



PAN·AFRICA

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THEOLOGICAL SEMINARY

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*PATHS to the nations!*

## CATALOG

Revised May 2021

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# GENERAL INFORMATION

## Mission Statement

*PAThS exists to prepare servant leaders to equip the church of Africa to fulfill God's mission in the power of the Holy Spirit.*

This mission is achieved through:

1. Providing quality classroom instruction that reflects PAThS' core values
2. Training servant leaders to effectively equip the church in Africa by:
  - a. Writing excellent academic and theological resources in Africa-relevant languages
  - b. Publishing journal articles addressing contemporary African issues
  - c. Theologizing about issues relevant to the growth and health of the church in Africa
  - d. Building capacity to fulfill God's mission
  - e. Promoting correct doctrine by addressing issues threatening the mission of God in Africa
  - f. Multiplying ourselves in others through training trainers
  - g. Researching issues affecting the future of national churches in Africa
3. Working toward indigenized faculty and administration
4. Promoting self-funded educational programs
5. Cooperating with national churches in the development of their own quality doctoral training through offering continuing education/seminars for national churches' enrichment
6. Offering full program in French

From this mission statement also flow the seminary's core values.

## Core Values

### ***Biblical in Perspective***

We value a high view of Scripture. We believe the entire Bible (Old and New Testaments) is inspired of God and the revelation of God to humanity; it is the infallible, authoritative rule of faith and conduct for all of life. The Bible is indispensable to the identity, health, and mission of God's people. The seminary considers it a sacred responsibility to pass on to students a passion for God's Word. We prioritize the use of skillful exegesis to correctly understand and apply Scripture.

### ***Pentecostal in Orientation***

We value theological education characterized by Pentecostal ethos. Pentecostal-theological education emphasizes the role and presence of the Holy Spirit in student formation. Because the Spirit's intervention is essential for personal growth and

ministry, the seminary commits to creating space for the Holy Spirit in all aspects of the educative process, emphasizing His role in the students' learning experiences.

### ***Missional in Emphasis***

We value the church's role in proclaiming God's mission to redeem sinful humanity and restore a fallen world. This mission is realized through the evangelistic proclamation of the gospel of Christ and is lived out in the ministry context of everyday life. The seminary is committed to fulfilling Christ's Great Commission, and therefore is also committed to effectively equip and empower students for meaningful engagement in this mission.

### ***Contextual in Application***

We value the ministry context of every student. The seminary's faculty are committed to creating a learning environment that presents information in ways that help students effectively construct meaning out of their own experiences. The learning environment exists not only in the classroom, but also in the students' local context through application of course content to their diverse cultural settings and ministries.

### ***Scholarly in Practice***

We value the formation of scholar-practitioners who are aware of, and capable of responding to, issues and questions relevant to the surrounding culture. All truth is God's truth; therefore, PAtHs is committed to discovering truth through scholarly investigation and to implementing theological education characterized by scholarly rigor, academic integrity, and ministerial competence.

## **Program Outcomes**

In order to accomplish its mission, the seminary will strive toward achievement of the following outcomes:

1. Contextualize biblical, historical, missional, and theological principles of Pentecostal theology using critical thinking skills to meet the needs of people in a changing and mobile society.
2. Demonstrate academic writing skills appropriate for peer-reviewed publications.
3. Synthesize research methodologies to assess, plan, and implement interventions.
4. Integrate exegetical components to analyze Scripture.
5. Appraise a local ministry problem by contextualizing biblical truth.
6. Summarize relevant literature to address a defined ministry problem.
7. Articulate a doctrinally based theological underpinning of the Christian faith.

8. Formulate a plan for integrating servant leadership into their life, family, and ministry.

## **Distinct Priorities**

### ***PAThS embraces the training priorities of the African church.***

The educational philosophy of PAThS reflects its conviction that ministry training is a biblical mandate. The purpose of this seminary is to produce the effective leaders needed for the African church. Therefore, the seminary's training goals and objectives align with the priorities established by the Africa Assemblies of God Alliance (AAGA).

### ***PAThS emphasizes Pentecostal empowerment for mission.***

Pentecostal empowerment is intrinsically linked to the completion of Christ's Great Commission. This focus is infused into all aspects of the program.

### ***PAThS prepares servant leaders.***

PAThS strives to influence the larger Pentecostal church of Africa toward the advancement of God's kingdom on the earth. Given the unprecedented growth of the church in Africa, we believe that God has raised up this seminary at a strategic time to prepare God's chosen servants to impact Africa's destiny.

### ***PAThS affirms that the church is God's chief instrument for accomplishing his mission in the world.***

For this reason, we value our partnership with AAGA and are accountable to its leadership.

## **Doctrinal Position**

As an integral part of AAGA and the Assemblies of God World Missions (AGWM), PAThS embraces the statement of fundamental truths of the World Assemblies of God Fellowship. In summary, WE BELIEVE IN:

1. *The Inspiration of the Scriptures.* We believe that the Scriptures, both the Old and New Testaments, are verbally inspired of God and are the revelation of God to man, the infallible, authoritative rule of faith and conduct. Divine inspiration extends equally and fully to all parts of the original writings, ensuring their entire trustworthiness (2 Tim. 3:15–17; 2 Pet. 1:21).
2. *The Eternal Godhead.* We believe in the unity of the one true and living God who is the eternal, self-existent One, and has revealed Himself as one being in three persons: Father, Son, and the Holy Spirit (Matt. 3:16–17; 28:19).
  - a. *God the Father.* We believe in God the Father, the first person of the triune Godhead, who exists eternally as the Creator of heaven and earth, the Giver of the Law, to whom all things will be subjected, so that He may be all in all (Gen. 1:1; Deut. 6:4; 1 Cor. 15:28).

- b. *The Lord Jesus Christ.* We believe in the Lord Jesus Christ, the second person of the triune Godhead, who was and is the eternal Son of God; that He became incarnate by the Holy Spirit and was born of the virgin Mary. We believe in His sinless life, miraculous ministry, substitutionary atoning death, bodily resurrection, triumphant ascension, and abiding intercession (Isa. 7:14; Acts 1:9; 2:22; 10:38; 1 Cor. 15:4; 2 Cor. 5:21; Heb. 7:25–26; 1 Pet. 2:22).
  - c. *The Holy Spirit.* We believe in the Holy Spirit, the third person of the triune Godhead, who proceeds from the Father and the Son, and is ever present and active in the work of convicting and regenerating the sinner, sanctifying the believer, leading into all truth, and empowering for ministry (John 14:26; 16:8–11; Rom. 8:14–16; 1 Pet. 1:2).
- 3. *The Fall of Man.* We believe that humankind was created good and upright. However, voluntary transgression resulted in their alienation from God, thereby incurring not only physical death but spiritual death, which is separation from God (Gen. 1:16–27; 2:17; 3:6; Rom. 5:12–19).
- 4. *The Salvation of Man.* We believe in salvation through faith in Christ, who died for our sins, was buried, and was raised from the dead on the third day. By His atoning blood, salvation has been provided for all humanity through the sacrifice of Christ upon the cross. This experience is also known as the new birth, an instantaneous and complete operation of the Holy Spirit. The believing sinner is thus regenerated, justified, adopted into the family of God, and becomes a new creation in Christ Jesus and heir of eternal life (John 3:5–6; Rom. 10:8–15; Titus 2:11; 3:4–7; 1 John 5:1).
- 5. *Divine Healing.* We believe that deliverance from sickness is provided in the atonement and is the privilege of all believers (Isa. 53:4–5; Matt. 8:16–17; James 5:14–16).
- 6. *The Church and its Mission.* We believe that the church is the body of Christ and the habitation of God through the Spirit, witnesses to the presence of the kingdom of God in the present world, and universally includes all who are born again (Rom. 14:17–18; 1 Cor. 4:20; Eph. 1:22–23; 2:22). We believe that the mission of the church is to (1) proclaim the good news of salvation to all humankind, (2) build up and train believers for spiritual ministry, (3) praise the Lord through worship, (4) demonstrate Christian compassion to all who suffer, and (5) exhibit unity as the body of Christ (Matt. 28:19–20; 10:42; Eph. 4:11–13).
- 7. *The Ordinances of the Church.* We believe that baptism in water by immersion is expected of all who have repented and believed. In so doing they declare to the world that they have died with Christ and been raised with Him to walk in newness of life (Matt. 28:19; Acts 10:47–48; Rom. 6:4). We also believe that the Lord's Supper is a proclamation of the suffering and death of our Lord Jesus Christ, to be shared by all believers until the Lord returns (Luke 22:14–20; 1 Cor. 11:20–34).
- 8. *Sanctification.* We believe that sanctification is an act of separation from that which is evil, and of dedication unto God. In experience, it is both instantaneous and progressive. It is produced in the life of the believer by



appropriation of the power of Christ's blood and risen life through the person of the Holy Spirit. The Spirit draws the believer's attention to Christ, teaches him through the Word, and produces the character of Christ within him (Rom. 6:1–11; 8:1–2, 13; 12:1–2; Gal. 2:20; Heb. 10:10, 14).

9. *The Baptism in the Holy Spirit.* We believe that the baptism in the Holy Spirit is the bestowing of power for life and service for Christ. This experience is distinct from and subsequent to the new birth, is received by faith, and is accompanied by the manifestation of speaking in tongues as the Spirit gives utterance as the initial evidence of this baptism (Luke 24:49; Acts 1:8; 2:1–4; 8:15–19; 11:14–17; 19:1–7).
10. *The Gifts of the Holy Spirit.* We believe in the present-day operation of the nine supernatural gifts of the Holy Spirit (1 Cor. 12) and the ministry gifts of Christ (Eph. 4:11–13) for the edification and expansion of the church.
11. *The End of Time.* We believe in the premillennial, imminent, and personal return of our Lord Jesus Christ to gather His people unto himself. Having this blessed hope and earnest expectation, we purify ourselves, even as Christ is pure, so that we may be ready to meet Him when He comes (John 14:1–3; Titus 2:13; 1 Thess. 4:15–17; 1 John 3:2–3; Rev. 20:1–6). We believe in the bodily resurrection of all humanity, the everlasting conscious bliss of all who truly believe in our Lord Jesus Christ, and that everlasting conscious punishment is the portion of all whose names are not written in the Book of Life (John 5:28–29; 1 Cor. 15:22–24; Rev. 20:10–15).

## **Denominational Relationships**

PATHS is directly related to AAGA, in partnership with AGWM.

## **Accreditation**

PATHS is accredited through the Ministry of Higher Education and Research, Togo, West Africa, in association with the West Africa Advanced School of Theology (WAAST), also known as *la Faculté de Théologie des Assemblées de Dieu* (FATAD).

PATHS is also the first doctoral-level institution to be accredited by the Association for Pentecostal Theological Education (APTEA).<sup>1</sup> Accreditation was extended by APTEA's Commission on Endorsement and Accreditation in 2016.

## **Strategic Partnerships**

### ***Relationship between PATHS and WAAST***

The PATHS doctoral degrees are offered in cooperation with WAAST/FATAD, which serves as the main campus of PATHS. WAAST/FATAD is represented on the

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<sup>1</sup> APTEA exists to promote the mission of God by facilitating and ensuring excellence in member institutions through recognition of academic programs, faculty development, institutional enrichment, and scholarly writing. See the website at <http://theaptea.org/endorsement-accreditation/>.

PAThS Board of Directors and Board of Administration and shares its facilities, faculty, and resources with PAThS. Both PAThS and WAAST/FATAD are educational initiatives of the Assemblies of God, which founded these institutions and which remains a supporting constituency of each. Both PAThS and WAAST/FATAD are directly related to AAGA in partnership with AGWM.

***Affiliation with the Assemblies of God Theological Seminary***

PAThS DMin degrees are offered in affiliation with the Assemblies of God Theological Seminary (AGTS) of Springfield, Missouri. This fraternal affiliation was undertaken to empower and equip the next generation of Pentecostal leaders in Africa, enabling strategic interaction through faculty exchange and sharing of educational resources.

**West Africa Main Campus Resources**

***Library***

The WAAST library contains over 35,000 texts and media resources, including over 170 periodicals. It also houses a student computer lab and technical services. A trained librarian and staff serve both the faculty and student body.

***Internet Access***

The campus has wi-fi enabled internet access.

***Administration Complex***

The administration complex comprises administrative offices, classrooms, and kitchen/dining facilities.

***Residence Halls***

Dormitories and apartments provide student and faculty housing.

***Food Service***

Both African and Western cuisine are prepared daily; meals are served in a relaxed, informal atmosphere.

***Recreational Facilities***

Recreation facilities on campus include a tennis court, volleyball court, football field, and table-tennis.

***Location and Transportation***

The WAAST campus is located in the Republic of Togo, about three miles northwest of downtown Lomé. It is easily accessible from the international airport. The physical address is:

West Africa Advanced School of Theology (WAAST<sup>1</sup>)  
Rue de la Bretelle  
de Be KLIKAME  
Lomé, Togo

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<sup>1</sup> Also known as FATAD.

# ACADEMIC POLICIES

## Learning Formats

To better achieve its mission, PATHS now offers its programs via a **hybrid learning format**, featuring an online learning management system (Canvas). Following an intensive, once-yearly face-to-face session, students will complete each course via a 5-week online session in the Canvas environment, facilitating active learning and rich interactions with both the professor and other members of the cohort.

PATHS' previous learning format required additional travel to support multiple sessions each year, each of which comprised multiple 1-week classes (as opposed to the extended 5-week classes now facilitated through Canvas). This format is currently being phased out. In the remainder of this document, it is referred to as the **traditional format**.

## Grading System

The PATHS system of grading is based on a 4-point scale. Grades are calculated according to the following criteria:

Percent Grade	Letter Grade	Grade Points	Classification
100–98	A+	4.0	Superior
97–93	A	4.0	Excellent
92–90	A–	3.7	
89–87	B+	3.3	
86–83	B	3.0	Average
82–80	B-	2.7	
79–77	C+	2.3	
76–73	C	2.0	Below Average
72–70	C-	1.7	
69 and below	F	0.0*	Failure
	P	0.0	Pass
	INC	0.0**	Incomplete
	AU	0.0	Audit
	WP	0.0	Withdrawal Passing
	WF	0.0*	Withdrawal Failing

*\*Affects grade point average.*

*+Any student who has 2 or more INC courses will not be allowed to register for new courses until the INC courses have been successfully retaken.*

The instructor determines all grades. The basis for evaluation and grade calculation shall be published in the course syllabus in accordance with the PATHS grading scale.

## Credit System

Credits for a course are a means of measuring a student's progress in an academic program. The DMin degree requires 30 credits (or 60 credits if a student must also establish MDiv equivalence). The PhD degree requires 60 credits. These academic credit requirements conform to international standards of doctoral programs in other countries and institutions.

A 3-credit course represents a minimum of 45 (Carnegie unit) contact hours of classroom instruction and 4 hours of study outside of class for every contact hour. Therefore, every 3-credit-hour course will consist of 225 hours of actual academic work.

## Academic Load

Twelve credit hours per year is considered a normal full academic load.

## Transfer of Credit

A maximum of 12 credits can be transferred from accredited doctoral-level programs. Up to 9 credits may be transferred from a Master of Divinity (MDiv) program toward the PhD requirements. Such courses must be comparable to courses in the PATHS curriculum to qualify for consideration. Transcripts presented for potential transfer credit will be evaluated by the provost's office according to the following criteria:

- Length of time since graduation
- Quality of the program
- Equivalency of courses taken
- Evaluation of individual courses through analysis of original course syllabi
- Grades earned in the original courses and the applicant's overall grade point average (GPA)

## Academic Integrity

Registration at PATHS requires adherence to the seminary's standards of academic integrity. Prohibited activities include, but are not limited to, the following:

- *Cheating*: using unauthorized notes, aids, or information when taking an examination; or submitting work done by someone else as your own.
- *Plagiarizing*: using someone else's work and claiming it as your own, or neglecting to give appropriate documentation when using any kind of reference materials. Improper paraphrasing can also result in plagiarism. Plagiarism, whether done intentionally or unintentionally, includes copying **or paraphrasing** materials from one's own previously published material (including work submitted for other classes), the study guide, textbook, someone else's writing, or any other source (published or unpublished)

without giving proper credit to the original source. Any words, thoughts, or ideas taken from any source **must be properly documented** according to the *Pan-Africa Theological Seminary Form and Style Guide*. For more information on proper use of citations, see section 3.1 in the *PAThS Form and Style Guide*.

- *Fabricating*: falsifying or inventing any information, data, or citation.
- *Theft of intellectual property*: (a) stealing, reproducing, circulating, or otherwise gaining access to examination materials prior to the time authorized by the instructor or examination supervisor; (b) collaborating on an academic assignment without authorization to do so; (c) retaining, possessing, using, or circulating previously given examination materials where those materials clearly indicate that they are to be returned to the professor, examination supervisor, or to the PAThS offices at the conclusion of the examination.

PAThS expects complete honesty from students in all areas, including their academic life. Any kind of academic dishonesty is a serious violation of Christian standards, and may result in disciplinary action. **A student who violates any of these standards may receive an “F” for the assignment, academic probation, dismissal from the course, or dismissal from the seminary, depending on the severity of the offense.**

### **Non-discriminatory Language**

All PAThS students, administration, and faculty members are expected to use **inclusive, non-discriminatory language** in both verbal and written communication and assignments. This commitment to equality and community is rooted in the biblical revelation that all humanity is created in God’s image, and therefore all are equally loved by God (Gen. 1:26–27). It is God’s will to form one united people, including men and women from every nation, people, tongue, and tribe (Rev. 7:7–9). It recognizes that no particular group constitutes the norm among God’s people (Gal. 3:28). It also responds to the biblical injunction that we consider the interests of others above our own (Phil. 2:4).

When referring to God as Father or to the person of Jesus Christ, the masculine pronoun is expected.

### **Academic Assessment and Revision Policy**

Any course work or assignments that receive an unacceptable grade (below 70 percent) must be revised and resubmitted to the professor for evaluation. Only one revision is allowed for any assignment. A single 30-day extension is granted for this revision. Any assignment that a professor requires to be resubmitted for any reason cannot receive a grade above 85 percent (equivalent to a B or 3.0).

The goal of requiring a student to revise a paper is to help improve understanding, critical thinking skills, methodology, and writing skills. At the discretion of the

Academic Affairs Committee (AAC), a resubmission fee may be assessed for each revised assignment presented for evaluation.

## **Academic (Grade) Appeals**

Academic appeals will be considered following the procedure below.

1. The student must first approach the professor of the course in question.
2. If the professor does not grant the appeal and the student wishes to pursue the matter further, he or she should request a Grade Appeal form from PATHS administration and submit the completed form to the provost. This must be done within 1 month of receiving the grade in question.
3. The provost will discuss the appeal with the professor, and may also choose to submit the appeal to the Academic Affairs Committee (AAC) for their consideration.
4. The final decision of the provost, or of the AAC when consulted, is binding.

## **Late Submission of In-class Assignments (Hybrid Program)**

Due to the nature of in-class assignments in the dynamic online environment, late submissions compromise the learning experience for the whole class. Therefore, late submissions for discussion posts, replies, and similar assignments will receive a zero.

## **Course Extension Policy for Final Papers**

Students are urged to manage their time wisely so that they will be able to complete assignments early or on time. Additional time should be budgeted to allow for unforeseen emergencies and other disruptions.

If a student has not completed the final paper for a course by the specified due date,<sup>1</sup> an automatic extension will be granted and the student charged a **\$50 course extension fee**. This grants the student 5 additional weeks to submit the late assignment(s).<sup>2</sup> Assignments not submitted by this date will be granted a second 5-week extension, and a **\$100 additional fee** will be assessed.<sup>3</sup> ***Please note that since extensions are automatic, faculty are not involved in granting extensions or exceptions.*** Please do not contact faculty to request exceptions to

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<sup>1</sup> Refer to the class schedule for this information. The current version of this calendar is available for download at the PATHS website ([www.pathseminary.org](http://www.pathseminary.org)).

<sup>2</sup> Traditional program: this first extension grants the student **until the registration date for the following session** to submit the final paper. The \$50 extension fee is due at registration.

<sup>3</sup> Traditional program: this second extension grants the student **an additional 60 days past the date of registration** to submit the final paper. The \$100 extension fee is due at registration; therefore, any student who has not submitted the final paper by the date of registration for the following session must pay \$150 (\$50 first extension fee plus \$100 second extension fee).

this policy. Any questions should be directed to the administration.

Failure to submit final papers on time will result in the loss of financial assistance.

### **Academic Probation**

A student may be placed on Academic Probation for any of several reasons.

1. Low GPA (below 3.00)
2. Plagiarism or cheating
3. Unexcused absence from class, including the online portion of hybrid classes; students who fail to engage actively in the online environment will be considered absent and placed on Academic Probation
4. Failure to submit academic assignments in a timely manner
5. Issues of conduct or other cause as deemed necessary by the AAC

Any student placed on Academic Probation will remain on probation for one year. In the case of low GPA, if the cumulative GPA does not improve to at least 3.00 by the end of this probationary period, the student will be placed on Academic Restriction. In cases not related to low GPA, the AAC will review the student's progress at the end of this one-year period and make a determination regarding continued enrollment.

### **Academic Restriction**

Any student on Academic Probation whose cumulative grade point average remains below 3.00 at the end of the probationary period will be placed on Academic Restriction. Students on Academic Restriction will be required to sign a statement acknowledging that additional courses are taken with the understanding that a degree will not be awarded when the cumulative GPA is below 3.00.

### **Enrollment Restriction**

Any student who has 2 or more INC courses will not be allowed to register for new courses until the INC courses have been successfully retaken.

### **Repeating a Course**

Students who receive a grade below 70 percent (F), or withdraw from a course before its completion, must repeat and pass the course in order to graduate. In order to repeat a course, students will be required to pay all applicable fees and the current tuition for the repeated course, rewrite all course assignments, and fulfill all other course requirements. When a student repeats a course, the last grade replaces the previous grade.



## **Academic Awards and Honor Society**

Administration and faculty may recognize outstanding graduating doctoral candidates by electing them to the Delta Epsilon Chi honor society or granting the Distinguished Research Award.<sup>1</sup>

## **Ministry Requirement**

Students must remain involved in ministry throughout the duration of the doctoral program. Students who leave the ministry for any reason while pursuing a degree must petition the PAtHS Board of Administration for permission to continue in the program.

## **Graduation Requirements**

To satisfy graduation requirements, students must:

1. Satisfactorily complete all program requirements, including a 12-credit dissertation. The complete, approved dissertation must be submitted by April 30 of the year the student intends to graduate.
2. Maintain a minimum cumulative GPA of 3.0, including no more than two final "C" grades.
3. Maintain good standing at the seminary, which includes satisfying all financial obligations to the seminary.<sup>2</sup>
4. PhD students must pass a comprehensive examination.<sup>3</sup>
5. Pass an oral defense<sup>4</sup> of their dissertations.
6. Complete the Graduation Request Form and submit it to the provost's office by the date specified in the Student Handbook.
7. Receive approval to graduate from the AAC.

## **Nondiscrimination Policy**

PAtHS does not discriminate on the basis of race, gender, disability, or national or ethnic origin in administration of its policies and delivery of its academic programs.

## **Official Transcripts**

Official transcripts are issued only upon written authorization of the student. A fee of \$15 plus postage will be charged for each transcript issued beyond the first. No transcript will be issued for any individual who has an outstanding financial obligation to the seminary.

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<sup>1</sup> For further details see the Honors Society and Academic Awards section of the *Student Handbook*.

<sup>2</sup> See the Financial Information section of this *Catalog*.

<sup>3</sup> See the Comprehensive Examination section of this *Catalog*.

<sup>4</sup> See the discussion of the dissertation oral defense later in this *Catalog*.

## **Enrollment Status**

In order to remain actively enrolled, students must demonstrate active engagement with the program and satisfactory progress toward completion. Students who for any reason (health, family issues, financial reasons, etc.) find themselves unable to attend a scheduled class or session must contact the provost to find out when the missed class or classes will be offered next, and arrange to make up the missed content. Because of the nature of the program, a delay of at least two years will likely result.

Any student who stops attending (including attending online) and does not contact the provost will have their enrollment status changed to “withdrawn.” If a “withdrawn” student later wants to continue at PThS, the student will need to remit any outstanding financial obligations to the school, re-apply, and re-enroll in the remaining courses. Tuition and fees will be charged at the rate current at the time of re-application. Students will not need to re-enroll for any courses previously satisfactorily completed.

A student facing severe hardship (illness, family issues, etc.) may apply to the provost in writing for a temporary leave of absence from the PThS program. This request will be taken to the AAC for approval. Upon approval, the student’s enrollment status will be changed to “inactive” for the time specified, after which the student will be able to resume studies with no additional penalty. If the student does not resume studies in the specified time of inactivity, their status will be changed to “withdrawn.”

## **Withdrawal from Courses**

A student needing to withdraw from one or more courses before the end of a session must consult with the provost in order to complete the *Course Withdrawal* form. The official date of withdrawal will be the date on which the student completes the withdrawal process. Any refund of tuition will be calculated from that date.<sup>1</sup> Failure to complete the *Course Withdrawal* form will result in a grade of F for the course.

If a student withdraws before the end of the face-to-face portion during a given session, a grade of Withdrawal Passing (WP) will be given. If a student withdraws during the online portion of the course, a grade of WP or WF will be given, based on their performance.

## **Withdrawal from the Seminary**

A student who desires to withdraw from the seminary must contact the provost to process the necessary paperwork. The student must return his or her ID card with

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<sup>1</sup> See Refund Schedule listed in the Financial Information section of the *Catalog*.

the withdrawal form. Failure to withdraw officially from the seminary will result in loss of any tuition refund and automatic failing grades in the student's current courses. In addition, the student may be refused reentry at a later date. When a student withdraws from seminary, any courses in which he or she is currently enrolled will be treated as described above, under Withdrawal from Courses.<sup>1</sup>

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<sup>1</sup> Refunds and adjustments to the student's account are governed by the Refund Schedule listed in the Financial Information section of this catalog.

# ADMISSION

## Spiritual Requirements

1. PAThS exists to equip the church to fulfill God's mission. Given this commitment, an applicant must be in good standing with, and recommended by, his or her national church body.<sup>1</sup>
2. An applicant must be a born-again member of a church that aligns with the PAThS doctrinal statement.
3. An applicant must be filled with the Holy Spirit according to Acts 2:4.
4. An applicant must give testimony of the call of God on his or her life, and currently serve in full-time ministry.
5. An applicant should have a minimum of 10 years' ministry experience.

## Academic Requirements

An applicant must hold a theology-related Master of Arts (MA) or Master of Divinity (MDiv) degree from a recognized theological institution, and must demonstrate competence in the area of biblical and theological studies. At the postgraduate level, an applicant must have maintained a cumulative GPA of 3.2 or higher on a 4-point scale to qualify for admission to a DMin program, and 3.5 or higher on a 4-point scale to qualify for admission to a PhD program.

## Greek Language Prerequisite: PhD in Theological Studies

In order to effectively interact with the biblical text and current scholarship, an applicant for the PhD in Theological Studies must possess a working competence in biblical Greek. Two years of biblical Greek (12 credit hours) at the BA or MA level is prerequisite for admission into this PhD program. A proficiency exam will be administered to determine the applicant's ability to effectively use biblical Greek. The exam measures both first- and second-year Greek proficiency.

For those who have not had the opportunity to study Greek or are unable to pass the proficiency exam, the seminary offers Greek studies to satisfy this prerequisite. These studies are offered in 2 intensive courses, each covering the equivalent of 1 year of Greek. Both block courses are offered in the year prior to matriculation in this PhD program. Contact the registrar for current details.

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<sup>1</sup> Due to PAThS' relationship with AAGA, students who for any reason fall out of good standing with their AAGA-affiliated national church will no longer be considered in good standing with the seminary.

## English and Writing Proficiency Requirements

An applicant must demonstrate competence in the English language as evidenced by the ability to:

- research and write at a doctoral level
- communicate logically
- engage in effective critical analysis
- organize a research paper in an academically credible manner

To demonstrate these abilities, all applicants will be required to submit an electronic copy, in English, of a postgraduate paper (a minimum of 15 pages). This paper should be either the literature-review portion of the MA thesis or a final research paper for an MA-level class.

## Health Requirement

All applicants must be examined by a qualified medical authority and certified as capable of carrying a full-time academic load.

## Computer Requirements

Students must come to each session with a laptop computer loaded with the latest version of Microsoft Word. They must also obtain reliable internet access in their normal work locations in order to complete their degree program.

## Application Process

Additional information and the online application for PThS may be found at [www.pathseminary.org](http://www.pathseminary.org). An applicant's file must be complete before being considered by the Admissions Committee. A complete application file includes all required forms, transcripts, passport photo, postgraduate paper, curriculum vitae, and application fee.

## Provisional Admission

All students are admitted to PThS on a **provisional basis**, with continuing enrollment contingent upon adequate academic progress and a satisfactory first-term review. The initial research course (RES 9053, Introduction to Doctoral Studies and Research) has been designed to provide students with the foundation skills necessary for ongoing success in the program.

## Contact Information

Mailing Address:

Admissions Office  
Pan-Africa Theological Seminary  
P.O. Box 6200  
Springfield, MO 65801  
USA

Courier Address:

Admissions Office  
Pan-Africa Theological Seminary  
580 W. Central  
Springfield, MO 65802  
USA  
Phone: (417) 862-7725

Fax: (417) 862-1867

Email: [info@PATHseminary.org](mailto:info@PATHseminary.org)

Web site: [www.pathseminary.org](http://www.pathseminary.org)

## **FINANCIAL INFORMATION**

PATHS strives to provide quality doctoral training at the lowest cost possible. In setting the tuition and fees, PATHS administration expects that every church that recommends a student will be willing to provide financial assistance for him or her.

### **Fee Structure**

Tuition and fees are subject to change at any time. For the current schedule of tuition and fees, contact: [info@pathseminary.org](mailto:info@pathseminary.org) or access [www.pathseminary.org](http://www.pathseminary.org).

### **AAGA Member Tuition Discount**

Returning students entering PATHS from an AAGA member church may apply to the provost's office for the AAGA Member Tuition Discount of \$25/credit hour. This discount does not apply to dissertation credits. Discounts are not automatic; applications will be evaluated on the basis of both need and merit. A minimum 3.0 GPA, and timely submission of all final assignments, is required for eligibility. This tuition discount may not be combined with the Africa's Hope Scholarship (see below).

### **Africa's Hope Scholarship**

As allowed from time to time through the generosity of its donors, Africa's Hope is pleased to provide a limited amount of scholarship assistance. A minimum 3.2 GPA, and timely submission of all final assignments, is required for eligibility. When these funds are available, qualifying students will be contacted by the administration with further details. This scholarship may not be combined with the AAGA Member Tuition Discount (see above).

### **Refund Credit Schedule**

PATHS administration recognizes that exceptional circumstances occasionally require a student to withdraw from individual classes after completing the enrollment process. In such cases, a refund may be calculated as detailed below. Refunds will be held in the student's account and credited toward future course work (not returned in cash).

1. The tuition refund credit will be:
  - a. 100% prior to the first day of class
  - b. 75% on the first day of class
  - c. 50% on the second day of class
  - d. 25% on the third day of class

2. *No refund credit will be given after the third day of class.* A refund credit of the amount paid for room and board costs will be pro-rated based on the number of days the student actually stays on campus.
3. Any unpaid balance on the student's account will be deducted from the refund credit, and the balance credited toward future enrollment.
4. If a student officially withdraws from PThS, any credit or refund will be returned directly to the source of the initial payment (e.g., the student, sponsoring church, or district church body).

### **Pre-Session Assignment Policy**

Students are expected to come to campus having already completed all pre-session assignments for all courses in the session. A **\$50 late fee** is assessed for each course with incomplete pre-session assignments.<sup>1</sup>

### **Readmission Financial Policy**

If a student withdraws from the seminary and later seeks readmission, his or her financial obligations will be as follows:

- A re-enrollment fee of \$75 will be charged.
- The program fees current at the time of readmission will apply.
- Any unpaid balance from the student's former course work must be paid before the student will be readmitted.

### **Dissertation Editing Fee**

All dissertations must be professionally edited. A \$500 advance edit fee will be charged at the beginning of the final session, which covers 40 hours of editing at the discounted seminary rate of \$12.50 per hour. Students will be responsible to pay for any additional hours of editing required. A refund will be given if fewer than 40 hours of editing are required.

### **Dissertation Extension Fee**

Students must complete all degree requirements within 7 years from matriculation. A student may apply for a one-year program extension during the sixth year of enrollment, but the extension must be approved by the provost before the end of the seventh year. Students will be charged a program extension fee of \$500.<sup>2</sup>

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<sup>1</sup> For students enrolled in the traditional program, a print copy of these pre-session assignments will be submitted at registration as evidence of their completion.

<sup>2</sup> Students without an approved proposal within 7 years of matriculation will be terminated from the program.



## **Graduation Fees**

A \$500 graduation fee will be charged once a student has met all graduation requirements. This fee covers graduation expenses, including the cost of printing and binding the dissertation, dissertation defense expenses, and diploma costs.

Note to all graduating students: the cost of graduation apparel and room and board expenses during the graduation event are not included in the \$500 graduation fee.

# PROGRAMS OF STUDY

## Degrees Offered

PAThS offers both the Doctor of Philosophy (PhD) and Doctor of Ministry (DMin) degrees in Theological Studies.

### ***Doctor of Philosophy in Theological Studies***

This program focuses on developing students' capacity to exegete Scripture for both the academy and the church. The program is intentionally narrow in focus to produce exegetically skilled scholar-practitioners. It is designed to prepare graduates who will think critically, write academically, and teach effectively, all in order to address the challenges faced by the rapidly growing African church. The program culminates in a dissertation characterized by skilled exegesis and theological reflection.

PhD graduates in Theological Studies typically serve the church as:

- Bible expositors
- Theological educators
- Greek scholars
- Pentecostal researchers and writers

### ***Doctor of Ministry in Theological Studies***

This professional degree program is designed to expose students to ministry competencies in Scripture exposition and interpretation. It fosters an in-depth understanding of biblical studies and the application of Scripture in diverse ministry contexts. The program culminates in a ministry-focused dissertation that reflects a doctoral-level treatment of a contextual problem by Scripture.

DMin graduates in Theological Studies typically serve the church as:

- Bible school faculty and administrators
- Pastors
- Church leaders at various levels
- Missionaries

## Components and Characteristics of Doctoral Study at PAThS

### ***Cohort Learning Environment***

Newly admitted students join a cohort for the duration of their program of study. The cohort model allows deep and meaningful lifelong relationships to be formed as students engage in active dialogue with faculty and fellow students. The international flavor generated by diverse backgrounds, cultures, and ministry experiences enrich the cohort-based learning experience. Within their cohorts, students grow academically, personally, and spiritually while developing their God-given leadership potential.

### ***PhD Comprehensive Examination (CE)***

During the third year of study, PhD students are required to take the CE. Students must have a minimum 3.00 GPA, with no more than 2 “C” grades, in order to qualify for the exam. The CE evaluates the student’s attainment of the PhD program study concepts and objectives, and demonstrates his or her ability to critically reflect upon, synthesize, and apply the literature to a set of applicable research circumstances.

The CE will be proctored by PATHS-approved facilitators. Each question will be graded by the professor of record or department chair for the class from which the individual question was drawn.

A passing grade is required to qualify the student for admission into doctoral candidacy. Four questions are administered over a period of two days. Each question is graded on a scale of 0-3 (3=Pass with distinction; 2=Pass; 1=Low Pass; 0=Fail). Students must accumulate a total of 7 points, with no failures, in order to successfully complete the CE.

If a student fails one or more questions, one retake attempt may be allowed. A \$50/question retake fee will be assessed.

Failure to pass the CE results in termination from the program.

### ***Approval of a Dissertation Proposal***

Each dissertation proposal must first be approved by the RES 9203 faculty followed by the Dissertation Proposal Review Board (DPRB). Once a dissertation proposal has received official approval from the DPRB, the student can officially begin the dissertation writing process. All students must complete an approved proposal within 1 year of enrollment in RES 9203. For further information on the proposal writing process, see the Dissertation Development Manual.

### ***Admission to Doctoral Candidacy***

Admission to doctoral candidacy is granted upon the fulfillment of all course requirements, successful completion of the CE, and the development of an approved dissertation proposal.

When applicants matriculate in the doctoral program of their choice, they are considered *doctoral students*. After receiving admission into doctoral candidacy, they are designated *doctoral candidates* (DCand), and begin the dissertation research and writing phase of their degree program.

### ***Dissertation Completion Timeframe***

All students are expected to complete the writing of the dissertation within 2 years of proposal approval. Many students complete the dissertation in under 2 years.

### ***Oral Defense of Dissertation***

All doctoral candidates must present their edited dissertations for examination during an oral defense before the Dissertation Committee. Other related professionals may be invited to contribute to the oral examination, at the discretion of the Dissertation Committee's chair. Successful defense of the dissertation, and the completion of all required revisions, completes a DCand's writing responsibilities for the fulfillment of the PhD or DMin degree.

### ***Time Limit for Doctoral Degree Completion***

Students must finish within 7 years of matriculation, unless an extension is requested in writing and granted by the provost in consultation with the Dissertation Committee. An extension fee will be applied.<sup>1</sup>

### ***Lecture Series***

The Dr. John V. York *Missio Dei* Lecture Series is presented once every 3 years in honor of the late Dr. John V. York, who served as the first Executive Vice President of PAThS. The lecture series is designed to enrich and empower the students' lives and ministries through the impact of noted scholars and accomplished practitioners lecturing on significant topics relevant to worldwide mission.

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<sup>1</sup> See Financial Information section.

# COURSE DESCRIPTIONS

## Course Numbering System

PAThS courses are classified using a system of three letters and four numbers. The three letters indicate the specific division of study:

BTH: Bible-Theology  
EDL: Educational Leadership  
LDR: Leadership  
MIS: Missions  
RES: Research

The 3-letter course designation is followed by a 4-digit course number, as follows:

- The initial digit, 9, indicates a doctoral-level course.
- The second and third digits are taken together and indicate the general sequence of the courses. A course with middle numbers from '01' to '10' would be among the first courses offered in a given degree program.
- The final digit indicates the number of credit hours for the course.

Example: BTH 9053, Current Issues in New Testament Interpretation

BTH...Division of study: Bible-Theology  
9...First digit: doctoral-level course  
05...Second and third digits: occurs early in sequence of study  
3...Fourth digit: three credit hours

## Bible-Theology

BTH 9053 Current Issues in New Testament Interpretation

This course examines the meaning of hermeneutics and considers the methodologies that can be used to discover the inspired meaning of the New Testament text. Attention is given to the unique genres of the New Testament, including the Gospels, Historical Narratives, Epistles, and Apocalyptic Literature. The student will learn how to do critical analysis of the text, understand its meaning, and make application to the contemporary African context. PhD students will use the Greek New Testament (GNT) to explore the inspired meaning of the original authors.

BTH 9103 The Missional Pneumatology of St. Luke: Insights and Implications

In his Gospel and in Acts, St. Luke consistently presents the Holy Spirit as the One who inspires and empowers God's people for mission. Such an interpretation of Luke-Acts, however, has been challenged by both Pentecostal and non-Pentecostal theologians. This course investigates those challenges and considers some contemporary Pentecostal responses. It further explores the profound missiological implications of how one interprets Luke's theology of the Spirit.

### BTH 9153 Current Issues in Old Testament Interpretation

This course examines and applies the principles of hermeneutics that equip the student to accurately interpret the Old Testament and to make its meaning relevant for today's African audience. Special attention is given to interpreting the varied genres of the Old Testament: the creation accounts, law, historical narrative, poetry, wisdom literature, and prophecy. Contemporary issues affecting the interpretation of Old Testament texts within the African context will be examined. PhD students, in cases where intertextual passages from the Old Testament are used in the New Testament, will incorporate their knowledge of the GNT to discover how the New Testament authors handled OT texts.

### BTH 9203 Transformational Preaching

This course examines the steps necessary for preparing and preaching expository sermons emerging from the text and capable of transforming listeners. The student will learn how to move from exegetical study to hermeneutics to theological analysis, and finally to the crafting and delivery of an expository sermon.

### BTH 9253 Exegesis in the Book of Revelation

This course exposes students to the nature of apocalyptic literature and guides them through the process of discovering the meaning and relevance of the book of Revelation. This study is particularly relevant to churches in contexts where suffering and persecution are present. This course enhances the student's exegetical skills, as significant texts are examined and exegeted. PhD students will complete their exegetical analysis using the GNT.

### BTH 9353 Exegesis in the Gospel of Matthew

This course focuses on *gospel* as a New Testament genre as well as Matthew's unique contribution in that regard. Attention is given to such issues as Matthew's audience and purpose for the gospel; the kingdom of heaven/God; discipleship; the relation of law, gospel, and righteousness; eschatology; and the Great Commission. An important part of the course will be the consideration of Matthew's use of OT texts. PhD students will exegete relevant scriptural passages using the GNT in order to sharpen the student's ability in the original language as well as to deepen understanding of the topic considered.

### BTH 9403 A Socio-Political Theology of Compassion

How should African Christians respond to various socio-political challenges from a Pentecostal perspective? This course will look historically and theologically at developments in thought relating to Christian social and political ethics, with the goal that each student will be able to formulate an approach faithful to Scripture. This will necessarily require an investigation into the nature, meaning, and purpose of the church, as ecclesiological issues prove determinative in the interpretation and application of biblical ethics. Specific social and political issues addressed include (though are not limited to) wealth and poverty, corruption, disease, tribalism, gender and sexuality, polygamy, traditional religion, and Islam.

### BTH 9453 Exegesis of the Pastoral Epistles

In this course, students will examine the genre of epistles as it was conventionally and atypically used by the writers of the New Testament. Special attention will be given to pastoral standards and functions for those called by God to conduct the affairs of the local church as a missional witness within the community context. PhD students will conduct their exegetical studies using the GNT.

### BTH 9473 Theology of the Prophets

Theology of the Prophets explores theological themes that continually surface in the writings of the Major and Minor Prophets during this critical stage of salvation history. Attention is given to Yahweh's covenant faithfulness in spite of Israel's ever-increasing rebellion that ultimately results in the destruction and exile of the nation. Yet God's unfailing love promises return, restoration, and a coming Messiah that have tremendous relevance for today.

## **Educational Leadership**

### EDL 9053 Critical Issues in Learning Theories and Praxis

This course examines learning, and the ways in which one learns, from biblical, theoretical, biological, and psychological points of view. Building on older learning theories, the course discusses how contemporary trends affect education, with a view toward equipping the student to develop culturally and contemporarily relevant classroom strategies. This course equips leaders of both Bible schools and churches to create effective transformational learning opportunities.

### EDL 9163 Curriculum Development and Assessment

This practical course examines the basics of curriculum development with the intention of guiding the student to develop knowledge and skills needed for that process. Emphasis is placed on designing curriculum around a school's purpose, understanding the relationship between learning outcomes, classroom delivery, and assessment. The student will work through a curriculum model and template, and will develop appropriate assessment instruments. This course equips the student as a servant leader in the church to engage in complete curriculum development in a variety of ministerial situations. It also briefly discusses the history and philosophy of assessment and curriculum development.

## **Organizational Leadership**

### LDR 9053 Biblical Leadership and Church Management

This course explores the biblical model of leadership as the foundation for effective contemporary church leadership. Historical and contemporary leadership theories are examined and compared to the biblical model. Scriptural and secular management principles are explored and related to effective church management. The course also addresses the importance of leadership development and practical issues related to leadership praxis. Throughout the course, the interrelationship of biblical leadership with God's mission for church and para-church organizations is emphasized.

## **Missions**

### MIS 9103 Issues & Strategies in Global Missions

This course examines the concept of *missio Dei* and its implications for present-day ministry. Building on an understanding of that concept, it seeks to help students strategize to address the possibilities and challenges for leading churches and Christian movements in participation in the *missio Dei* in the contemporary world.



## Research

### RES 9053 Introduction to Research and Doctoral-Level Studies

This course introduces the student to the philosophy of doctoral studies and principles and procedures of scholarly research. The course focuses on the following information and skills needed to succeed in doctoral studies:

- Scholarly research skills
- Print and digital resources
- Background and distinctive characteristics of the doctoral program
- Time management and study skills
- Advanced word processing skills
- Organizational skills and information management
- Critical thinking skills and standards for academic writing and editing

This course is prerequisite for RES 9103.

### RES 9103 Foundations of Empirical and Theological Research

This course emphasizes the development of the analytical and research skills necessary for the future completion of the doctoral dissertation, including the formulation of an acceptable dissertation proposal. The student works in coordination with, and under the supervision of, research faculty to prepare a brief review of the literature on a potential research topic. The student will also explore ethical issues germane to preparing a written dissertation proposal and conducting credible research. This course is prerequisite for RES 9153.

### RES 9153 Research Methods and Proposal Development

This course offers guidelines for the development of the dissertation proposal. The prerequisite is RES 9103. It presents various research methods the student can utilize to answer the proposal's research questions and test the proposal's hypotheses (in the case of experimental research). The student prepares a preliminary prospectus, and then presents the prospectus to the academic community in a public academic forum (PAF). Class sessions focus on the modification, expansion, and perfection of this prospectus. This course is prerequisite for RES 9203.

### RES 9203 Research Strategies for Data Collection and Analysis

This course prepares the student to collect and analyze both qualitative and quantitative data during dissertation research. The prerequisite is RES 9153. The course assumes that the student will utilize a mixed-methods research design to address the dissertation's research problem. The student prepares and presents a draft proposal to the academic community in a public academic forum (PAF). Also addressed in the course are issues of theory development and theory evaluation, validity and reliability in field research, and ethical research practices.

### RES 9986 Dissertation Research

In this independent-research course, the DCand is guided through the initial research process described in the approved dissertation proposal. The DCand interacts closely with his or her supervisor, second reader, and the dissertation coordinator while collecting and analyzing the empirical data needed to complete the dissertation.

### RES 9996 Dissertation Development and Defense

This independent-research course in missions comprises the final six credit hours in the student's academic program. The student must (1) complete all dissertation research and writing; (2) submit a polished draft of the dissertation to his or her supervisor; and (3) defend the document and the research it describes before the student's dissertation committee. Credit will be awarded upon successful defense of the dissertation.

## **ADMINISTRATION AND FACULTY**

### **Board of Directors**

*For a current list of officers, visit the PAtHs website: [www.pathseminary.org](http://www.pathseminary.org).*

AAGA Chairman (Chair)

Africa AGWM Regional Director

AAGA Secretary

West Africa Assemblies of God Alliance Chairman

Central Africa Assemblies of God Alliance Chairman

South Africa Assemblies of God Alliance Chairman

East Africa Assemblies of God Alliance Chairman

PAtHs Chancellor

PAtHs Vice Chancellor

West Africa AGWM Area Director

Area Director of the region in which the Board meeting is held

Two laypersons appointed by the PAtHs Board of Directors

### **Board of Administration**

*For a current list of officers, visit the PAtHs website: [www.pathseminary.org](http://www.pathseminary.org).*

Chancellor

Vice Chancellor

Provost

Vice Provost

Dean of Students (Main Campus)

Program Administrator

Registrar

ATTS/AH Liaison

Dean of Francophone Studies

WAAST Liaison to PAtHs

### **Academic Affairs Committee**

Dr. John Easter, Chancellor

Dr. Steve Pennington, Vice Chancellor

Dr. Bill Kirsch, Provost

Dr. Chuck Wilson, Dean of Institutional Assessment, Dissertation Coordinator

Dr. Bob Braswell, Dean of Research

Rev. Joy York, Program Administrator

Rev. Beth Lord, Registrar, Senior Editor

Dr. Jim Lemons, Dean of Francophone Program

Dr. Andrew Mkwaila, Dean of Tanzania Extension

Dr. Carl Gibbs, Dean of Nigeria Extension

Dr. Doug Lowenberg, Theological Studies Chair

Dr. Delta Cavner, Educational Leadership Chair

Dr. Enson Lwesya, Organizational Leadership Chair

Dr. Jim Elliott, Program Administrator for Tanzania and Nigeria Extensions

## **Teaching Faculty**

Richard Bogere, PhD, Pan-Africa Theological Seminary  
Bob Braswell, PhD, Florida State University  
Delta Caverner, EdD, Boise State University  
John Elliott, DMin, Assemblies of God Graduate School  
Sam Farina, DMin, Assemblies of God Graduate School  
Carl B. Gibbs, DMin, Western Conservative Baptist Seminary  
Doug Green, DMin, Gordon-Conwell Theological Seminary  
Jerry Ireland, PhD, Liberty University  
Alan R. Johnson, PhD, University of Wales  
Bill Kirsch, DMin, Assemblies of God Theological Seminary  
Byron Klaus, DD, McMaster Theological College  
Douglas Lowenberg, PhD, Regent University  
Enson M. Lwesya, DMin, Assemblies of God Theological Seminary  
Robert Menzies, PhD, University of Aberdeen  
Andrew Mkwaila, DICS, Fuller Theological Seminary  
Randy Payne, PhD, Southwestern Baptist Theological Seminary  
Steve Pennington, PhD, Assemblies of God Theological Seminary  
Boyd Powers, DMin, Assemblies of God Theological Seminary  
Dan Saglimbeni, PhD, Pan-Africa Theological Seminary  
Charles Wilson, EdD, Nova Southeastern University

## **Research Faculty**

Mary L. Ballenger, DMin, Gordon-Conwell Theological Seminary  
Jonathan Bersot, PhD, University of Montreal  
Chip Block, DMin, Assemblies of God Theological Seminary  
John M. Elliott, DMin, Assemblies of God Theological Seminary  
Terence Espinoza, PhD, Fuller Theological Seminary  
Charles Estridge, PhD, Baylor University; DMin, Reformed Theological Seminary  
Allison Fountain, PhD, University of Auckland  
Marvin Gilbert, EdD, Texas Tech University  
Béchié [Désiré] GNANCHOU, PhD, Pan-Africa Theological Seminary  
Judy Cagle Higgins, DMin, Assemblies of God Theological Seminary  
Wilf Hildebrandt, DTh, University of South Africa  
Shaun Joynt, PhD, University of Pretoria  
Byeong Jun, PhD, University of the Western Cape  
Jim Lemons, DMin, Assemblies of God Theological Seminary  
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Jeanne M. Lowell, PhD, Biola University  
James O. Lowell, PhD, Biola University  
Murriell McCulley, EdD, Regent University  
Terry Minter, PhD, Regent University  
Jeff Nelson, PhD, Pan-Africa Theological Seminary  
John Ommani, DMiss, Fuller Theological Seminary  
Bruce Rosdahl, PhD, Dallas Theological Seminary  
Rob Shipley, PhD, Pan-Africa Theological Seminary  
Kim Snider, PhD, Biola University  
Jim Thacker, DMin, Assemblies of God Theological Seminary  
Charles P. Watt, DTh, University of South Africa  
David Welle, DMin, Gordon-Conwell Theological Seminary

Howard L. Young, DMin, Assemblies of God Theological Seminary  
Étienne P. ZONGO, DMin, Assemblies of God Theological Seminary

**Guest Lecturers**

James T. Bradford, PhD, University of Minnesota  
Craig S. Keener, PhD, Duke University  
Byron D. Klaus, DD, McMaster Theological College