

DSLE 503-111 Marriage, Family, and Interpersonal Relationships

March 1-5, 2026

Ainsworth E. Joseph, PhD., DMin., PD MFT, CFLE

CLASS & CONTACT INFORMATION

Class location: NPUC Office, Ridgefield, WA

Class meeting times: Sunday 6:00 – 8:00 p.m.
Monday – Thursday
8:00 am-12:30 pm & 2:00-6:00 pm

Course Website: learninghub.andrews.edu

Instructor Telephone: (718) 928-8173

Instructor Email: ainsworj@andrews.edu

Office location: Seminary N216

Office hours: Tuesday and Wednesday 1:00 – 4:00 pm

Synopsis: This course covers the full range of issues related to marriage and family through a Christian lens.

BULLETIN DESCRIPTION OF COURSE

Current issues in marriage and family are discussed, and available resources are explored. The dynamics of interpersonal relationships are examined, and students are challenged to emulate Christ's example as they interact with persons from all segments of society. This course meets the criteria for the National Council on Family Relations Content Area 4.

PROGRAM & COURSE LEARNING OUTCOMES

Your degree program seeks to help you achieve the **Program Learning Outcomes** basic to your chosen profession. Your Program Learning Outcome primarily addressed in this course is:

Program Learning Outcomes (PLOs)

1. **MAPM:** Capable of reaching specific social groups

2. MDiv: Ability to model effective relationships with people of diverse cultures, backgrounds, character, and persuasions, reflecting the wisdom, compassion, and discernment of Jesus through the work of the Spirit in ministering to the family and its individual members.
3. MA/DSLE:
 - Achieve a comprehensive and critically-awareness of knowledge and methods of discipleship and practices with appropriate specializations in youth and young adult ministry, family life education, campus chaplaincy, religious education, and bible teaching. (*Knowledge*, GIO 2)
 - Critique from a Seventh-day Adventist perspective key ideas, techniques, or methods in the field of discipleship in lifespan education. (*Faith Development*, GIO 3)

(The full set of program learning outcomes for your degree program is listed in Appendix 3.)

The following **Course Learning Outcomes** contribute to the overall Program Learning Outcomes by identifying the key learnings to be achieved by diligent work in this course:

Course Learning Outcomes (CLO): By the end of this course, the student should be able to:

1. Articulate a Christian view of marriage and family dynamics through an exploration of Biblical principles and supporting research from the professional community.
2. Model transparency and vulnerability about one's own family history by sharing their personal story in writing and with one other person, thereby initiating a process of personal and familial healing.
3. Identify generational patterns in their families of origin (physical, emotional, relational, behavioral) and make their best efforts to address any observed irregularities or dysfunctions while affirming and strengthening their healthy ways of relating to others.
4. Evaluate their interpersonal skills and make their best efforts to address skill deficiencies and to enhance skill proficiencies.
5. Conduct pre-marital preparation for couples, addressing the sensitive issues that typically arise as people prepare for marriage and as they make adjustment in the early years of marriage.
6. Develop competence in the areas of singleness, addiction, divorce, and domestic violence so that they will be able to address these challenges effectively in pastoral ministry.

Students are encouraged to get the prereading done so that they can meaningfully focus on and contribute to the class discussion, and completion of assignments. **The final exam will assess your reading and understanding of the textbooks: 1. The Family..., and 2. Cleansing the Sanctuary of the Heart.** The lectures will serve to deepen your understanding of the key concepts of the textbooks.

DSLE 503-111**Course Overview**

Course topics and assignments have been selected to contribute to learning and evaluating these Course Learning Outcomes (CLOs) as follows:

Date	Topic	Assignment Due	CLOs Addressed
2/1	Pre-Intensive Zoom Meeting	6 p.m. Eastern Time Course Orientation	
3/1	Course Introduction, Syllabus Review Theology of the Family The Sanctuary Model	Choose Spiritual Companion Read Sedlacek Chapters 1-2 Read Balswick Chapters 1 & 8	CLO2 DSLE
3/2	The Family Development Cycle	Read Balswick Chapters 2	CLO2
	Diversity and Difference	Read “Family Systems Theory” by Johnson, B. E. & Ray, W. A. (2016). (in Learning Hub)	DSLE
	The Cycle of Dysfunction and Sin	Read Sedlacek Chapters 3	CLO2 DSLE
	Emotional Healing & Forgiveness	Read Sedlacek Chapters 4-5,7 and 9-11 Read Balswick Chapter 7 Share Trauma Egg with Spiritual Companion	CLO4, 6 DSLE
3/3	Mate Selection and Pre-Marital Counseling	Read Balswick Chapters 3 Read Pre-Marital Counseling LH Handouts	CLO4, 6 DSLE
	Biblical Marriage	Read Balswick Chapters 4-5	CLO1, 7 MDiv PO1, 2
	Divorce	Read Balswick Chapter 16 Share Self-defeating Worksheets with Spiritual Companion	CLO1, 7 MDiv PO1, 2
3/5	Christian Sexuality	Read Balswick Chapters 11 – 12	CLO1
	Communication	Read Balswick Chapter 13, 14, and 15	CLO5
	Assertion and Conflict Resolution	Read Balswick Chapters 18 – 20	CLO7

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Date	Topic	Assignment Due	CLOs Addressed
3/5	Singleness		CLO7
	Parenting Addiction, Codependency and Boundaries Adventist Recovery Ministries Domestic Violence	Read Balswick Chapter 6 and 9	MDiv PO2, CL04 CLO 1, 7 PLO 2, 3
DUE DATE	EXPECTATIONS	ASSIGNMENTS	
2/1	Pre-Zoom Meeting	Course Orientation	
3/5	Intensive	I - Dysfunctional Family Systems Assignment	CLO 1,
3/29	Post intensive	II - Genogram Assignment of your Family	MDiv PLO 1, 2
4/12	Pre/Post intensive	III – PowerPoint on Communication Skills	
4/19	Post intensive	IV. Course Experience	CLO 2, 4 PLO 2, 3
4/26	Post intensive	V – Final Exam	

ATTENDANCE

Regular attendance is required at all classes and other academic appointments. When the total number of absences exceeds 10% of the total course appointments, the teacher may assign a failing grade. Merely being absent from campus does not exempt the student from this policy. Absences recorded because of late registration, suspension, and early/late vacation leaves are not excused. The class work missed may be made up only if the teacher allows. Three tardies are equal to one absence.

COURSE MATERIALS

Required Course Materials

Required for Students taking the course for 3 credits (**all MAPM students**):

1. Balswick, J. O., Balswick, J. K. & Frederick, T. V. (2021). *The Family*, (5th Ed.). Grand Rapids, MI: Baker Academic. (416 pages = 24 hours)
2. Sedlacek, D. & B. (2018). *Cleansing the Sanctuary of the Heart: Tools for Emotional Healing* (3rd Ed.). San Diego, CA: Readers Magnet. (252 pages = 15 hours)
3. Bolton, R. (1979). *People Skills*. New York NY: Simon & Schuster. (300 pages = 17 hours)

Only the first two books are required for those taking the course for 2 credits.

For ISBN and price information, please see the listing at the Bookstore www.andrews.edu/bookstore. See Appendix 4 for a complete list of recommended books and resources.

PRE-INTENSIVE COURSE REQUIREMENTS

1. Assignment 0: SPIRITUAL COMPANION/MENTOR
2. Read Sedlacek, D. & B. (2018). *Cleansing the Sanctuary of the Heart: Tools for Emotional Healing* (3rd Ed.). San Diego, CA: Readers Magnet. (252 pages = 15 hours)
3. Read Balswick, J. O., Balswick, J. K. & Frederick, T. V. (2021). *The Family*, (5th Ed.). Grand Rapids, MI: Baker Academic. (416 pages = 24 hours)
4. Read Bolton, R. (1979). *People's Skills*. New York NY: Simon & Schuster. (300 pages=17 hours)

Only the first two books are required for those taking the course for 2 credits.

REQUIREMENTS DURING THE INTENSIVE

- 1. Participation and Class Discussion**

Engage in class discussion and a group presentation.

- 2. Assignment I: Dysfunctional Family System**

POST-INTENSIVE COURSE REQUIREMENTS

- 1. Assignment II: Three-Generation Genogram of your Family**

- 2. Assignment III: PowerPoint On Communication Skills**

- 3. Assignment IV: Course Experience Assignment**

- 4. Final Examination**

MORE ABOUT THE COURSE

In your personal lives, relationships, and ministries, you will need to know how to have and promote healthy relationships. One of Satan's main attacks has been on marriage and the family. You will need to address your own issues before you will be able to effectively minister to others. The teaching style in this course will be interactive dialogue as well as presentation. The professor does not pretend to have all of

the answers, but rather by seeking God together, we learn and grow together, sharing our experiences, strength and hope in Jesus.

TIME EXPECTATIONS FOR THE COURSE

US Credit-Hour Regulations

For every semester credit, the Andrews University credit hour definition requires that:

- **Courses for professional masters' degrees (e.g. MAPM, MDiv)** include 15 instructor contact hours and 30 hours of independent learning activities.
- **Courses for academic masters' (e.g. MA Religious Education) and all doctoral degrees** include 15 instructor contact hours, and 45 hours of independent learning activities.

The calculation of hours is based on the study skills of the average well-prepared graduate student. Students weak in these skills: 1) may require more time and should consider taking fewer classes each semester; and 2) can find skill development assistance through the Seminary Study and Research Skills Colloquia, the AU Writing Center, and AU Student Success office.

To achieve the outcomes of this course, learning time will be distributed as follows:

		Professional Masters' Programs	
		2 Credits	3 Credits
Instructor Contact Hours	Face to Face Instructional Time	34 hrs	34 hrs
	Other Instructor-Directed Activities	6 hrs	6 hrs
Independent Learning Activities	Dysfunctional Family System Assignment	3 hrs	3 hrs
	Genogram Assignment	17 hrs	17 hrs
	Critical Textbook Reading Assignment	25 hrs	50 hrs
	PowerPoint on Communication Skills	0 hrs	20 hrs
	Course Experience Assignment	5 hrs	5 hrs
Total Hours:		90 hrs	135 hrs

GUIDELINES FOR COURSE ASSIGNMENTS

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Grades are based on the independent learning activities below which provide practice toward, and assessment of, the learning outcomes of this course. The grade weighting for each assignment is provided in the right-hand column. Specific due dates are given in the Course Overview above.

Assignment Description	Weighting
<p>ASSIGNMENT 0: SPIRITUAL COMPANION/MENTOR</p> <p>Select a person of a different culture or ethnicity from the class as a spiritual companion for the semester. You and your spiritual companion are expected to meet regularly (at least weekly) throughout the semester. In your time together you can fellowship with one another (and families) for the purpose of developing a trusting relationship with one another. As you feel comfortable, share your story with your spiritual companion. You may find that you will disclose more as you become more comfortable in the relationship. Share your real challenges throughout the semester. Pray for one another. Also, share your drawings of your trauma e.g., self-defeating worksheets, reflections on what you are learning through the textbooks and other readings. Report on your experience with your spiritual companion in Part E of Assignment IV.</p>	Points (given in assignment IV course experience)
<p>Assignment I: Dysfunctional Family System Assignment</p> <p>Write a paper (1-2 pages, double-spaced) that includes the following:</p> <p>Part A. Identify and describe dysfunctional family system in the Bible. The individuals whom you abhor, with whom you would not choose to associate, or against whom you feel dislike or prejudice. Reflect on the reasons, beliefs and attitudes that underlie these feelings. <i>Examples of individuals may include bossy people, flirtatious people, shy people, nosey people, rude people, etc.</i></p> <p><i>. Reasons for selecting this system.</i></p> <p>As I've reflected on the way I feel about the system, I recognize that it reminds me of... And though I hate to admit it, I realize that I was not aware of how much my family resembles the dysfunctional family. I think some of my feelings might be related to my temperament, beliefs, or socio-cultural or religious influences...</p> <p>Parts B and C. Outline how Jesus addressed the dysfunctions in system of His day (cite example(s) from scripture. interacted with the type of individual or group that you find difficult, by outlining the following:</p> <ul style="list-style-type: none"> - Contrast the interpersonal relations exemplified in the life of Christ to individuals in dysfunctional system(s) using one succinct statement, i.e., ten or fewer words. - Describe this principle in one or two sentences. - Refer to several scriptural passages that illustrate how this principle was exemplified in Jesus' interactions with people <p>Example:</p> <p><i>Principle</i></p> <p>Jesus had no prejudice toward people.</p>	100 points (10%)

<p><i>Description of principle</i></p> <p>Jesus associated with all classes and types of people and treated them all with compassion and respect and mended emotional cutoffs.</p> <p><i>One Scriptural example</i></p> <p>John 4:7 ff. Jesus spoke to the woman of Samaria whose life was characterized by sexual promiscuity, and who was from a people who were hated by the Jews.</p> <p>Part D. Develop a specific detailed plan and strategy that you intend to use to address the group and individuals within that you identified as dysfunctional. This section is not a report of what you have done, but a description of what you intend to do.</p> <p>Example:</p> <p>I recognize that I need to become more aware of my prejudices and that I need to change the way I relate to people who are different from me. During this semester I will try to befriend my noisy, foreign neighbors. I want to see things from the perspective of those from a culture that is noisy and exuberant, and whose food smells so different. This means I'll have to work on getting to know them, and asking them to introduce me to their customs, activities and friends. I'll also ask them if they go to an ethnic church and will attend at least once with them. I think this might help me to understand other cultures and ethnicities better. I will also keep a record of incidents when I treat people less well just because they are different from me, and I'll reflect on these incidents and write down better ways of treating them. I'll also keep a record of what works well, and the ways in which people respond. I'll reflect on my experiences considering what I know about the way Christ exemplified a lack of prejudice. I will discuss what I discover with my peer-mentor, to gain additional insights about my progress. I'll keep a careful record of all my learning so I can give a good report at the end of the semester.</p> <p>Make diligent efforts to implement your plan by the end of the semester. Do not report on the implementation of your plan in this assignment. You will report on it at the end of the semester in Assignment IV, Part A.</p>	
<p><u>Assignment II: Three-Generation Genogram of your Family Assignment</u></p> <p>A. i. Write the history of your childhood, adolescence, and young adulthood, and adulthood up to the present.</p> <p>ii. Specify hurts and wounds that you have experienced. How were you hurt, and by whom? How did you respond to that hurt? *</p> <p>Example:</p>	<p>300 points (25%)</p>

<p>Hurt: My parents' divorce</p> <p>How: I felt that my family was not complete. I missed a male role model.</p> <p>By Whom: I blamed my mother for a long time but realized that my father also bears responsibility.</p> <p>My response: I misbehaved in school.</p> <p>B. Prepare a Genogram in a format that illustrates patterns of interpersonal interaction across at least three generations of your family not including your children. Using symbols, on the Genogram itself identify the strength of relationship, broken relationships, death, etc. Also, indicate generational patterns (physical, e.g. heart disease or cancer; emotional, e.g. depression; relational, e.g. infidelity; or addictive, e.g. drugs, pornography, gambling) using symbols. You can use symbols that you find on a Genogram program you are using or use the symbols in the Genogram symbols file that is in Learning Hub. The Genogram must include a legend explaining the symbols you have used. Some students find a Genogram program helpful. Others draw the Genogram on a paper or poster board. *</p> <p>C. Provide descriptions of five people on your Genogram that have had or continue to have considerable influence in your life. The 1–2-page descriptions of each person should include a brief history that provides a context for each person's life and that shows influences and forces that shaped the person.</p> <p>D. Write a description of noteworthy personality characteristics of each of the five persons you wrote about above and discuss how these characteristics compare/contrast with your personality, including a discussion of how your personality may be like or different from what you think each person's personality might be.</p> <p>E. Using specific terminology from Bowen's Family Systems Terminology and handout on Learning Hub, describe the dynamics of your family of origin. Those who are married may also want to reflect on the dynamics of your current family as well. <u>Share experiences and reactions for family during the gathering of information for the genogram.</u></p> <p>F. Report on family reactions as you gathered information to complete your genogram.</p> <p>*Writing your story and doing the Genogram can bring up hurt from unresolved trauma of the past. If you experience trauma, please seek help from the seminary counselor or CTC. Please feel free to speak with Dr. Joseph about challenges you are facing.</p>	

<p>Assignment III: Communication Skills PowerPoint</p> <p>Part A: Design a seminar using contents from Bolton's Book "People Skills" supported by other literature on communication skills.</p> <p>Part B: Present seminar to a Church or group setting and record for uploading to the Learning-hub for Professor assessment.</p>	150 points 200 points (20%)
<p>Assignment IV: Course Experience Assignment</p> <p>Write an essay describing your experience during this course as you have attempted to integrate what you have learned into your relationships with others. This essay should be no less than five pages.</p> <p>A. Describe your attempts to develop relationships with individuals or groups you avoid, or with whom you do not normally choose to associate, against whom you feel dislike or prejudice. This portion of this assignment is a report of Part D from Assignment I – the Dysfunctional Family System Assignment. You developed a specific plan in Part D of Assignment I. Report here on the results of the specific plan you developed for one individual or group that you wrote about in Assignment I.</p> <p>B. How do you see Jesus having experienced in the same or similar ways that you have experienced the dysfunctional system (Hebrews 4:15) and how have you experienced Jesus' presence in your own life especially during such difficult times (Isaiah 63:9).</p> <p>C. Comment on premarital counselling and share your views regarding its relevance to a successful marriage. Do you think it is important? Would you recommend it to couples planning to be married?</p> <p>D. What have you learned about domestic violence? DV presenting a challenge to the family comment on your ability to detect and address this concern from the knowledge derived in this class.</p> <p>E. Report about your spiritual companion experience. Name your spiritual companion and describe your mutual efforts at developing a trusting relationship and supporting one another on the journey of healing. What did you find particularly helpful or challenging about this experience?</p>	150 points (15%)
<p>Participation and Class Discussion</p> <p>Engage in class discussion and a group presentation.</p>	100 points (10%)
<p>Attendance</p>	100 points (5%)

It is expected that student will be present and on time for each class to maximize the synchronous experience and benefit from the course.	
Final Exam (Tested on Balswick et al., & Sedlaceck & Sedlaceck)	15%

* For grading rubrics that specify grading criteria in more detail, see Appendix 2.

To make grading fair for everyone, grades will be assigned based on the above requirements alone. No individual arrangements will be made for those requesting last-minute grade adjustment or extra credit.

Submission of Assignments

Assignments are to be turned in on Learning Hub by 11:59 on the dates they are due unless otherwise announced by the professor.

Late Submission

Because student assignments are an essential part of class activities, assignments turned in after the time they are due will be worth a maximum of 80% of possible points. Any requests for extra time on an assignment must be made in advance with the professor. Such requests should be a rarity and should be accompanied by a valid reason why the work could not be done by the date due.

Resubmission of Assignments

To facilitate maximum learning, students who receive a poor grade on the final project & presentation may resubmit the assignment one additional time. Resubmissions will be worth up to 80% of the original total possible score.

ABOUT YOUR INSTRUCTOR



Ainsworth E. Joseph, Ph.D., DMin., PD. MFT CFLE

CURRICULUM VITAE

Education

2019 PhD - Business Administration, University of Montemorelos, Nuevo Leon, MX

2010	DMin - Leadership Andrews University Theological Seminary, MI
2005	MDiv. Equiv.- Theological Seminary Andrews University, MI
2004	PD - (Professional Diploma) Marriage and Family Therapy Hofstra University, NY
1999	MS - Education Administration, Hofstra University, NY
1988	BA- Theology University of the Southern Caribbean (formerly CUC), POS Trinidad

Experience

1988-2023	Served as a licensed Pastor for five and ordained Pastor for thirty years in the Caribbean and the United States respectively. Pastored most of the large urban churches in Northeastern Conference, New York.
2019-present	Adjunct Professor, Doctor of Business Administration, University of Montemorelos, MX
2012-2021	Ministerial Director, Northeastern Conference, NY.
2022-2021	Served on the North American Division Ministerial Advisory and worked on revision of "L" Policy, Internship Manual and Curriculum committees.
2012-2023	Served on (PELC) Pastoral Evangelism Leadership Council.
2011- 2016	Served on the Breath of Life Executive Board
2007-2010	Led mission project of constructing an SDA junior high school, Volta Region HO, Ghana
1988-2023	Preached and conducted seminars on six continents of the world.

Publications

2025	Fostering Resilience: Six Biblical Perspectives on Trauma-Informed Ministry (expected to be released in September 2025)
2025	Parenting through turbulent times <i>2nd Edition of Wisdom for Parents</i> (Contributing Author to be released 2025 and Sponsored by the NCFR)
2014	Avoiding common pitfalls during pastoral transition <i>Ministry Journal (July 2014)</i>
2016	The benefits of good mentoring throughout your ministry <i>Ministry International Journal for Pastors (May 2016)</i>

Awards and Recognition

2021	Citation of Honor: The Borough of Queens outstanding resident worthy of esteem for community based on hard work and mutual respect and tremendous contributions to Queens at large. From President of the Borough of Queens, Donovan Richards Jr., June 5 th 2021
2021	Proclamation: From Congress of the United States House of Representative, Member, Gregory W. Meeks, June 12 th , 2021.
2004	Recognized and awarded Pastor of the year in the first initiation of this annual award of exceptional leadership Northeastern Conference of Seventh-day Adventists.

Professional Memberships

National Council on Family Relations (CFLE).

American Association of Marriage and Family Therapy (AAMFT) Professional

OTHER COURSE-RELATED POLICIES

Academic Integrity

The Seminary expects its students to exhibit rigorous moral integrity appropriate to ministry leaders representing Jesus Christ. Complete honesty in academic matters is a vital component of such integrity. Any breach of academic integrity in this class is subject to discipline. Consequences may include receipt of a reduced or failing grade, suspension or dismissal from the course, suspension or dismissal from the program, expulsion from the university, or degree cancellation. Disciplinary action may be retroactive if academic dishonesty becomes apparent after the student leaves the course, program or university. A record of academic integrity violations is maintained by the University Student Academic Integrity Council. Repeated and/or flagrant offenses will be referred to an Academic Integrity Panel for recommendations on further penalties.

Academic Dishonesty includes:

- Plagiarism, in which one fails to give credit every time use is made of another person's ideas or exact words, whether in a formal paper or in submitted notes or assignments. Credit is to be given by use of:
 - Correctly designed and inserted footnotes each time one makes use of another individual's research and/or ideas; and
 - Quotation marks placed around any exact phrases or sentences (3 or more words) taken from the text or speech of another individual.
- Presenting another's work as one's own (e.g., placement exams, homework assignments);
- Using materials during a quiz or examination other than those explicitly allowed by the teacher or program.
- Stealing, accepting, or studying from stolen quizzes or examination materials.
- Copying from another student during a regular or take-home test or quiz.

- Assisting another in acts of academic dishonesty
- Submitting the same work or major portions thereof, without permission from the instructors, to satisfy the requirements of more than one course.

"Submitting Artificial Intelligence (AI) generated text for your different assignments is not permitted. AI-generated content constitutes plagiarism and is a violation of the Andrews University academic integrity standards for students. Student assignments will be submitted to AI and/or plagiarism detection tools to ensure that the student work product is human-created, not AI-generated."

For additional details see: https://www.andrews.edu/academics/academic_integrity.html

Academic Accommodations

If you qualify for accommodation under the American Disabilities Act, please see contact Student Success in Nethery Hall 100 (disabilities@andrews.edu or 269-471-6096) as soon as possible so that accommodations can be arranged.

Use of Electronics

No recording or streaming is permitted in seminary courses.

Courtesy, respect, and professionalism dictate that laptops and cell phones are to be used only for class-related activities during class time.

Communications and Updates

Email is the official form of communication at Andrews University. Students are responsible for checking their Andrews University e-mail, Moodle, and iVue alerts regularly.

Learning-Hub Access

Andrews University Learning Hub hosts this course online. Your Learning Hub username and password are the same as your Andrews username and password. Use the following contact information if you need technical assistance at any time during the course, or to report a problem with Learning-Hub.

Username and password assistance	helpdesk@andrews.edu	(269) 471-6016
Technical assistance with Learning Hub	dlit@andrews.edu	(269) 471-3960
Technical assistance with your Andrews account	http://andrews.edu/hdchat/chat.php	

Emergency Protocol

Andrews University takes the safety of its student seriously. Signs identifying emergency protocol are posted throughout buildings. Instructors will provide guidance and direction to students in the classroom in the event of an emergency affecting that specific location. It is important that you follow these instructions and stay with your instructor during any evacuation or sheltering emergency.

Please Note: The instructor reserves the right to revise the syllabus, with the consensus of the class, at any time during the semester for the benefit of the learning process. The up-to-date Course Description for this course may be found at www.learninghub.andrews.edu .

APPENDIX 1: INTERPRETING LETTER GRADES

Letter Grades and Percentages

- A = 96-100 A- = 91-95 B+ = 87-90 B = 81-86 B- = 76-80 C+ = 71-75 C = 66-70
- C- = 61-65 F = 60% or less

THE B GRADE

The B grade is a sign that you have competently fulfilled all the requirements stipulated for an assessment or competency evaluation. It is a very good grade and demonstrates a high level of knowledge, insight, critical competence and professional presentation standards essential for an individual wishing to pursue a career as a professional leader in ministry.

THE A GRADE

An A grade is given only when a student not only fulfills the criteria for a B grade, but in doing so demonstrates an advanced academic aptitude for content knowledge, critique, synthesis, and independent insight, while exhibiting highly developed communication skills and professional publication standards that would allow them to pursue a highly competitive academic career.

THE C GRADE

The C grade differs only from a B grade in that the traits outlined in the B grade above are not consistently applied. However, with diligence and by applying feedback from your lecturer, the academic process can provide opportunity for a student to improve their consistency, and hence, their grade.

THE D GRADE

The D grade points to a limited level of knowledge, insight, and critique, as well as to inadequate quality of written work. This may be because of a lack of time management on the part of the student, difficulty grasping the concepts being taught, use of English as a second language, or a personal issue that is affecting one's concentration and motivation levels. Again, with diligence, applying feedback from your lecturer, and seeking services offered by the University like the writing lab or the counseling center, the academic process can provide an opportunity for a student to significantly improve their performance.

THE F GRADE

A failing grade is given when very limited or no demonstrable competency has been observed.

APPENDIX 2: ASSIGNMENT RUBRIC(S)

RUBRIC FOR ASSIGNMENT I: DIFUNCTIONAL FAMILY SYSTEM

Elements	Exceptional	Proficient	Satisfactory	Unsatisfactory
Describe an individual or subsystem of the dysfunctional family system you usually avoid or get close to and reasons. (Maximum 25 points)	Type of individual clearly identified and discerningly described Thoughtful reflection about why persons are avoided	Type of individual identified and described Some reflection about why persons are avoided	Individual/type description vague Non-specific reasons why persons are avoided.	Directions not followed or unrelated material presented Reflection missing and/or reasons not given
Identify avoidance or closeness using Bowen's theory and describe the theoretical behavior. (Maximum 25 points)	Statement is clear and succinct Principle applies broadly to human relationships Clear description of principle, which closely corresponds with the principle statement	Statements is wordy and vague Principle generally applies to human relationships Relatively clear description corresponds with the principles statement relatively well	Statement is unclear Principle is stated as a rule, or applies narrowly to certain situations Description lacks clarity and linkage between description and the principle statements is weak	Statement is not a principle Statement lacks significance with respect to human relationships No clear linkage between description and the principle statement Description is unclear
Contrast the behavior with Christ and how his interacted with similar people in dysfunctional systems. (Maximum 25 points)	Several examples clearly illustrate the principle. Multiple Scripture references are included for each example	One example illustrates the principle. More than one Scripture reference is included for each example	Examples are imprecise and only loosely related to the principle Only one Scripture reference is included for each example	Examples are unrelated to the principle. Scripture references are missing
Provide specific detailed action plan/strategies to create shift in dysfunctional family system (Maximum 25 points)	Plans are 1. individualized 2. precise 3. realistic and hold promise for success	Plans are individualized realistic	Plans are vague and/or unrealistic	Plans are not outlined or are unworkable

Grading Rubric for Assignment II: GENOGRAM ASSIGNMENT

Elements	Exceptional	Proficient	Satisfactory	Unsatisfactory
Story of childhood, adolescence, young adulthood, and adulthood. (Maximum 80 pts)	All four elements are clear and succinct.	All four elements are present and are mostly clear and succinct	Statements are wordy and vague, or elements are missing with no explanation.	No history is given, or story appears to be not a reflection of reality.
Hurts and wounds specified. How student was hurt, and source of hurt. Response to hurt. (Maximum 40 pts)	Clear description of hurts and wounds. Clear description nature and source of hurt. Honest description of response to hurt.	Hurts and wounds described but student appears to be disconnected from them. Description of hurts mostly clear. Response is adequate	Vague description of hurts and wounds. Description of nature and source of hurt unclear. Some insight into personal response to hurt.	Little or no description of hurts and wounds. Little or no description of nature or source of hurt. Little or no insight shown.
Three Generational Genogram (Maximum 60 points)	Approved symbols are used, and conventions are properly followed Detailed information about individuals is provided Superior layout	Symbols are mostly used properly, and conventions are followed Some information about individuals provided Acceptable layout	Symbols are used fairly, and conventions are mostly followed Minimal information about individuals provided Some layout problems	Symbols misplaced or not properly used, and conventions not followed properly Needed information about individuals is largely lacking Very poorly laid out
History and context of five individuals on your genogram (Maximum 60 points)	Superior personal histories of all five individuals are provided Social context is clearly described for each person	Good quality personal histories of all five individuals are provided Social context is well described for each person	Medium quality personal histories are provided Ordinary quality descriptions of the social context of individuals	Too few personal histories, poorly presented and lacking in detail Social context not described or poorly presented
Noteworthy personality characteristics compared, and contrasted (Maximum 30 points)	Superior quality descriptions of characteristics Similarities and differences are clearly identified	Good quality descriptions of characteristics Similarities and differences are identified	Medium quality descriptions of characteristics Some similarities and differences noted	Few descriptions poor quality Few similarities and differences are noted
Family systems dynamics in family of origin and present family (Maximum 30 points)	Superior descriptions of family of origin dynamics Superior descriptions of current family dynamics	Good quality descriptions of family of origin dynamics Good quality descriptions of current family dynamics	Medium-quality descriptions of family of origin dynamics Average quality descriptions of current family dynamics	Poor-quality descriptions of family of origin dynamics Poor-quality descriptions of current family dynamics
			Total Points:	/300

Grading Rubric for Assignment III (A&B): PowerPoint Seminar on Communication Skills

PowerPoint Seminar Presentation to a Church

	Exceptional 46-50	Proficient 40-45	Satisfactory 30-39	Unsatisfactory Below 30	
PowerPoint aligns with the contents of the book Max 50 pts.	Superb evidence presented of the student's comprehensive understanding of book contents	Good evidence presented of the student's comprehensive understanding of book contents	Fair evidence presented of the student's comprehensive understanding of book contents	Weak evidence presented of the student's comprehensive understanding of book contents	____/50
PowerPoint is systematic in the outline of communication skills Max 50 pts.	Impressive outline of logical sequence for teaching communication skills.	Good outline of logical sequence for teaching communication skills.	Fair outline of logical sequence for teaching communication skills.	Weak outline of logical sequence for teaching communication skills.	____/50
PowerPoint is Applicable to Student's Life and Ministry Max 50 pts.	Great evidence presented of communication skill development and the application of communication skills to the student's life and ministry.	Good evidence presented of communication skill development and the application of communication skills to the student's life and ministry.	Fair evidence presented of communication skill development and the application of communication skills to the student's life and ministry.	Weak evidence presented of communication skill development and the application of communication skills to the student's life and ministry.	____/50
Total Grade:					/150
Recorded Presentation of seminar to a Church group Max 200 pts	Clear and engaging oral presentation with Q&A				____/200

Grading Rubric for Assignment IV: COURSE EXPERIENCE

Elements	Exceptional	Proficient	Satisfactory	Unsatisfactory
Relationships developed with difficult and culturally different person (Maximum 30 points)	Compelling evidence presented that document diligent attempts to develop one relationship	Evidence presented that documents attempt to develop one relationship	Satisfactory description of attempts to develop relationship	Evidence not presented and/or evidence is unconvincing
Discussion of Jesus' suffering like student's and Jesus' ministry to student (Maximum 30 points)	In depth and detailed discussion of Jesus' suffering like student's and Jesus' ministry to student. Specific examples given	Good discussion of Jesus' suffering like those of the student. More general examples given	Some discussion of Jesus' suffering given with few examples of how this relates to the student's life	Superficial, nonspecific discussion of Jesus' suffering with no examples given of how it relates to the student
Discuss premarital Counseling and its relevance to a successful marriage Maximum 30 points)	Strong and compelling argument presented regarding premarital counselling	Good argument presented regarding premarital counseling	Fair argument presented regarding premarital counseling	Superficial argument presented regarding premarital counseling
What do you know about domestic violence? (Maximum 30 points)	Excellent knowledge about DV	Some knowledge about DV	Fair knowledge about DV	Very little knowledge about DV
Your report about spiritual companion (Maximum 30 points)	Convincing evidence of superior student engagement with spiritual companion Student clearly identified what was helpful or challenging	Good evidence of superior student engagement with spiritual companion Good discussion of what was helpful or challenging	Some evidence of the student's engagement with spiritual companion Some discussion of what was helpful or challenging	Insufficient engagement with spiritual companion No discussion of what was helpful or challenging
			Total points	_____ /150

APPENDIX 3: PROGRAM LEARNING OUTCOMES

MASTERS PROGRAMS

1. MA in Pastoral Ministry (MAPM)

- 1) Deliver effective biblically based sermons.
- 2) Demonstrate proper biblical interpretation skills.
- 3) Understand the historical-theological development of the Seventh-day Adventist Church
- 4) Exhibit capability for training church members for evangelism.
- 5) Demonstrate an understanding of how to empower church members for leadership.

- 6) Exhibit capability for reaching specific social groups.

2. Master of Divinity (MDiv)

- 1) (Character) Models spiritual humility, maturity and integrity grounded in a living experience with God in joyful assurance of His salvation, nurtured by the sanctifying presence and power of the Holy Spirit.
- 2) (Scholarship) Manifests the practices of a Biblical scholar-theologian engaging the Bible, Christian/Adventist heritage and professional resources with theological maturity for personal growth and for facilitating the theological competence of others.
- 3) (Discipleship & Evangelism) Demonstrates personal commitment, passion and essential skills for discipleship and evangelism, while equipping members to carry out ministry within the scope of the local and global mission of the Seventh-day Adventist church.
- 4) (Leadership) Exercises creative and visionary leadership as a minister and servant of Christ, discerning the needs, spiritual gifts and potential of others, in order to equip and engage in their God-given ministries.
- 5) (Worship) Facilitates enriching corporate worship that brings diverse peoples into the transforming presence of God.
- 6) (Administration/Management) Engages the abilities of self and others to strategically steward personal and corporate resources including time, health, finances, property and service in areas of spiritual giftedness.
- 7) (Relationships) Models effective relationships with people of diverse cultures, backgrounds, character, and persuasions, reflecting the wisdom, compassion, and discernment of Jesus through the work of the Spirit.

3. MA (Discipleship in Lifespan Education)

- 1) PLO1: Demonstrate competence at an advanced level in critical thinking, training and education, teamwork and engaging diverse perspectives related to discipleship across the lifespan.
(*Transferrable Skills*, GIO 1)
- 2) PLO2: Achieve a comprehensive and critically aware knowledge of methods of discipleship and practices with appropriate specializations in youth and young adult ministry, family life education, campus chaplaincy, religious education, and bible teaching. (*Knowledge*, GIO 2)
- 3) PLO3: Critique from a Seventh-day Adventist perspective key ideas, techniques, or methods in the field of discipleship in lifespan education. (*Faith Development*, GIO 3)
- 4) PLO4: Be prepared to train leaders at all levels of the church in diverse settings and communities using advanced skills and knowledge of discipleship across the lifespan in a manner consistent with both professional and Seventh-day Adventist Christian thought and practice. (*Faith Integration*, GIO 4)

APPENDIX 4: BIBLIOGRAPHY OF RECOMMENDED BOOKS & RESOURCES

Bibliography:

1. Bethel, T. M. (2017). Before We Say, I Do... A Marriage Preparation Guide: Bible Based Pre-Marital Counseling. Books by Bethel.

2. Deal, R.L. (2014). *The Smart Stepfamily: 7 Steps to a Healthy Family*. Grand Rapids, MI: Bethany House.
3. Köstenberger, A. J. & Jones, D.W. (2010). *God, Marriage, and Family (2nd Ed)*. Wheaton, IL: Good News Publishers.
4. McGoldrick, M., Gerson, R., Shellenberger, S. & Petry, S. (2008). *Genograms Assessment and Intervention (3rd Ed)*. New York, NY: W.W. Norton & Company.
5. Darling, C. A. and Cassidy, D. (2014). *Family Life Education: Working with Families Across the Lifespan (3rd Ed)*, Long Grove, IL: Waveland Press.
6. Stoop, D. & Masteller, J. (2011). *Forgiving Our Parents, Forgiving Ourselves: Healing Adult Children of Dysfunctional Families (2nd Ed)*, Ann Arbor: Servant Publications.
7. Stahmann, R. F. & Hiebert, W. J. (1997). *Premarital and Remarital Counseling*. San Francisco, CA: Jossey-Bass.
8. Tibbits, D. & Halliday, S. (2016). *Forgive to Live (10th Anniversary Edition)*. Orlando, FL: Florida Hospital Publishing.

For additional books and articles, see also the Seminary Library Portal at
<http://libguides.andrews.edu/religion> .

AI Use at The Seventh-day Adventist Theological Seminary: Guidelines, Ethical Considerations, and Risk Awareness

At The Seventh-day Adventist Theological Seminary, we acknowledge the transformative impact of Artificial Intelligence (AI) on education and research. AI tools offer a range of capabilities that can enhance accessibility, streamline learning processes, and support academic excellence. From grammar correction and logical flow analysis to brainstorming and idea lookup, AI tools help students sharpen their thinking and present their ideas more effectively. For instance, AI can support self-quizzing, assist in the pre-reading of materials, and aid in the development of structured thesis statements.

However, the benefits of AI must be balanced with awareness of its limitations and risks, as well as a commitment to ethical use. While AI can serve as a powerful tool, its application must uphold our seminary's values of originality, integrity, and accountability.

Appropriate Uses of AI in Academic Work:

- AI-powered tools may be used to enhance students' understanding of complex ideas, assist in logical flow analysis, and provide support with grammar, syntax, and thesis development.

- AI tools can help students brainstorm, create structured outlines, and analyze data patterns for research projects, offering vital support for academic rigor.
- Students using AI for academic purposes are required to document its use clearly in a footnote, specifying the tool and purpose to ensure transparency. Students need to clearly also state the source, usage, tools as well as the amount/quantity of AI generated text they included in the paper.

Inappropriate Uses and Accountability:

- AI-generated content must not be presented as original work. Any attempt to pass off AI-generated text as one's own or to use AI to fabricate sources will be considered academic dishonesty, with serious consequences. When a case of academic dishonesty is identified, the faculty member formally reports the incident to the academic dean. The Associate Dean reviews the case and may refer it to the seminary's conduct committee for further investigation. The committee evaluates the evidence, hears from the involved parties, and determines the appropriate consequences based on the severity of the violation. Depending on the findings, disciplinary actions may range from formal warnings to suspension or, in the most severe cases, if it's recurring, expulsion from the program. This process underscores the seminary's commitment to academic integrity and the ethical development of its students.
- AI cannot be used for completing exams, take-home tests, or assignments intended to assess students' independent understanding.
- Students are expected to verify any information generated by AI and are responsible for inaccuracies or unsupported claims that may result from AI's occasional "hallucinations" or fabrication of sources.

Risks and Limitations of AI: AI's potential risks in academic settings must be carefully managed.

Overdependence on AI can impair students' ability to think critically and independently. Students must also be vigilant against AI's tendency to create false or fabricated references, a risk that could lead to accidental plagiarism. Additionally, without proper oversight, AI's design can sometimes inadvertently spread misinformation, undermining the reliability of academic work.

Faculty need to review AI-related submissions carefully, with an understanding of AI's strengths and weaknesses. AI can serve as a beneficial supplement to learning but should not replace essential academic skills or undermine the authentic voice and insight students bring to their work.

Commitment to Ethical Standards and Academic Integrity: At the Seventh-day Adventist Theological Seminary, our commitment is to foster an environment where AI enhances, rather than diminishes, the academic experience. Both students and faculty share responsibility in using AI thoughtfully and ethically. We continue to reassess AI's role in academic settings, ensuring it aligns with our mission to support both intellectual and moral development.

In conclusion, AI has the potential to enrich academic work when used responsibly. By combining its advantages with a commitment to integrity, accountability, and critical thought, we can create a balanced approach to AI in education that supports, rather than detracts from, true learning.



Andrews University Educational Recording Policy

This policy establishes guidelines for the recording of classroom lectures (including without limitation all instructional activities, discussions, presentations, or other educational content taking place within a classroom or other educational setting in which course-related content is delivered), meetings between students and faculty during office hours, co-curricular events, and all other activities occurring in the teaching and/or learning environment (collectively “Educational Activities”). A “recording” includes, but is not limited to: an audio recording, video recording, taking still or live photographs, and any other form of capturing or streaming audio, visual, or any other forms of media through the use of electronic devices.

As a Seventh-day Adventist higher education community valuing honesty, trustworthiness, fairness, ethics, and respect for truth in all interactions, Andrews University seeks to cultivate an atmosphere of trust in the free exchange of ideas between students and employees. The purpose of this policy is to balance the needs of students to access and review educational materials with the importance of maintaining a respectful and effective learning environment.

DISCRETION: Instructors leading out in Educational Activities have discretion to determine whether recording of such Educational Activities is allowed. Recording policies may vary from course to course and from event to event. Students should refer to each syllabus or other, available written information to ascertain the recording policy for Educational Activities. If the recording policy is not clearly outlined, students must obtain prior written permission before making any recording (see **Permission to Record** below). Instructors may record their own lectures and class sessions for pedagogical or other purposes, as long as such recordings comply with university policies and are used in accordance with copyright laws.

PERMISSION TO RECORD: With the fair use of course materials and privacy of students and educators in mind, recording of Educational Activities is not permitted without the prior, explicit (written or spoken) permission from the instructor and other presenters captured in the recording. If permission is given to students to record Educational Activities (or if an instructor chooses to record the instructor’s own lectures), the instructor must inform all students and other attendees that recording of the Educational Activities will occur. An instructor or speaker who finds anyone making an unauthorized recording has the right to require the person to stop, and delete the recording permanently.

USE OF RECORDINGS: Authorized recordings, including any made as disability accommodations, and all other course materials, including those posted in Learning-hub or other university learning management system, may only be used exclusively for personal study

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and academic purposes. Such recordings may not be shared with any other audience without the explicit permission of the instructor.

MISUSE OF RECORDINGS: Even when allowed, recordings may not be used in any way that, denigrates, decontextualizes, or misrepresents the instructor or any other speaker whose remarks are recorded. Further, information from authorized recordings may not be separately, posted, published, or quoted without the written consent of the instructor or speaker, who must be properly cited.

UNIVERSITY ENFORCEMENT: Recording in violation of this policy will be considered a violation of the university's [Academic Integrity Policy](#) and may result in disciplinary action in accordance with that policy.

END OF POLICY

Adapted from Williams College, Boston College, and Elon University

Syllabus Statement

I understand the expectations of this syllabus and commit to adhering to all its contents during this DSLE 503 course.

Signature: _____

Date: _____

Printed Name: _____



Academic Integrity Statement

The Seminary expects its students to exhibit rigorous moral integrity appropriate to ministry leaders representing Jesus Christ. Complete honesty in academic matters is a vital component of such integrity. Any breach of academic integrity in this class is subject to discipline.

Consequences may include receipt of a reduced or failing grade, suspension or dismissal from the course, suspension or dismissal from the program, expulsion from the university, or degree cancellation.

Disciplinary action may be retroactive if academic dishonesty becomes apparent after the student leaves the course, program or university.

A record of academic integrity violations is maintained by the University Student Academic Integrity Council. Repeated and/or flagrant offenses will be referred to an Academic Integrity Panel for recommendations on further penalties.

Academic Dishonesty includes:

- **Plagiarism in which one fails to give credit every time use is made of another person's ideas or exact words, whether in a formal paper or in submitted notes or assignments.** Credit is to be given by use of:
 - Correctly designed and inserted footnotes each time one makes use of another individual's research and/or ideas; and
 - Quotation marks placed around any exact phrases or sentences (**3 or more words**) taken from the **text or speech** of another individual.
- **Presenting another's work as one's own** (e.g., placement exams, homework assignments);
- Using materials during a quiz or examination other than those explicitly allowed by the teacher or program;
- Stealing, accepting, or studying from stolen quizzes or examination materials;
- **Copying from another student during a regular or take-home test or quiz;**
- **Assisting another in acts of academic dishonesty**
- Submitting the same work or major portions thereof, without permission from the instructors, to satisfy the requirements of more than one course.

For additional details see: https://www.andrews.edu/academics/academic_integrity.html

I have read and understood the Andrews University policy on academic integrity and I understand and accept that if I demonstrate lack of integrity in my assignments for DSLE 503 Foundations of Biblical Counseling, I will experience consequences as stipulated above.

Signature: _____

Date: _____

Printed Name: _____