

ETS HANDBOOK

I- GENERAL INFORMATION

A. BIRTH OF ETS

The birth of Ecumenical Theological Seminary (ETS) is a realization as well as an expression of a continuous search for a theological education that is truly responsive to the needs of the churches.

With the recommendation of seven out of nine conferences in the North Luzon Jurisdiction (NLJ) of the United Church of Christ in the Philippines (UCCP), followed by the approval of the NLJ Cabinet members and officers on October 13, 1995, and the subsequent endorsement of the UCCP Council of Bishops; the UCCP General Assembly through its Executive Committee had approved on May 23, 1996 the establishment of ETS in Baguio under the direct supervision of the Council of Bishops through the NLJ Bishop's Office.

Then, on May 28, 1998, the UCCP General Assembly approved and accredited ETS as one of UCCP's ministerial formation centers. Hence, ETS became the first seminary put up by the UCCP by General Assembly action since its founding in 1948.

An organizing Board was formed to run the Seminary under the chairmanship of the incumbent NLJ Bishop, Rev. Alan Ray B. Sarte. Conferences under the NLJ were represented in the Board by their Conference Ministers on a rotation basis. A Constitution and By-Laws was drafted and approved by the Board. A seminary logo was designed, and a seminary hymn was composed by a couple: Rev. Luna L. Dingayan, who served as the first president of the Seminary, and Rev. Perla Pascua- Dingayan, who also served as the first registrar.

The whole concept of ETS was a brainchild of Rev. Luna L. Dingayan. It was a product of his experiences in both formal and non-formal theological education. It uniquely followed a ladderized curriculum and an action-reflection approach to theological education. It was founded on the philosophy that theological education happens not only in the classrooms, but also in the concrete life situations where people worked and lived. All students were assigned in local churches or in church-related programs. They would come to the Seminary by batch once a month for a week of lectures, reports, discussions, reflections and examinations. For the rest of the month, the students would be in their church assignments and participate in the ministry of the church, do their required readings and write their papers.

Convocation was held on June 13, 1996, to mark the formal opening of the Seminary. The first day of classes was on June 17, 1996, with thirty five (35) students enrolled. To date (SY 2008-2009), we have a total of four hundred sixty-four (464) students in the various curricular programs. And they come from different denominations and nationalities. ETS was accepted member of the Association for Theological Education in Southeast Asia (ATESEA) in November 2000.

B. ETS LOGO

A logo is a symbol that carries not only the name, but also the graphic representation of the story, the dreams and aspirations of an institution. It is in this sense, that a logo is unique to the institution concerned.

At the center of the ETS logo is a boat sailing on a stormy sea. It is a clear metaphor of life in this world. Our world is like a boat sailing on the sea. We are all in the same boat; we are all sailing on the same sea. If the boat would sink, all of us would sink. This, therefore, calls for unity. For oftentimes, the sea of life is stormy. But nevertheless, as long as we are one and have a sense of direction, we will not be lost nor sink. We will surely reach our common destination.

The story of ETS is like sailing on a stormy sea. Those who started in this voyage know for a fact that the sea is not always friendly and calm. They knew that they were "leaping into the great unknown." They knew that they needed enough courage and determination to face all the challenges and difficulties. But nevertheless, they decided to make a start

Mounted at the center of the boat is the cross. It represents Christ our Savior and Lord - the ultimate hope for our faith, hope and love. He is our reason for being, our refuge and salvation. We have the courage to sail the stormy sea, because we believe he is with us. He is at the center of our life together. He has the power to calm the stormy sea. The cross reminds us however, that though His grace is sufficient for us, it is not a "cheap grace", as German theologian Dietrich Bonhoeffer said. It is a "costly grace." As matter of fact, it took Christ's own life to bestow upon us his redeeming grace.

Sailing the stormy sea together with Christ means that we have to carry the cross of Christ with us. We have to make the cross of Christ our own. That's why the cross mounted on the boat is a bamboo cross. The bamboo represents the Filipino. May the Christ redeem the Filipino; May our Christianity be a Filipino Christianity; May ETS participate in giving birth to a Filipino theology and a Filipino church that is truly liberating and contextual.

On the boat is found not only the cross, but also the Bible and the flame. Our UCCP Statement of Faith says, *"We believe that the Holy Bible is a faithful and inspired witness to God's self-revelation in Jesus Christ and in history to illumine, guide, correct and edify believers in their faith and witness."* To sail the stormy sea, we need the flame of God's Word, not only to illumine and guide us, correct and edify us, but also to burn and purify us, like gold, so to speak, so that we may become pure and worthy instruments of God's redeeming grace.

The spirit of Protestantism reminds us that the flame of Reformation starts with the flame of God's Word. Let ETS continue to bear the flame of God's Word so that those who are lost in the dark and stormy sea, so to speak, will find their way.

The flame also represents the Holy Spirit, God's presence in the world, "empowering and guiding us to understand and to live our faith in Jesus Christ", as the UCCP Statement of Faith declares. It is deeply assuring to note, indeed, that God's redeeming Presence is found not only in the boat, but even in the stormy sea. Hence, we have the courage to go on sailing, even if the storm is raging high, for we know that underneath is God's everlasting arms.

C. WHAT IS IN A NAME

Why is it that our Seminary is named Ecumenical Theological Seminary? What is in a name? Needless to say, name for us is very important and significant. Following the Biblical tradition of naming, a name carries with it the very nature and character of that which is being named, Jesus, for instance, was named, which literally means Savior, because of the faith and hope of his parents that "he will save his people from their sins " (Matt. 1:21). Being true to our Biblical Faith, we do not therefore name our

church institutions, especially our ministerial formation centers, by any name. There should be good reasons for the name which could be reflected in the very nurture, character and purpose of the institution itself.

And so, what are the reasons for the name Ecumenical Theological Seminary?

Why Ecumenical?

First of all, why do we name our Seminary Ecumenical? Of course, there are practical and programmatic reasons, like the vision for the establishment of a consortium of all UCCP ministerial formation centers in North Luzon, as well as, the vision to make ETS the nucleus of a future seminary for all NCCP-member churches in the area. However, there are deeper reasons for naming it ecumenical, which include the following:

1. Ecclesial Reason -

Our Church, the UCCP, has always been from the very beginning claiming for itself "a united and uniting church." Article II, Section 2 of its new Constitution estates, *"The United Church of Christ in the Philippines is a united and uniting Church, in response to the prayer of Jesus Christ, 'That they may all be one . . . that the world may believe that Thou has sent me' (Jn. 17:21)."* Therefore, it is but proper and fitting that the first ministerial formation center established by the UCCP under its new Constitution and By-Laws should reflect the spirit of being "a united and uniting" Church, even in its name. The Seminary should be oriented towards unity in terms of its life and ministry. This, as a matter of fact, has been clearly stated in the mission statement of ETS, to wit: "The Ecumenical Theological Seminary exists to equip the clergy and lay to bring about an ecumenical, contextual and liberating way of being a church and of doing theology."

2. Historical Reason -

If there is any historical heritage of the UCCP that should be reclaimed (if it is already lost) or renewed (if it is still there), it is no other than its ecumenical heritage. For we do believe this is the very reason for UCCP's existence as a church. We could not deny the fact that the UCCP is a product of the ecumenical movement in the Philippines. As a matter of fact, it is one of the most successful experiments in organic union, not only in our country but in the world. Now, by naming our own seminary ecumenical, we are declaring our firm resolved to reclaim or renew as the case may be our dynamic heritage as an ecumenical church.

3. Missiological Reason -

Part of our mission entrusted to us by our Lord Jesus Christ is to be one so that "the world may believe" (cf. Jn. 17). In its life and witness, the Early Church tried to show the kind of unity founded in Christ Jesus our Lord. Apostle Paul explained such unity in a very profound way in his letters to the churches. Following the Greek Philosophers, he also used the human body as an analogy; "there are many parts but one body" (cf. Rom.12; I, I Cor. 12). Now, our new UCCP Seminary here in Baguio shares with the missiological vision of Christ and His Church. It endeavors to prepare men and women to be bearers, as well as, instruments of such unity in Christ. Therefore, this missiological vision for unity should be reflected even in the Seminary's name itself.

4. Christological Reason -

The Christ we believe in is an ecumenical Christ. He is the Christ for everyone, for all peoples. In Him, there is neither Jew nor Gentile, neither slave nor free, neither male nor female (Gal.3:28). He transcends all human barriers. He is open to each of us. He accepts us just as we are and transforms us into the kind of persons we ought to be. The unity of God the Father and Christ the Son is the very foundation of our ecumenical task. We seek unity, because God the Father and Christ the Son are one in spirit and in truth, one in will and purpose for humanity (cf. Jn. 17). Now, a seminary, like ETS, that affirms faith in the ecumenical Christ must therefore bear witness to Him in words and in deeds, and thus even in its name.

5. Theological Reason -

We affirm our faith in God who is "One: the Creator, Redeemer and Sustainer" of all, as the UCCP Statement of Faith rightly declares. The word ecumenical comes from the Greek word *oikoumene*, which means "the whole inhabited earth." Our God is the God of the whole inhabited earth. Hence, the unity that God seeks, and that we as believers should also seek, is a unity not only of our churches or of Christians but the unity of the whole inhabited earth, the unity of the whole creation not only the human world. Now, affirming our faith in the ecumenical God would mean therefore that our Seminary should not only be ecumenical in name, but more importantly is should also be ecumenical in its life and works, in its orientation and programs. In other words, the name ecumenical captures the very reason of our Seminary's being and becoming, and therefore removing it from its name would mean the loss of its essence as an institution of ministerial formation founded on faith in the ecumenical God.

Why Theological?

The second word in our Seminary's name is the term theological. But why is it theological? Why not Biblical, or missionary or evangelical, as others do?

The term theological, as we know comes from the word theology, which is a combination of two Greek words: *theos* and *logos*, commonly understood to mean God and study, respectively.

Thus, the word theology literally means the study of God. What is actually being studied and understood in theological studies is not God in Himself, but God's revelations. Human minds could not really fathom God's mysteries. God is understood only in so far as God reveals Himself to us. As Prophet Isaiah declares, "My thoughts" says the Lord, "are not like yours, and my ways are different from yours. As high as the heavens are above the earth, so high are my ways and thoughts above yours." (Isa. 55:8-9).

God, however, reveals Himself in many ways, sometimes in ways we could not fully understand. God reveals Himself in nature, in the Scriptures, in the mission work and evangelistic task of the church, in the history of the Israelites and of the church, and most especially in Jesus Christ our Savior and Lord. The Magnificat even declares that God's power is shown in historical events, like in bringing down the mighty from their thrones and in lifting up the lowly, in sending away the rich empty and in feeding the hungry (Lk. 1:52-53). And we do believe God is continuously revealing Himself in our own historical life as a people and as a church in our own time and situation. All these manifold expressions and historical experiences on God's revelation are raw materials for doing theology.

Hence, we use the word theological in our Seminary's name, simply because it is more encompassing. It embraces all the varied facets of God's revelation in life and history, which anyone being in Christian ministry should be exposed to. Of course, this does not mean that we don't recognize the importance and significance of the Bible, of mission and evangelism as instruments of God's revelation. What we are simply saving is that we don't limit our study of God's revelation to the Bible and the work of mission and evangelism. We have to go beyond the study of Scriptures, because God is far greater than what Scriptures could contain.

Thus, we call our Seminary a theological seminary, and not by any other name.

Why Seminary?

The third in our Seminary's name is the word seminary itself. Again, why seminary, not school, or institute or simply formation center?

The word seminary comes from the Latin word *seminarium* which is a combination of two words: *semin* which means seed, and *arium* which means plot. Thus, *seminarium* simply means a seed plot or seedbed or a nursery. Hence, there are at least two images that may come to our mind when we talk about the word Seminary.

First is the picture of a seedbed. A seedbed as we know is where we scatter seeds that would grow into seedlings, and later on would be transplanted into the rice fields. This would mean therefore, that a seminary is where the seed of faith, so to speak, is nurtured to grow into seedlings, and to be transplanted into the rice fields of Christian mission and ministry to continue to grow and bear fruits.

The other image is that of a mother's womb. It is in the mother's womb, where the seed of life is formed and nurtured. And then in due time, this new life is born into this world. A seminary is like a mother's womb where the seed of faith is formed and nurtured and later on gives birth to a new way of life.

These powerful images would show us that a seminary is there not only to supply the needs of the churches in terms of trained personnel, but more importantly to help germinate new and innovative ways and ideas relevant for church mission and ministry. In other words, a seminary true to its name should continuously seek to develop new ways of being church and of doing theology. This, we believe, is what makes a ministerial formation center a seminary in the real sense of the word. This is also the reason why we name our new UCCP seminary a seminary.

The name Ecumenical Theological Seminary, therefore, is not just a mere play of words. For the name carries what the institution stands for. It states what the institution has been, what it is, and what it hopes to be. It is ecumenical. It is theological. It is a seminary. We, therefore, continue to call our UCCP ministerial formation center here in Baguio, the Ecumenical Theological Seminary. And we do hope and pray that it would remain true and faithful to its name.

D. ETS VISION-MISSION-GOALS

Vision:

We envision a caring, sharing, and life-enhancing Christian community involved with others in the struggle for a just and humane society that upholds the integrity of creation.

Mission:

The Ecumenical Theological Seminary exists to equip the clergy and lay to bring about an ecumenical, contextual, and liberating ways of being a church and of doing theology.

Goals:

1. To have Christian communities and individuals empowered to do contextual theology with the community, expressing it through messages, arts, drama, cultural dances, liturgy, music, corporate worship and in their own other creative ways.

2. To have a seminary that is closely linked and related with local churches and conferences, other theological communities, people's organizations, and other religious groups, and work side by side with them.

3. To widen the number of churches advocating and living out transforming values and caring ministries, addressing social concerns and issues, continually enabling themselves and communities where they are to have a foretaste of as well as becoming a sign of shalom.

4. To have a seminary that is widely recognized as a center in the promotion of an ecumenical way of being church and of doing theology, expressed in cooperative efforts with member churches of the National Council of Churches in the Philippines in terms of faculty and students, regular South-South exchange program, accreditation and membership in ecumenical theological associations in the Philippines and in Asia.

E. UCCP STATEMENT OF FAITH**We Believe:**

In One God: Creator, Redeemer and Sustainer, who provides order, purpose, meaning and fulfillment to all creation. That in Jesus Christ, who was born of Mary, God became human and is Sovereign Lord of Life and history. That in the Holy Spirit God is present in the world, empowering and guiding believers to understand and live out their faith in Jesus Christ.

We Believe:

Persons are created in the image of God and destined to live in community with God, with other persons and with all creations. By disobedience, they have become sinful, but, by grace through faith, they are redeemed in Jesus Christ. Being entrusted with God's creation, they are called to participate in the establishment of a just and compassionate social order.

We Believe:

That the Church is the One Body of Christ, the whole community of persons reconciled to God through Jesus Christ and entrusted with God's ministry.

We Believe:

That the Holy Bible is a faithful and inspired witness to God's revelation in Jesus Christ and in history to illumine, guide, correct and edify believers in their faith and witness.

We Believe:

God is at work to make each person a new being in Christ, and the whole world, God's Kingdom -

in which love, justice and peace prevail. The Kingdom of God is present where faith in Jesus Christ is shared, where healing is given to the sick, where food is given to the hungry, where light is given to the blind, and where liberty is given to the captive and oppressed.

We Believe:

The resurrection of Jesus Christ has overcome the power of death and gives assurance of life after death. And we look forward to His coming again in all fullness and glory to make all creation new and to gather all the faithful under God's Kingdom. Amen.

F. COMMUNITY LIFE

ETS seeks to provide a kind of community wherein intellectual growth is encouraged, emotional maturity and healthy relationship is maintained and spiritual development is given due importance, with the ultimate objective that everyone in the community is given the chance to grow in all areas of life.

The seminary calendar speaks of the rhythm ETS community life has to go through, year after year. In the school calendar are lists of events that focus on the life of our community. Orientation is given to first year students to acquaint themselves and to help them adjust to be able to walk or move with the rhythm of ETS Life. It is a rhythm where intellectual and spiritual development is felt in the making of a responsible Christian minister. Chapel services are conducted. Classes are encouraged to have morning and evening devotions or prayers.

Foundation Day is celebrated every year. Convocations are also conducted with the participation of students, faculty and alumni. Some classes include field trips to various places as part of their study exposures.

ETS offers opportunity to students to organize themselves and be actively involved in community life. Students are represented in the ETS Executive Board. The ETS Paper is a concrete manifestation of freedom of expression in the seminary and its graduates. Students and alumni alike can utilize the Paper to express their views, ideas and feelings. This can help develop their skills and talents in writing.

Members of the ETS Alumni Association elect their own officers, plan and implement programs that are mutually beneficial to the seminary and its graduates. Annual alumni gatherings provide occasions for fellowship, continuing theological education and sharing of mutual concerns. ETS alumni help in finance generation and in the recruitment of seminary students.

G. RELATIONSHIPS AND LINKAGES

ETS is one of UCCP's approved and accredited ministerial formation centers. It is a member of the Association for Theological Education in Southeast Asia (ATESEA), effective year 2000. Its programs are being supported by local and international partners, like the Swiss Church Aid (Switzerland), United Evangelical Mission (Germany), Evangelical Church of Westphalia, Uniting Church of Australia, United Church of Canada, University Church (Chicago), Philippine American College of Clergy (USA), International Christian Scholarship Foundation (USA), Yangco Scholarship Foundation, JFS Educational Scholarship Foundation, Bob & Wency Scholarship Fund, MDM Scholarship and Goodwill Fund, and Estrada Scholarship Fund, and many others. Students come from various denominations both local and international.

II- CURRICULAR PROGRAMS

A. DIPLOMA IN CHURCH MINISTRIES (DCMin)

It is a 36-unit course for lay preachers in the field who would like to acquire knowledge in different practical ministries. Units are earned through a series of seminar- workshops. The seminar-workshop could be conducted in the local churches.

<i>Seminars</i>	<i>Titles</i>	<i>Units</i>
1	Panoramic Survey of the Bible	3
2	Christian Ministerial Ethics	3
3	Liturgy	3
4	Pastoral Care and Counseling	3
5	Biblical Theology	3
6	Church Administration and Polity	3
7	Mission and Evangelism	3
8	Church Organizing	3
9	Ministry of the Laity	3
10	Gospel and Culture	3
11	Emerging People's Theology	3
12	Biblical Interpretation	3
		36 Units

B. DIPLOMA IN BIBLICAL STUDIES (DBS)

It is a 36-unit course for lay preachers in the field who would like to have deeper understanding of the Bible. Units are earned through a series of 12 seminar-workshops. The seminar-workshops could be conducted in the local churches.

<i>Seminars</i>	<i>Titles</i>	<i>Units</i>
1	Panoramic Survey of the Bible	3
2	Pentateuch	3
3	Historical Books	3
4	Wisdom Writings	3
5	Pre-Exilic Prophetic Books	3
6	Exilic Prophetic Books	3
7	Synoptic Gospels	3
8	Pauline Writings	3
9	Johannine Writings	3
10	General and Pastoral Letters	3
11	Acts & Revelation	3
12	Biblical Interpretation	3
		36 units

C. DIPLOMA IN CHURCH MUSIC (DCM)

It is a 36-unit course for those who are interested in church music ministry. They would be trained in various areas of church music like choir conducting, piano playing, singing, composing hymns, history of church music, etc.

First Semester

<i>Code No.</i>	<i>Titles</i>	<i>Units</i>
SM 161 a	Performing Technique 1a	3
SM161b	Music Theory 1	3
SM161c	Choral Conducting 1	2
SM 161d	Harmony 1	2
SM161e	History of Music 1	3
SMI 6 If	Choir Organizing 1	3
SM 16 Ig	Music Ministry 1	2
		18 units

Second Semester

<i>Code No.</i>	<i>Titles</i>	<i>Units</i>
SM 162 a	Performing Technique 2	3
SM162b	Music Theory 12	3
SM 162 c	Choral Conducting 2	2
SM162d	Harmony 2	2
SM162e	History of Music 2	3
SM 162 f	Choir Organizing 2	3
SM 162 g	Music Ministry 2	2
		18 units

TOTAL - 36 units

D. DIPLOMA IN THEOLOGY (DTh)

It is a one-year training course for lay preachers. This is part of the ladderized curriculum. At least 72 units of general college education are required.

First Semester

<i>Code No.</i>	<i>Titles</i>	<i>Units</i>
OT 111	Introduction to Old Testament 1	3
NT 121	Introduction to New Testament 1	3
CH 131	Philippine Church History	3
TH141	Basic Christian Beliefs	3
PM171	Homiletics	3
FE191	Field Education	5
RSI 101	Fundamentals of Research	1
		21 units

Second Semester

<i>Code No.</i>	<i>Titles</i>	<i>Units</i>
OT112	Introduction to Old Testament 2	3
NT 122	Introduction to New Testament 2	3
TH 142	Basic Christian Beliefs 2	3
PM 172	Christian Ministerial Ethics	3
CE152	Introduction to Christian Education	3
FE192	Field Education 2	5
	First Summer Exposure with Reflections	3

23 units

E. ASSOCIATE IN THEOLOGY (ATh)

It is a one-year training course for licentiate pastors. This is part of the ladderized curriculum. A Diploma in Theology is required.

Prerequisite - DTh

First Semester

Code No.	Titles	Units	
<i>Code No.</i>	<i>Titles</i>		<i>Units</i>
OT211	Old Testament History	1	3
NT 221	New Testament History	1	3
CH 231	Church History (1500-today)		3
PM271a	Liturgy	1	3
PM271b	Pastoral Care and Counseling		3
FE 291	Field Education	3	5
			20 Units

Second Semester

<i>Code No.</i>	<i>Titles</i>	<i>Units</i>
OT212	Old Testament History	2
NT 222	New Testament	2
CH232	Church History (30-1500)	
PM 272a	Church Administration and Polity	
PM 272b	Liturgy	2
FE 292	Field Education	4
Second Summer Exposure with Reflection		3
		23 units

F. BACHELOR OF MINISTRY (BMin)

A four-year (including prerequisites) course designed for those with high school diploma, an initial training in the ministry, and at least three years of experience as a church worker. It also follows a ladderized curriculum and an action-reflection approach to theological education.

* Prerequisite - ATh

First Year

First Semester

<i>Code No.</i>	<i>Titles</i>	<i>Units</i>
OT311	Biblical Theology	1
TH341a	World Religions	
TH341b	Social Ethics	
SM361	Music Ministry	
FE391	Field Education	5
Elective		3
		20 units

Second Semester

<i>Code No.</i>	<i>Titles</i>	<i>Units</i>
OT312	Biblical Theology	2
		3

CH 342	Ecumenics	3
TH342a	Emerging People's Theology	3
FE391	Field Education 6	5
	Elective	3
	Elective	3
		20 units
Second Year		
First Semester		
<i>Code No.</i>	<i>Titles</i>	<i>Units</i>
NT 421	Biblical Theology 2a	3
TH 441	Gospel and Culture	3
PM471	Senior Colloquium 1	3
FE491	Field Education 7	5
	Elective	3
	Elective	3
		20 units
Second Semester		
<i>Code No.</i>	<i>Titles</i>	<i>Units</i>
NT 422	Biblical Theology 2b	3
TH 442	Theology of Creation	3
PM 472	Senior Colloquium 2	3
FE 392	Field Education 8	5
	Elective	3
	Elective	3
		20 units

G. BACHELOR OF THEOLOGY (BTh)

It is a four-year (including prerequisites) course for the ordained ministry. An Associate in Theology (ATh) is required. It has four areas of concentration, namely: Pastoral Ministry, Educational Ministry, Children's Ministry, and Music Ministry. For a BTh Degree, 72 units of general education are required, which include the following: Grammar, Communication, Social Sciences, Humanities/Natural Sciences, Research and others.

* Prerequisite - ATh

First Year

First Semester

<i>Code No.</i>	<i>Titles</i>	<i>Units</i>
OT 311	Biblical Theology 1	3
TH 341a	World Religions	3
TH 341b	Social Ethics	3
SM 361	Music Ministry	3
FE 391	Field Education 5	5
	Elective	3
		20 units

Second Semester

<i>Code No.</i>	<i>Titles</i>	<i>Units</i>
OT312	Biblical Theology 2	3
CH 342	Ecumenics	3

TH342	Emerging People's Theology	3
FE391	Field Education 6	5
	Elective	3
	Elective	3
		20 units

Second Year

First Semester

<i>Code No.</i>	<i>Titles</i>	<i>Units</i>
NT 421	Biblical Theology 2a	3
TH441	Gospel and Culture	3
PM471	Senior Colloquium 1	3
FE 491	Field Education 7	5
	Elective	3
	Elective	3
		20 units

Second Semester

<i>Code No.</i>	<i>Titles</i>	<i>Units</i>
NT 422	Biblical Theology 2b	3
TH442	Theology of Creation	3
PM472	Senior Colloquium 2	3
FE 392	Field Education 8	5
	Elective	3
	Elective	3
		20 units

H. BACHELOR IN CHURCH MUSIC (BCM)

It is a course for those who are interested to pursue a bachelor's degree in the area of music ministry. Students are trained in various areas of church music. A Diploma in Church Music is required.

Prerequisite - DCM, ATh

First Semester

<i>Code No.</i>	<i>Titles</i>	<i>Units</i>
SM461a	Advanced Choral Conducting 1	2
SM 461b	History of Church Music 1	3
SM461c	Composition	3
SM 461d	Forms and Analysis	2
SM461e	Performing Techniques 1	3
SM461f	Art of Accompaniment	2
SM461g	Music Methods for Elem. & Sec. Sch. 1	3
		18 units

Second Semester

<i>Code No.</i>	<i>Titles</i>	<i>Units</i>
SM461a	Advanced Choral Conducting 2	2
SM 461b	History of Church Music 2	2
SM461c	Composition 2	2
SM 461d	Piano Pedagogy	2
SM461e	Performing Techniques 2	3
SM461f	Voice Pedagogy 2	2

SM461g	Music Methods for Elem. & Sec. Sch. 2	3
SM 461 h	Choral Arranging	2
		18 units

I. MASTER OF MINISTRY (M Min.)

It is a graduate degree program intended primarily for the professional advancement of church workers in the field. The focus is on Biblical interpretation as applied to various Christian ministries. It follows a modular curriculum. The courses are offered in the extension program and every summer in the seminary.

Prerequisite: Basic Theological Degree, and at least two years in the field

<i>Modules</i>	<i>Titles</i>	<i>Units</i>
1	Panoramic Survey of the Bible	3
2	Pentateuch	3
3	Historical Books	3
4	Poetic Books	3
5	Pre-Exilic Prophetic Books	3
6	Exilic & Post-Exilic Prophetic Books	3
7	Synoptic Gospels	3
8	Pauline Writings	3
9	Johannine Writings	3
10	General and Pastoral Epistles	3
11	Acts & Revelation	3
12	Biblical Interpretation	3
	Project	4
		40 units

J. MASTER OF DIVINITY (MDiv.)

It is a four-year (including prerequisites) basic ministerial formation course designed for those who already possess a government-recognized bachelor's degree.

Prerequisite - ATh

First Year

First Semester

<i>Code No.</i>	<i>Titles</i>	<i>Units</i>
OT 311	Biblical Theology 1 a	3
TH 341 a	World Religions	3
TH341b	Social Ethics	3
SM 361	Church Music and Hymnology	3
FE 391	Field Education 5	5
	Elective	3
		20 Units

Second Semester

<i>Code No.</i>	<i>Titles</i>	<i>Units</i>
OT 312	Biblical Theology 1 a	3
TH 342 a	Ecumenics	3

TH 342b	Emerging People's Theology	3
FE 391	Field Education 6	5
	Elective	3
	Elective	3
		20 units

Second Year

First Semester

<i>Code No.</i>	<i>Titles</i>	<i>Units</i>
NT 421	Biblical Theology 2a	3
TH441	Gospel and Culture	3
PM471	Senior Colloquium 1	3
FE491	Field Education 7	5
	Elective	3
	Elective	3
	Thesis/Project (submit first draft of proposal)	3
		23 units

Second Semester

<i>Code No.</i>	<i>Titles</i>	<i>Units</i>
NT 422	Biblical Theology 2a	3
TH442	Theology of Creation	3
PM472	Senior Colloquium 2	3
FE392	Field Education 8	5
	Elective	3
	Elective	3
	Final Submission of Thesis/Project	3
		23 units

III-CURRICULUM DESIGN

A. NUMBERING SYSTEM FOR COURSES

1. Each course is identified by letter which the Area:

OT	-	Old Testament
NT	-	New Testament
CH	-	Church History
TH	-	Theology
CE	-	Christian Education
SM	-	Church Music
PM	-	Pastoral Ministry
KE	-	Kindergarten Education
FE	-	Field Education
RS	-	Fundamentals of Research.
LE	-	Legal Education

2. Each course is identified by three numbers as follows:

100- Diploma
200- Associate
300 - BMin.I, BTh I, MDiv. I
400 - BMin. II, BTh II, MDiv. II

3. The middle number indicates the Area:

- 1 - Old Testament
- 2 - New Testament
- 3- Church History
- 4- Theology
- 5- Christian Education
- 6- Church Ministries
- 7- Pastoral Ministries
- 8-Kindergarten Education
- 9- Field Education
- 10 - Fundamental of Research

4. Each number indicates the semester. "1" indicates that the course is offered in the first semester,"2" indicates second semester.

5. When different courses have the same number because they are offered the same semester and in the same area, letters (a, b, c) is added to distinguish them.

B. COURSE DESCRIPTIONS

Area I: SCRIPTURES

OT 111, OT 112, NT 121, NT 122 - Introduction to the Old Testament Ia, Ib; Introduction to the New Testament Ia, Ib - A survey of Biblical writings with emphasis on Bible knowledge. It also deals with the various literary types of the Biblical writings.

OT 211 , OT 212, NT 221, NT 222 - Old Testament History Ia, Ib; New Testament History Ia, Ib - These courses intend to study the most important developments in the history of the people of Israel with emphases on the socio-political, economic and cultural contexts.

OT 311, OT 312, NT 421, NT 422 - Biblical Theology Ia, Ib, 2a, 2b - These courses are integrated because many biblical issues are important in both testaments. The goal is to be able to relate questions of today, questions of faith, of community life in the present situation and to relate these questions to the biblical texts as well as to the present life situations.

OT 31 Ia - Hebrew - It is a study of elementary Hebrew grammar and vocabulary building. It includes translating of short passages.

Module 1 - Panoramic Survey of the Bible - An introductory course to the study of the Bible in the Philippine context. A panoramic survey of the Biblical writings is included.

Module 2 - Pentateuch - An intensive study of the five books of Law, giving attention to the political,

socio-political and cultural context, including major issues and problems these writings addressed: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Module 3 -Historical Books - Study the different emphasis of each the books: Joshua, Judges, Ruth, I and II Samuel, I and II Kings, I and II Chronicles, Ezra, Nehemiah, and Esther.

Module 4 - Pre-Exilic Prophetic Books - Deals with events that occurred prior to the Exile of the Jews in Babylon: Amos, Hosea, Isaiah 1-39, Micah.

Module 5 - Exilic and Post-Exilic Prophetic Books - The study of events during the Exile of the Jews in Babylon and the events after the Exile: Jeremiah, Lamentations, Ezekiel, Isaiah 40-55, Nahum, Zephaniah, Habakkuk, Obadiah, Haggai, Zechariah, Isaiah 56-66, Malachi, Joel, Jonah, and Daniel.

Module 6 - Poetic and Wisdom Writings - A study and interpretation of the writing of these books characterized by great beauty of language: Psalms, Song of Songs, proverbs, Job, Ecclesiastes.

Module 7 - Synoptic Gospels - Study of the similarities in content, and emphasis of the first three books in the New Testament: Mark, Matthew, and Luke.

Module 8 - Pauline Writings — Study of the writings of the Apostle Paul: I Thessalonians, Galatians, I and II Corinthians, Philippians, Philemon, and Romans, as well as Deutero-Pauline writings: Ephesians, Colossians, and II Thessalonians.

Module 9 - Johannine Writings - Study of the Gospel of John, I, II, and III John.

Module 10 - General and Pastoral Epistles - Study of the books of Hebrews, James, I Peter, Jude, II Peter, I and II Timothy, and Titus.

Module 11 -Acts and Revelations - Study of how the church spread westward in the Greco-Roman world and how Christians dealt with persecution during the time of Emperor Domitian.

Module 12 - Biblical Interpretation - A survey of methods of Biblical interpretation. It is an attempt to summarize all the various methods of interpreting the Biblical writings.

Project - The student will decide the nature of his/her project in consultation with his/her adviser. The project should be of particular use in the Christian ministry like Sermons, Bible study materials or Biblical reflections.

Area 2: HISTORY

CH 231- Church History (30-1500) - Includes major historical developments, characteristics, personalities and doctrinal decisions during the first thirteen centuries.

CH 232 - Church History (1500-today) - The study of major historical developments, beginning with the Reformation, Counter-Reformation, Century revivals, missionary concerns to the early 19th Century and the beginnings and the challenges of Missionary Movements.

CH 131 - Philippine Church History - The study of the beginning, development and expansion of the

Christian Churches in the Philippines from the Spanish period to the Republic of the Philippines with stress on the impact to the Philippines National Development and National life.

CH 342 - Ecumenics - The theology as well as the historical developments in the Ecumenical Movement are explored.

CH 341 - World Religions - This course is designed to introduce to the students some of the world's living religions, namely: Indigenous (Primal) Religious, Hinduism, Islam, Buddhism, Confucianism, Taoism and Judaism. It tries to show how Christians should look at these world religions and also understands them in their own merits.

Area 3: THEOLOGY AND ETHICS

TH 141, TH 142 - Basic Christian Beliefs 1, 2 - They try to interpret and articulate Christian faith and beliefs in relation to the life and experiences of Filipino people throughout the history of Christian doctrines to the present.

TH 472 c - Theology of Spirituality - It deals on theological issues concerning spirituality and Christian life.

TH 441 - Christology - It is a study of the life and ministry of Christ in relation to contemporary experiences, struggles, faith and hope.

TH 441a -Contemporary Theology - It is a study of the beginnings and development of 20th Century theologies in relation to their backgrounds and antecedents. A special effort shall be made to relate the insights gained from these theologies to the theological issues raised by the contemporary Philippines context of doing theology.

TH 442 b -Protestant Christianity - It is a study on the Protestant heritage of the Christian church for the purpose of reclaiming its significance for church's life and witness.

TH 342 - Emerging People's Theology - It is a study of the development of people's theology in various parts of the world. Particular attention is given to the emerging Filipino people's theology.

TH 441 - Gospel and Culture - It deals on theological issues concerning the relationship of Gospel and Culture, with special emphasis given to the Philippine situation.

TH 442 - Theology of Creation -- It deals on theological issues relative to ecology and environmental concerns.

TH 341a - Social Ethics - Deals on Christian social ethical responsibilities in the context of Philippine realities. It tries to relate the Christian Biblical, Theological and Historical traditions to contemporary social issues and problems.

TH 472e - Women's Theology - Introduces the issues, problems, methodology, and content of women's theology.

Area 4: PRACTICAL THEOLOGY AND CHURCH MINISTRIES

CM 171 - Homiletics - It intends to develop skills of students to prepare sermon and deliver them.

CM 271 b - Pastoral Care and Counseling - The study of theory and practice of Pastoral Care and Counseling in terms of communication and counseling skills, personal maturity, psychological integration and integrity of the Pastor.

CM 272 b - Church Administration and Polity - It deals on basic principles and practices of church administration as well as the various kinds of church polity.

CM 471 & 472 - Senior Colloquium - Unstructured courses that seek to integrate what the students have learned from the various theological disciplines. It is organized by topics as suggested by the concerned students basing on their perceived needs.

CM 471c - Christian Stewardship - It provides students a Christian stewardship orientation. While it opens a wider perspective on stewardship, it focuses on the stewardship of giving.

CM 471 a - Church Organizing - It aims to provide basic skills to do organizing work in the church.

CM 272a - Liturgy 1 - deals on the basic principles and practices as well as Biblico-theological foundations of liturgical celebrations. Practicum is included.

CM 471d -Survey of Contemporary Denominations and Sects - deals on the historical development, doctrines and practices of contemporary denominations and sects, with emphasis on how mainline Protestant denominations should respond to them.

CM 472a -Ministry of the Laity - seeks to establish an understanding of the Christian's call to holy living in daily work and the church's responsibility to equip lay people for their ministry in the world.

CM 472d - Pastoral Problems - Analysis of personal and social problems frequently encountered in the pastorate.

CM 272b-Liturgy 2 - deals on the indigenization of worship in the Philippine context. It explores creative ways of doing liturgical celebrations using the various aspects of creative arts, like music, drama role play, dances, poems, symbols and many others. It tries to appropriate Filipino cultural traditions in liturgical celebrations.

CM 471 b - Mission and Evangelism - This is an introductory course on mission and evangelism. It orients the student towards the most basic task of every believer: to do mission by proclaiming one's faith in word and in deed. It focuses on the basic principles and practices of mission and evangelism.

CM 172 - Ministerial Ethics - The discipline of ministerial ethics is introduced with specific needs of ministers in mind. Topics will include using the Bible as a guide in ethical issues developing a Christian ethical approach to issues related to family life and development of human personality, equipping laity to apply Christian ethics in the conduct of their vocation in the world and developing a personal ethic to guide the conduct of the minister's profession.

Area 5: SACRED MUSIC

SM 161a, 162b, 261a, 261b, 361a, 361b, 461a, 462b - Performing Techniques - An individual instruction to piano/organ playing for the whole duration of their studies. Student will present a recital at the end of the course.

SM 161b - Music Theory I - Study of the fundamentals of music and moves to a more complex study of theory toward the second part of the course. Part I includes elements of music, notation, diatonic scales, intervals, solfeggio and rhythmic and melodic drills.

SM 162b - Music Theory 2 - Part II includes study of chords, triads and their inversions, introduction to four-part harmonization of melodies.

SM261c - Voice 1 - study on the fundamentals of voice production.

SM 261 d - Choral Conducting 1 - Study of the techniques of choral conducting which includes the basic principles of attack, release, tempo, phrasing, and dynamics, conducting of scores of varying styles.

SM 262d - Choral Conducting 2 - includes conducting and rehearsing techniques, interpretation, diction, and tone production.

SM 361e - Music Ministry 1 - it is a study on how to organize small group singer. Also includes tips on how to conduct congregational singing.

SM 362e - Music Ministry 2 - Provide students skills on how to plan and conduct music seminars.

SM 361f - Harmony 1 - deals on harmonization of melodies, figured and un-figured basses, in major and minor keys employing triads and their inversions.

SM 362 f-Harmony 2 - Use of secondary triads, analysis of selections from Bach chorales, sevenths and altered chords

SM 461g, SM 462g - History of Music 1, 2 - Study of the development of music from Ancient times through the 20th Century. It includes study of author's biographies.

SM461h, SM462h - Choral Organizing 1, 2 - Students learn skills in organizing choir of different age groups.

SM461a - Advance Choral Conducting I - Provide experience of conducting of advance anthems and oratorios.

SM 461b - History of Church Music 1 - A study of the history of hymns in relation to the different periods in which hymns were composed. It includes discussions of social problem and how the lives of the people in terms of their experiences and faith, how their faith is molded and reflected in the hymns they composed.

SM4625 - History of Church Music 2 - It includes readings, discussion and evaluation of new books and articles on the existing music used widely by our churches today. Student will compose one song/hymn.

SM 461 c - Composition 1 - deals on basic composition.

SM 462 c - Composition 2 - Compose song or hymn or anthem; organize a choir; students teach their own composition to be presented during a student recital.

SM 461d -Forms and Analysis - Analyze the different forms and variations used in musical compositions in general.

SM 461e, SM 462e - Performing Techniques I, 2 - deals on individualized instructions in piano or organ. Prepare student for a recital.

SM 461f-Art of Accompaniment - prepares student to accompany anthem of different levels.

SM 461g -Music Methods for Elementary Schools - Plan a curriculum. Learn the principles, strategies, techniques, and skills in music curriculum writing for Elementary pupils.

SM 462g -Music Methods for Secondary Schools - Plan a curriculum. Learn the principles, strategies, techniques and skills in music curriculum writing for Secondary students.

SM 462h - Piano Pedagogy - Student are required to make a book on piano instruction for beginners,

SM 462i - Voice Pedagogy - Make diagrams on the different apparatus on voice production. Study each part. Study techniques of vocalization.

SM 462 j - Choral Arranging - Learn the different techniques of arranging hymns to be used as anthems

Area 6: INTERDISCIPLINARY STUDIES

LE 472 b -Legal Education for Pastors - Study some of the legal matters that pastors need to know in terms of family life, human rights and other legal concerns.

RS 1101 - Fundamentals of Research - deals on the basic methods and techniques of conducting research studies.

FE 191,192,291,292,391,392,491&492 - Field Education - helps students to reflect and learn from their own experiences in their own church assignments. It follows an action-reflection educational principle.

Area 7: CHRISTIAN EDUCATION

CE 152 - Introduction to Christian Education - deals on the historical, psychological, socio-Cultural and Biblical Foundations, theories, philosophies, objectives and techniques of Christian Education.

CE 351 - Personality Development and Christian Growth - deals on Christian growth in relation to patterns and process of human development.

CE 352a - Varieties of Christian Teaching - acquaints the learner with the different venues and varieties of doing Christian teaching.

CE 352b - Administration and Supervision in CE - deals on the meaning and scope, functions and fundamental principles of Administration and Supervision. It also discusses the duties and functions of Christian Education Committee and Personnel.

CE 352b - Christian Education and Culture - identifies ways of doing Christian ministry in relation to a person, family, school, church and community as a whole. Learn skills in effective ministries. It is a sequel of CE 352a, Varieties of Christian Teaching.

CE451a, CE 452b - Curriculum Development in CE 1, 2 - It is a study of the basic principles and foundations in the development of a program plan to provide instructions for the age groups in a Christian Education Program. It includes review of curriculum models and comparison of their content and objectives. Students guided by the principles of curriculum planning, will write a curriculum for a specific group.

CE 452d - Campus Ministry - identifies the needs of youth, both in an out-of- youth, learn skills in planning and conducting a variety of youth and campus ministries which will bring youth to faith commitment and discipleship.

CE 452E - Educational Planning - It equips the Christian Educator to plan for the whole educational ministry of the church: Sunday school, camping and retreat programs, Bible Study groups, mission outreach ministries, and other settings. Planning processes learned will be applied to promote and support both formal and informal learning opportunities.

Area 8: KINDERGARTEN EDUCATION

KE 481a - The Pre-School Child - a study on the characteristics of Kindergarten children in all areas: physical, emotional, social, intellectual and spiritual. It also includes discussions from the time of conception to senility, in terms of nutrition and health care. The study also includes discussion of educational philosophers, who started kindergarten education, including their biographies and their educational objectives, strategies and their contribution to education as a whole and their influence to the present educational system.

KE 481b - Arts in Kindergarten - deals on strategies and techniques in enabling the child to grow socially and intellectually. It also provide opportunities for physical growth, exercise and motor coordination

KE 481c - Music in Kindergarten - provides skills for listening, singing, playing instruments and rhythmic movement. These experiences provide creative expressions, develop listening skills as well as auditory discrimination, gain physical development, and increase the range and flexibility of voice.

KE 482 d - Methods of Teaching Children - re-examines our attitude toward children, re-evaluates our knowledge of the young, and reconsiders our standards of training and educating the children with the hope of helping teachers make children's daily school experiences meaningful.

KE 481e, KE 482e- Curriculum Development in Kindergarten 1, 2 - deals on basic principles and foundations of developing a curriculum plan for the different age group of Kindergarteners. It includes a review of available curriculum models and comparison of their content and objectives. Students themselves will write their own curriculum.

KE 481f - Administration and Supervision in Kindergarten - prepares teachers to operate successful programs for young children by providing a wealth of practical information. The course includes basic considerations in putting up kindergarten program, creating the learning environment, equipping, staffing, and financing, managing and evaluating. Opportunity is given to participate in the Kindergarten School of the Church where the students are assigned and to observe in other schools. Programs to benefit children and their families and the community are stressed.

KE 482g - Concept, Development and Readiness - focuses on how children learn concept through learning activities in the light of children's stages of development: language, reading, motor, visual and auditory discrimination, writing mathematical concepts, conceptual learning, speech development, creative expressions and other venues to make children's daily school experiences more meaningful. It includes Mathematics and Science, Language and Social Studies.

IV- SPECIAL PROGRAMS

Degree programs at the ETS are enhanced by various special programs -field education integral to the curriculum, continuing education opportunities and various seminars on Biblical Area, Church Administration, Pastoral Counseling, Christian Education, Summer Internship Program and other areas on Church Ministries. These programs provide links between the Seminary and the life experience of the churches in various cultural contexts.

A. FIELD EDUCATION AND SUMMER EXPOSURE PROGRAM

Field Education is an educational process wherein students draw out their gifts and potentials and develop them creatively as they involve themselves in people's communities and are exposed to the realities of people's lives. It is an integrative factor in theological education as it works in two ways: a). As the students bring their theoretical knowledge learned in the classroom into the field, and b). As the students bring their experiences from the field into the classroom discussions and group reflections.

The ETS curriculum follows an action-reflection approach to theological education. The students stay in the seminary for one week once a month for lectures, discussions, and reflections. And for the rest of the month, they are assigned to local churches (in special cases to church-related programs and institutions or people's organizations). A five-unit field education course is enrolled by the students every semester. The traditional one-year internship program is done away with, but the summer exposure programs are retained, in the summer exposure program, the students are exposed from four to six weeks to people's communities or life situations (urban, rural, tribal, clinical). It is implemented in coordination with the inter-seminary summer exposure program and with concerned agencies, institutions, and programs.

B. OPEN SEMINARY PROGRAM

It is an attempt to bring the Seminary to the churches. If people in the churches who need formal theological education could not come to the seminary for various reasons, then the Seminary should go to the churches and train the people where they are. To date the curricular programs offered are the Diploma in Biblical Studies, Diploma in Ministry, and the Master of Ministry in Biblical Studies as well as the regular degree programs, namely: BMin, BTh, MDiv. This is conducted in coordination with the local churches, conferences, or religious groups and organizations concerned.

OPEN SEMINARY MODULAR PROGRAMS

Master of Divinity Bachelor of Theology Bachelor of Ministry

SCRIPTURES: *(3 units per module, 36 units)*

1. Panoramic Survey of the Bible
2. Pentateuch
3. Historical Books
4. Pre-Exilic Prophetic Books
5. Exilic and Post-Exilic Prophetic Books
6. Poetic and Wisdom Writings
7. Synoptic Gospels
8. Pauline Writings
9. Johannine Writings
10. General and Pastoral Epistles
11. Acts and Revelations
12. Biblical Interpretations

HISTORY: *(3 units per module, 15 units)*

13. Church History I (30-1500)
14. Church History II (1500-today)
15. Philippine Church History
16. Ecumenics
17. World Religions

THEOLOGY AND ETHICS: *(3 units per module, 24 units)*

18. Basic Christian Beliefs 1
19. Basic Christian Beliefs 2
20. Contemporary Theology
21. Emerging People's Theology
22. Social Ethics
23. Theology of Creation
24. Gospel and Culture
25. Women's Theology

PRACTICAL THEOLOGY/CHURCH MINISTRIES: *(3 units per module, 36 units)*

26. Homiletics
27. Pastoral Care and Counseling
28. Christian Worship
29. Church Administration and Polity
30. Mission and Evangelism
31. Ministerial Ethics
32. Christian Education
33. Christian Stewardship
34. Church Organizing
35. Ministry of the Laity

- 36. New Religious Movements
- 37. Music Ministry

ELECTIVE COURSES: *(3 units per module, except research and project)*

- 38. Elective Course in Bible
- 39. Elective Course in Theology and Ethics
- 40. Elective Course in History
- 41. Elective Course in Church Ministry
- 42. Fundamentals of Research (1 Unit)
- 43. Project (4 units, for MDiv/MMin only)

SUMMARY:

Diploma in Biblical Studies – 36 Units (Scriptures Only)
Graduate Diploma in Biblical Studies – 36 Units (Scriptures Only)
Bachelor of Ministry – 123 Units
Bachelor of Theology – 123 Units
Master of Ministry – 40 Units (Scriptures Only)
Master of Divinity – 128 Units

C. CONTINUING THEOLOGICAL EDUCATION AND IN-SERVICE TRAINING

In addition to degree and field education programs, ETS offers a variety of options for continuing theological education. This is to be arranged in consultation with the inviting group. Certain Modules could be credited to courses in the Seminary.

D. BIBLE-IN-CONTEXT SEMINAR/WORKSHOP

Bible-in-Context seminar/workshops are conducted with interested religious groups by invitation. The modules could be credited to the Diploma in Biblical Studies or Master of Ministry in Biblical Studies.

E. RESEARCH PROGRAMS

To conduct research on Filipino theology, Christian faith and practice, history of the churches in the area, and other issues relevant to Christian ministry in the region.

F. ORDINATION REVIEW AND EXAM

ETS serves as one of UCCP's review and examination centers for ordination to the Christian Ministry. This is usually scheduled every third week of January.

G. COMPREHENSIVE EXAM

The Comprehensive Review and Examination is required for all students under the bachelor's degree program.

H. BIBLE CONTENT EXAM

All students under bachelor's degree program are required to take Bible Content Examination. This examination is scheduled every first Saturday of March and is required for graduation.

I. LIBRARY

The Seminary is blessed with friends who donated books for the library at the beginning of its operation. The ETS Library offers students resources for theological study and research at all levels. Aside from the seminary community, the Library also serves church workers, friends and members of the church who would come to do research. Those who check out books are charged for a fee. ETS Library seeks to acquire comprehensive works in major areas of discipline such as Theology, Biblical Studies, history, and Church Ministries.

J. INSTITUTE OF MISSION AND EVANGELISM

ETS conducts a mission and evangelism seminar-workshop every year in coordination with the North Luzon Jurisdiction, United Church of Christ in the Philippines. The theme of each year's seminar-workshop would depend upon the felt needs of the churches. It is supported by the United Evangelical mission in Germany.

V - ADMISSION POLICIES AND PROCEDURES

Admission policies and procedures are described as follows:

A. REQUIREMENTS:

We require the following credentials for all programs except as for specific degrees noted below:

1. A Letter of Recommendation, stating among other things potentials and capabilities for seminary training, a sense of calling and deep commitment for service to God and people, coming from appropriate church body, such as a conference or Board of Ministry.
2. Certificate of Apprenticeship (for UCCP Applicants)
3. Original High School Card or Original Official Transcript of Records
4. Official NSAT Record
5. Medical Health Certificate
6. Individual Analysis Record
7. Personal Interview with the President or Admission Officer.
8. A Statement of Support, duly certified by those providing financial support.
9. Submit four ID picture (1" by 1") for the following: Library ID, Seminary ID, ETS Directory, Individual information. Students who like to cross-enroll, irregular students and special students may be admitted after consultation with the President, or the Admission Officer.

B. APPLICATION

Applicants for all degrees may obtain application forms from the Registrar's Office. The completed application forms should be returned to the Registrar's Office before or on the last day of registration.

Before obtaining the application forms, please submit the following necessary documents:

- a. Letter of Recommendation (from the Local Church)

- b. Letter of Endorsement, financial support and Apprenticeship (from the Conference)
- c. Tribal Certification
- d. Medical Certificate
- e. Honorable Dismissal
- f. Original Official Transcript of Records
- g. Application for Admission (to be submitted together with the documents stated above)
- h. Information Form
- i. Individual Analysis Record

Documents submitted shall become the property of the Seminary and cannot be returned or forwarded to any other party.

C. REGISTRATION

New students are required to attend a period of orientation upon registration. Late registration must be avoided. Every student is expected to complete registration within the time designated in the school calendar. Late enrolment requires permission of the administration and the payment of a fee. This policy applies to both first and second semesters.

D. SEMINARY FEES AND SCHOLARSHIPS

Seminary fees are always kept to the minimum so that theological education would be affordable. Up-to-date information about seminary fees can be obtained from the Finance Office. Scholarship assistance is open to students who would apply for it, and shall be granted only upon the approval of the Finance Committee and the President. Scholarships may be available for UCCP students who are duly endorsed by their respective conferences. There are also scholarship foundations, individuals and institutions offering scholarships for deserving students.

VI - ACADEMIC RULES AND PROCEDURES

A. ACADEMIC LOAD

Student shall be allowed to carry no more than the allotted number of units or subjects per semester, unless special permission is given by the Administration.

B. SPECIAL STUDIES

A student for special studies may be admitted after consultation with the Administration. This is one who may wish to take subjects for their own interest without necessarily receiving credits towards a degree. Students may be admitted in this category without the academic prerequisites for degree work. However, Certificate may be awarded at the discretion of the approving bodies concern to students who complete at least two semesters of special studies and show evidence of discipline and devotion in their preparation for the ministry.

C. CONTINUANCE IN SCHOOL

Continuance of studies in the Seminary and enjoyment of privileges shall be determined by observance of the rules and regulations of the institution. All students shall be required to stay at the dormitory. To do otherwise shall require special permission from the Administration.

D. AUDITING

Permission to audit in a course shall be given by the individual instructor/professor after consultation with the Administration. Faithful attendance is required together with any other assignments given by the professor. A minimal fee is required.

E. ABSENCES

There shall be no excused absences. With one missed class session, a student could still be admitted in the class, but the student should have the initiative to talk with his/her instructors/professors for possible remedial requirements. However, with two successive missed classes, the student is advised to see the President.

F. SUBMISSION OF PAPERS/GRADES

Due dates of submission of all papers and requirements shall be reflected in the ETS school calendar each semester. For students who fail to submit the requirements on or before the designated date, grades shall be given to them according to what has been accomplished by the student during the class sessions. Submission of grades by the instructors and professors on or before the due dates shall be encouraged. There should be no incomplete grades.

G. CHANGING, ADDING AND DROPPING OF COURSES

It shall take place not later than the first month of classes. No student shall be permitted to change, add or drop the course after the first month of any semester.

H. LEAVE OF ABSENCE

One year leave of absence shall be granted to those who would apply for it. Leave of Absence shall not exceed one year. Forms for application are available at the Office.

I. GRADUATION AND GRADING SYSTEM

An over-all average of 2.0 or 80 or B- shall be required for graduation in the Bachelor's Degree Program. For the Master of Divinity and Master of Ministry Programs, an average of 1.75 or 85 or B shall be required for graduation. The grading system of the Seminary shall be as follows:

Percentage	Letter grade	Numerical Grade
96-100	A	1.0
90-95	A-	1.25
87-89	B+	1.5
84-86	B	1.75
80-83	B-	2.0
77-79	O	2.25
75-76	C	2.5
74 - below	F	5.0, repeat the course

VII- PERSONNEL AND ADMINISTRATION

A. EXECUTIVE BOARD 2008-2009

Board Chair	- Bishop Jessie Suarez
Vice Chair	- Rev. Romeo Sunggay (Rev. Nieves Sixto, serving his unexpired term)
Secretary	- Rev. Efilida Molina
Treasurer	- Pastor William Mariano

Auditor - Mrs. Aida Urbanozo
 UCCP-NLJ Bishop - Bishop Marino I. Inong
 ETS President - Rev. Luna L. Dingayan
 Council of Bishops Rep. - Bishop Jessie Suarez
 Conf. Representative - Rev. Florence M. Bugtong
 Conf. Representative - Rev. Nieves Sixto
 Conf. Representative - Rev. Efilida Molina
 Conf. Representative - Rev. Lyndon Palangdao
 Conf. Representative - Rev. Joseph Agpaoa
 Faculty Representative - Rev. Michael Dayag
 Student Representatives: Ptr. Samuel Quezon, Ptr. Antero Guillermo
 Members-at-Large: - Dr. Miguel Udtohan, Mrs. Aida Urbanozo, Ptr. William Mariano
 UCCP General Secretary - Bishop Elmer Bolocon

B. ADMINISTRATION AND STAFF

President - Rev. Luna L. Dingayan
 Registrar - Rev. Dr. Perla P. Dingayan
 Cashier - Rev. Narisa B. Balacdao
 Project Coordinator - Ptr. Virgilio Tejada
 House Officer - Antonio Lozano
 Missionary-in-Residence - Rev. Dr. Byunggap Ahn

C. FACULTY

ETS has developed a pool of faculty members who are on call and come to the Seminary to teach some courses by arrangement.

Filipino:

Rev. Luna L. Dingayan - ThD (Candidate), MTh, BD, AB Sociology-Psychology
 Bishop Juan A. Marigza - BTh, Retired Bishop of UCCP
 Bishop Alan Ray B. Sarte - MMin., MTS, MA Philosophy, BTh, LIB., AB Theology, Former Bishop, UCCP
 Bishop Benito Dominguez - PhD. (Candidate), Former Bishop, UCCP
 Rev. Dr. Perla P. Dingayan - DMin, BD, BSM, BKE
 Rev. Dr. Simplicio Dang-awan - DMin, MTh., BD, AB, Former Chaplain of the AFP
 Rev. Dr. Josie Calixto- ThD (New Testament) MTh , MDiv., BTh
 Rev. Dr. Juancho C. Campañano - PhD, MTh, MDiv., AB Former Moderator, NWLC- UCCP
 Rev. Digna S. Campañano - DMin.(Candidate), MDiv, AB, CPE Supervisor Training
 Rev. Matias Angiwan, Sr. - MA History, BTh, BSE, Former Moderator, Highland Conference, UCCP
 Bishop Marino I. Inong - MMin, AB Theology, Incumbent Bishop, NLJ- UCCP
 Rev. Ferdinand A. Anno - PhD, MTh, MDiv., AB History-Political Science
 Rev. Dr. Homer Wesley O. Refuerzo - DMin., BD, BS HRM
 Rev. Michael Dayag - MDiv., BSC
 Pastor Isidro Baliton, Jr. - MDiv., BS Nursing, CPE Supervisor Training
 Rev. Narisa B. Balacdao - MMin (Candidate), BTh, BCM
 Atty. Sixto T. Rodriguez, Jr. LIB., AB Philosophy, Former Novice, member of the Philippine Bar
 Mr. Ferdinand Veridiano- MA Social and Development Studies candidate), AB Philosophy, AB Sociology,
 Bishop Rodolfo Juan - DMin, MDiv. Incumbent Bishop, UMC

Sr. Alicia Sobrepeñas - Benedictine Sister, RC

Foreign Partners:

Rev. Christian Reiser - MTh (Old Testament), UEM, Germany

Rev. Britta Moehring - MTh (New Testament), UEM, Germany

Dr. Hiroshi Kita - ThD (Old Testament), B A (Law), UCCJ

Dr. Gordon Zerbe - PhD. (New Testament), Mennonite Central Committee, Canada

Prof. Andre LaCocque - ThD (Old Testament), Director of the Center for Jewish-Christian Studies (Chicago Theological Seminary), USA

Rev. Dr. Eugene Winkler - PhD, Incumbent Pastor of University Church Chicago, USA

Rev. Dr. Do Bong Kim - DMin, MDiv, CPE Supervisor Training, Korean Missionary Association

Rev. Dr. Hajime Fujii - DMin, MTh, MDiv, UCCJ

Rev. Dr. John Kim - DMin, MDiv, Korean Missionary Association

Rev. Dr. Byunggap Ahn - DMin, MTh, MDiv, PCK

Sr. Ann Braudis - PhD, MA in Ecological Studies, Maryknoll Sister, Roman Catholic Church

Ms. Wendy Kroeker - Trainer in Conflict Transformation Mennonite Central Committee, Canada

Rev. Andrew Tiver - DMin (Candidate), MDiv.

Rev. Dr. Franz Segbers - ThD, Old Catholic Church, Germany

Rev. Dr. Reiner Groth - Former General Secretary, UEM, Germany

Rev. Dr. James Vijayakumar - PhD (Old Testament), South Asia Secretary, UBGm, UCC-USA

VIII- ETS HYMN

In a place up in the mountains
Where God's blessings flowing free
There stands a seminary
Training youth for ministry
Faith in Christ as its foundation
Seeking peace and unity
Teaching Christ the Living Word of God
That will set our people free.
ETS our Seminary
We will pledge our loyalty
To the cause of Christ you stand for
And to serve humanity
Let your light of Wisdom guide us
As we sail the stormy sea
Carrying faithfully the cross of Christ
Till on earth God's Kingdom reigns.