have passed their comprehensive examinations and gained approval of their theological research prospectus will conduct the proposed research and write a dissertation of 150–250 pages. Students are allowed eight semesters to complete, submit, and defend the dissertation. The student's supervisor will serve as the first-reader, an internal reader will be assigned as the second-reader, and the third-reader will be an internal or external reader based upon expertise at the discretion of the ThD office. ThD Only. *Prerequisite:* RP 702.

Students who fail their dissertation defense three subsequent times will be awarded a compensatory ThM.

COURSE EVALUATIONS

Course Evaluations (Available in Populi)

Student Learning Objectives

This course enriched my Theological Competence.

(Conversant in the spheres of theological development throughout the history of the church and across ecclesial traditions—Historically, Systematically, Globally, Biblically, and Practically.)

Likert Scale : Strongly Disagree Disagree Neutral Agree Strongly Agree

This course demonstrated a Christocentric Mission.

(Joining the mission of the local church, given to her by the Lord Jesus Christ concerning himself, to root every element of theology and practice in each student's unique cultural context, in partnership with and for the local church.)

Likert Scale : Strongly Disagree Disagree Neutral Agree Strongly Agree

This course contributed to my Spiritual Transformation.

(Continually being transformed into the image of Christ by the power of the Spirit, bearing the fruit of maturity in thought, word, and deed.)

Likert Scale : Strongly Disagree Disagree Neutral Agree Strongly Agree

This course fostered Mature Integration.

(Faithfully seeking the formation of the head, heart, and hands through all disciplines, seeking the unity of the church for the faithful witness of the church, and demonstrating a value of embodied formation, ecclesial theology, and humble orthodoxy.)

Likert Scale : Strongly Disagree Disagree Neutral Agree Strongly Agree

Course Content

Course requirements were clear and appropriate for the level of study (degree program/number of credit hours)

Likert Scale : Strongly Disagree Disagree Neutral Agree Strongly Agree

My professor demonstrated the importance and application of the subject matter in an engaging and relevant way. Required

Likert Scale : Strongly Disagree Disagree Neutral Agree Strongly Agree

Additional Comments

FACULTY LISTING

Full-Time and Ecclesial Faculty (Faculty Council)

Rev. Nick Abraham, PhD

Associate Ecclesial Professor of Biblical Spirituality and Church History
Doctor of Philosophy, Biblical Spirituality, The Southern Baptist Theological Seminary
Lead Pastor, Reformation Bible Church, Beach City, OH

Rev. Daniel Ghramm, DEdMin ABD

Assistant Ecclesial Professor of Ecclesial Counseling
Doctor of Educational Ministry, The Southern Baptist Theological Seminary
Lead Pastor, Gateway Community Church, Grafton, OH

Rev. Paul J. Morrison, PhD

Associate Professor of Christian Ethics and Biblical Theology
Doctor of Philosophy, Christian Ethics, Minor in Biblical Theology, Southwestern Baptist Theological Seminary
Theologian in Residence, City Church, Cleveland Heights, OH

Rev. Ronald Morrison, DMin

Ecclesial Professor of Pastoral Ministry
Doctor of Ministry, Alliance Theological Seminary
Senior Pastor, Hope Alliance Bible Church, Maple Heights, OH

Rev. Paul Sartarelli

Ecclesial Professor of Exposition and Rhetoric
Doctor of Philosophy Studies, Rhetoric, Duquesne University
Lead Pastor, Trinity Church, Mentor, OH

Rev. Austin Shaw, PhD

Associate Ecclesial Professor of Historical Theology
Doctor of Philosophy, Church History, University of Oxford
Lead Pastor, Providence Church, Avon, OH

Rev. Cory Wilson, PhD

Professor of Global Christianity and Intercultural Studies
Doctor of Philosophy, Intercultural Studies, Reformed Theological Seminary
Pastor, City Church, Cleveland Heights, OH

Rev. Scott Wright, PhD

Ecclesial Professor of Systematic Theology
Doctor of Philosophy, Systematic, Westminster Theological Seminary
Pastor, Redeemer Church, Hudson, OH

Additional Faculty

Rev. Erin Bell, DMin

Adjunct Professor of Biblical Studies and Chaplaincy
Doctor of Ministry, South University School of Divinity
Lead Pastor, Hope Alliance Bible Church, Maple Heights, OH

Rev. Dan Brendsel, PhD

Assistant Ecclesial Professor of New Testament and Biblical Theology
Doctor of Philosophy, Wheaton College
Pastor, First Presbyterian Church of Hinckley, Hinckley, MN

Rev. Chris Castaldo, PhD

Associate Ecclesial Professor of Historical Theology
Doctor of Philosophy, London School of Theology
Pastor, New Covenant Church, Naperville, IL

Rev. Ryan Fields, PhD

Assistant Ecclesial Professor of Systematic Theology
Doctor of Philosophy, Trinity Evangelical Divinity School
Lead Pastor, Faith Evangelical Free Church, Acton, MA

Rev. Joel Lawrence, PhD

Ecclesial Professor of Theology
Doctor of Philosophy, Theology, University of Cambridge
President, Center for Pastor Theologians, Oak Park, IL

Rev. Ronnie Martin, DMin

Adjunct Professor of Pastoral Leadership
Doctor of Ministry, Midwestern Baptist Theological Seminary
Pastor-In-Residence, Redeemer Community Church in Bloomington, IN

Rev. Steve Moroney, PhD

Adjunct Professor of Systematic Theology
Doctor of Philosophy, Theology and Ethics, Duke University
Associate Pastor of Adult Ministries, Parkside Church, Green, OH

Rev. Troy Neujahr, PhD

Adjunct Professor of Missiology
Doctor of Philosophy, Concordia Theological Seminary
Pastor, St. Peter's Lutheran Church, Shaker Heights, OH

Prof. Christine Park, PhD ABD

Adjunct Professor of Practical Theology and Counseling
Doctor of Philosophy Candidate, Boston University
ThM, Emory University, MDiv, Yale Divinity School

Member, City Church, Cleveland Heights, OH

Prof. Kristina Quigley

Adjunct Professor of Hebrew

Doctor of Theology Student, Emmaus Theological Seminary

Master of Arts in Christian Studies, Hebrew, Dallas Theological Seminary

Member, Providence Church, Avon, OH

Rev. Leonard Tanks, Jr., PhD ABD

Adjunct Professor of Apologetics

Doctor of Philosophy Student, Biblical Exposition and Apologetics, Liberty University

Lead Pastor, Reach City Church, Cleveland, OH

Rev. Ray Umphrey, PhD

Adjunct Professor of New Testament

Doctor of Philosophy, New Testament, The Southern Baptist Theological Seminary

Lead Pastor, Briggs Road Baptist Church, Columbus, OH

ADDITIONAL POLICIES

ADMISSIONS

Application Requirements

All students must be members in good standing of a local church. Students must demonstrate this by a recommendation from their Pastor. If the applicant is a Pastor of a church, they will need a Church Reference Form from another local pastor or another appropriate ecclesial overseer who can serve as their pastoral reference.

Emmaus does not grant student visas or I-20s.

Certificate-seeking applicants are preferred to have completed high school or an equivalent GED program to take Emmaus courses for credit towards a certificate.

Undergraduate Degree-seeking applicants must have completed high school or an equivalent GED program.

Graduate Degree-seeking applicants must have an undergraduate degree with at least a cumulative 2.0 GPA. Applicants with a GPA lower than 2.0 will be considered if their transcript reveals clear improvement over their last two years. Students with at least 70 undergraduate credits and a cumulative GPA of 3.0. may apply for "conditional acceptance" to take Emmaus courses for credit towards a masters degree.

Postgraduate Degree-seeking applicants must have completed a theological graduate degree with at least a cumulative 2.5 GPA. Applicants with a GPA lower than 2.5 will be considered if their transcript reveals clear improvement over their last two years.

Doctoral Degree-seeking applicants must have completed at least 60 hours of theological graduate program(s) with a 3.0 or greater GPA, demonstrated competence in Biblical Hebrew and Greek (if lacking, applicants may level competency during their coursework stage), and submit a writing sample.

Application Process

Students may apply to Emmaus online. The following components are required to take classes for credit, or pursue a degree at Emmaus:

- Application for Admission.
- Christian Testimony, Spiritual Influences, Gospel definition.
- Affirmation of Emmaus' Statement of Faith
 - Prospective students who, for reasons of conviction and conscience, are unable to affirm this statement in its entirety are able to submit in writing their own convictions concerning those articles in the statement of faith to be considered for approval by the seminary. The determination of acceptance or rejection based on this written exception request is made by either the Provost or President
- Pastoral Reference (if the student is a pastor, another leader may submit this reference).

- 2 Personal References.
- Official Post-Secondary Transcript(s) demonstrating completion of undergraduate or graduate degree (if applicable).

Deadlines

Applications are accepted on a rolling admission with no application deadline, however, to enroll in a semester, students must apply, and be accepted, and register for class at least two weeks prior to the start of the semester. Due to processing time, applications received after this date may not be processed in time for students to start class.

Acceptance Categories

Students are accepted as an auditor, or for credit as a Certificate, BDiv, BDiv-MAEC, BDiv-ThM, MAET, MAEC, MATS, MDiv, ThM, or ThD student.

Accelerated Degrees and Advanced Standing

For those seeking seminary towards a bachelor's degree and an accelerated masters degree, Emmaus offers a Bachelor of Divinity to Master of Arts in Ecclesial Counseling (152 Hours). The Accelerated Pathway permits qualified BDiv students to complete up to 32 approved MAEC graduate credits within the BDiv. These credits may satisfy designated advanced BDiv requirements and may also apply toward the MAEC. The BDiv remains a 120-credit baccalaureate degree, including all required general education and undergraduate program requirements. The MAEC remains a 64-credit graduate degree, with 32 credits completed after completion of all BDiv requirements. All shared credits must be completed at full graduate level, with graduate-level workload, assessment, faculty qualification, and program outcome alignment. Upon successful completion of all requirements, students are awarded both the Bachelor of Divinity and the Master of Arts in Ecclesial Counseling.

For students seeking undergraduate theological preparation and an accelerated pathway into advanced graduate theological study, Emmaus offers a Bachelor of Divinity to Master of Theology Accelerated Pathway (150 Hours). The Accelerated Pathway permits qualified BDiv students to complete the 120-credit Bachelor of Divinity with 85 hours of designated core requirements taken at the graduate 500-level. The BDiv remains a 120-credit baccalaureate degree, including all required general education and undergraduate program requirements. All 500-level coursework completed within the BDiv must meet graduate-level workload, assessment, faculty qualification, and program outcome alignment. Following completion of all BDiv requirements with a 2.5 GPA at minimum, may qualify for advanced standing through direct admission into the 30-credit Master of Theology program. This advanced standing does not reduce the credit-hour requirements of the ThM, but establishes that the student has satisfied the prerequisite academic preparation for direct entry into the program. Upon successful completion of all requirements, students are awarded both the Bachelor of Divinity and the Master of Theology.

Students who complete the Master of Theology at Emmaus Theological Seminary and are subsequently admitted to the Doctor of Theology may be considered for advanced standing or internal credit recognition upon review by the Provost and appropriate faculty. Such recognition is not automatic and shall be based on demonstrated equivalency between completed ThM coursework and required ThD coursework, continued alignment with ThD program outcomes, and the student's preparedness for doctoral-level research. In all cases,

students must complete all non-waivable ThD requirements, including comprehensive examinations, dissertation prospectus, dissertation research and writing, oral defense, residency or formation requirements as applicable, and any minimum credit or enrollment requirements established by the Seminary.

Students who complete a credential at Emmaus Theological Seminary and later enter another Emmaus program may have prior Emmaus coursework reviewed for application to the subsequent credential. Recognition of prior coursework is not automatic, but may be granted when the coursework is appropriate to the level, content, outcomes, and requirements of the later program.

The admissions office shall determine which requirements have been satisfied and which remain. Students must be formally admitted to the subsequent program and complete all remaining degree requirements, including any non-waivable capstone, thesis, dissertation, practicum, examination, formation, residency, or graduation requirements.

Conditional Acceptance

Master's Degree-seeking Emmaus students must hold at minimum an undergraduate degree. Students with at least 70 undergraduate credits may apply for "conditional acceptance" to take Emmaus courses for credit if their undergraduate GPA is at least 3.0. These credits will become "official" (available for an Emmaus degree or transfer to another seminary) only after the undergraduate degree is granted.

Transfer Students

If a student transfers to Emmaus from another seminary, upon acceptance to Emmaus, transfer credits will be reviewed and accepted on a preliminary basis. The institution granting the degree, however, will have the final say in whether or not transfer credits will be accepted.

Please contact the Provost's office at Emmaus for more information.

Criteria for Credit Transfers

Emmaus Seminary evaluates and accepts transfer credits from other institutions of higher learning. The Seminary seeks to recognize prior academic achievement while maintaining the integrity and rigor of its degree programs.

Transfer credit will normally be accepted only from institutions accredited by agencies recognized by the U.S. Department of Education (USDE) or the Council for Higher Education Accreditation (CHEA).

Exceptions may be considered for international institutions, Bible colleges, or seminaries of recognized standing, subject to faculty and administrative review.

Transfer credits must be equivalent in content, level, and learning outcomes to courses offered at the Seminary. Courses must be relevant to the student's program of study and degree requirements.

Only courses with a grade of "C" (2.0 GPA) or higher are eligible for transfer. Courses graded Pass/Fail may only be transferred if official documentation verifies that the performance equates to "C" or higher.

Graduate-level courses completed more than 10 years prior to enrollment will be evaluated individually for relevance and currency.

Courses are subject to faculty review for ongoing doctrinal and scholarly alignment.

At least one-half of the credit hours required for a degree must be completed at Emmaus Theological Seminary.

Distance Students

Emmaus is committed to the idea that theological formation is best when it is an embodied experience. For this reason, our courses are not available in a traditional online format. Students are expected to join all class meetings live, in person or by distance synchronously through video conference.

For those unable to attend in person, Emmaus strives to facilitate local hubs where ideally 3 or more students attending the same course are able to join the live lecture remotely via video conference. If a hub is not possible, students may join courses remotely.

Additionally, at the end of each semester, all students gather together in Cleveland for one weekend of *Communio Intensives*—a time of eating, worship, and learning in community together, integrated with your course studies and wider ministry.

Distance students are to verify their identity through the use of Emmaus Seminary's Learning Management System, Populi. At the point of their acceptance, all students receive unique username and login credentials for use of Populi. Students are not to share these credentials with anyone and are required to use them in order to access course syllabi, assignments, Zoom links, and all requisites of study for the program.

Non-Discrimination

Emmaus Theological Seminary admits students of any race, color, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate on the basis of race, color, national and ethnic origin in administration of its educational policies, admission policies, scholarship and loan programs, and other school administered programs.

Emmaus is an institution that welcomes all men and women of all church affiliations who desire to further their biblical training. This training may be in the form of discrete classes or as a path leading to a degree.

English Proficiency

Emmaus does not require any English proficiency exams for admission, however, in order to assure students are adequately prepared for seminary work, the admissions office will use the Christian Testimony & Ministry Goals components of their application as a writing sample, as well as consider undergraduate grades in writing and English coursework. Students seeking concurrent enrollment at a partner institution are subject to that partner's proficiency policies.

TUITION AND FEES

Classes for Credit

In order to take classes for credit, the student must be accepted to Emmaus as a Certificate, Undergraduate, Graduate, Postgraduate, or Doctoral student. Certificate courses are 3 credits each and cost \$100 per credit hour and are Pass/Fail. Undergraduate, Graduate, and Postgraduate Degree courses are between 1–3 credits and cost \$200 per credit hour. Doctoral Degree courses are between 1–3 credits and cost \$300 per credit hour. Invoices are sent to students' personal emails and posted in their Populi account following the first week of class.

Auditing

Anyone may audit any Emmaus course after applying and being accepted as an audit student. Each audited course is \$100. Students are encouraged to attend all classes, however attendance is not mandatory. The audit student may choose how much of the reading and assignments he or she chooses to do. At the conclusion of the course, an AU will be indicated on the auditor's transcript and no credit is earned. Spouses may audit any course at no charge that their spouse is concurrently pursuing for credit. The spouse of the Emmaus student does not need to apply to the Seminary, but should send an email to the Professor before the first day of class.

Enrollment Fees

In addition to the tuition rates above, there is also a per-semester enrollment fee which covers the cost of Communio Intensive meals and digital library costs, which includes required course texts as well as a wider research database. For certificate, undergraduate, and graduate programs, this is \$100 per semester, and \$50 per semester for audit students. For postgraduate and doctoral students, the fee is \$150 (ThM) or \$200 (ThD) per semester, respectively. The difference in cost is set according to the access and use of additional research resources.

Postgraduate and Doctoral Fees

In the final stages of their program, ThM students can expect a \$1,200 ThM Thesis Fee, which covers the cost of thesis supervision and defense panel. ThD students can expect a \$3,500 Dissertation Fee, which covers the cost of dissertation supervision, outside reader, and defense panel. These fees may be spread across multiple semesters.

Refund Policy

If a credit student wishes to drop the course or move to an audit status, the student must notify the professor and Provost in writing. If a student drops the class during the first two weeks (14 days into the term), the student will receive a full refund. No refund will be given after the fourth week of the term (28 days after the start of the term). If the student drops the class after the second week of class, but before the fourth week of class, the student will receive a prorated refund.

Scholarships

Emmaus intentionally keeps tuition low, so in a sense every student is receiving a scholarship. Emmaus has partnered with local churches and individuals to provide scholarships and financial aid. Scholarship amounts are determined by interview with the student on a case by case basis. Determining factors include number of classes per semester and financial need. Church

Partners also receive the following tuition discounts: (1) Any Amount Donation per month, or hosting an Emmaus Hub: 25% Tuition Discount and Free Audits for Church-Endorsed Students; (2) \$250+ per month, or 1% of undesignated church giving: 50% Tuition Discount and Free Audits for Church-Endorsed Students; (3) \$500+ per month, or 2% of undesignated church giving: 75% Tuition Discount and Free Audits for Church-Endorsed Students; (4) \$1,000+ per month, or 3% of undesignated church giving: 100% Tuition Discount and Free Audits for Church-Endorsed Students. Students seeking further financial assistance are advised to contact their church.

Federal Aid

Emmaus is a 501c3 not for profit corporation in the state of Ohio and registered with the Internal Revenue Service (EIN 83-2878791). We do not participate in any federal student aid programs, but do abide by all governmental regulations related to our not for profit status.

COMMUNICATIONS

Email

When applying to Emmaus, students indicate a personal email to be used for Emmaus correspondences. Emmaus recommends setting up an email specific for seminary studies. If a student wishes to change their email used for seminary communications, please update your Populi account and send an email to the Provost at pmorrison@emmausseminary.org.

Populi

Emmaus uses Populi as its Learning Management System (LMS) to centralize class communication including course documents such as syllabi and articles, announcements and updates, and assignments. Should class need to be canceled, for inclement weather as an example, Populi will be the primary means for this notice. Students are encouraged to add and update any relevant personal information and upload a picture to their Populi account to maintain accurate student records.

Website

Emmaus maintains a website at the following address: EmmausSeminary.org
Donors may also make tax deductible contributions to the seminary here.

Blog

Emmaus maintains a blog at the following address: Humbleorthodoxy.org

Social Media

Emmaus utilizes Facebook, Twitter, and Instagram for communicating information to students. Please like, follow, and share our pages @EmmausSeminary.

ACADEMICS

Student Learning Outcomes

Emmaus graduates will demonstrate:

1. **Theological Competence**
conversant in the spheres of theological development throughout the history of the church and across ecclesial traditions—Historically, Systematically, Globally, Biblically, and Practically.
2. **Christocentric Mission**
Joining the mission of the local church, given to her by the Lord Jesus Christ concerning himself, to root every element of theology and practice in each student's unique cultural context, in partnership with and for the local church.
3. **Spiritual Transformation**
continually being transformed into the image of Christ by the power of the Spirit, bearing the fruit of maturity in thought, word, and deed.
4. **Mature Integration**
faithfully seeking the formation of the head, heart, and hands through all disciplines, seeking the unity of the church for the faithful witness of the church, and demonstrating a value of embodied formation, ecclesial theology, and humble orthodoxy.

Academic Calendar

Emmaus primarily holds regular Fall, Spring, and Summer semesters with additional intensives and concentrations as needed.

The Fall Semester contains 14 course sessions usually beginning the Monday of the fourth week of August. Classes do not meet on Labor Day. After 7 weeks of courses, Fall Break begins on Tuesday of the next week (Monday courses make up Labor Day's absence). Thanksgiving Break is the full work week of the week of Thanksgiving. Courses conclude on the second Friday of December. The Friday and Saturday of that final week, will be Emmaus's Communion Intensive. Friday Evening includes dinner and evening worship and exhortation in the form of a ministry panel or lecture (6p–8p), Saturday includes breakfast, theological instruction and integration, and dismisses after lunch (9a–12p). Graduation commencement will be held Friday evening.

The Spring Semester contains 14 course sessions usually beginning the fourth Monday in January. After 5 weeks of courses, classes will not meet during a Spring Break. After resuming again, classes do not meet the full Holy Week leading up to Easter. Courses conclude on the second Friday of May. The weekend of that final week, will be Emmaus' Communion Intensive. Friday Evening includes dinner and evening worship and exhortation in the form of a ministry panel or lecture (6p–8p), Saturday includes breakfast, theological instruction and integration, and dismisses after lunch (9a–12p). Graduation commencement will be held Friday evening.

The Summer Semester usually contains 8–10 course sessions beginning the first full week of June. Due to the nature of these intensive courses, class times may either be extended or offered on more than one day per week.

Credit Hour Definition

Emmaus Theological Seminary adopts the federal and accrediting agency definition of a credit hour to ensure consistency and integrity in its academic programs. A credit hour is defined as the amount of work represented in intended learning outcomes and verified by evidence of student achievement, that reasonably approximates:

1. One hour of direct faculty instruction and a minimum of two hours of out-of-class student work each week for approximately fifteen weeks for one semester or the equivalent amount of work over a different period of time; or
2. At least an equivalent amount of work as required in paragraph (1) of this definition for other academic activities such as laboratory work, internships, practica, studio work, and other academic work leading to the award of credit hours.

In keeping with this definition, one credit hour at Emmaus Theological Seminary reflects approximately 45 hours of student learning activity over the course of a semester. This includes a combination of:

- Direct instruction (classroom or synchronous sessions)
- Required readings
- Written assignments, projects, and presentations
- Exams and assessments
- Other learning activities assigned by the instructor

These examples demonstrate that Emmaus courses are structured to align with the federal definition of a credit hour and the standards of accrediting bodies such as TRACS and ATS.

The Provost, in consultation with the Academic Council, is responsible for ensuring that all courses comply with the credit hour policy. Course syllabi must demonstrate through schedules, assignments, and workload expectations that the credit hours awarded are consistent with student learning outcomes and accreditation standards.

Course Load

Course lectures will meet a minimum of two hours per week for the duration of the course.

Course Audits do not have reading or writing requirements.

Certificate courses must have a minimum of 500 pages of assigned readings and 6 pages of written assignments, or a substantial ministry project, in addition to the course lectures, or an equivalent project. Examples of projects may include a detailed teaching outline, presentation, or other media of the material in the context of their local church (E.g., a sermon, bible study lesson, church podcast, presentation, etc.). Students should consult the professor before beginning to confirm their project idea, and may follow the same guidelines as research papers, excluding the academic style requirements. Certificate courses are Pass/Fail.

Undergraduate courses (BDiv) must have a minimum of 800 pages of assigned readings and 9 pages of written assignments in addition to the course lectures.

Graduate courses (MAET, MAEC, MATS, MDiv) must have a minimum of 1,000 pages of assigned readings and 12 pages of written assignments in addition to the course lectures.

Postgraduate (ThM) courses must have a minimum of 1,800 pages of assigned readings and 15 pages of written assignments and include discipline-specific assigned readings and course lectures. ThM research seminars will move from an initial prospectus and draft to a final thesis of 50–100 pages. The completed thesis is then presented and defended before a panel of their program supervisor and one outside reader.

Doctoral (ThD) courses must have a minimum of 1,800 pages of assigned readings and 15 pages of written assignments and include discipline-specific assigned readings and course lectures. The curriculum for the ThD includes three academic years of research seminars, a comprehensive exam, and finally the completion and defense of a 150–250 page dissertation that represents significant and original scholarly research in service of the church.

Program Length

All Emmaus program lengths meet national norms for all program levels (certificate, baccalaureate, graduate, postgraduate, and doctoral).

Certificate of Foundational Ministry (CFM—36 Credit Hours)

Certificate of Ecclesial Counseling (CEC—36 Credit Hours)

Certificate of Urban Church Ministry (CUM—36 Credit Hours)

Bachelor of Divinity (BDiv—120 Credit Hours)

Master of Arts in Ecclesial Theology (MAET—48 Credit Hours)

Master of Ecclesial Counseling (MAEC—64 Credit Hours)

Master of Arts in Theological Studies (MATS—64 Credit Hours)

Master of Divinity in Ecclesial Theology (MDiv—85 Credit Hours)

Master of Theology in Ecclesial Theology (ThM—30 Credit Hours)

Doctor of Theology in Ecclesial Theology (ThD—48 Credit Hours)

Grading Rubric

Grade Range	Content (40%)	Argument (40%)	Presentation (20%)

A+, A, A-	Mastery Score: 36–40	Clear; Logical; Comprehensive; Critical; Innovative; Persuasive Score: 36–40	Almost no errors re: format, grammar, and syntax; Elegantly written Score: 18–20
B+, B, B-	Above-Average Grasp Score: 32–35	Coherent; Well-stated Score: 32–35	Several errors re: format, grammar, and syntax Score: 16–17
C+, C, C-	Adequate Grasp Score: 28–31	Marginally coherent; Rudimentary; Minimal Score: 28–31	Significant errors re: format, grammar, and syntax Score: 14–15
D+, D, D-	Low-Level Grasp Score: 24–27	Incoherent; Illogical Score: 24–27	Abundant errors re: format, grammar, and syntax Score: 12–13
F	Little-to-no grasp; fails to grasp basic concepts and omits required elements Score: 0–23	Incomprehensible; Extremely illogical Score: 0–23	Egregious errors re: format, grammar, and syntax Score: 0–11
Grade ___/100	Content Subtotal ___/40	Argument Subtotal ___/40	Presentation Subtotal ___/20

Textbooks

Textbooks required for individual classes will be posted in the individual class syllabus or uploaded to Populi. Students may access their course texts through Emmaus's access to the Digital Theological Library (DTL) or secure physical textbooks from a bookstore or online distributor of their choice.

Attendance Policy

Faithful attendance to class is necessary for success in academic studies. Students taking classes for credit should attend every class session. If a student knows they will be absent from class, they are expected to email the professor as soon as they are aware of the absence. Students should then consult the syllabus and/or Populi to make up any assignment missed, and are responsible for any content missed. Four to Five absences will automatically result in a lowered letter grade. Six absences will result in an automatic F. Students taking classes on an audit basis may attend as many or as few classes as they wish. Courtesy still remains to email the Professor if not attending.

Communio Intensive

All credit students are required to attend the end of semester Communio Intensive (Friday evening and Saturday morning, specific dates may be found in course syllabi class schedules as well as the academic calendar in Populi). Auditors may choose to participate in all or none of the weekend but are encouraged to attend.

All credit students are required to attend at least 66% of Communio Intensives during their time in the program in order to graduate. Communio Intensive courses (0 credits) autoregister as corequisites in Populi during Fall and Spring semesters. Communio attendance and participation counts as 100% credit of any semester's Communio Intensive requirement. Excused absences may be approved by the Seminary and replaced with an assignment to honor the work and time of your fellow students and faculty. Make-up assignments may count towards 50% of that Communio's credit. Unexcused absences will count as 0% of that semester's Communio grade. Communio grades do not affect GPA in themselves, but may result in the reduction of the final course grades as much as a full letter grade. Repeated absences may forfeit the eligibility to receive financial aid from the Seminary.

Recognizing the unique travel, visa, and financial burdens often faced by international students, eligible students residing outside the United States shall only be required to attend at least 50% of Communio Intensives during their time in the program in order to graduate, rather than the 66% otherwise required under the general policy.

For students traveling from outside of Cleveland, host-homes may be provided. Please complete the "Communio Housing Request Form" on Populi.

Grading Scale

<i>Letter Grade</i>	<i>Percent Grade</i>	<i>4.0 Scale</i>
A	95-100%	4.00
A-	90-94%	3.67
B+	87-89%	3.33
B	84-86%	3.00
B-	80-83%	2.67
C+	77-79%	2.33
C	74-76%	2.00
C-	70-73%	1.67
D+	68-69%	1.33
D	65-67%	1.00
F	0-64%	0.00
AU	Audit Only	0.00
I	Incomplete	0.00
L	Failure due to language deficiency	0.00
W	Withdrawn after 4 th day of class	0.00

Add/Drop/Withdrawal

A student may add a class within the first week of class, but not after the second class meets. The student should contact the Professor immediately upon enrollment to determine what was missed during the first class.

A student may change from audit to credit (and vice versa) by requesting the change in writing to the Provost within the first week of class, before the second class meets.

A student may drop a class within the first two weeks of class by notifying the change in writing to the Provost, before the withdrawal date. If a student drops the class the course will then be removed from the student's transcript.

A student may withdraw from a class by requesting the change in writing to the Provost by the halfway point of the class. No refund will be given. A "W" will then be recorded on the student's transcript.

Incompletes

A student who wishes for an extension on coursework should discuss with their Professor. If an extension is agreed upon, the student should notify the Provost in writing before the last day of class to confirm Professor approval.

Course Evaluations

Near the conclusion of each semester, students will be prompted to complete a Course Evaluation in Populi for the course(s) in which they are enrolled. Students, please take time to provide your feedback so Emmaus can continue to improve. Final grades may be locked until Course Evaluations are completed.

Academic Integrity

All students are expected to use consistent, academic style. Emmaus students are expected to use the Turabian Manual of Style. Papers must be composed in Times New Roman using #12 font size. Pages of text must be double spaced. Quotes and unique facts must be documented using footnotes.

Students should consult the "Emmaus Paper Template and Guide" document on Populi's home dashboard.

All forms of academic dishonesty, including plagiarism, are strictly prohibited. Plagiarism is the misrepresentation of another's work as one's own. Plagiarism is any use of 4 or more words in a row from another author without quotation marks and subsequent citation. When the professor concludes that a student has plagiarized an assignment, the student will receive the grade of zero for the assignment, and the office of the Vice President for Student Affairs will be notified about the incident. The same actions apply to other acts of academic dishonesty such as cheating on examinations. Utilizing AI software, such as ChatGPT, to generate ideas or written content and pass them off as one's own will also be considered plagiarism and will be disciplined in the same manner. In particular, using generative AI tools to substantially complete a written assignment or exam (e.g. by entering writing prompts, assignment descriptions, or questions) is not permitted. The use of AI software for personal study and editing purposes is permissible, so long as the student does not use it to produce any material that the student would in turn present as their own.

Academic Probation

At the conclusion of each semester, students whose term GPA is below 2.0 will be placed on academic probation. The student will be notified via email. If the student is on probation for two consecutive semesters, the student will be academically dismissed.

Dismissal/Re-Admission

Any student who has been academically dismissed from the seminary

Grade Appeals/Grievances

Students can appeal their grades by submitting a written explanation to the Provost via email. The Provost will request the student's work be reviewed by another professor. The Provost will notify the student of the outcome in writing within 14 days.

Repeated/Failed Courses

If a student repeats a course, their previous grade will be erased from their transcript and the new grade calculated into their cumulative GPA.

Records and Transcripts

Current and former students can view their grades, perform grade audits, and download unofficial transcripts in Populi. Visit your student profile for more information.

Student Right to Privacy

Students of Emmaus have the right to contact the Provost in writing asking to: inspect and review their education records within 45 days of the day that Emmaus receives a written request for access; request an amendment to items in their education records that they believe are inaccurate or misleading; block disclosure of "directory information," except to the extent that FERPA authorizes disclosure without consent.

Digital Privacy Policy

Emmaus has adopted Populi's digital privacy policy which can be found on Populi's website: <https://populi.co/legal/privacy/>

Graduation and Matriculation

Students who wish to earn a degree from Emmaus should complete a Graduation Application Form at least 3 months prior to their expected graduation date (the Friday of Communion). Students are charged a \$100 graduation fee which covers the cost of the diploma and regalia (excluding ThD). ThD students may rent or buy their doctoral regalia, and should consult the Provost's office for details. All outstanding tuition, fees, and other payments must be paid for a student to be eligible to graduate. All enrolled units must be completed and any cross credit applications processed before a student is eligible to graduate. Students with outstanding assessments and results will not be able to graduate. If Emmaus students wish to transfer their credits to an accredited seminary with which Emmaus has an articulation agreement, the students should contact an Advisor at that seminary regarding their graduation requirements and fees.

Students with Disabilities

Students with a documented physical or learning disability should provide documentation in writing to the Provost who will meet with the student to discuss accommodations in the classroom and communicate accordingly to professors.

PEDAGOGICAL POLICY

1. Purpose and Scope

This policy articulates the pedagogical commitments of Emmaus Theological Seminary and establishes expectations for faculty in all instructional settings. It reflects the institution's mission and applies to all full-time, ecclesial, and adjunct faculty across all delivery modalities.

Faculty are further expected to teach in a manner consistent with the Seminary's Institutional Learning Outcomes (ILOs), particularly Theological Competence, Christocentric Mission, Spiritual Transformation, and Mature Integration.

Emmaus Theological Seminary understands theological education as an ecclesial, formational, and integrative task ordered toward Christ, His Church, and His mission. Our pedagogy is not merely the transmission of theological content but the cultivation of mature integration—forming students in truth, virtue, and practice within the life of the church. Faculty serve as ecclesial-theologians in the classroom, embodying the seminary's mission to cultivate humble orthodoxy through theological formation in life together.

The following pedagogical commitments guide faculty in the classroom.

2. Core Pedagogical Commitments

2.1 Ecclesial Theology as the Integrative Framework

We believe that the best theological education happens in partnership with and for the mission of the local church. Our students, faculty, and programming are in and for the church because the church is the vehicle of Christ's work.

At Emmaus, theology is not abstracted from the life of the church but arises from and returns to it. Ecclesial theology serves as the central thread of instruction, integrating biblical, historical, systematic, and practical disciplines into a unified vision ordered toward the worship, witness, and formation of the local church. This reflects our institutional commitment to Christocentric Mission and Mature Integration, ensuring that all learning is oriented toward the edification of the body of Christ in her diverse expressions.

Standards of Practice

1. Instruction will orient course content toward the life and mission of the local church.
2. Faculty will integrate theological disciplines rather than treating them as isolated domains.
3. Assignments and lectures should demonstrate the application of course content to ecclesial contexts (e.g., preaching, teaching, counseling, discipleship).

4. Faculty will situate theological claims within the witness of Scripture and the global and historic church.
5. Faculty will model accountability to ecclesial authority and the unity of doctrine and practice.
6. Faculty will model Christlike interaction in their lectures and with students, especially in cross-listed courses with students from wide-ranging academic backgrounds, knowing that this unique diversity better reflects the churches in which their students are called to serve.

2.2 Humble Orthodoxy in Instruction and Engagement

We believe character and doctrine are equally essential to right theological formation. We seek to hold the tension of conviction and charity so that learning from Jesus is not separated from living like Jesus.

Faculty are called to hold firm theological convictions while embodying humility in disagreement. Humble orthodoxy maintains fidelity to primary doctrines while engaging secondary and tertiary disagreements with charity, restraint, and love. It recognizes that the Spirit marks his people by fruit as much as truth, and calls believers to pursue unity without erasing conviction. This posture is essential for forming students who can faithfully navigate theological diversity within the global and local church.

Standards of Practice

1. Faculty will distinguish between primary, secondary, and tertiary doctrines in course instruction, when applicable.
2. Faculty will represent differing theological positions accurately and charitably.
3. Faculty will not bind student consciences in matters where Scripture does not require uniformity.
4. Faculty will cultivate intellectual and spiritual humility in both instruction and classroom interaction.
5. Faculty will engage disagreement as an opportunity for formation rather than division.
6. Faculty will model the integration of truth and virtue, recognizing that the Spirit's work is evidenced by both.

2.3 Embodied Formation and Instructional Presence

We believe that while information can be accessed anywhere, God's design for formation is life together in community, gathered as one at the table of fellowship and edification.

Emmaus affirms that theological education is fundamentally embodied, even within technologically mediated environments. Formation involves the integration of head, heart, and hands within real communities. As such, faculty must cultivate practices that engage both in-person and virtual students as full participants in a shared learning community. This reflects our commitment to Spiritual Transformation and the realities of synchronous online education, ensuring that technology serves formation rather than fragmenting it.

Standards of Practice

1. Faculty will foster meaningful presence and interaction in all modalities, ensuring regular and substantive engagement.
2. Faculty will design courses to enable equitable participation for both in-person and online students.
3. Faculty will incorporate formative practices (e.g., prayer, Scripture reading, theological reflection) appropriate to course context.
4. Faculty will exercise discernment in the use of technology, ensuring that it serves, rather than diminishes, theological formation.
5. Faculty will maintain consistent and substantive communication with students through approved institutional platforms.
6. Faculty will assess student interaction and assignments through the lens of the ecclesial theologian to provide consistent care and instruction to all students through the values and tools (e.g., grading rubric) of Emmaus Theological Seminary.

Conclusion

Emmaus pedagogy is ecclesial in content, humble in posture, and embodied in practice.

Faculty are not merely instructors but participants in the Spirit's work of forming students for the church. By centering theology in the life of the church, engaging disagreement through humble orthodoxy, and cultivating embodied formation across modalities, faculty contribute to the seminary's mission of forming students for faithful service in Christ's Church.

RESEARCH PROGRAM DETAILS

ThM Seminar Phase

Each ThM student must complete 3 hours of foundational methods practicums in their first two semesters, and 12 hours of core research seminars, or core seminar equivalencies (e.g. TH 602 in place of TH 601).

ThM Research Practicums: (1 Credit Each)

- Foundations of Research (MP 601)
- Writing for the Church (MP 602)
- Teaching in the Church and Higher Education (MP 603)

or

- Foundational Methods (MP 604) (3 Credits)

ThM Core Seminars:

- Biblical Theology for the Church (BT 601)
- Historical Theology for the Church (CH 601)
- Dogmatic Theology for the Church (TH 601)
- Practical Theology for the Church (PT 601)

ThM Thesis Phase

After the completion of their core seminars, ThM students may prepare for the research and writing of their ThM thesis. ThM students may concurrently enroll in their Thesis Reading Seminar (RP 601)—in which no less than 3,000 pages of primary and secondary literature are

assigned including monographs, research journals, dissertations, and other material as deemed suitable by the thesis supervisor—and their Research Seminar I (RP 602)—in which they work with their supervisor on expanding an initial prospectus into a rough draft. Then they work to refine, submit and defend their thesis in their Research Seminar II (RP 603)

Thesis Seminars:

- Thesis Reading Seminar (RP 601)
- Research Seminar I (RP 602)
- Research Seminar II (RP 603)

The thesis must adhere to the Turabian Manual of Style.

The body of the thesis should be greater than 50 pages, but not exceed 100 pages double spaced, using Times New Roman 12 point font.

The thesis must include a title page, approval sheet, abstract, table of contents, and bibliography.

The thesis may include a dedication page, preface, and relevant appendices.

Defense drafts may be submitted by February 1 (Spring) or September 1 (Fall).

Thesis defense committees are determined between the candidate, their supervisor, and the ThM office. In most cases, defenses will have two readers: the candidate's supervisor and an internal reader, though an additional external reader may be requested. The supervisor will send potential readers an informal request prior to defense draft submission.

Readers will be given four weeks to return their comments, after which the oral defense may be scheduled.

Candidates who fail their thesis defense or otherwise are unable to complete their thesis in the two semesters initially allotted, may register for Research Seminar II (RP 603) up to three additional semesters.

Candidates who fail their thesis defense three subsequent times will be awarded a compensatory MA.

ThD Seminar Phase

Each ThD student must complete 3 hours of foundational methods practicums in their first two semesters, 21 hours of ecclesial research seminars, and 12 hours of ecclesial theology elective seminars. Completion of the Emmaus Master of Theology in Ecclesial Theology (ThM) may reduce seminar requirements.

Doctoral Foundations Core Practicums: (1 Credit Each)

- Foundations of Research (MP 701)
- Writing for the Church (MP 702)
- Teaching in the Church and Higher Education (MP 703)

or

- Foundational Methods (MP 704) (3 Credits)

Ecclesial Theology Core Research Seminars:

- Biblical Theology for the Church (BT 701)
- Historical Theology for the Church (CH 701)
- Dogmatic Theology for the Church (TH 701)
- Practical Theology for the Church (PT 701)
- Ecclesial Theology (TH 702)
- Ecclesial Theology of the Word (TH 703)
- Ecclesial Theology of Liturgy and Sacraments (TH 704)

Ecclesial Theology Elective Seminars: (12 Credit Hours)

- Historical Profiles of the Pastor Theologian (CH 702)
- Theology of Pastoral Ministry (PT 702)
- Ecclesial Theology in Global Contexts (MS 701)
- Virtue and Ecclesial Formation (ET 701)

The student should discuss dissertation topics with the faculty throughout the seminar stage of the program. As soon as a viable topic is identified, the student should begin to conduct initial research to test its potential. Based on the research topic, the student should select, or be assigned, a ThD Supervisor in consultation with the head of the program.

ThD Comprehensive Examinations

Emmaus ThD comprehensive examinations are a combination of written and oral components and are designed to demonstrate competency in ecclesial theology at large as well as expertise in the student's area of research.

Students who fail to demonstrate competency in these areas will be permitted to retake their comprehensive examinations once. After two failures, the student may work towards a ThM thesis or otherwise withdraw from the program.

After the successful completion of comprehensive examinations, ThD Students become ThD Candidates (ABD).

ThD Prospectus

After completing their coursework and comprehensive examinations, ThD Candidates may submit a dissertation prospectus outlining a dissertation that represents significant and original scholarly research in service of the church.

The student should determine that no other dissertation has been written about the proposed topic, has treated the topic in the same way, and has drawn similar conclusions. The student should complete a dissertation search using Dissertation Abstracts, in addition to the normal processes of building a bibliography using indexes, catalogs, and the bibliographies and footnotes of works consulted. The student may need to use other resources to discover dissertations completed abroad.

The student begins by identifying the research question, followed by the establishment of the method of research and resulting thesis statement (proposed answer to the research problem). Out of the thesis statement flow the dissertation's argument, structure, and title.

The title of the dissertation should be concise and clear.

The prospectus must carefully communicate the purpose and methodology of the investigation. The student may make some minor modifications later as the dissertation develops, in consultation with their supervisor.

The prospectus includes proposed chapter divisions, detailing each chapter's subheadings.

A working bibliography will receive careful scrutiny. The bibliography should be sufficiently detailed to indicate that enough material exists to develop the dissertation. Primary sources should receive special attention. Students must not overlook foreign sources in the preparation of the bibliography. The prospectus should give the faculty confidence that the student has read widely from the bibliography and possesses sufficient maturity to articulate the general direction of the research.

The prospectus must adhere to the Turabian Manual of Style.

The body of the prospectus should not exceed 26 pages double spaced, using Times New Roman 12 point font.

The prospectus must include the proposed title page.

ThD Dissertation Phase

The student preparing a dissertation must enroll each semester in Dissertation Research and Writing. Each semester the supervisor sets objectives by which the student's work will be graded. If the work fails to meet expectations, the supervisor notifies the ThD office which places the student on probation. Normally, two successive semesters on probation result in termination from the program.

The ThD dissertation must argue for a clearly articulated thesis which constitutes a contribution to scholarship in its field. It should demonstrate the candidate's ability to design a viable research project, pursue the research in relative independence, and write with clarity and force.

The dissertation must adhere to the Turabian Manual of Style.

The body of the dissertation should be greater than 150 pages, but not exceed 250 pages double spaced, using Times New Roman 12 point font.

The dissertation must include a title page, copyright page, approval sheet, abstract, table of contents, and bibliography.

The dissertation may include a dedication page, preface, and relevant appendices.

Defense drafts may be submitted by February 1 (Spring) or September 1 (Fall).

Dissertation defense committees are determined between the candidate, their supervisor, and the ThD office. In most cases, defenses will have three readers: the candidate's supervisor, an internal reader, and an external reader who is an expert in the field. The supervisor will send potential readers an informal request prior to defense draft submission.

Readers will be given four weeks to return their comments, after which the oral defense may be scheduled.

Candidates who fail their dissertation defense three subsequent times will be awarded a compensatory ThM.

STUDENT INTEGRITY POLICIES AND PROCEDURES

Standards of Conduct

As a Christian community, Emmaus has characteristics and structures which express its nature, enhance its purpose, and provide for the life and growth of its students, faculty, and staff. The distinctives of the Emmaus community include commitment to the authority of the Word of God, the dignity of persons and the mutual support of fellow believers. These characteristics of community life are based upon:

1. Principles derived from Scripture
2. Insights discerned from various academic disciplines
3. Awareness of contemporary societal trends
4. Appreciation for the ecclesial context of the seminary and its constituency

Membership in the Emmaus community offers unique privileges and implies unique responsibilities. These privileges include opportunities for academic, personal, and spiritual growth.. These responsibilities involve both general patterns of community lifestyle and particular requirements regarding specific activities. The standards of the seminary are very demanding, beyond normal societal standards. In signing an application for admission, students assume the responsibility to maintain the Emmaus Standards of Conduct as outlined below, those established by the student's local church, and others as announced. These standards allow students to affirm the authenticity of their commitment to the community, to learn to trust themselves and to let their word be trusted, that is, to grow in integrity by maintaining congruence between their life and these standards.

Scripture sets the overall parameters for Christian community that include love, joy, peace, patience, kindness, generosity, faithfulness, goodness, and self-control. In relationships with each other, community members are expected to practice compassion, to bear one another's burdens, to forgive one another, and to encourage one another. In relation to the material world, they are expected to exercise good stewardship and appropriate use of resources.

These expectations are in contrast to sins such as jealousy, gossip, conceit, greed, the sowing of discord, and the expressing of prejudice based on race, creed, ethnic origin, sex, and/or

socio-economic status. All such sins are an affront to God and are destructive to the community.

1. Practices, which are specifically forbidden in Scripture, will not be condoned, such as dishonesty, theft, pre-marital sex, abortion, adultery, homosexual behavior, use of pornography, profanity, gossip, racism, and infringement upon the rights of others.
2. In a Christian academic community, academic dishonesty, including cheating, plagiarism, and misappropriation of library materials, is regarded as a serious violation. Please see the policy on Academic Dishonesty for more information.
3. Discrimination and harassment of any type toward any individual (including domestic relationships) will not be tolerated by the institution. This includes any form of verbal, physical, written (including electronic transmissions) abuse, threats or stalking. This also may include a persistent pattern of behavior directed at another individual that distresses, frightens, or is in some manner inappropriate or threatening. Examples of this include, but are not limited to, hate speech, abuse because of one's race, religion, nationality or disability. In the event of threats or the potential of stalking, Emmaus reserves the right and responsibility to contact law enforcement agencies.

Formal Student Complaint Policy and Procedures

Emmaus Theological Seminary, in accordance with the Federal Compliance Policy, keeps a record of formal student complaints. Students who have a complaint should follow the procedures listed in this student handbook. In the event that the complaint is not resolved, the student may choose to submit a formal written complaint to the office of the Provost. The complaint must be dated and signed.

Upon receipt of the formal complaint the person to whom the complaint is addressed will initiate the Student Complaint Tracking Form which records the nature of the complaint, the steps taken by the institution to resolve the complaint, the institution's final decision regarding the complaint, and other external action initiated by the student to resolve the complaint.

Student Complaint Procedure

Students are encouraged to resolve the issue by directly addressing the problem with the individual involved. If the issue is not resolved, contact the individual's supervisor, or department chair/Provost (if the complaint is against a faculty member). Any student who feels that a policy or procedure has been incorrectly applied in his/her particular situation may request an appeal of his/her situation.

In the event that the complaint is not resolved, the student may choose to submit a formal written complaint to one of the following offices: Office of the Provost, or the Office of the President. The complaint must be dated and signed.

Student Involuntary Withdrawal Policy

The Student Involuntary Withdrawal Policy exists to maintain an academic environment conducive to learning and accomplishing the Seminary's educational mission, while protecting the rights and safety of all members of the Emmaus community.

Students who exhibit harmful, potentially harmful, or disruptive behavior toward themselves or others due to apparent medical or psychological distress, and who do not request a voluntary withdrawal, may be subject to involuntary withdrawal from the Seminary if their behavior renders them unable to effectively function in the Emmaus community. Such behavior includes, but is not limited to, that which:

1. Poses a significant threat of danger/harm to the emotional and/or physical welfare of the student in question, and/or other members of the Emmaus community; and/or
2. Interferes with the lawful activities or basic rights of other students, employees or visitors; and/or
3. Causes, or threatens to cause significant property damage; and/or
4. Demonstrates an inability to satisfy personal needs (e.g., nourishment, shelter) such that there is a reasonable possibility that serious physical harm or death might occur; and/or
5. Violates expectations for student behavior as presented in the Student Guide/Handbook and lacks the capacity to comprehend and participate in the Seminary's disciplinary process; and/or
6. Violates expectations for student behavior and without understanding the nature of wrongfulness of the conduct at the time of the offense and/or
7. Engages in inappropriate behavior that the Seminary deems disruptive or destructive to the learning process and/or community life.

An Involuntary Withdrawal decision may be made by any senior member of the Seminary's administration (President or Vice President), and should be made in consultation with a licensed mental health professional. At this point the student will not be allowed to return to regular campus activity.

An Involuntary Withdrawal decision will be reviewed and confirmed by a Special Advisory Committee within 3 weeks of the initial Involuntary Withdrawal decision. The Special Advisory Committee will determine outcomes based upon Emmaus policies, clinician recommendations, consultation with the student's local church, and the student's updated situation. Outcomes may include:

1. dismissal with no re-enrollment possible
2. dismissal with conditions of re-enrollment outlined
3. change of status to voluntary Leave-of-Absence to obtain assistance with conditions for re-enrollment
4. other

In addition, a student may be classified as Involuntarily Withdrawn and/or disciplined under the policy if s/he:

1. Fails to attend any required meeting under this policy; and/or
2. Fails to timely schedule and/or appear at a psychological assessment as requested; and/or
3. Fails to adhere to any conditions placed on him/her in order for him/her to remain enrolled.

Policy On Academic Dishonesty

The community at Emmaus Theological Seminary promotes a commitment to integrity in all areas of life. Academic integrity is essential in the search for and promotion of truth. This

pursuit of truth, while being an important goal in itself, is integral to other essential beliefs foundational to the Emmaus community: (1) all individuals, being in the image of God, are to be respected for their intellectual contributions; (2) the use of one's God-given talents is the responsibility of every individual, and, for the Christian, excellence is a sacrifice to the Lord Jesus Christ to the glory of God; and (3) relationships within our community are to be nurtured in an environment of trust. Therefore, no form of plagiarism or cheating will be condoned within the Emmaus community. Plagiarism is defined in this handbook's Academic Integrity Policy as well as in individual course syllabi.

In the case of breaches of academic honesty such as plagiarism or cheating on examinations, the matter will be reported to the Provost. Emmaus is committed to fairness, due process, and proper compassion. At the same time, given its objectives, Emmaus cannot overlook failure of personal integrity in members of the community and will deal with them in a manner that seeks the best interests of all concerned. Students should be advised that normally in cases of plagiarism the penalty shall be a "0" for the paper and an "F" for the course, while plagiarism on a thesis or dissertation shall result in rejection of the project. Normally cheating on an examination (mid-term, final, or other tests) shall result in a "0" for the exam and an "F" for the course. Academic dishonesty may further lead to dismissal from the Seminary.

Social Media and Digital Presence

Emmaus students are expected to maintain consistent character online as well as offline. Emmaus may investigate any information brought to the attention of Seminary officials when individuals have allegedly been involved in violating federal, state or local law(s), Emmaus's community expectations or actions that harass, harm and/or discriminate against other individuals. This may include information found on personal websites, Facebook, Instagram, Twitter or other online posts. Students should refrain from any online activity which might harm their gospel integrity and may be asked to remove or delete online posts which violate this policy. Repeated or severe violations may result in further disciplinary action.

Policy on Mandatory Reporting

All Emmaus community members including all students, staff, and faculty are required to immediately contact the Police if they are observer or hearer of the following incidents:

- Assault (including child abuse)
- Battery
- Sexual assault (including but not limited to rape and child sexual abuse)
- Murder, or attempted murder.

Immediately after contacting the Police, the nearest faculty and/or staff must also be notified so that they can be aware that the Police have been called, assist them accordingly, and can contact all other necessary Seminary officials.

In addition, all Emmaus community members including all students, staff, and faculty are also required to immediately report the following incidents to Seminary officials.

- Illegal activity, including but not limited to theft, illegal drug possession or use, sexual or physical assault.
- Any situation judged to be dangerous or threatening for a student or the community, including but not limited to a suicide threat, bomb threat, or possession of a weapon.

Individuals who have been sexually assaulted or are in immediate danger should do the following:

1. Get to a safe place. After experiencing a traumatizing event such as sexual assault, it can be important to find a place where you feel comfortable and safe from harm. This could be your home, friend's room, local hospital, or police station, among others.
2. Remember: sexual assault is never the survivor's fault. Use these resources to assist you in taking action.
3. Call 9-1-1. If you would like assistance in filing a report with local police, please contact a faculty or staff member. The Seminary encourages individuals to call the police because your safety, health, and well-being are of the utmost importance. Calling the police does not relinquish your right to confidentiality or to not press charges.
4. Seek medical attention to check for injuries and to collect evidence.
5. For the purposes of evidence collection, we suggest that you avoid drinking, eating, showering, brushing your teeth, combing your hair, changing your clothes. If you have done any of these things, evidence may still be collected and it remains important for you to seek medical attention. If you have changed your clothes, take the clothes you were wearing at the time of the assault to the hospital in a paper bag. If you have not changed your clothes, it may be a good idea to bring a change of clothes to the hospital.
6. Contact a Seminary official as soon as possible via phone, email, or in person so that we can process any necessary reports, cooperate with law enforcement, and take appropriate action to care for you and help ensure the safety of others.

Sexual Harassment and Abuse

Emmaus defines sexual harassment as unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature when, for example:

- Submission to such conduct is made a term or condition of an individual's employment or grades; or
- Submission to or rejection of such conduct is used as a basis for employment or academic decisions; or
- Submission to or rejection of such conduct has the purpose or effect of unreasonably interfering with an individual's work performance or studies, or creating an intimidating, hostile, or offensive work or learning environment.

Sexual harassment may include a range of subtle and not so subtle behaviors and may involve individuals of the same or different sexes. These behaviors may include, but are not limited to: unwanted sexual advances, subtle or overt pressure for sexual favors, sexual jokes, innuendos, advances or propositions, verbal abuse of a sexual nature or about a person's life style, graphic commentary about a person's body, sexual prowess or sexual deficiencies, leering, whistling, touching, pinching, assault, coerced sexual acts, or suggestive, insulting or obscene comments, gestures, pictures, cartoons, photographs, objects or other conduct of a sexual nature.

Procedure for Filing Complaint of Discrimination/Sexual Harassment

Emmaus cannot respond to sexual and other harassment of which it is unaware. It is imperative for an employee or student with a concern involving potential sexual harassment or other harassment to promptly make use of this complaint procedure. Employees and students should report harassment before it becomes severe or pervasive.

An employee or student may report a complaint or concern to any/all of the following:

1. To their supervisor/advisor
2. To the VP of Academic Affairs or President
3. To any senior leadership team member

Follow-up and/or an investigation of the complaint will be initiated as soon as possible.

Confidentiality will be guarded to the extent possible, although it may be necessary to discuss the allegations in order to conduct a thorough and impartial investigation. If the investigation confirms the allegations, Emmaus will take disciplinary action against the harasser, up to and including termination or expulsion, and reporting any and all criminal activity to the appropriate legal authorities.

Emmaus will not tolerate any form of retaliation against a student or other person for reporting sexual harassment, assisting in making a sexual harassment complaint, or cooperating in a sexual harassment investigation. Retaliation based on an employee or student reporting any other form of harassment is also prohibited.

Consensual Relationships

Intimate or romantic relationships between employees, or between employees and students, even when within the bounds of acceptable Christian conduct, may nonetheless pose potentially serious moral, ethical and legal concerns to the individuals and to the institution.

Where a power differential between the parties exists, even consensual relationships may constitute sexual harassment if the effect of such a relationship interferes with an individual's academic or professional performance or if it creates an intimidating environment. Further, conflicts of interest or breaches of professional ethics may arise if one party to the relationship evaluates the work or academic performance of the other, during the relationship or even after it ends. This includes situations in which a faculty member teaches a student or employee with whom he or she has had a relationship.

Employees are cautioned that such relationships could potentially result in a harassment charge, and could result in the individual with the power in the relationship bearing the burden of responsibility. The institution recommends that where such relationships develop, the individual in a position of authority notify his or her supervisor and that he or she surrenders responsibility for evaluation. Further, where an employee is called upon to supervise an individual with whom he or she has had a romantic relationship, he or she should discuss this with a supervisor. The institution discourages romantic relationships between faculty members and students, and discourages faculty members teaching students with whom they have or have had an intimate or romantic relationship.

Policy on Seminary Violence Prevention

Emmaus Theological Seminary is committed to a safe and secure environment for all employees, students, and visitors. Conduct that threatens the health or safety of any person, or creates a reasonable fear that such a result will occur, including but not limited to: acts of violence, threats of violence, possession of weapon(s) on Seminary controlled property without proper written authorization, threatening behavior, and/or reckless disregard for the health or safety of any person are not acceptable conduct at Emmaus Theological Seminary and will not

be tolerated. Violation of this policy and/or the Standards of Conduct will result in disciplinary action up to and including termination of employment and/or dismissal from the Seminary. The entire Seminary community shares the responsibility for a safe and secure campus. Knowledge of violent acts or threats planned or carried out are to be reported to supervisors or other appropriate campus administrators immediately. In their absence or in the case of emergency, Police (911) should be contacted.

Violence is the use of physical force or activity that causes harm, damage, or abuse of an individual or property. This includes physical force and/or activity, which cause mental anguish.

Threat or Threatening Behavior: A threat is any statement or action, expressed or implied, that could cause a reasonable person to fear for the safety of him/herself, that of another person, and/or Seminary property. Examples of threats include, but are not limited to words or actions which intimidate; harassment; stalking or following someone with the intent to harass, intimidate, harm, or cause other malicious activity; and the use of communication mediums to threaten such as telephone, fax, electronic or conventional mail.

Weapons are not permitted on Seminary controlled property except for purposes of law enforcement and as specially authorized for purposes of instruction, research, or service and as approved in writing by the Seminary President.

Prohibited weapons include but are not limited to any: (1) firearm, firearm ammunition, BB gun, pellet gun, paintball gun, tear gas gun, stun gun, taser, or other dangerous or deadly device of similar type; (2) knife with a blade of at least 3 inches in length (except an ordinary eating utensil), dagger, dirk, switchblade knife, stiletto, ax, hatchet, or other deadly or dangerous weapon or instrument of similar type; (3) bludgeon, blackjack, slingshot, sandbag, sandclub, metal knuckles, billy club, throwing star, nunchaku, or other dangerous or deadly weapon of similar type, (4) bomb, bombshell, grenade, firework, bottle or other container containing an explosive, toxic, or noxious substance, (other than an object containing a non-lethal noxious liquid, gas, or substance designed solely for personal defense possessed by a person 18 years of age or older); (5) souvenir weapon or other weapon that has been rendered permanently inoperative; and any weapons deemed illegal by state or federal law.

Emergency Plan

The President (or designee) serves as the Emergency Response Coordinator.

All employees must be familiar with emergency procedures and participate in training for fire, severe weather, medical emergencies, active threat situations, natural disasters, and facility failures (power, water, etc.).

Procedures

Fire: Evacuate the building immediately; gather at designated assembly points; do not re-enter until cleared.

Severe Weather: Shelter in designated interior spaces away from windows.

Medical Emergencies: Call 911; notify Seminary administration; provide first aid if trained.

Active Threat: Follow "Run, Hide, Fight" guidelines; notify 911 and Seminary officials.
Communication

The Seminary will use email, text alerts, and posted notices to communicate during emergencies.

Health Plan

Students and employees are encouraged to maintain personal health practices and seek regular medical care.

The Seminary will provide information on wellness resources and counseling services.

Students are expected to comply with state immunization requirements.

Any student or employee diagnosed with a communicable disease must follow medical guidance and may be required to refrain from campus activities until cleared by a physician.

Emergency medical assistance is accessed by dialing 911.

The Seminary will keep first aid kits on-site and maintain staff trained in CPR/First Aid.

Referrals to pastoral care and counseling services will be made available.

Confidentiality will be maintained consistent with ethical and legal requirements.

Security Plan

Buildings are secured after hours and accessible only to authorized personnel.

Visitors must sign in at the main office during business hours.

Exterior lighting, locks, and surveillance systems will be maintained as appropriate.

Keys and access codes are issued only to authorized employees.

All crimes, suspicious activity, or safety concerns must be reported immediately to Seminary administration and, when appropriate, to law enforcement.

An incident log will be maintained for all security-related events.

Students and staff are encouraged to travel in pairs after dark, secure valuables, and remain aware of surroundings.

The Seminary will comply with applicable federal, state, and accreditation safety reporting requirements.

Accreditation

Emmaus Theological Seminary is a member of the Transnational Association of Christian Colleges and Schools (TRACS) [15935 Forest Road, Forest, VA 24551; Telephone: (434) 525-9539; e-mail: info@tracs.org], having been awarded Candidacy as a Category IV institution by the TRACS Accreditation Commission on April 28, 2026. This status is effective as of January 1, 2026, and is good through December 31, 2030. TRACS is recognized by the United States Department of Education (ED), the Council for Higher Education Accreditation (CHEA), and the International Network for Quality Assurance Agencies in Higher Education (INQAAHE).