

THE SCHOOL
OF THEOLOGY

Catalog

2012–2013



SEWANEE
THE UNIVERSITY OF THE SOUTH
THE SCHOOL OF THEOLOGY



THE SCHOOL OF THEOLOGY CATALOG 2012 - 2013

The School of Theology is a division of the University of the South. It comprises an accredited seminary of the Episcopal Church and a programs center, that offers on-site and distance learning theological education. It is accredited by the Association of Theological Schools in the United States and Canada and the Southern Association of Colleges and Schools to offer the degrees of Master of Divinity, Master of Arts, Master of Sacred Theology, Doctor of Ministry, and Doctor of Ministry in Preaching. The School of Theology is located atop the Cumberland Plateau, 95 miles southeast of Nashville and 45 miles northwest of Chattanooga.



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LEGAL TITLE OF THE UNIVERSITY
“The University of the South”

This catalog provides information that is subject to change at the discretion of The School of Theology. It does not constitute any form of contractual agreement with current or prospective students or any other person.

Information contained in this catalog is current as of July 2012. See theology.sewanee.edu/academics for the most current information.

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Compiled by the Office of Marketing and Communications. Mary Ann Patterson, managing editor; Pamela C. Byerly, editor; Amy Spicer, graphic designer.

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STATEMENTS OF PURPOSE

THE UNIVERSITY OF THE SOUTH is an institution of the Episcopal Church dedicated to the pursuit of knowledge, understanding, and wisdom in close community and in full freedom of inquiry, and enlightened by Christian faith in the Anglican tradition, welcoming individuals from all backgrounds, to the end that students be prepared to search for truth, seek justice, preserve liberty under law, and serve God and humanity.

THE COLLEGE OF ARTS AND SCIENCES is committed to the development of the whole person through a liberal arts education of the highest quality. Outstanding students work closely with distinguished and diverse faculty in a demanding course of humane and scientific study that prepares them for lives of achievement and service. Providing

rich opportunities for leadership and intellectual and spiritual growth, while grounding its community on a pledge of honor, Sewanee enables students to live with grace, integrity, and a reverent concern for the world.

THE SCHOOL OF THEOLOGY educates women and men to serve the broad whole of the Episcopal Church in ordained and lay vocations. The school develops leaders who are learned, skilled, informed by the Word of God, and committed to the mission of Christ's church, in the Anglican tradition of forming disciples through a common life of prayer, learning, and service. Sewanee's seminary education and world-wide programs equip people for ministry through the gift of theological reflection in community.

Statements adopted by the Board of Trustees October 2007

A BRIEF HISTORY

As the University celebrated the 150th anniversary of its founding in 2007–2008, it looked back on a rich history and forward to new opportunities for the next generations. With a spectacular natural setting, a collaborative scholarly community, and a commitment to educational excellence that has made it one of the top liberal arts institutions in the nation, the University of the South faces a new era confident in its mission and its capacity to adapt to changing circumstance.

Sewanee was founded in 1857 by clergy and lay delegates from Episcopal dioceses throughout the south. They selected a site in Sewanee, atop the Cumberland Plateau about 50 miles west of Chattanooga, and local landowners and the Sewanee Mining Company donated nearly 10,000 acres for the enterprise. On October 10, 1860, the founders laid the cornerstone for a campus that would eventually grow to house 1,500 students on 13,000 forested acres.

Its planned opening delayed by the onset of the Civil War, the University successfully opened its doors in 1868 with the help of benefactors in America and England who supported the vision of a new Episcopal university in the southern United States. The first Opening Convocation on September 18, 1868, boasted a total of nine students and four faculty. By the turn of the century the University was firmly established with a preparatory school, college, and seminary programs.

Successful athletic teams and a thriving cultural life testified to its emergence among mainstream colleges and universities. In 1891 royal purple was adopted as the school color, and Sewanee played its first intercollegiate football

game. The 1899 football team was undefeated, winning 12 straight games – including five games during a six-day, 3,000-mile road trip.

During the 1920s, both a chapter of Phi Beta Kappa and a movie theatre were established at Sewanee. The University persevered through the difficult years of the Great Depression and both world wars. The newfound optimism and growth of higher education following World War II opened doors for many people seeking educational opportunity.

The 1950s saw the completion of All Saints' Chapel and other campus landmarks, as well as the airport (where students now can earn PE credit for classes in sport aviation). Musical traditions were begun in the same decade with the first Sewanee Summer Music Center and the first Festival of Lessons and Carols performance. Women were admitted to the University as full-time students in 1969; today's freshman classes are about half women, and include diverse students from around the world.

The last 40 years have seen campus facilities built, renovated and upgraded, including a new student union (1974), fitness center (1994), dining hall (2001), sciences building (2008), and forestry and geology building (2010). Enrollment has grown. The University has set some additional goals, aiming to be a national leader in environmental studies and sustainability. And yet as Sewanee passes its sesquicentennial milestone, some things have not changed: the University remains purposefully small, and dedicated to providing a top-quality liberal arts education while building a sense of community and lasting relationships.

ACADEMIC CALENDARS

EASTER SEMESTER 2012

| | |
|--------------------|---|
| January 3, 4, 6, 7 | General Ordination Exams for seniors (Thursday off) |
| January 10 | EfM Immersion 9 a.m.–5 p.m., Location TBD |
| January 11–12 | Anti-Racism training, seven hours each day, HH239 |
| January 16 | Classes begin |
| January 18 | Easter Semester Opening Eucharist |
| January 24 | Opening Convocation of the University |
| February 3 | Safeguarding God's Children Workshop, 2–5 p.m.; Adult Boundaries Workshop, 6–9 p.m. |
| February 28–29 | Belford Lectures |
| March 12 | Beattie Lecture |
| March 15–23 | Spring vacation |
| March 26 | Classes resume |
| April 5 | Maundy Thursday, Quiet Day |
| April 6 | Good Friday, no classes |
| April 8 | Easter Sunday |
| April 9 | Easter Monday, no classes |
| April 25 | Presentation of St. Luke's Crosses and Prizes |
| May 4 | Last day of classes |
| May 10 | Children's Crossing |
| May 11 | Commencement |
| May 12 | Baccalaureate |
| May 13 | College Commencement |

SUMMER 2012

| | |
|------------|--------------------------|
| June 11–29 | Advanced Degrees Program |
|------------|--------------------------|

ADVENT SEMESTER 2012

| | |
|----------------|---|
| August 13–27 | New Student Orientation |
| August 11 | Jonathan Daniels Pilgrimage |
| August 27 | Student registration |
| August 29 | Quiet Day, Matriculation |
| August 30 | Classes begin |
| October 9 | Founders' Day Convocation |
| October 15–19 | Fall Reading Period, no classes |
| Oct. 31–Nov. 2 | DuBose Lectures and Alumni/ae Gathering. No classes Nov. 1, 2 |
| November 20 | Thanksgiving Recess begins at 5 p.m. |
| November 26 | Classes resume |
| December 19 | Christmas Recess begins at 5 p.m. |

EASTER SEMESTER 2013

| | |
|--------------------|---|
| January 3, 4, 7, 8 | General Ordination Exams for seniors (Friday off) |
| January 14 | Classes begin |
| January 16 | Easter Semester Opening Eucharist |
| January 22 | Opening Convocation of the University |
| March 7–15 | Spring vacation |
| March 18 | Classes resume |
| March 28 | Maundy Thursday Quiet Day |
| March 29 | Good Friday, no classes |
| March 31 | Easter Day |
| April 1 | Easter Monday, no classes |
| April 24 | Presentation of St. Luke's Crosses and Prizes |
| May 3 | Last day of classes |
| May 9 | Children's Crossing |
| May 10 | Commencement |
| May 11 | Baccalaureate |
| May 12 | College Commencement |

SUMMER 2013

| | |
|------------|--------------------------|
| June 10–28 | Advanced Degrees Program |
|------------|--------------------------|

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*Professor of Systematic Theology and
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Professor of Christian Ethics and Moral Theology, Emeritus

JOHN HOWARD WINSLOW RHYS

Professor of New Testament, Emeritus

ENDOWED CHAIRS AND PROFESSORSHIPS

Charles T. Quintard Chair of Dogmatic Theology—William S. Stafford. *Established in 1898 in memory of Charles Quintard, bishop of Tennessee and vice-chancellor of the University, by the students in The School of Theology.*

C. K. Benedict Chair of Pastoral Theology—Rebecca Abts Wright. *Established in 1923 in recognition of the services and generous benefactions of Dr. Cleveland Keith Benedict, dean of The School of Theology, and his wife, Olivia Procter Benedict, by the Board of Regents.*

Bishop Frank A. Juhan Professor of Divinity — *To honor the 12th chancellor of the University and fourth bishop of Florida, the Jessie Ball duPont Religious, Charitable, and Educational Fund endorsed the Juhan Chair in 1985.*

Norma and Olan Mills Professor of Divinity — *Established in 2000 to honor Norma and Olan Mills of Chattanooga for their longtime support of the University of the South. This chair is held by a member of the faculty of The School of Theology.*

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DEGREE, DIPLOMA, AND CERTIFICATE PROGRAMS

The School of Theology offers a number of programs within three main divisions: degree programs, extension programs, and continuing education programs. Complete and detailed program descriptions follow in the course descriptions section.

MASTER OF DIVINITY

The Master of Divinity (M.Div.) curriculum of The School of Theology is designed to provide students with the spiritual formation, knowledge, and skills required to become committed, effective ordained clergy. Throughout three years, students have an opportunity to explore their pastoral vocation and to be formed in Christ's own priesthood given to the church and expressed in a variety of baptismal ministries. To this end, the curriculum includes study of Scripture, the Christian tradition, and modern cultures, with a view to the reasoned practice of the ministry of Word and Sacrament in both its historical context and its contemporary setting.

Curriculum

The Master of Divinity program is designed to educate a critically informed clergy for ministry in a changing world. The School of Theology is committed to the task of integrating the various areas of theological study within a basic core curriculum.

Electives allow students to focus their attention and advance their learning in selected areas of academic and practical interest. Lectures, seminars, and small group reflections all contribute to the ongoing task of critical and practical integration of the traditions of theological learning with life in the contemporary world.

To help students achieve continuity in their educational experience, the school provides each student with a faculty adviser. Faculty members work with their advisees to assist them, according to their special interests and needs, to integrate the many elements and dimensions of a theological education.

Spiritual Formation

Christian ministry requires leaders who are sensitive to the presence of God in their own lives and in the lives of those with whom they are called to serve. Through daily worship, prayer, study, spiritual direction, and quiet days, The School of Theology seeks to develop in its students such an awareness and pattern of life.

Worship Life

The community is grounded in worship. Morning Prayer, the Holy Eucharist, and Evening Prayer are celebrated each weekday in the Chapel of the Apostles. Students and faculty take part in at least one of those offices daily, including a weekly community Eucharist. Through participation in the church's liturgical life, students deepen their awareness of the meaning of worship and are provided opportunities to develop their skills in the ordering and conducting of a variety of Prayer Book rites. Students and faculty participate in planning, leading, and preaching.

The dean has responsibility for the spiritual and community life of The School of Theology. He or she is the ordinary of the Chapel of the Apostles.

Course Requirements

The curriculum for the M.Div. degree requires 74 credit hours, 68 of which are core hours for graduation. This curriculum allows for concentration of electives in areas of interest or perceived need. To retain the status of regular (full-time) student, at least 12 credit hours must be taken for credit each semester.

M.Div. Core Courses

JUNIOR CURRICULUM

| ADVENT SEMESTER | HOURS |
|---|-------|
| BIBL 501. Old Testament Foundations I | 3 |
| CHHT 511. Church History I | 3 |
| BIBL 511. New Testament: Foundations I | 3 |
| MNST 503. Foundations of Christian Spirituality | 3 |
| THBR 531. Bibliography, Research, and Writing | 1 |
| Total: | 13 |

| EASTER SEMESTER | HOURS |
|---|-------|
| BIBL 502. Old Testament: Foundations II | 3 |
| CHHT 512. Church History II | 3 |
| BIBL 512. New Testament: Foundations II..... | 3 |
| CEMT 511. Intro. to Moral Theology | 3 |
| LTCM 507. Singing the Word | 1 |
| Total: | 13 |

SUMMER
 Clinical Pastoral Education (CPE) is ordinarily taken in the summer after the Junior year, if it was not taken before matriculation.

MIDDLER CURRICULUM

| ADVENT SEMESTER | HOURS |
|--|-------|
| HOML 530. Introduction to Preaching | 3 |
| MNST 511. Pastoral Theology I | 3 |
| BIBL 512. New Testament: Foundations II..... | 3 |
| Elective* Course | 3 |
| Total: | 12 |

| EASTER SEMESTER | HOURS |
|--|-------|
| THEO 511. Systematic Theology I..... | 3 |
| LTCM 511. History of Christian Worship | 3 |
| MNST 512. Contextual Education I | 3 |
| Elective* Course | 3 |
| Total: | 12 |

SENIOR CURRICULUM

| ADVENT SEMESTER | HOURS |
|---|-------|
| MNST 522. Contextual Education II..... | 3 |
| CEMT 522. Contemporary Moral Issues | 3 |
| LTCM 521. Pastoral Liturgics | 3 |
| THEO 521. Systematic Theology II | 3 |
| Total: | 12 |

| EASTER SEMESTER | HOURS |
|-------------------------------------|-------|
| MNST 525. Christian Education..... | 3 |
| HOML 510. Advanced Preaching | 3 |
| MNST 512. Pastoral Theology II..... | 3 |
| Elective* Course | 3 |
| Total: | 12 |

Total..... 74 hours

*NOTE: Elective hours must include at least one three credit-hour course in church history (from an approved list), taken after the CHHT 511/512 sequence. Students must take one elective course to maintain full-time status of 12 credit hours per semester.

Non-credit Degree Requirements

- ◆ Clinical Pastoral Education
- ◆ Constitution & Canons Workshop
- ◆ Sexual Boundaries Training
- ◆ Safeguarding God's Children Workshop
- ◆ Anti-Racism Training
- ◆ Education for Ministry Immersion
- ◆ Chapel Participation, as scheduled

Portfolio

Each M.Div. student will maintain a portfolio, filed with the office of the registrar of The School of Theology. A completed portfolio is a degree requirement.

A complete portfolio includes the following (all tests and

papers are to have been graded, with the instructor's comments):

1. One theology paper or exam (from THEO 511 or 521) or ethics exam (from CEMT 511 or CEMT 522)
2. One written, exegetical assignment from Old Testament I or II, or New Testament I or II
3. One exam from Pastoral Theology I or II
4. One exam or paper from either Church History I or II
5. The final exam from Pastoral Liturgics
6. One sermon text plus a DVD of the delivery of the sermon from HOML 510 or 530
7. The Field Education evaluations
8. The Middler Evaluation

Exams and papers will be submitted as hard copies and scanned, to preserve faculty grades and comments. DVDs will be placed in the student's permanent file.

MASTER OF ARTS (M.A.)

The Master of Arts (M.A.) program of The School of Theology is designed as a general academic degree for people who wish to begin advanced study of theological disciplines in a church-related setting. It involves a two-year course of study, following either a general program or pursuing a concentration in a particular discipline. Advanced standing may be granted to those who come with previous work in the theological disciplines. It also may be the appropriate degree for some ordained American and international students with previous theological study. On its own, this degree does not satisfy the canonical requirements for ordination. Students in this program take part in the worship life of the seminary by attending at least one chapel service on each weekday, including the principal Eucharist on Wednesday.

Master of Arts Curriculum

Candidates for the M.A. degree complete required core courses and required distribution courses. They must choose one of two tracks: a general track or a concentration.

Candidates on the general track compile a portfolio of work completed for their courses.

Candidates opting for a concentration register for three credit hours of research in their field and write an article-length paper of high quality.

Core curriculum

Core courses (25 hrs.)

- ◆ Old Testament Foundations I
- ◆ Old Testament Foundations II
- ◆ New Testament Foundations I
- ◆ New Testament Foundations II
- ◆ Church History I

- ♦ Church History II
- ♦ Intro to Moral Theology
- ♦ Systematic Theology I
- ♦ Systematic Theology II
- ♦ Bibliographies, Research, and Writing

Distribution courses (three hrs.)

- ♦ 1 additional course in Ethics (three hrs.)

Additional hours are taken as electives.

Total..... 49 hours

Master of Arts — General Track

The general track is intended for those who seek a broad grounding in the theological disciplines. Students on the general track complete the core and distribution courses and take elective courses to further their knowledge.

Portfolio

M.A. students on the general track assemble a portfolio of their assignments for evaluation, prior to graduation. A complete portfolio includes the following (all tests and papers are to have been graded with the instructor’s comments):

1. One theology paper or exam (from THEO 5II or 521) or ethics exam (from CEMT 5II or CEMT 522)
2. One written, exegetical assignment from Old Testament I or II, or New Testament I or II
3. One exam or paper from either Church History I or II

Master of Arts with Concentration

The concentration is designed for those students who intend to pursue further graduate education in theology or its cognate disciplines. It may be appropriate in some cases for those who do not plan to pursue doctoral study but who expect to teach in a specific discipline in institutions overseas. Candidates for the M.A. may concentrate in one of three areas: Bible, Church History, or Theology.

Coursework for Concentration

Courses taken in the core curriculum may be counted towards the hours required for a concentration.

- ♦ Bible: 21 hours of coursework in Bible, including six hours in a biblical language, plus the three-hour research paper
- ♦ Church History: 18 hours of coursework in church history, plus the three-hour research paper
- ♦ Theology: 18 hours of coursework in theology, plus the three-hour research paper

Research Paper

A research paper is required of those M.A. students pursuing a concentration.

To undertake the research paper (and therefore a concentration), the student must complete the Research and Writing course in the first year of study. After completing the course, the student must gain the recommendation of the instructor of the Research and Writing course and the approval of the associate dean for academic affairs. The student must also have the endorsement of a faculty member in the area of concentration, who will serve as the project advisor.

The student registers for three credit hours of research. The student meets regularly with the project advisor for guidance in research and writing.

The research paper is to be a contribution to scholarly discussion. It is to be 5,500 to 7,500 words in length, exclusive of documentation and is to be submitted to the project advisor once it is completed. Once she or he approves the paper, the project advisor submits a grade for the paper to the registrar.

Non-credit Degree Requirements

- ♦ Sexual Boundaries Training
- ♦ Safeguarding God’s Children Workshop
- ♦ Anti-Racism Training
- ♦ Education for Ministry Immersion

ANGLICAN STUDIES PROGRAM

Anglican Studies is a special program that examines Anglican theology, history, spirituality, liturgy, preaching, and polity. This program is designed primarily for those who already have a divinity degree and have transferred from the ministry of other communions to ministry in the Episcopal Church. Students are introduced to the Anglican ethos through study of the common heritage and present identity of churches comprising the Anglican Communion, and through study of the development of Anglicanism.

Ordinarily, the applicant for Anglican Studies has a Master of Divinity (M.Div.) degree from an accredited seminary. Most such applicants pursue the Diploma in Anglican Studies, which normally requires one academic year’s residence, appropriate course work, and participation in the worship life of the seminary community by attending at least one chapel service on each weekday, including the principal Eucharist on Wednesday.

Diploma in Anglican Studies Curriculum

| ADVENT SEMESTER | HOURS |
|---|-------|
| CHHT 50I. Episcopal Church History or Anglicanism ... | 3 |
| LTCM 52I. Pastoral Liturgics | 3 |
| MNST 5II. Pastoral Theology I | 3 |
| MNST 503. Foundations of Christian Spirituality..... | 3 |
| Total: | 12 |

| EASTER SEMESTER | HOURS |
|--|-------|
| LTCM 511. History of Christian Worship | 3 |
| HOML 510. Advanced Preaching | 3 |
| MNST 512. Pastoral Theology II..... | 3 |
| THEO 521. Systematic Theology II | 3 |
| LTCM 507. Singing the Word | 1 |
| Total: | 13 |

TOTAL: 25 HOURS

Students are encouraged to take a semester of Contextual Education, which includes Field Education. Students may consult their diocese and the director of Contextual Education regarding this.

Non-credit Graduation Requirements

- ◆ Constitution & Canons Workshop
- ◆ Sexual Boundaries Training
- ◆ Safeguarding God’s Children Workshop
- ◆ Anti-Racism Training
- ◆ Education for Ministry Immersion

Qualified applicants may instead pursue the degree of Master of Sacred Theology (S.T.M.) in Anglican Studies, which normally entails one summer of study in the Advanced Degrees Program, study-in-residence during the academic year, and the writing of a thesis. See the section under Master of Sacred Theology (S.T.M.), below for more information.

CERTIFICATE OF THEOLOGICAL STUDIES

The Certificate of Theological Studies is designed for students who wish to pursue graduate theological education without earning a degree. The Certificate of Theological Studies program is shaped in consultation with the student’s advisor to meet the needs of the individual. It requires full-time study in residence over one or two semesters. Students in this program take part in the worship life of the seminary by attending at least one chapel service on each weekday, including the principal Eucharist on Wednesday.

ADVANCED DEGREES PROGRAM

The following two degree programs are offered primarily during the summer months. In order to enroll, both programs normally require master level degrees in theology.

MASTER OF SACRED THEOLOGY (STANDARD PROGRAM)

The Master of Sacred Theology (S.T.M.) degree provides the opportunity to gain further mastery in a chosen area of theological study. Students will attain and apply the skills

needed for scholarly research in a theological discipline at an advanced level. The S.T.M. program is intended for those who may wish to prepare for graduate study at the doctoral level or for various forms of teaching, to enhance their scholarly understanding of ministerial practice, or engage in disciplined reflection in an area of ministry.

Program

The Master of Sacred Theology (S.T.M.) degree program may be taken during the summer sessions, or in a combination of summer session(s) and term(s) during the academic year. Students must complete a minimum of 30 semester hours of academic credit with a grade point average of B or higher. Six of the hours must be in the form of a thesis. The student, working in consultation with an advisor from the faculty of The School of Theology, will develop a proposal and write a thesis demonstrating scholarly competence, and pass an examination covering the area of the thesis and major specialization. The degree may be completed in one year (summer session and two consecutive academic year terms) but no more than six years from matriculation.

Thesis and Candidacy

The student will be required to complete a thesis demonstrating scholarly competence.

After the completion of 12 credit hours, the student will submit a written statement requesting candidacy and the thesis proposal. In preparation for the thesis proposal and candidacy request, the student will talk with the director about the general subject of the thesis. The director will work with the student to choose an advisor for the preparation of the proposal. The advisor will be a member of the full-time teaching faculty of The School of Theology, and will serve as the first reader. Guidelines will be provided for writing the request, the thesis proposal, and the thesis itself.

To be granted candidacy the student must have a B average in his/her degree work already completed, must have his/her thesis proposal approved, and must show the progress made toward meeting his/her goal as stated in the application. The student will develop the thesis proposal with the guidance of his/her chosen advisor, and following the advisor’s approval will present the proposal to the Advanced Degrees Committee. The Advanced Degrees Committee will review each student’s candidacy request and thesis proposal and either approve them, ask the student to address concerns and resubmit, or reject candidacy.

Upon approval of a thesis, the committee will select, or approve the student’s request of, the second reader. The committee will consider the thesis subject and faculty members’ workload and availability when selecting readers.

The director will ask the faculty members if they are willing to serve and notify the student upon agreement. The first reader is the advisor for the thesis. The second reader provides a second look at the thesis based on the larger scope of a six-hour thesis. Readers are also faculty of The School of Theology. On occasion, an outside person with particular expertise in the thesis subject may be contracted as a second reader. The student is responsible for obtaining this person's verbal agreement, and the director will follow up with the program guidelines and formal contract offer. The University requires a signed contract prior to beginning the work.

A student may choose to register for the thesis hours in January after completing 24 credit hours if they wish to graduate in May of that year. Students, who wish to register for three of the thesis hours during a summer while taking a course, will pay for the hours as part of registration.

Examination

An oral defense covering the area of the thesis and major specialization is also required.

MASTER OF SACRED THEOLOGY IN ANGLICAN STUDIES

The S.T.M. in Anglican Studies program provides the opportunity to acquire fuller mastery in that field and is suitable for those previously ordained in another denomination who plan to be ordained in the Episcopal Church.

Program

An S.T.M. with a concentration on Anglican Studies requires one year of full-time study. This is done during one summer and one academic year. The 30 semester hours are achieved with six hours in a summer session, 24 hours in the academic year, and include a thesis for six hours of credit. The student must write a thesis that demonstrates scholarly competence. The degree must be completed within two years of initial matriculation. Admission requirements are the same as those for the S.T.M. degree.

Components of the S.T.M. in Anglican Studies Courses

Once you are accepted, the director will advise you on your course of study, which will include some or all of the D.A.S. core requirements.

Thesis

The student will be required to complete a six-hour thesis demonstrating scholarly competence in the area of Anglican Studies. The process is described above, under the description of the general S.T.M.

Examination

An oral defense covering the area of the thesis and major specialization is also required.

DOCTOR OF MINISTRY

The courses of study found in the Doctor of Ministry program are designed to enable participants to attain excellence in the practice of ministry. The program provides persons actively engaged in professional ministry the opportunity to develop further the attitudes, skills, and knowledge essential to their ministry. The D.Min. program stresses the relationship between the practice of ministry and biblical, historical and theological knowledge. The level of classwork in the D.Min. program assumes that the applicant has the general knowledge acquired in a M.Div. program. The D.Min. program is not intended to prepare persons for graduate teaching.

See details of the 2012 courses and lecturers online at: <http://theology.sewanee.edu/academics/doctor-of-ministry-d.min>.

The Program

Students admitted to the program must complete a minimum of 30 semester hours with a grade point average of B or higher. Three or six of the hours must be achieved in the form of a project, which will be defended orally.

The student, working with the director of the Advanced Degrees Program, will develop a program of study designed to accomplish his/her educational objectives. It is imperative that the program have integrity and coherence and not be simply the accumulation of credit hours.

Courses are designed to develop professional skills and to relate biblical, historical, and theological materials to the practice of ministry.

The Project/Thesis

The student will be required to complete a substantial project for three or six credit hours. The scope and depth of the project will determine the number of credit hours. Some of the criteria used to determine credit given are:

1. anticipated length of time to be devoted to the project
2. quality and quantity of the written component
3. originality and significance of the project

The project should have a professional focus; it should provide opportunities for reflection on professional development, for the integration of academic learning experiences and one's own professional situation, and for moving forward in one's understanding and practice of ministry.

Some possible methodological approaches are:

- ♦ Action/reflection model — a presentation of the results growing out of some direct engagement within a context of ministry.
- ♦ Program model — a presentation or description of program possibilities (educational, liturgical, homiletical, pastoral, etc.) designed by the student for his/her work.
- ♦ Thesis or essay — a study of some topic related to the integration of one's academic work and professional focus.

The ministry project should demonstrate the candidate's ability to identify a specific theological topic in ministry, organize an effective research model, use appropriate resources, and evaluate the results, and should reflect the candidate's depth of theological insight in relation to ministry.

Upon completion of the doctoral project, there shall be an oral presentation and evaluation. The completed written project, with any supplemental material, should be accessioned in the institution's library.

Project/Thesis and Candidacy

After the completion of 12 credit hours, the student will submit a written statement requesting candidacy and the project proposal. In preparation for the project proposal and candidacy request, the student will talk with the director about the general subject of the project. The director will work with the student to choose an advisor for the preparation of the proposal. The advisor will be a member of the full-time teaching faculty of The School of Theology, and will serve as the first reader. Guidelines will be provided for writing the request, the project proposal, and the project itself.

To be granted candidacy the student must have a B average in his/her degree work already completed, must have his/her project proposal approved, and must show the progress made toward meeting his/her goal as stated in the application. The student will develop the project proposal with the guidance of his/her chosen advisor, and following the advisor's approval will present the proposal to the Advanced Degrees Committee. The Advanced Degrees Committee will review each student's candidacy request and project proposal and either approve them, ask the student to address concerns and resubmit, or reject candidacy.

Upon approval of a project, the committee will select, or approve the student's request of, the second reader. The committee will consider the project subject and faculty members' workload and availability when selecting readers. The director will ask the faculty member(s) if they are willing to serve and notify the student upon agreement. The first reader is the advisor for the project. The second reader provides a second look at the project based on the larger scope of a

six hour project. Readers are also faculty of The School of Theology. On occasion, an outside person with particular expertise in the project subject may be contracted as a second reader. The student is responsible for obtaining this person's verbal agreement, and the director will follow up with the program guidelines and formal contract offer. The University requires a signed contract prior to beginning the work.

The student who chooses to complete the 24 or 27 credit hours before beginning work on the project, will register for the project hours and pay the tuition in January following completion of the credit hours. Students, who wish to register for three of the project hours during a summer while taking a course, will pay for the hours as part of registration. For example, a student would register for one course and three project hours during the fourth and fifth summers. The project must be defended orally prior to submission of the final "library" copies of the written project.

DOCTOR OF MINISTRY IN PREACHING

The Advanced Degrees Program of The School of Theology, also offers Doctor of Ministry in Preaching.

Program

The D.Min. in Preaching degree is the only such degree based at an Episcopal seminary and is offered in response to a growing need for post-M.Div. study, instruction, and critical practice in preaching. No more than eight students will be accepted into the D.Min. in Preaching degree track each year in order to assure adequate support for their course study and thesis project. While fulfilling requirements for the D.Min., students in the D.Min. in Preaching track will be required to:

- ♦ complete a minimum of four ADP/Sewanee courses in homiletics; a course with a strong preaching component may be substituted with permission of the program director
- ♦ complete a minimum of two ADP/Sewanee courses in biblical studies
- ♦ submit video or audio files of preached sermons throughout the year to the program director, and their cohort group, for discussion and critique
- ♦ write a thesis or complete a thesis project in homiletics

Scholarships

The Episcopal Preaching Foundation has generously offered two scholarships per year to students in the D.Min. in Preaching program. Interested students should complete the D.Min. application and a financial aid form.

INFORMATION SPECIFIC TO THE SUMMER SESSION

Registration for the summer session

The Advanced Degrees Program web site, http://theology.sewanee.edu/academics/advanced_degree_program/, is updated in early January to show the coming summer's course offerings. Registration, housing, and financial aid forms will be emailed early to mid-February each year. Registration forms must be received by May 31 in order for bills to be mailed and payment received prior to the start of the summer term. A student may take no more than two courses (six credit hours) in a summer term.

Course assignments in the summer session

Most courses require reading prior to the start of class. Each professor has the prerogative to exclude a student from class for failure to do this. Additional reading may be assigned during the course. The standard guide for written papers in the Advanced Degrees Program is Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*. 7th ed., University of Chicago Press, 2007, which reflects the citation of *The Chicago Manual of Style*, 15th ed.

Worship in the summer session

The corporate worship of God has always been central in the life of The School of Theology summer session. The Eucharist is celebrated according to the *Book of Common Prayer* in the Chapel of the Apostles. Students are asked to volunteer to preach at these services.

Housing for the summer session

Men and women who are single or unaccompanied may be housed in conference housing for the three week period. Conference housing generally consists of houses turned into mini-dorms, rather than traditional dormitories. Students in conference housing must provide their own bed linens and towels. All residents must also purchase the board plan. Some student and faculty houses and apartments may be sublet from persons who will be away for the summer. The information regarding availability and contact information will be posted on a secure web site in late winter/early spring each year. The board plan is optional for those who choose this type of housing. The housing form must be submitted by April 30.

Board for the summer session

Students who stay in conference housing must purchase the board plan. The plan is optional for others. The plan provides for breakfast and supper at McClurg Dining Hall and lunch in the Hamilton Hall refectory. Those not on the board plan may purchase lunch at the door on weekdays. The cost at the door was \$6 in 2011.

COURSE DESCRIPTIONS

Anglican Studies

James F. Turrell
Benjamin John King
Robert Carroll MacSwain

Anglican Studies offerings provide the opportunity to explore the tradition, heritage, and current experience of Christianity expressed in the Anglican and Episcopal churches. They are not “museum” courses for preserving the past uncritically. Rather, they seek to give students a sense of the strengths and weaknesses of their own church, help develop a secure religious identity, and prepare future ministers to lead and teach within this church. In some years, Anglican Studies courses are merged with other courses.

ELECTIVES

ANGL 537. C. S. Lewis: Author, Apologist, and Anglican
MacSwain [3]

This course will examine selected writings of C. S. Lewis (1898–1963) with special attention to the Anglican character of his work. It will begin with Lewis’s philosophical arguments against naturalism (including consideration of Elizabeth Anscombe’s critique), and then consider his thought on the Trinity, Incarnation, ethics, gender, war, eschatology, and the spiritual life. It will conclude with analysis his last two works of fiction, *The Last Battle* (for children) and *Till We Have Faces* (for adults), both published in 1956. (also THEO)

ANGL 539. The Anglican Tradition of Reason: Butler, Newman, and Farrer
King, MacSwain [3]

This course will examine the theological and philosophical aspects of an important tradition spanning three centuries of English Anglicanism. Focusing on the writings of three definitive figures who drew upon and shaped this tradition, we will examine Joseph Butler in the eighteenth century, John Henry Newman in the nineteenth century, and Austin Farrer in the twentieth century. All three were noted preachers and scholars, as well as original thinkers and devout churchmen; the works we read will represent these different modes and concerns of their writing. We will also examine the historical context in both church and society during their respective periods, and consider the significance and implications of this “tradition of reason” for Anglican theology today.

CHHT 501. Episcopal History
Bond [3]

This is a study of the Episcopal Church in the United States from 1607 until the present. It will focus on both the theology and history of the Episcopal Church. The course will stress understanding that which is distinctive about the Episcopal Church. (Also ANGL)

CHHT 540. Classic Texts of the English Reformation
Staff [3]

The English Reformation of the sixteenth century generated authoritative printed documents that came to have continuing authority or influence among later Anglicans, documents such as the *Thirty-Nine Articles* and *The Book of Common Prayer*. This course will study several of those documents closely in their historical context. It will not analyze the English Reformation as a social and political process of religious change, but rather to consider the foundational statements of English Protestantism, which have had (at least nominal) continuing authority among Anglicans.

CHHT 551. Anglican History from the Reformation to the Windsor Report
King [3]

Beginning with the Reformation, this course traces the origins and the development of Anglicanism. Focusing on the Church of England, it will consider the events and ideas that shaped Anglicanism, especially the Reformers, the Deists, the Evangelical revival, the Oxford Movement and Anglo-Catholicism, the Social Gospel and the Anglican Communion.

LTCM 536. /HIST 370. Ritual and Worship in the Long English Reformation
Turrell [3]

This course examines the role of ritual and worship in the religious history of England, ca. 1530 to ca. 1700. It studies the transformation of a traditional religion based on rituals into a religious system based as much on word as on rite. The course draws connections between these religious changes and the larger political, social, and cultural contexts in which they occurred. Students engage in weekly readings and discussion and prepare a research paper.

Biblical Studies

Rebecca Abts Wright
Paul A. Holloway
William F. Brosend II
James Warren Dunkly
Christopher Bryan
Linzie Treadway

There are two questions that we must address to the Holy Scriptures: “What do they mean now?” and “What did they mean then?” No serious study of the Bible can avoid either. Not to ask “What do they mean now?” is to refuse to deal with the fundamental intention of the texts, which were certainly written to inform, inspire, challenge, and convict. Not to ask “What did they mean then?” is to run the risk that the answer to the former question will be fantasy. The scripture courses at The School of Theology are a serious attempt to address both questions, in a setting where commitment to Christ and commitment to academic integrity are seen as ultimately inseparable.

OLD TESTAMENT

CORE COURSES

BIBL 501. Old Testament Foundations I

Wright [3]

This course consists of an eclectic approach, introducing students both to the traditional historical-critical methods and to more recent linguistic and literary studies. Major expressions of Israel’s relationship with God, including covenant, law, the prophetic office, monarchy, temple worship, and apocalyptic thought, are covered. Some attention is given to the history of interpretation. The first semester is an introduction to the Old Testament within its ancient Near Eastern setting, to the tools of critical biblical study, and to the content of the Torah/Pentateuch and prophets/historical books.

BIBL 502. Old Testament Foundations II

Wright [3]

This is a continuation of the first semester Foundations course. Students practice the methods of exegesis while studying the Prophets and Writings.

ELECTIVES

BIBL 531. Beginning Hebrew I

Wright [3]

An introduction to the Hebrew language of the Old Testament. Our textbook favors an inductive approach; students begin translating biblical phrases already in Lesson I, and learn vocabulary according to their frequency. May be taken pass/fail.

BIBL 532. Beginning Hebrew II

Wright [3]

A continuation of Beginning Hebrew I.

BIBL 533. Intermediate Biblical Hebrew I

Treadway [3]

In this seminar students improve their general reading knowledge of biblical Hebrew. This entails a more detailed study of Hebrew grammar, the further development of basic Hebrew vocabulary, and the introduction to the syntax of Hebrew prose. Course also introduces students to a number of textual matters pertaining to the critical study of the Hebrew Bible. Prerequisite: two semesters of Biblical Hebrew or permission of the instructor.

BIBL 534. Intermediate Biblical Hebrew II

Treadway [3]

Course continues the instructional pattern of Intermediate Biblical Hebrew I, though the focus shifts from the analysis of prose to poetry. This upper-level undertaking calls attention to the “archaic features” in, for example, Jacob’s blessing (Gen. 49), and the songs of Moses (Exod. 15) and Deborah (Judges 5). Prerequisite: Intermediate Biblical Hebrew I or permission of the instructor.

BIBL 535. Advanced Biblical Hebrew

Staff [3]

Course critically examines an array of texts in the Hebrew Bible, placing particular emphasis on the “late features” and syntax of the books of Esther, Chronicles, and Ecclesiastes. Students combine diachronic analysis (historical linguistics) with synchronic (sociolinguistics). Predicated on student interest, we may also look briefly at Dead Sea Scroll Hebrew texts and the original Hebrew text of Sirach. Prerequisite: four semesters of Hebrew (including either Intermediate Biblical Hebrew I or II) or permission of the instructor.

BIBL 537. Biblical Aramaic

Staff [3]

A Semitic language related to Hebrew (and Phoenician) widely spoken in Syria during the first millennium B.C.E., Aramaic would become the *lingua franca* (common language) of the Persian Empire. Following a brief grammatical overview, seminar progresses directly to the translation of the Aramaic portions of Daniel and Ezra. Course also reflects on the possible impact of the Isaiah Targum on the words and teaching of Jesus of Nazareth, who spoke (a later form of) Aramaic. Prerequisites: two semesters of Hebrew or permission of the instructor.

BIBL 550. The Book of Genesis

Wright [3]

Some attention will be given to historical-critical issues of scholarship, but the primary focus will be on issues of Genesis for the church. Sessions will be divided weekly into two interrelated segments: translation issues and interpretation issues. Although English is the only required language, we will use as many languages as are available among the class members. Evaluation will be based on one project/paper on a topic chosen by the student in consultation with the instructor and on weekly preparation and participation. Enrollment in this course is limited to 15.

BIBL 551. The Book of Exodus

Wright [3]

In addition to exegetical study of this foundational text, students spend some time considering ways certain of its elements have echoed through the Bible to our day. A Hebrew reading section is available for those who have had at least one year of the Hebrew language.

BIBL 552. 1 and 2 Samuel

Wright [3]

The starting point for the class is the biblical text itself and its understanding of some of the significant issues for Israel, both as a nation among nations and as a community of faith. In the conviction that God may yet speak through the Bible, investigation and discussion are not limited to purely historical matters, but also take up some of the other questions raised in and by Samuel. These may include: What is the relationship between the two Testaments? How is the will of God to be discerned by an individual or by a community? A Hebrew section will be arranged for interested students who have taken elementary Hebrew.

BIBL 553. The Prophets in the Lectionary

Wright [3]

We begin with two realities: 1) most people in the pews know only what Bible they hear read and expounded on Sunday mornings; 2) most prophetic readings in the Episcopal Eucharistic Lectionary and the Revised Common Lectionary are fragmentary. Given these realities, how may competent and responsible exegetical and homiletical work be done with prophetic lections? We will focus on those passages included in the two lectionaries with the view to understanding them in as much depth as possible and then work on ways to transmit their core messages to parishioners. Formal student evaluation will be on the basis of preparation for each week's session, a short paper, and on in-class presentation. Students with previous Hebrew study may participate in a Hebrew reading session in lieu of some other work. Prerequisite: Old Testament Foundations I and II.

BIBL 554. The Psalms

Staff [3]

This is a seminar-style study of selected psalms. The aim of this course is to work through a number of biblical psalms and a few so-called apocryphal psalms giving attention to their ancient setting and presumed place in the worship of Israel both in early and later periods. We will discuss the often-provocative theology of these poems, their poetic form, and the continuing significance of the psalms for the life and ministry of the church. A third hour may be arranged for the reading of selected psalms in Hebrew. Course presupposes introductory-level coursework in biblical studies.

BIBL 555. The Apocryphal/Deuterocanonical Books of the Old Testament

Staff [3]

Seminar focuses on those books of the Bible that appear in major manuscripts of the Greek Septuagint and in the Latin Vulgate, but have been excluded from the Hebrew canon of Scripture. In addition to viewing these works within the context of Second Temple Judaism and in relation to canonical Scripture, students engage the following topics: the personification "Lady Wisdom" (Gr. Sophia) in Sirach and Wisdom of Solomon; misogyny in Sirach; "praying for the dead" in 2 Maccabees 12, and the so-called "Christian additions" in Baruch and the Wisdom of Solomon. Course prioritizes texts that appear in the Episcopal lectionary. Prerequisite: introductory-level coursework in biblical studies.

BIBL 559. The Book of Isaiah

Staff [3]

The Book of Isaiah figures centrally in the beliefs of both Jews and Christians. Seminar explores themes such as Isai-
anic authorship, messianic prophecy, the relationship of the
corpus propheticum to the rest of the Hebrew Bible, and
the reception of Isaiah in later Jewish literature, including
the New Testament. Students probe the socioeconomic and
theological crises resulting from the Israelites' deportation
from their promised land and destruction of their inviolable
temple. Those with two semesters of previous Hebrew study
may participate in a Hebrew reading session in lieu of some
other work.

NEW TESTAMENT

CORE COURSES

BIBL 511. New Testament Foundations I

Holloway [3]

New Testament Foundations I and II offer a literary and
historical introduction to the New Testament, using the
tools of critical study that were introduced in study of the
Old Testament. Students look at the chief witnesses to God's
work in Jesus Christ, taking note of their setting in the in-
terlocking worlds of first-century Judaism and Hellenism.
Foundations I is an introduction to the Gospels and Acts.

BIBL 512. New Testament Foundations II

Holloway [3]

New Testament Foundations II is an introduction to the
Pauline literature, Hebrews, and the Book of Revelation.

ELECTIVES

BIBL 541. Beginning New Testament Greek I

Dunkly [3]

This course is designed to give students a working knowledge
of New Testament Greek that will assist in studies in the New
Testament, and also assist in understanding the Greek terms
used throughout seminary studies. Students will begin to
read New Testament passages, gaining insights into better
understanding of the New Testament.

BIBL 542. Beginning New Testament Greek II

Dunkly [3]

This course is a continuation of Beginning New Testament
Greek I. Students continue the study of the language by trans-

lating from the New Testament in each class session. Passages
chosen for each week are from pericopes for the coming weeks
so that students are challenged to look more deeply into the
language and meanings of the New Testament.

BIBL 545. Advanced Greek

Dunkly [3]

This course involves rapid reading of selected New Testa-
ment, Septuagint, and/or other early Christian texts with
particular attention to syntax and vocabulary.

BIBL 575. Seminar on the Gospel according to St. Luke

Bryan [3]

The seminar will take into account the historical, social,
cultural, and literary setting of Luke's gospel, but will be
chiefly concerned to examine its theological claims and
implications. Members of the seminar will take it in turns
to provide written handouts to their colleagues on selected
portions of the text, and to make in-class presentations.
Knowledge of Greek is not required, but in addition to the
main seminar, a Greek section will be offered for those who
wish to study portions of the text in the original language.
The seminar will be evaluated pass/fail.

BIBL 578. New Testament: John

Dunkly [3]

An exegetical study of the Gospel of John in English with a
view to understanding the author's theology and interpreta-
tion of Jesus as a basis for teaching and preaching. For anyone
who wishes an opportunity to translate the Greek text, there
will be an additional class session at a time to be arranged.

BIBL 582. The Old Testament in the New Testament

Dunkly, Wright [3]

The Old Testament is foundational to the New Testament.
This course will examine various aspects of what that previous
sentence means. Our subject will be the relationship between
these two segments of the Christian Bible as observable
in the Gospels, the Epistles, and the Book of Revelation.
Requirements include reading and preparation for each
session and a project/paper/presentation to be worked out
with the instructors.

BIBL 588. Apocalyptic Literature

Brosend [3]

Apocalyptic Literature centers on a thorough examination of

Hebrew and Christian literatures focused on eschatological and apocalyptic themes. Beginning with significant portions of Isaiah, Ezekiel, Zechariah, and Daniel, the course traces the development of the literature through the Apocrypha, the Gospels, the Epistles and the Apocalypse of John. Attention is devoted to apocalyptic as a contemporary cultural phenomenon. Texts include works by Collins, Witherington, Schmidt, and Rossing.

BIBL 589. Texts of the Resurrection

Bryan [3]

Members of the seminar will study and make presentations on 1 Corinthians 15, Mark 15.37–16.8, Matthew 27.45–28.19, Luke 24.44–52 and Acts 1.1–11, and John 19.25–21.25. Knowledge of Greek is not required, but will be an advantage.

BIBL 590. Judaism in the Time of Jesus

Holloway [3]

Studies the historical development of Judaism in the Hellenistic and early Roman periods (from Alexander the Great to Hadrian), concluding with a brief discussion of the Judaism of Jesus and the Jewish character of emergent Christianity. (also CHHT)

BIBL 591. Readings in Early Christian Greek

Holloway [3]

This course will consist in a close reading of some portion of the New Testament in Greek. It is not, however, simply a course in advanced Greek. Rather, the text or texts in question will be interpreted in their historical contexts, which includes among other things the rise of early Christian beliefs and practices (i.e., theology and ethics).

BIBL 598. Preaching Paul

Brosend, Holloway [3]

Preaching Paul offers advanced study of the writings of the Apostle Paul with focus on preaching from the Pauline epistles, equipping students to teach and preach his writings effectively. The historical and rhetorical backgrounds and theological emphases of the Apostle Paul will be considered in lecture and discussion, and students will offer critical and homiletical exegeses, and two sermons, on Pauline texts. Readings by Braxton, Betz, Kennedy, Mitchell, Witherington, and others. Limit 10. Prerequisites: Introduction to Homiletics and NT Foundations I & II, or permission of the instructors. (also HOML)

LTCM 533. Drama of the Word

Bryan/Landon [3]

Ancient documents, including those that make up our Scriptures, were in general written to be heard, and what we call “publication” normally implied public performance. The “Drama of the Word” seminar will consider the problems, challenges, and opportunities that face those who take the “performance” aspect of Scripture seriously. What does “performance” imply? What is its significance? How does it differ from study of the text merely as written text? What are the theological implications of that? Biblical texts will be examined in light of such questions, and in the latter part of the seminar, members will work together on presentation of a substantial portion of Scripture.

Christian Ethics and Moral Theology

Cynthia S. W. Crysedale

Robert Carroll MacSwain

The Church is a community of moral discourse, decision, and action. Accordingly, courses in Christian ethics and moral theology are central to a seminary curriculum. Our studies, always within the context of the Church, make no hard and fast separations between philosophical and theological foundations and practical applications, or between a life of moral virtue and a life of spirituality and prayer. The coordinating themes for the courses in Christian ethics and moral theology at The School of Theology are our obligations of love of God and neighbor as they pertain to the formation of individual and social character. Throughout, we explore the distinctiveness of the Episcopal and Anglican traditions in ecumenical conversation with other traditions of Christian faith. In all courses, we engage the Church’s contemporary challenges and on-going debates. Our hope is that our vision of God and neighbor will deepen and inspire our moral reflection and action.

CORE COURSES

CEMT 511. Introduction to Moral Theology

Crysedale [3]

The purpose of this course is to introduce students to questions about what it means to be a moral person in our contemporary world. In particular, we will examine what it means to be a Christian moral person — that is, what Christian faith and tradition contribute to our understanding of a moral universe. We will begin with an examination of moral formation in community. We will then discuss ethical principles

as they have emerged throughout the Christian tradition. Through readings on “modernity” and “post-modernity,” we will explore how such resources can be used to assist in discerning Christian moral life today.

CEMT 522. Contemporary Moral Issues

Crysdale [3]

This course considers particular moral issues and questions as they arise in the contemporary life of Christians and in the Church at large.

ELECTIVES

CEMT 545. Major Thinkers in Ethics

Staff [3]

This course concentrates on a selected figure(s) in the Christian theological and ethical traditions. Primary source readings are emphasized.

CEMT 553. Many Sides of Sustainability

Wright [3]

A course offered to undergraduates (mostly senior natural resource majors) and seminarians. This course has several goals, including helping people steeped in natural sciences and those in theology to begin to develop a common vocabulary. This includes biblical, theological, and practical congregational materials as well as economic and “hard” scientific matters with possible interaction with the University of Georgia’s River Basin Center. There are readings, lectures, seminars, and field trips. The major graded piece is a small team project. (Also MNST)

CEMT 557. Marriage, Family, and Sexuality

Crysdale [3]

The objective of this course is to understand what the Christian tradition has to offer those seeking to live authentic relational lives in the twenty-first century. We will use texts from several disciplines, including sociology, literature, and economics. Central to our task will be a thorough examination of Biblical and classical theological texts dealing with marriage, family, and sexuality.

CEMT 558. The Theological Ethics of Stanley

Hauerwas

MacSwain [3]

This course will examine the theological ethics of Stanley Hauerwas. Taking both a developmental and thematic approach, topics considered will be such distinctively Hauer-

wasian issues as vision, virtue, agents and agency, narrative, character, community, tragedy, suffering, pacifism, medical ethics, the mentally handicapped, and the Church. Hauerwas’s ambiguous ecclesial status as both Methodist and Episcopalian, with deep indebtedness to the Roman Catholic and Mennonite traditions, will also be considered, as well as his recent attempts to re-focus Christian preaching on theology.

Christian Spirituality

Julia Gatta

Christian Spirituality is the study of the spiritual life of Christians as indwelt by the Holy Spirit and, hence, in Christ. Courses include the history and literature of Christian spirituality, theology of the spiritual life, and pastoral applications, such as spiritual direction.

CORE COURSES

MNST 503. Foundations of Christian Spirituality

Gatta [3]

This class explores the theological foundations and practice of Christian spirituality that lie at the heart of all Christian ministry, whether lay or ordained. We begin with what shapes Christian identity most fundamentally: the grace and covenant of Holy Baptism. Since baptism unites us with Christ in his death and resurrection, we will observe throughout the course how the pattern of the paschal mystery is stamped on every aspect of Christian experience. For instance, we examine what it means to worship and to live eucharistically. We ponder the ways in which the seasons of the church year invite us to fuller participation in Christ. We look at what it means to live in the bonds of charity in community, whether in seminary or in the parish. We discuss some of the disciplines of Christian discipleship such as a rule of life. We learn how to prepare for and use the Sacrament of Reconciliation. And finally, we explore methods of prayer and meditation, developed over centuries in the Christian tradition, as the very life of the Trinity in us.

ELECTIVES

CHHT 550. Classics of the Christian Journey

Staff [3]

This is a course of readings in Christian spirituality that share the motif of “journey” or “pilgrimage.” The readings, which are all primary sources, come from many ages and places in the church. They are highly diverse, though related by their profound Christianity and their use of the biblical

motif of “journey” or “pilgrimage.” The readings change each year the course is offered. Recent versions have selected among Ignatius of Antioch, Perpetua, Origen, Athanasius, Gregory of Nyssa, Augustine, Ephrem of Edessa, Bernard of Clairvaux, Dante, Julian of Norwich, Martin Luther, Teresa of Avila, John Bunyan, George Herbert, C. S. Lewis, and Dorothy Day.

This is not a course that directly takes the instructor’s or the student’s own spiritual life as a primary text. It does expect that the work of assessment, appropriation, and criticism go on in the context of courteous shared reflection and commitment to prayer. The course centers on the readings, which are exclusively primary texts. (Also CHHT and THEO)

MNST 528. Introduction to Spiritual Direction

Gatta [3]

Spiritual direction is an aspect of pastoral ministry. It is centrally concerned with discerning the workings of God through focused, spiritual conversation. While the course does not, by itself, qualify one to exercise this ministry, it offers a broad overview of it through reading, lecture, and class discussion. It explores the nature of spiritual direction, the role and preparation of the spiritual director, and occasions for spiritual guidance in parish ministry. The course is not a practicum in spiritual direction, although it will take account of personal experience. After noting the pastoral tradition concerned with the “cure of souls,” it concentrates on the current literature that deals, theologically and practically, with this ministry.

MNST 555. Classics of Medieval Spirituality

Gatta [3]

Most classic texts of Christian spirituality are actually works of spiritual guidance. Rooted in a profound experience of God, they move from prayer to pastoral art, seeking to guide others in the ways of grace through the written word. Over the centuries, Christians in a variety of circumstances have continued to draw wisdom and insight from these spiritual mentors of the past. Through a close reading of primary texts by authors such as Benedict of Nursia, Bernard of Clairvaux, Aelred of Rievaulx, Francis of Assisi, Clare of Assisi, the author of *The Cloud of Unknowing*, and Julian of Norwich, we sample some of the diverse schools of Western Christian spirituality from the sixth through the fourteenth centuries. The course examines perennial tensions in spiritual theology such as the affirmative and negative ways, contemplation and service, liberty, and discipline. While reading these authors critically and in their own historical context, we also explore

how their teaching might inform our prayer, theological vision, pastoral oversight, and spiritual counsel.

THEO 53I. Theology of the Holy Spirit and the Spiritual Life

Staff [3]

Theology of the spiritual life is being excitingly regrounded in a revived interest in the doctrine of the Holy Spirit (Pneumatology), itself part of a revival of Trinitarian theology. This course allows students to explore these interesting developments through consideration of important texts and sharing personal and pastoral experience. Both lecture and seminar time with student presentations are envisioned during the class time slot. For credit, a final paper of some 20 pages is required, on a topic of the student’s choosing in consultation with the professor. A previous course in theology is a prerequisite.

THEO 54O. Modern Spiritual Writers

Gatta [3]

In this course we read theologians of the past one hundred years whose writings can enlarge our vision of God, disclose the mystery of Jesus’ death and resurrection, and deepen our life in the Spirit. We encounter authors such as Evelyn Underhill, Dietrich Bonhoeffer, Pierre Teilhard de Chardin, Thomas Merton, Kenneth Leech, Miriam Pollard, and Rowan Williams. Only primary texts are used, and both reading and written assignments are designed to foster meditative reflection and prayerful appropriation of the spiritual wisdom of these writers. Through close reading, students should grow in their ability to exegete texts. They should also find encouragement and practical help for their spiritual practice as well as a wealth of insight that can sustain prayer, preaching, and pastoral care.

THEO 54I. Biblical, Patristic, and Eastern Orthodox Spirituality

Staff [3]

This course is a reading seminar considering classic texts from Athanasius’s *Life of Anthony* through Luther’s *Theologia Germanica*. Class presentations plus final paper.

THEO 542. The Catholic Reformation to the Present

Staff [3]

This course is a reading seminar considering classic texts (one per week) from Teresa of Avila to Martin Luther King Jr. and Simone Weil. Class presentations plus final paper.

Church History and Historical Theology

Benjamin John King
James F. Turrell
Edward L. Bond

History is thinking about and studying the meaning of the past, not simply to examine it but to recover a usable past that can help shape the future. The courses offered trace church history and historical theology from the formation of the church to the present. Special emphasis is given to English church history and the Episcopal Church in the United States.

The study of church history is essential also for the unity of the church. As we study our common past, we become convinced that unity and reconciliation are the heart of the church's message and mission.

CORE COURSES

CHHT 511. Church History I: From the Formation of the Church to the Reformation

King [3]

This course focuses on the patristic and medieval periods. It concentrates on the narrative history of the church with emphasis on doctrinal developments, major theological controversies, heresies, missionary expansion, and the development of distinctive church institutions.

CHHT 512. Church History II: From the Reformation to the Present

King [3]

This course focuses on the Reformation period as well as on developments to the present. It concentrates on the Caroline Divines, the Evangelical Revival, the Tractarians, Christian Socialism, and the expansion of Anglicanism.

LTCM 511. The History of Christian Worship

Turrell [3]

This course introduces students to the history of Christian ritual activity. It is historically driven but topically organized. Students acquire a basic knowledge of the history of Christian worship and will develop the skills of thinking critically and historically about liturgy.

ELECTIVES

ANGL 539. The Anglican Tradition of Reason: Butler, Newman, and Farrer

King, MacSwain [3]

This course will examine the theological and philosophical aspects of an important tradition spanning three centuries of English Anglicanism. Focusing on the writings of three definitive figures who drew upon and shaped this tradition, we will examine Joseph Butler in the eighteenth century, John Henry Newman in the nineteenth century, and Austin Farrer in the twentieth century. All three were noted preachers and scholars, as well as original thinkers and devout churchmen; the works we read will represent these different modes and concerns of their writing. We will also examine the historical context in both church and society during their respective periods, and consider the significance and implications of this "tradition of reason" for Anglican theology today.

CHHT 501. Episcopal Church History

Bond [3]

This is a study of the Episcopal Church in the United States from 1607 until the present. It will focus on both the theology and history of the Episcopal Church. The course will stress understanding that which is distinctive about the Episcopal Church. (Also ANGL)

CHHT 531. American Church History, 1607–2000

Staff [3]

This course focuses on the important religious movements in the United States, the authoritative figures and writings associated with them, and the major denominations. The purpose of the course is to study the history of Christianity in the United States in order to understand the present American religious context.

CHHT 532. United Methodist History, Doctrine, and Polity I

Staff [3]

To examine the formative events, persons, issues, and movements in the Methodist traditions that originated and developed in England and America: This will include an appreciation of the social, cultural, and religious contexts that have made Methodism a part of the global and ecumenical Christian community. We shall also consider the various historical influences that have shaped the Christian witness of Methodist clergy and laity in the ministry and mission of the church.

To seek an understanding of United Methodist doctrine and theology: We shall begin with John Wesley and the sources on which he drew in the Anglican, Puritan, and Pietist traditions. We shall then proceed to the primacy, universality, and transforming power of grace that governs personal and social responsibility in the United Methodist tradition, and examine the extent to which this draws from and provides a distinctive contribution to contemporary theological perspectives.

To explore the development of United Methodist polity from a historical and theological perspective, and its implications for the mission and ministry of the Church of today: This will require a detailed examination of the nature and purpose of connectionalism and itinerancy for ministry. An understanding of the annual conference as the basic unit of The United Methodist Church will also lead us to examine the concomitant structural expressions of ordained and lay ministry.

CHHT 539. Augustine of Hippo: Self and Society

Staff [3]

This course is a seminar engaging two of Augustine's civilization-altering books: *The Confessions* and *The City of God*. Augustine's assessment of the cultures in which he was raised and their inadequacy for sustaining human life, and his exposition of a radical alternative in the life of the Trinity, raises acute political and social as well as personal issues. The primary focus of the course will be a close literary and theological reading of major portions of Augustine's text in translation (students who read Latin will be encouraged to work with the original). Secondary readings — biographical, sociopolitical, theological, and feminist — will help widen and sharpen the questions brought to the text. Two papers required.

CHHT 540. Classic Texts of the English Reformation

Staff [3]

The English Reformation of the sixteenth century generated authoritative printed documents that came to have continuing authority or influence among later Anglicans, documents such as the *Thirty-Nine Articles* and *The Book of Common Prayer*. This course will study several of those documents closely in their historical context. It will not analyze the English Reformation as a social and political process of religious change, but rather to consider the foundational statements of English Protestantism, which have had (at least nominal) continuing authority among Anglicans.

CHHT 542. United Methodist History, Doctrine, and Polity II

Staff [3]

A continuation of United Methodist History, Doctrine, and Polity I (CHHT 532).

CHHT 543. Christian Origins

Holloway, King [3]

This course introduces students to the tumultuous first three-hundred years of the Christian church, from its origins as a small apocalyptically-minded Jewish reform movement, through its centuries-long struggle to define and assert itself in a pervasively hostile "pagan" environment, to its eventual establishment as an imperial church complete with canon and creed, and an increasingly influential cadre of powerful bishops. A theme running throughout the course will be the surprising variety that existed among these early Christ believers, as well as the significant challenges this diversity posed for developing orthodoxy.

CHHT 545. Reformation to Revolution: Religion and Politics in Early Modern England

Turrell [3]

This seminar examines political and religious change in England in the tumultuous sixteenth and seventeenth centuries, a period marked by religious schism, two revolutions, and a failed experiment in republican government. Topics include reformation of church and government, patterns of rebellion and political instability, puritan culture, and the shaping of domestic life.

CHHT 550. Classics of the Christian Journey

Staff [3]

This is a course of readings in Christian spirituality that share the motif of "journey" or "pilgrimage." The readings, which are all primary sources, come from many ages and places in the church. They are highly diverse, though related by their profound Christianity and their use of the biblical motif of "journey" or "pilgrimage." The readings change each year the course is offered. Recent versions have selected among Ignatius of Antioch, Perpetua, Origen, Athanasius, Gregory of Nyssa, Augustine, Ephrem of Edessa, Bernard of Clairvaux, Dante, Julian of Norwich, Martin Luther, Teresa of Avila, John Bunyan, George Herbert, C. S. Lewis, and Dorothy Day.

This is not a course that directly takes the instructor's or the student's own spiritual life as a primary text. It does expect

that the work of assessment, appropriation, and criticism go on in the context of courteous shared reflection and commitment to prayer. The course centers on the readings, which are exclusively primary texts. (Also THEO and Christian Spirituality)

CHHT 551. Anglican History from the Reformation to the Windsor Report

King [3]

Beginning with the Reformation, this course traces the origins and the development of Anglicanism. Focusing on the Church of England, it will consider the events and ideas that shaped Anglicanism, especially the Reformers, the Deists, the Evangelical revival, the Oxford Movement and Anglo-Catholicism, the Social Gospel and the Anglican Communion.

BIBL 590. Judaism in the Time of Jesus

Holloway [3]

Studies the historical development of Judaism in the Hellenistic and early Roman periods (from Alexander the Great to Hadrian), concluding with a brief discussion of the Judaism of Jesus and the Jewish character of emergent Christianity. (also BIBL)

LTCM 511. The History of Christian Worship

Turrell [3]

This course introduces students to the history of Christian ritual activity. It is historically driven but topically organized. Students acquire a basic knowledge of the history of Christian worship and will develop the skills of thinking critically and historically about liturgy. (Also CHHT)

LTCM 536. / HIST 370. Ritual and Worship in the Long English Reformation

Turrell [3]

This course examines the role of ritual and worship in the religious history of England, ca. 1530 to ca. 1700. It studies the transformation of a traditional religion based on rituals into a religious system based as much on word as on rite. The course draws connections between these religious changes and the larger political, social, and cultural contexts in which they occurred. Students engage in weekly readings and discussion and prepare a research paper. (Also CHHT)

LTCM 539. Medieval Liturgy

Turrell [3]

This course addresses the ritual life of the medieval church, covering the development of liturgical texts, liturgical practices and performance, para-liturgical practices, and popular piety. Students study the riches of medieval religious practices, including the mass, penance, and Corpus Christi festivities, as well as unofficial activities such as lay persons “shoplifting” the consecrated host for their own use after Mass. (Also CHHT)

MNST 555. Classics of Medieval Spirituality

Gatta [3]

Most classic texts of Christian spirituality are actually works of spiritual guidance. Rooted in a profound experience of God, they move from prayer to pastoral art, seeking to guide others in the ways of grace through the written word. Over the centuries, Christians in a variety of circumstances have continued to draw wisdom and insight from these spiritual mentors of the past. Through a close reading of primary texts by authors such as Benedict of Nursia, Bernard of Clairvaux, Aelred of Rievaulx, Francis of Assisi, Clare of Assisi, the author of *The Cloud of Unknowing*, and Julian of Norwich, we sample some of the diverse schools of Western Christian spirituality from the sixth through the fourteenth centuries. The course examines perennial tensions in spiritual theology such as the affirmative and negative ways, contemplation and service, liberty, and discipline. While reading these authors critically and in their own historical context, we also explore how their teaching might inform our prayer, theological vision, pastoral oversight, and spiritual counsel. (Also THEO)

Homiletics

William F. Brosend II

The Apostle Paul explained the challenge with uncharacteristic clarity and brevity — “How are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim?” (Romans 10:14). Homiletic trains believers to be proclaimers. Building on the foundation of Theology, Ethics, Church History, and Biblical Studies, students learn how to have something to say that is worth hearing, and how to say it well enough to be truly heard. Two courses in Homiletics are required in the Master of Divinity curriculum, one in the Middler and one in the Senior year. Each course is a mix of lecture and preaching groups, during which students offer sermons of their own for feedback and critique.

CORE CURRICULUM

HOML 510. Advanced Preaching

Brosend [3]

Advanced Preaching builds the student's capacity to preach effectively in the context of Anglican worship, refine her or his voice, and expand the student's homiletical repertoire. Along with extensive opportunity for practice and critique, the course introduces students to classic and contemporary rhetorical and homiletical theories and models. Particular attention is paid to homiletical form, style, and delivery, and to the various special occasions outside the Sunday Eucharist at which homilies are delivered.

HOML 530. Fundamentals of Preaching

Brosend [3]

Fundamentals of Preaching introduces students to the basic theory and practice of homiletics in the Anglican Tradition. The course assists the student in the discovery of her or his preaching voice, and provides the student with significant occasions for exploration of varied expressions of excellent preaching, while also affording multiple opportunities to recite, speak, and preach before fellow students and the professor. Particular attention is given to homiletical exegesis, homiletical form, preaching style, and sermon delivery, with concentration primarily on preaching for the principal Sunday service.

ELECTIVES

BIBL 598. Preaching Paul

Brosend, Holloway [3]

Preaching Paul offers advanced study of the writings of the Apostle Paul with focus on preaching from the Pauline epistles, equipping students to teach and preach his writings effectively. The historical and rhetorical backgrounds and theological emphases of the Apostle Paul will be considered in lecture and discussion, and students will offer critical and homiletical exegeses, and two sermons, on Pauline texts. Readings by Braxton, Betz, Kennedy, Mitchell, Witherington, and others. Limit 10. Prerequisites: Introduction to Homiletics and NT Foundations I & II, or permission of the instructors. (Also BIBL)

HOML 534. Parables and Preaching

Brosend [3]

Parables and Preaching explores the parables of Jesus, the rabbis, the desert fathers and mothers, and world literature (Kafka, Borges, Kierkegaard, and others) as texts to be in-

terpreted and texts to be proclaimed. Particular attention is given to preaching the parables of Jesus, and examining the implications of Jesus' parables for preaching in general. Texts include works by Dodd, Scott or Hultgren, Brosend, and Lowry.

HOML 535. History of Modern Preaching (Truth through Personality: The Beecher Lectures and American Preaching)

Brosend [3]

Beginning with excerpts from the lectures of Henry Ward Beecher and Phillips Brooks, this seminar uses the Beecher Lectures of Yale Divinity School as a basis for examining the history and practice of preaching in the United States, with emphasis on the post-war period, to expose students to the richness and diversity of homiletical theory and equip them to incorporate this wisdom into their practice. The lectures of Fosdick, Craddock, Buechner, Tribble, Brueggemann, Proctor, the Buttricks, and Taylor will be read and discussed, and sermons by most of the lecturers reviewed and examined. Limit eight.

HOML 536. Preaching the Old Testament

Brosend [3]

Preaching the Old Testament focuses on homiletical exegesis of Old Testament texts, and the faithful proclamation of the Word of God from a foundation of texts from the Torah, the Prophets, and the Writings. The work of Davis, Brueggemann, Harrelson, and others will be examined from a theoretical and practical perspective, and students will offer a set of sermons exploring critical themes, characters, and issues from the Old Testament.

Liturgics and Church Music

James F. Turrell

John C. Solomon

Susan Kay Rupert

John P. Gilbert

Liturgy lies at the core of the church's being: in its classical definition, the ekklesia or "church" is the worshipping assembly. The study of liturgy is therefore of crucial importance in theological study.

Core courses in liturgics and church music offer a basic education in historical, theoretical, and practical aspects of liturgical studies. Electives enrich this core, allowing students to pursue greater knowledge of various aspects of the liturgy.

Through participation in the chapel rota as officiants in

the daily office, and as readers and lay assistants, and through participation in liturgy planning meetings in their final year, M.Div. students gain practical experience in various liturgical ministries. This participation carries no academic credit but is required of all M.Div. students.

CORE COURSES

LTCM 507. Singing the Word

Rupert [3]

Music is a force of immense power in the church's worship. This course lays the foundations for students to participate in and oversee the ministry of music in the parish in collaboration with persons skilled in music. It includes theological engagement with music, the role of music in the liturgy and the congregation, a working knowledge of *The Hymnal 1982*, and vocal techniques for the student's own singing of the liturgy as deacon and priest. Participation in this course is required for functioning as a cantor in the Chapel of the Apostles.

LTCM 511. The History of Christian Worship

Turrell [3]

This course introduces students to the history of Christian ritual activity. It is historically driven but topically organized. Students acquire a basic knowledge of the history of Christian worship and will develop the skills of thinking critically and historically about liturgy.

LTCM 521. Pastoral Liturgics: The Prayer Book in the Episcopal Church

Turrell [3]

This course introduces students to the history, theology, and pastoral use of *The Book of Common Prayer* (1979 edition). Students learn the liturgical theology undergirding *The Book of Common Prayer* (1979 edition), as well as the principles governing the conduct of services. Through a mix of academic work and practical exercises, students demonstrate mastery of the church's basic liturgical texts.

ELECTIVES

LTCM 511. The History of Christian Worship

Turrell [3]

This course introduces students to the history of Christian ritual activity. It is historically driven but topically organized. Students acquire a basic knowledge of the history of Christian worship and will develop the skills of thinking critically and historically about liturgy. (Also LTCM)

LTCM 536. / HIST 370. Ritual and Worship in the Long English Reformation

Turrell [3]

This course examines the role of ritual and worship in the religious history of England, ca. 1530 to ca. 1700. It studies the transformation of a traditional religion based on rituals into a religious system based as much on word as on rite. The course draws connections between these religious changes and the larger political, social, and cultural contexts in which they occurred. Students engage in weekly readings and discussion and prepare a research paper. (Also LTCM)

LTCM 537. Senior Chant Practicum

Rupert [1]

There are over 200 items contained in the *Altar Book*, its Musical Appendix, and *The Hymnal 1982*, volumes I and 2, which may be sung by deacons and/or priests. This course will provide a broad overview of those sung portions and their place in the liturgy. The student will concentrate on vocal technique and the practical skill needed in the successful performance of the most commonly used of these musical settings.

LTCM 538. United Methodist Worship

Gilbert [3]

This course covers theory and practice of United Methodist worship and liturgy: planning and conducting services of worship; the administration of the sacraments; special services of worship including Christian marriage, service of death and resurrection, healing services, and others; the selection and use of music, visuals, and other elements in services of worship. Some attention will be given to the antecedents of United Methodist worship. This course is required for United Methodist students in the M.Div. degree program and is open to all students.

LTCM 539. Medieval Liturgy

Turrell [3]

This course addresses the ritual life of the medieval church, covering the development of liturgical texts, liturgical practices and performance, para-liturgical practices, and popular piety. Students study the riches of medieval religious practices, including the mass, penance, and Corpus Christi festivities, as well as unofficial activities such as lay persons "shoplifting" the consecrated host for their own use after Mass. (Also LTCM)

LTCM 540. Ritualizing Relationships

Turrell [3]

This course considers ways in which the church ritualizes relationships between persons, looking principally at the marriage liturgies and their cognates, official and unofficial. Students examine foundational issues in gender and sexuality, the historical evolution of the marriage rites and ancillary marriage practices, and emerging frontiers in the ritualizing of relationships, such as ritualizing divorce and same-gender unions.

LTCM 541. Christian Initiation

Turrell [3]

This is a topical seminar on Christian initiatory rites, focusing primarily on baptism and confirmation. The course examines the anthropological structure of the rites, their historical development, and their theological underpinnings. Particular attention is paid to the twentieth-century reforms of initiatory practice in the Episcopal Church and the Roman Catholic Church, in the revival of the catechumenate and the adoption of the Rite of Christian Initiation of Adults.

MNST 583. Pastoral Spanish I

Solomon [3]

This course will introduce the student to basic conversational and liturgical Spanish as well as Latino cultures. It is intended to give a priest entering a church the ability to conduct services in Spanish, respond to basic pastoral situations, and learn cultural and social information. Students will participate in the Spanish Evening Prayer (weekly) and the Spanish Eucharist (bi-weekly) services. There will also be readings from *The Book of Common Prayer*, the Bible (Spanish), and from typically Latino services (e.g. La Quinceañera).

MNST 584. Pastoral Spanish II

Solomon [3]

This course is a continuation of Pastoral Spanish I. Classes will open and close with a student-written prayers in Spanish. Review of the liturgy and related terminology should lead to students being able to actively participate in the Eucharist and officiate the weekly Oración Vespertina. We will review and study commonly used phrases from *The Book of Common Prayer* that are applicable to pastoral situations. We discuss cultural differences that exist within Latin America and also the emerging Latino culture in the U.S.

MNST 585. Intermediate Pastoral Spanish I

Solomon [3]

Advanced conversational course in Spanish in which grammar and syntax will be reviewed; and, cultural and liturgical topics will be discussed in Spanish via discussion groups. Active exposure to Hispanic/Latino Ministry will be achieved through participation in Spanish services (Evening Prayer and the Holy Eucharist), speaker engagements, and field education.

MNST 586. Intermediate Pastoral Spanish II

Solomon [3]

Continuation of Intermediate Pastoral Spanish I.

MNST 592. Introduction to Liturgical Spanish and Latino Cultures

Solomon [3]

This course is geared primarily for seniors who are interested in: learning basic Spanish pronunciation and communication skills; the Liturgy in Spanish; and gaining general awareness and knowledge of Latino cultures. Basic communication and reading skills will include:

- ♦ The Spanish alphabet
- ♦ Rules regarding syllable emphasis
- ♦ Key vocabulary (every day words as well as liturgical terms)
- ♦ Basic grammar structure including the present indicative and commands.

The Liturgy, all in Spanish, shall include learning phrases from *The Book of Common Prayer* that can be used in pastoral situations, different blessings, key prayers, Morning and Evening Prayer Services, and the Eucharist. About one third of the class will be devoted to discussion of Latino cultures prevalent in Latin America as well as the emerging Latino culture in the U.S. This portion of the course will be in English.

Voice Practicum

Rupert [Noncredit]

Instruction in learning to sing the cantor and officiant parts in liturgical services.

Missiology

Missiology is the study of all aspects of the mission of the Church, including theology and history of missions, current mission practice and experience, multicultural studies

including that of other world religions, and social and economic issues that affect mission.

ELECTIVES

THEO 521. Systematic Theology II

MacSwain [3]

Ecclesiology is theological reflection on the nature, mission, and life of the church. It is therefore both a foundational and a practical discipline, which can generate the entire range of issues for constructive theology. The first half of the course examines the sacramental and communal ground and nature of the church, including both historical and contemporary sacramental theology. The second half of the course focuses on the life and mission of the church. It examines a variety of contemporary issues, which challenge the church's sense of both its identity and mission in the world today. These issues include conversion, globalization (including world mission), ecumenism, and liberation.

THEO 543. Theology of Evangelism and Conversion

Staff [3]

This course examines the topics from both theological and practical points of view through readings and seminar discussions, with possible workshops.

Theology

Cynthia S. W. Crysdale

Julia Gatta

Robert Carroll MacSwain

Theology is sustained through critical reflection on the sources, norms, and contents of Christian belief. This task belongs to both the individual and the community and seeks a faithful and effective expression of the Gospel for our time and place. Core courses and electives develop a student's skill in theological reflection as integral to the church's ministry and mission.

CORE COURSES

MNST 503. Foundations of Christian Spirituality

Gatta [3]

This class explores the theological foundations and practice of Christian spirituality that lie at the heart of all Christian ministry, whether lay or ordained. We begin with what shapes Christian identity most fundamentally: the grace and covenant of Holy Baptism. Since baptism unites us with Christ in his death and resurrection, we will observe throughout

the course how the pattern of the paschal mystery is stamped on every aspect of Christian experience. For instance, we examine what it means to worship and to live eucharistically. We ponder the ways in which the seasons of the church year invite us to fuller participation in Christ. We look at what it means to live in the bonds of charity in community, whether in seminary or in the parish. We discuss some of the disciplines of Christian discipleship such as a rule of life. We learn how to prepare for and use the Sacrament of Reconciliation. And finally, we explore methods of prayer and meditation, developed over centuries in the Christian tradition, as the very life of the Trinity in us. (Also THEO)

THEO 511. Systematic Theology I

MacSwain [3]

The basic course in Christian doctrine studies the process of doctrinal and dogmatic formulation. It examines the role played by Scripture, the ecumenical councils, and other sources in the history of Christian thought, as well as contemporary theological discussion. The doctrines of God, Creation, Christology, and Soteriology are the principal theological topics covered.

THEO 521. Systematic Theology II

MacSwain [3]

Ecclesiology is theological reflection on the nature, mission, and life of the church. It is therefore both a foundational and a practical discipline, which can generate the entire range of issues for constructive theology. The first half of the course examines the sacramental and communal ground and nature of the church, including both historical and contemporary sacramental theology. The second half of the course focuses on the life and mission of the church. It examines a variety of contemporary issues, which challenge the church's sense of both its identity and mission in the world today. These issues include conversion, globalization (including world mission), ecumenism, and liberation.

ELECTIVES

ANGL 537. C. S. Lewis: Author, Apologist, and Anglican

MacSwain [3]

This course will examine selected writings of C. S. Lewis (1898–1963) with special attention to the Anglican character of his work. It will begin with Lewis's philosophical arguments against naturalism (including consideration of Elizabeth Anscombe's critique), and then consider his thought on the Trinity, Incarnation, ethics, gender, war, eschatology, and the

spiritual life. It will conclude with analysis his last two works of fiction, *The Last Battle* (for children) and *Till We Have Faces* (for adults), both published in 1956. (Also THEO)

ANGL 539. The Anglican Tradition of Reason: Butler, Newman, and Farrer

King, MacSwain [3]

This course will examine the theological and philosophical aspects of an important tradition spanning three centuries of English Anglicanism. Focusing on the writings of three definitive figures who drew upon and shaped this tradition, we will examine Joseph Butler in the eighteenth century, John Henry Newman in the nineteenth century, and Austin Farrer in the twentieth century. All three were noted preachers and scholars, as well as original thinkers and devout churchmen; the works we read will represent these different modes and concerns of their writing. We will also examine the historical context in both church and society during their respective periods, and consider the significance and implications of this “tradition of reason” for Anglican theology today.

CEMT 558. The Theological Ethics of Stanley Hauerwas

MacSwain [3]

This course will examine the theological ethics of Stanley Hauerwas. Taking both a developmental and thematic approach, topics considered will be such distinctively Hauerwasian issues as vision, virtue, agents and agency, narrative, character, community, tragedy, suffering, pacifism, medical ethics, the mentally handicapped, and the Church. Hauerwas’s ambiguous ecclesial status as both Methodist and Episcopalian, with deep indebtedness to the Roman Catholic and Mennonite traditions, will also be considered, as well as his recent attempts to re-focus Christian preaching on theology.

CHHT 550. Classics of the Christian Journey

Staff [3]

This is a course of readings in Christian spirituality that share the motif of “journey” or “pilgrimage.” The readings, which are all primary sources, come from many ages and places in the church. They are highly diverse, though related by their profound Christianity and their use of the biblical motif of “journey” or “pilgrimage.” The readings change each year the course is offered. Recent versions have selected among Ignatius of Antioch, Perpetua, Origen, Athanasius, Gregory of Nyssa, Augustine, Ephrem of Edessa, Bernard of Clairvaux, Dante, Julian of Norwich, Martin Luther, Teresa

of Avila, John Bunyan, George Herbert, C. S. Lewis, and Dorothy Day.

This is not a course that directly takes the instructor’s or the student’s own spiritual life as a primary text. It does expect that the work of assessment, appropriation, and criticism go on in the context of courteous shared reflection and commitment to prayer. The course centers on the readings, which are exclusively primary texts. (Also CHHT and Christian Spirituality)

THEO 531. Theology of the Holy Spirit and the Spiritual Life

Staff [3]

Theology of the spiritual life is being excitingly regrounded in a revived interest in the doctrine of the Holy Spirit (Pneumatology), itself part of a revival of Trinitarian theology. This course allows students to explore these interesting developments through consideration of important texts and sharing personal and pastoral experience. Both lecture and seminar time with student presentations are envisioned during the class time slot. For credit, a final paper of some 20 pages is required, on a topic of the student’s choosing in consultation with the professor. A previous course in theology is a prerequisite.

THEO 532. The Doctrines of History and Eschatology

Staff [3]

This seminar examines the Christian doctrines of history, providence, and eschatology. After a survey of classical positions, particular emphasis is placed on the shifts caused by modern and postmodern historical consciousness. Readings are taken from significant figures from Augustine through contemporary theologians such as Gilkey, Kaufman, Metz, Pannenberg, Tillich, Molmann, and feminist and liberation theologians. Seminar limited to 12.

THEO 533. Readings in Contemporary Anglican Theology

Staff [3]

Readings, lectures, and discussions will focus on five areas:

1. The neo-evangelical theology taking root at Oxford
2. American feminist and liberation theology
3. African and Asian indigenous theologies
4. Postmodern radical orthodoxy centered at Cambridge
5. The theology of the Archbishop of Canterbury

Class presentation and final paper, which may be on the same or allied subject. (Prerequisite: Introduction to

Christian Doctrine or the equivalent, which may be taken concurrently.) Seminar limited to 12.

THEO 540. Modern Spiritual Writers

Gatta, Staff [3]

In this course we read theologians of the past one hundred years whose writings can enlarge our vision of God, disclose the mystery of Jesus' death and resurrection, and deepen our life in the Spirit. We encounter authors such as Evelyn Underhill, Dietrich Bonhoeffer, Pierre Teilhard de Chardin, Thomas Merton, Kenneth Leech, Miriam Pollard, and Rowan Williams. Only primary texts are used, and both reading and written assignments are designed to foster meditative reflection and prayerful appropriation of the spiritual wisdom of these writers. Through close reading, students should grow in their ability to exegete texts. They should also find encouragement and practical help for their spiritual practice as well as a wealth of insight that can sustain prayer, preaching, and pastoral care.

THEO 541. Biblical, Patristic, and Eastern Orthodox Spirituality

Staff [3]

This course is a reading seminar considering classic texts from Athanasius's *Life of Anthony* through Luther's *Theologia Germanica*. Class presentations plus final paper.

THEO 542. The Catholic Reformation to the Present

Staff [3]

This course is a reading seminar considering classic texts (one per week) from Teresa of Avila to Martin Luther King Jr. and Simone Weil. Class presentations plus final paper.

THEO 543. Theology of Evangelism and Conversion

Staff [3]

This course examines the topics from both theological and practical points of view through readings and seminar discussions, with possible workshops.

THEO 551. Major Thinkers in Theology

Staff [3]

This course concentrates on a selected figure(s) in the Christian theological and ethical traditions. Primary source readings are emphasized.

THEO 554. The Creeds

Crysdale [3]

This seminar course will examine the basic doctrines of the Christian faith through careful readings of two texts on the creed(s): Berard Marthaler's *The Creed* and Rowan Williams' *Tokens of Trust*. The objective of the course is for students to understand and personally appropriate the core doctrines of the church, in terms of their historical roots, their doctrinal significance, and their systematic coherence.

THEO 555. Word, Spirit, and Incarnation

Staff [3]

This seminar course will examine the interplay of the Word and Spirit in the Christological mysteries from Annunciation to Second Coming. Authors to be considered will include Eugene Rogers, Elizabeth Johnson, Alasdair Heron, Kilian McDonnell, Kathryn Tanner, and John V. Taylor, and Eastern theologians such as Dumitru Staniloae and John Zizioulas. Grade will be based on class participation and a 20-page paper. Prerequisite: at least one course in Christian Theology. (Also THEO)

THEO 560. Creation, Evolution, and God

Crysdale [3]

Since Charles Darwin visited the Galapagos Islands over 175 years ago there has been much debate over whether the theory of evolution necessarily eliminates a belief in God. Even in theological circles ideas about God and how God creates and maintains the universe have been severely revised. This course will examine the Judeo-Christian understanding of creation, modern views of evolution, and current debates about God in light of these. We will begin with a close reading of Biblical texts on God and creation, review developments of creation theology through the centuries and then move on to learn about the science of evolution. Theological sources will include the classical theism of Thomas Aquinas and works by contemporary thinkers, Francisco Ayala and John Polkinghorne.

Theory and Practice of Ministry

Julia Gatta

William F. Brosend II

Kathryn Mary Young

John C. Solomon

Carolyn A. Coleman

Theory and Practice of Ministry courses encourage students to form an understanding of human nature and a theology of lay and ordained ministry.

CORE COURSES

MNST 503. Foundations of Christian Spirituality

Gatta [3]

This class explores the theological foundations and practice of Christian spirituality that lie at the heart of all Christian ministry, whether lay or ordained. We begin with what shapes Christian identity most fundamentally: the grace and covenant of Holy Baptism. Since baptism unites us with Christ in his death and resurrection, we will observe throughout the course how the pattern of the paschal mystery is stamped on every aspect of Christian experience. For instance, we examine what it means to worship and to live eucharistically. We ponder the ways in which the seasons of the church year invite us to fuller participation in Christ. We look at what it means to live in the bonds of charity in community, whether in seminary or in the parish. We discuss some of the disciplines of Christian discipleship such as a rule of life. We learn how to prepare for and use the Sacrament of Reconciliation. And finally, we explore methods of prayer and meditation, developed over centuries in the Christian tradition, as the very life of the Trinity in us. (Also THEO)

MNST 511. Pastoral Theology I: Theology and Practice of Pastoral Care

Gatta [3]

This course examines the distinct vocation and ministry of those called to the ordained priesthood. Drawing on Scripture and the ordinal of *The Book of Common Prayer*, it looks first at priestly identity and authority in relation to the ministry of all the baptized. After considering what it means to lead a community of faith as “pastor, priest, and teacher,” we move to the practice and underlying theology of several aspects of parish ministry. Relevant canons and portions of *The Book of Common Prayer* are studied. Approaching pastoral care as the “cure of souls,” the course focuses on pastoral visitation and counsel; preparing people for the sacraments of baptism,

reconciliation, and marriage; and ministry to the sick, dying, and bereaved. Throughout the course, attention is given to the way various pastoral situations draw both priest and parish more fully into the mystery of Christ.

MNST 512. Pastoral Theology II: Pastoral and Parish Leadership

Gatta [3]

This course focuses upon the ministry of oversight that the priest shares with the bishop. It explores the nature and communal context of pastoral leadership as a dimension of servant ministry. The course seeks to develop competence and pastoral wisdom in several aspects of parish administration: working with vestries, overseeing parish finances and property, understanding and teaching stewardship, maintaining parish records, hiring staff, and recruiting and equipping lay ministries. The canons pertinent to these areas of responsibility are also studied. Toward the end of the course, we review the spiritual disciplines and patterns of holy living that are needed to sustain the priestly vocation.

MNST 521. Contextual Education I

Young [3]

Contextual education provides students the opportunity to integrate and reflect upon their academic work within active ministry environments and to gain better self-knowledge in the role of congregational leader. This required course consists of three components: (1) an on-site assignment to a local congregation (normally during the second semester of the middler year and the first semester of the senior year; (2) a plenary in congregational studies that deals with current theory and methods as well as leadership development, evangelization strategies, leading a transformation process, and conceptual models for understanding congregational culture and context; and (3) a colloquy in which the students present ministry incidents for reflection and integration of academic disciplines.

MNST 522. Contextual Education II

Young [3]

A continuation of MNST 521.

MNST 525. Introduction to Christian Education and Formation

Coleman [3]

Offered in the Easter term of the senior year, this course helps the student to think through a theology of Christian

formation and develop a pedagogical philosophy for education and formation in the Anglican tradition. Students will explore faith development, teaching and learning styles, group process, and curricula, while developing a foundation for effective education and formation of adults, children, youth, and families. Particular attention is devoted to Christian catechesis. Each student will submit a term project in an area of interest and prospective ministry, bringing together learning from this class and their wider seminary education.

ELECTIVES

CEMT 553. Many Sides of Sustainability

Wright [3]

A course offered to undergraduates (mostly senior natural resource majors) and seminarians. This course has several goals, including helping people steeped in natural sciences and those in theology to begin to develop a common vocabulary. This includes biblical, theological, and practical congregational materials as well as economic and “hard” scientific matters with possible interaction with the University of Georgia’s River Basin Center. There are readings, lectures, seminars, and field trips. The major graded piece is a small team project. (Also CEMT)

MNST 528. Introduction to Spiritual Direction

Gatta, Staff [3]

Spiritual direction is an aspect of pastoral ministry. It is centrally concerned with discerning the workings of God through focused, spiritual conversation. While the course does not, by itself, qualify one to exercise this ministry, it offers a broad overview of it through reading, lecture, and class discussion. It explores the nature of spiritual direction, the role and preparation of the spiritual director, and occasions for spiritual guidance in parish ministry. The course is not a practicum in spiritual direction, although it will take account of personal experience. After noting the pastoral tradition concerned with the “cure of souls,” it concentrates on the current literature that deals, theologically and practically, with this ministry.

MNST 555. Classics of Medieval Spirituality

Gatta [3]

Most classic texts of Christian spirituality are actually works of spiritual guidance. Rooted in a profound experience of God, they move from prayer to pastoral art, seeking to guide others in the ways of grace through the written word. Over the centuries, Christians in a variety of circumstances have continued to draw wisdom and insight from these spiritual

mentors of the past. Through a close reading of primary texts by authors such as Benedict of Nursia, Bernard of Clairvaux, Aelred of Rievaulx, Francis of Assisi, Clare of Assisi, the author of *The Cloud of Unknowing*, and Julian of Norwich, we sample some of the diverse schools of Western Christian spirituality from the sixth through the fourteenth centuries. The course examines perennial tensions in spiritual theology such as the affirmative and negative ways, contemplation and service, liberty and discipline. While reading these authors critically and in their own historical context, we also explore how their teaching might inform our prayer, theological vision, pastoral oversight, and spiritual counsel.

MNST 557. Leadership: Theory and Practice for Transformation and Growth

Brosend [3]

This seminar examines contemporary theories of leadership taught in education, government, and business seminars, workshops, and classrooms. Focus is first on “adaptive leadership” (Heifetz), “appreciative leadership” (Cooperrider), the “learning organization” (Senge), and “servant leadership” (Greenleaf), looking intentionally beyond the Church for wisdom that will help participants be better leaders for the Church. These insights will then be viewed from the perspective of work on “pastoral excellence” (Jones) and other research from the “Pulpit and Pew” project and comparable studies, as the students develop their own theologies of pastoral leadership and apply them in case studies.

MNST 561. The Emergent Church in Anglican Perspective

Staff [3]

The ecclesial trend in the United States garnering the most attention in the last decade is widely referred to as the “Emergent Church.” A theological hybrid, liturgically mixed, and denominationally undefined movement, it welcomes a variety of churches, pastoral leaders, inquirers and observers. This seminar will explore the key thinkers (e.g., Butler-Bass, McLaren, Tickle), practitioners (e.g., Jones, Kimball), and practices (e.g., “ancient-future” worship, social-justice concerns, “green” ecclesiology, contemplative youth ministry) that are beginning to define the Emergent Church movement, welcome some of them to campus, and visit nearby exemplars. Students will present a project, paper, or sermons. Limit 12.

MNST 592. Introduction to Liturgical Spanish and Latino Cultures

Solomon [3]

This course is geared primarily for seniors who are interested in: learning basic Spanish pronunciation and communication skills; the Liturgy in Spanish; and, gaining general awareness and knowledge of Latino cultures. Basic communication and reading skills will include:

- ♦ The Spanish Alphabet
- ♦ Rules regarding syllable emphasis
- ♦ Key vocabulary (every day words as well as liturgical terms)
- ♦ Basic grammar structure including the present indicative and commands.

The Liturgy, all in Spanish, shall include learning phrases from *The Book of Common Prayer* that can be used in pastoral situations, different blessings, key prayers, Morning and Evening Prayer Services, and the Eucharist. About one third of the class will be devoted to discussion of Latino cultures prevalent in Latin America as well as the emerging Latino culture in the U.S. This portion of the course will be in English.

Research and Writing

While research and writing are skills conventionally mastered in the humanities at the undergraduate level, many students arrive in seminary after a long hiatus between their undergraduate work and their master's program. Other students will not have majored in the humanities and do not have the same skills as their peers. Even those who have an extensive humanities background can benefit from further work on their writing skills and from the chance to learn the particular bibliographical resources available for the academic study of theology. The course is designed to strengthen the student's abilities in academic research and writing in the theological disciplines. It complements the introduction to theological writing that takes place during orientation.

THBR 531. Bibliographies, Research, and Writing

Dunkly [1]

This course will provide entering students with assistance for each writing assignment in courses being taken concurrently. (Accordingly, there are no written assignments for this course itself.) In addition, the course offers an extended introduction to using the library. Research methods will be treated as well. The course is graded on a pass-fail basis. Required for first year M.Div. and M.A. students; may be

elected by others. The instructor may exempt well-prepared students from this course requirement on the basis of prior coursework or demonstrated ability.

Courses in the College

Every year, courses are offered in the College of Arts and Sciences that are relevant and open to students of The School of Theology. Students interested in these courses should consult the college catalog. With the approval of the associate dean for academic affairs, students may also take electives through upper level (300–400) level courses taught in the College of Arts and Sciences at the University of the South provided:

- ♦ the instructor requires additional work in the course, sufficient to allow graduate credit;
- ♦ the course can be demonstrated to meet an educational need of the student.

External Electives

Elective credit may be earned for courses with a residency away from The School of Theology. Such courses must be approved by the faculty and meet the requirements of the student handbook of The School of Theology.

Directed Reading Courses

Directed reading courses may be offered as open electives at the discretion of the instructor. Such courses are subject to the requirements stated in the student handbook. Directed reading courses are generally not open to summer-term students.

Choral Group

The School of Theology has a choral group, which provides music for the midweek Eucharist, choral Evensongs, and other special occasions during the academic year. Membership is open to all students, their spouses, faculty, staff, and others.

Lectures

The School of Theology sponsors five major lecture series. The DuBose Lectures are usually held in the fall at the time of the alumni/ae gathering. Endowed by an initial gift from the Rev. Jack C. Graves and substantially increased by a gift from Miss Margaret (Peggy) A. Chisholm of Laurel,

Miss., and New York City, the lectures memorialize William Porcher DuBose, second dean of The School of Theology. These lectures focus annually on a topic of wide appeal in the church.

In the spring, the Beattie and Arrington Lectures are given periodically and usually focus on more scholarly topics. The Samuel Marshall Beattie Lectures have been made possible by Ruth McGee Beattie as a memorial to her husband. The Arrington Lectures have been funded by Cornelia G. C. Arrington as “a Thank Offering for four John White Arringtons.”

The Belford Lectures were established in 1988, bringing to the Sewanee campus renowned speakers who provide current insight in Christian/Jewish relations. The lecture series is endowed in honor of the late Rev. Dr. Lee Archer Belford, a 1938 graduate of The School of Theology, for his lifelong involvement and contributions to Jewish-Christian dialogue.

The Bayard Hale Jones Memorial Lectureship in Liturgics was established by Emily S. Jones in honor of her husband. Jones was acting dean of The School of Theology from 1939 to 1940 and the first Benedict Professor of Ecclesiastical History from 1939 to 1957. He was regarded as an international authority on the liturgy of the Episcopal Church and *The Book of Common Prayer*.

Library

The Jessie Ball duPont Library contains more than 150,000 volumes in theology, and more than 1,300 periodical titles in theology are received regularly. But that is only a quarter of the total library resources available at Sewanee. For many years, the theology library was housed, along with the rest of The School of Theology, in St. Luke's Hall. In 1982, the theological collection was integrated into the main University library. The third floor of the library is the reference center for theology, and most theological books and periodicals are shelved on the same floor. Materials in other fields are readily available on other floors of the same building, including the extensive resources of the general reference area and the Academic Technology Center. Trained staff members are on duty whenever the library is open and assist patrons with an increasing, and increasingly sophisticated, array of resources in every format. The online public-access catalog for the library is accessible anywhere the Internet is available. The University's commitment to electronic services has made the library a rapidly growing, effective, exciting facility.

The library is especially strong in materials about Anglicanism throughout the world; liturgy and American Epis-

copal history are special emphases. Representative materials from the broad spectrum of Christian life, both in the past and in the present day, are included. Religion in the southeastern United States has been a concentration for many years, consonant with the development of the University's overall strength in regional history and culture. In cooperation with the religion department of the University, the study of religions other than Christianity is well supported; Judaism is a particular strength. Items not owned by the University of the South can be quickly supplied through interlibrary loan or electronic document delivery.

Publications

Sewanee Theological Review

The *Sewanee Theological Review* is one of only two significant Anglican theological quarterlies in the United States. As an outreach publication of the seminary, it contributes to ongoing discussion of and reflection upon theological topics. Articles and reviews focus on questions that are a present and continuing concern for the church. Recent issues have included spirituality, preaching, ministry, moral questions (such as peace and war), the future of the church, and praying, among many others. Intended both for lay and academic audiences, *STR* publishes the work of some of today's best-known authors, including Walter Brueggemann, Ellen Charry, Adela Yarbro Collins, Horton Davies, O. C. Edwards Jr., Julia Gatta, Douglas John Hall, Loren B. Mead, John Polkinghorne, Rowan Williams, and N. T. Wright. Poetry is also featured. Past contributors have included Mona Van Duyn, Margaret Gibson, Anthony Hecht, John Hollander, Donald Justice, X. J. Kennedy, Howard Nemerov, and Richard Wilbur.

From the Mountain

From the Mountain is a magazine of and about The School of Theology, its students, faculty, staff, alumni/ae, and friends. It covers stories of ministry, activities, lectures, alumni/ae news, and programs at the School. Published two times a year, it is sent free to those who request it.

POLICIES AND REGULATIONS

STUDENT CLASSIFICATIONS

Regular students (full-time) are those who have been admitted to a degree program and take 12 or more credit hours per semester.

Regular students (part-time) are those who have been admitted to a degree program and who, with the consent of the dean and faculty, are taking less than 12 credit hours per semester.

Non-degree-seeking students (full-time) are those who, under the direction of the dean and the faculty, pursue studies not directed toward a degree, such as the Diploma in Anglican Studies or the Certificate in Theological Studies.

Special students are non-degree-seeking, part-time students who do not go through the admission process and who, with the permission of the instructor, take a course for credit or audit.

Auditors are those who, with the permission of the instructor, take a course without credit.

GRADUATION REQUIREMENTS

Graduation from The School of Theology follows after the successful completion of all requirements for the specified degree program and the awarding of the degree by the Senate of the University upon nomination by the faculty of The School of Theology. Students may receive transfer credit for courses taken at any theological school accredited by agencies recognized by the U.S. Department of Education, when approved in accordance with the policies and procedures specified in the Student Handbook, but The School of Theology requires that the majority of credits toward its degrees be earned in post-graduate courses during at least three terms of enrollment at the University of the South (for the S.T.M. that means a maximum of 12 credit hours can be transferred). Academic work taken outside The School of Theology and applied toward a degree from this institution must be reviewed and approved by the associate dean for academic affairs. The University of the South does not award transfer credit for course work taken on a non-credit basis or for life experiences. In the case of students seeking ordination, the faculty is required by the canons of the church to be concerned not only with the academic proficiency of students but also their personal qualifications for ordained ministry.

A Master of Divinity student, who has been evaluated as “adequate” in all prescribed work, has fulfilled the clinical pastoral education and field education requirements, has completed all non-credit degree requirements, and who

has a cumulative grade point average (GPA) of at least 2.33, is eligible for the award of the degree of Master of Divinity. Work toward the M.Div. degree is to be concluded within five consecutive years from the date of matriculation.

The faculty of The School of Theology may confer honors on up to 10 percent of the graduating class receiving the degree of Master of Divinity, with honors based on final cumulative GPA and the faculty’s determination of each student’s excellence. All grades for courses taken in the Master of Divinity program at The School of Theology will be used to calculate GPA for conferring of honors. Grades for transfer credits will not be considered.

A Master of Arts student who has been evaluated as “adequate” in all prescribed work, has completed all elective work, and has completed all non-credit degree requirements is eligible for the award of the degree of Master of Arts (M.A.). Work toward the M.A. degree is to be concluded within four consecutive years from the date of matriculation.

EVALUATION OF ACADEMIC PROFICIENCY (M.DIV., M.A., S.T.M., D.A.S., C.T.S.)

Satisfactory academic progress at The School of Theology is defined as eligibility to re-enroll in the specific degree program for the following semester. Letter grades are given on a 4.0 scale ranging from A to F.

A student’s cumulative grade point average is computed on a 4.0 scale and is recorded on his or her transcript. A student seeking the first theological degree or certificate (M.Div., M.A., D.A.S., C.T.S) with less than a 2.33 grade point average is evaluated by the faculty as either “Provisional” or “Inadequate.” An advanced degree (S.T.M.) student with less than a 3.0 grade point average is evaluated by the faculty as either “Provisional” or “Inadequate.” A student who receives an F in any semester is rated as “Provisional,” and more than one F as “Inadequate.” A student rated as “Inadequate” is dismissed; if rated “Provisional,” the student may remain but must rise to the status of “Adequate” by the end of the following semester in order to remain in school. A 2.33 cumulative grade point average on the 4.0 scale is required for re-enrollment unless the student has been given “Provisional” status by the faculty. Students must complete the degree program, where applicable, in a period of not more than eight semesters of enrollment. In some cases the decision of the faculty concerning the eligibility for re-enrollment supersedes the above.

In accordance with the regulations of the U.S. Depart-

ment of Veterans Affairs, the University of the South does not certify, for V.A. benefit purposes, any student who fails to meet the minimum academic standard to be in good standing with the University.

Summer Session (S.T.M., D.Min.)

Letter grades are given on a four-point system ranging from A to F. A student's cumulative grade point average is computed on a 4.0 scale and recorded on his or her transcript. A student with less than a 3.0 grade point average is evaluated by the committee as either "provisional" or "inadequate." A student who receives an F in any course is rated as "provisional," and a student who receives more than one F is rated as "inadequate." A student rated as "Inadequate" is dismissed; if rated "provisional," the student may remain but must rise to the status of "adequate" by the end of the following term in order to remain in school.

Incompletes in the Academic Year

The grade of "I" ("Incomplete") is given when a student fails to complete the work of a course for good reason (the instructor being the judge of what constitutes "good reason"). The instructor must record the grounds for assigning a grade of "I," specifying a deadline for the work's completion, and give a copy to the student, to the registrar and the associate dean for academic affairs. If a student believes that she or he will be unable to meet the stated deadline due to grave, extenuating circumstances, the student may request an additional extension from the instructor. In no case can the deadline for completion be later than the end of the midterm break of the following semester, without authorization by the faculty. If a student fails to submit the work by the deadline, the instructor is to assign a grade of "F" ("zero" if using a 100-point scale for grade calculations) for the missing work and then calculate the final grade for the course.

The instructor's policy for work submitted late but before the end of term is to be stated in the course syllabus.

Unless a student has made prior arrangements with the instructor, a student who is late with work due during a course is dropped one grade point immediately (i.e. A to A-), and then a full letter grade for each week (five working days) that the work is late.

Grade Appeals

A student who believes that he or she has been assigned a course grade which is unfair or inappropriate, and who has been unable to resolve the matter with the faculty member directly, may appeal to the associate dean for academic affairs. Appeals must be initiated in writing no later than the semester following the one in which the grade in question was

given. To act on an appeal, the associate dean must find the complaint has a reasonable basis. The associate dean informs the faculty member involved of the appeal and requires this faculty member to respond to the student's claim.

The concept of academic freedom as practiced at the University prohibits any administrative officer from forcing a faculty member to change a grade. Therefore, an appeal serves more as a form of peer review than an appeal per se. The associate dean may suggest a solution to the dispute, may request that both the faculty member and the student justify their positions, and may recommend policies and procedures to the faculty member.

All faculty members should be aware that they may be asked to justify their personal grading procedures, and should keep adequate records of class performance. In addition, faculty should not request grade changes later than the semester following the one in which the grade in question was given.

Summer Session

Work is to be turned in by September 1 each year unless otherwise specified in the syllabus. A grade of "I" ("Incomplete") is given when a student fails to meet the September 1 deadline. A professor may grant an extension if the student requests it in writing and the professor deems there is good reason for the extension. The professor must document the grounds for granting the extension, specifying a deadline for the work's completion and any grade penalty to be assessed, and distributing three copies of the statement: one to the registrar, one to the student, and one to the associate dean for academic affairs. A grade of "I" will be entered with the extension deadline. If the work is not turned in by the new deadline, the "I" will be changed to "F." The extension date may not be later than December 31 of the calendar year, without authorization by the advanced degrees committee. The professor's policy concerning grade penalties for work submitted late is to be stated in the course syllabus if different from the program policy below.

Unless a student has been given an extension by the professor, work turned in after September 1 is dropped one grade point immediately (i.e. A to A-). Work received on or after:

- ♦ October 1 is then dropped a full letter grade (i.e. A- to B-);
- ♦ November 1 is then dropped another full letter grade;
- ♦ December 1 is then dropped another full letter grade;
- ♦ January 1 receives an F.

Grading Guidelines

Syllabi for all graded courses at The School of Theology will state what percentage of the final course grade each assignment and test earns.

Grading Policy

All required courses in the core curriculum are given a letter grade, except when Pass or Fail grading is requested by the instructor and authorized for a particular course by action of the faculty.

All electives are given a letter grade, unless the instructor designates the course as pass/fail at the start of the term.

Individual students may request, at the beginning of a particular course, that a letter-graded elective be graded pass/fail. An instructor is free to deny the request. If permission is given, the registrar will change the grading type from letter to pass/fail. A pass/fail grade is not included in the GPA nor is it used to qualify for honors.

If pass/fail grading is selected by an instructor for a course as a whole, students may not request to be given a letter grade.

Summer courses are given a letter grade. The D.Min. project is graded on a pass/fail basis, while the S.T.M. thesis is given a letter grade.

A student must have a minimum cumulative grade point average of 3.0 to receive any degree in the Advanced Degrees Program. A student must have a minimum cumulative grade point average of 2.33 to receive any other degree.

Grading Scale

| | | | | |
|------|----|---|--------|------------------------------|
| 4.0: | A | = | 100–93 | (Exceptional work) |
| 3.7: | A- | = | 92–90 | |
| 3.3: | B+ | = | 89–87 | (More than adequate work) |
| 3.0: | B | = | 86–83 | |
| 2.7: | B- | = | 82–80 | |
| 2.3: | C+ | = | 79–77 | (Adequate work) |
| 2.0: | C | = | 76–73 | (Less than adequate) |
| 1.7: | C- | = | 72–70 | |
| 1.3: | D+ | = | 69–67 | (Deficient work) |
| 1.0: | D | = | 66–63 | |
| 0.7: | D- | = | 62–60 | |
| 0: | F | = | 59–00 | (Failure to accomplish task) |

EVALUATION OF PERSONAL QUALIFICATIONS

As a seminary of the Episcopal Church, The School of Theology is required by canon law to evaluate postulants and candidates for Holy Orders with regard to their academic performance, their professional competence, and their personal qualifications to exercise the ordained ministry of the Episcopal Church.

Evaluation involves the student's participation in the entire curriculum (i.e., lectures, seminars, and liturgical life) and also in the life of the seminary community. It includes several kinds of reporting: grades, oral statements, and written evaluations.

ACADEMIC DISHONESTY

The School expects and requires the highest standards of integrity in academic work as well as in personal and community relationships. Academic dishonesty undermines the very foundation of the enterprise in which we are engaged and threatens to deceive those who will eventually depend on the knowledge and integrity of the men and women who receive their preparation for ministry here. It therefore constitutes unacceptable behavior and conduct. Academic dishonesty includes, but is not limited to:

- Cheating — the breach of (pre-established) ground rules for completion of assignments, including examinations, by use of resources other than those which have been indicated as permissible. It is assumed that examinations which are designed to test recall of a body of information and the assimilation of that information by a student (“closed book examinations”) do not permit the assistance of written material or assistance from other persons.
- Plagiarism — the use of materials without proper acknowledgment of sources and the submission as one's own ideas, words, and writings of another.
- Fabrication — the submission of material which has, in fact, been produced by others or is the result of substantial assistance received from others but not noted as the product of such assistance, or making up false sources.
- Duplication — the submission, without prior permission, of portions of the same academic work in fulfillment of requirements for more than one course.
- Facilitating academic dishonesty — participation in support of the above named behaviors.

Discipline

Persons who are found to have engaged in any form of academic dishonesty will be subject to disciplinary action. If plagiarism, cheating, fabrication or duplication occurs, the student will automatically fail the course in which the incident occurred, and may be dismissed from the School or be subject to other sanctions. Facilitating the academic dishonesty of others will result in the same or similar consequences.

Open Book Exams

Standards for open book exams are the same as for papers. On closed book exams one reconstructs the best references possible.

Procedures

1. In order to preserve the integrity of the educational enterprise and to support the vast majority of students who

maintain personal integrity in such matters, the faculty will report to the associate dean for academic affairs when dishonesty has occurred.*

2. Because the health of any community is determined not only by the degree to which standards of integrity are maintained by those who hold positions of authority in that community, but also by the degree that all members of the community participate in the maintenance of its standards, it is the expectation that students and faculty who observe or know of an instance of academic dishonesty will report it to the associate dean for academic affairs outlining its specific nature. Such responsibility should, of course, be exercised with due care and should avoid action based on hearsay or rumor.
3. When the associate dean for academic affairs has been presented with such a report, she or he shall make a judgment as to whether it gives sufficient cause to believe that a breach of academic honesty has occurred. If she or he so judges, the associate dean for academic affairs will notify the student that such an allegation has been made and apprise the student of its nature. The student will be given opportunity to present the student's own interpretation of events related to the allegation and any evidence and/or witnesses to support that interpretation.
4. If, on the basis of such a presentation, it is the judgment of the associate dean for academic affairs there is a likelihood that the allegation is unfounded, the matter will be considered closed with no permanent record in the student's file. (Administrative records may be kept as necessary.)
 - a. If the associate dean for academic affairs judges that academic dishonesty has occurred, and the student does not wish to contest the allegation, the student will receive a failing grade for the course. The associate dean for academic affairs will inform the faculty of the incident of academic dishonesty and the resultant failing grade. Any further disciplinary action will be made by the faculty with counsel from the associate dean for academic affairs.
 - b. If the student does wish to contest the allegation, the associate dean for academic affairs will convene the advanced degrees committee. The committee will review the nature of the allegation and its basis. It will also afford the student opportunity to present his or her understanding of the events related to the allegation. If on the basis of that review, it is the opinion of the committee that there is a likelihood that the allegation is unfounded, the matter will be considered closed with no permanent record kept in the student's file. (Administrative records may be kept as necessary.) If on the contrary, the committee judges that there is suf-

ficient warrant to believe that an instance of academic dishonesty has occurred, the student will receive a failing grade for the course. The associate dean for academic affairs will inform the faculty of this decision and bring any recommendation for further disciplinary action before the faculty.

5. The student may appeal the judgment to the dean of The School of Theology within 10 days of the decision. The dean will report his decision to the faculty and the appellant.
6. The student may, in the last resort, appeal the dean's judgment to the vice-chancellor and president within 10 days of the dean's decision.

** In the event that the associate dean of academic affairs is the instructor bringing the report, the dean will appoint a senior faculty member to serve in the role designated for the associate dean in procedures outlined in steps 3 through 4.*

POLICY AND GROUNDS FOR SUSPENSION OR DISMISSAL

In consultation with the faculty, the dean may suspend or dismiss a student for any of the following reasons:

- ♦ Academic dishonesty — *see copy above.*
- ♦ Failure of a student to be adequately responsible for academic and/or required co-curricular work.
- ♦ If the dean and a majority of the faculty determine that they cannot reasonably be expected to recommend a student for ordination (M.Div. or D.A.S. or S.T.M./Anglican Studies).
- ♦ Inappropriate behavior that the dean and a majority of the faculty determine to be disruptive or destructive of the learning process and/or community life.
- ♦ Charged with a civil or criminal offense or a breach of morality, if in the judgment of the dean, this precludes effective membership in the student body, causes disruption of the life of The School of Theology, or creates a reasonable doubt of the student's suitability for ministry in the church.

The decision of which sanctions to apply rests with the dean in consultation with the faculty. Dismissal normally precludes readmission. In the case of suspension, the determination of the term and circumstances of suspension and conditions for readmission rests with the dean in consultation with the faculty. If the dean judges that action must be taken before there is adequate time to consult the faculty, the dean may do so.

Dismissal automatically terminates any contract between the school and the student. For information concerning refunds of tuition, see the section on financial information.

POLICY REGARDING WITHDRAWAL

A student may request to withdraw from The School of Theology by submitting the request in writing to the dean of The School of Theology. The letter should describe in detail the reasons for the request. If medical conditions cause or contribute to the request, they must be documented by a professional in the field (physician, therapist, etc.). Withdrawal is granted only upon approval by the dean. The dean may impose conditions for readmission, and readmission is not guaranteed.

A student in good standing who timely completes the requirements of an academic term may be granted a leave of absence starting with the next term for a maximum leave of two years. Students who wish to reenroll following a leave of absence may, in the dean's discretion, be readmitted within two years without repeating the complete process of admission.

A student in good standing may request to withdraw during an academic term by submitting a written request to the dean describing in detail the reasons for the request. If the withdrawal is granted, normally the grades of W or WF will be assigned for each current course, depending on the student's work in that course up to the time of withdrawal. In the dean's discretion, the student may be readmitted within one year without completing the full process of admission. A letter to the dean explaining how the circumstances leading to the withdrawal have been resolved is always required for readmission, and the dean may impose further conditions for readmission.

A student not in good standing may be allowed to withdraw during or at the end of a term by submitting a written request to the dean describing in detail the reasons for the request. If the withdrawal is granted, normally the grades of W or WF will be assigned for each current course, depending on the student's work in that course up to the time of withdrawal. In the dean's discretion, the student may be permitted to apply for readmission, but the whole process of application must be repeated.

Definition of "Good Standing"

M.Div./M.A./D.A.S./C.T.S. — A student is in good standing if his or her grade point average is 2.33 or higher, the student has not been rated "provisional" or "inadequate" due to failure of a course or a grade point average below 2.33 in the prior semester, and if no disciplinary action has been taken or is impending.

D.Min./S.T.M. — A student is in good standing if his or her grade point average is 3.0 or higher, the student has not been

rated "provisional" or "inadequate" due to failure of a course or a grade point average below 3.0 in the prior semester, and if no disciplinary action has been taken or is impending.

RELEASE OF STUDENT INFORMATION

The official and final repository of the permanent academic records relating to students is maintained in the University Registrar's Office. Information relating to courses and grades is kept there and is summarized on the students' transcripts.

Students may request transcripts of their academic records by contacting the registrar of The School of Theology. Such transcripts are labeled "unofficial" and do not bear the seal of the University. Requests for "official" transcripts (bearing the seal of the University) must be submitted in writing to the University Registrar's Office. There is no charge for the official transcript. However, there is a fee for next day delivery.

The Family Educational Rights and Privacy Act of 1974 as amended (FERPA) affords students certain rights with respect to their education records. These rights include:

- ♦ The right to inspect and review the student's education records (providing they have not waived this right) within 45 days of the day the University receives a request for access. Students should submit to the University Registrar or other appropriate official, written requests that identify the record(s) they wish to inspect. The University official will make arrangements for access and notify the student of the time and place where the records may be inspected. If the records are not maintained by the University official to whom the request was submitted, that official shall advise the student of the correct official to whom the request should be addressed.
- ♦ The right to request the amendment of the student's education records that the student believes are inaccurate. Students may ask the University to amend a record that they believe is inaccurate. They should write to the University official responsible for the record, clearly identify the part of the record they want changed, and specify why it is inaccurate. If the University decides not to amend the record as requested by the student, the University will notify the student of the decision and advise the student of his or her right to a hearing regarding the request for amendment. Additional information regarding the hearing procedures will be provided to the student when notified of the right to a hearing.
- ♦ The right to consent to disclosures of personally identifiable information contained in the student's

education records, except to the extent that FERPA authorizes disclosure without consent. One exception, which permits disclosure without consent, is disclosure to school officials with legitimate educational interests. A school official is a person employed by the University; a person serving on financial aid committees; a person or company with whom the University has contracted; a person serving on the Board of Trustees or Board of Regents; or a student serving on an official committee. A school official has a legitimate educational interest if the official needs to review an education record in order to fulfill his or her professional responsibility.

The University designates the following categories of personally identifiable student information as public or "Directory Information." The University may disclose or publish such information at its discretion: student's full name; current enrollment status; local address and telephone number; permanent address and telephone number; temporary address and telephone number; electronic mail addresses; parents' names, addresses, and telephone numbers; date and place of birth; dates of attendance; class standing (e.g. middler); schedule of classes; previous educational institution(s) attended; field(s) of study; awards and honors; degree(s) conferred (including dates of conferral); full-time or part-time status; photographic or videotaped images of the student; past and present participation in officially recognized sports and activities; and height and weight of student athletes.

Currently enrolled students may withhold disclosure of directory information by submitting written notification on an annual basis (usually prior to the beginning of the Advent semester) to the University Registrar's Office at: The University of the South, 735 University Avenue, Sewanee, Tennessee 37383-1000. Directory information will then be withheld until the student releases the hold on disclosure or until the end of the current academic year, whichever comes first. Students should understand that, by withholding directory information, some information considered important to students may not reach them.

The right to file a complaint with the U.S. Department of Education concerning alleged failures by the University of the South to comply with the requirements of FERPA. The name and address of the Office that administers FERPA is:

Family Policy Compliance Office
U.S. Department of Education
400 Maryland Avenue, SW
Washington, DC 20202-5901

The FERPA website is:

<http://www.ed.gov/policy/gen/guid/fpco/ferpa/index.html>

The University of the South's complete Education Records and FERPA Policy is available from the Office of the University Registrar.

ASSISTANCE FOR THE DISABLED

The University of the South is committed to fostering respect for the diversity of The School of Theology community and the individual rights of each member of that community. In this spirit, and in accordance with the provisions of Sections 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act (ADA), the University seeks to provide disabled students with the reasonable accommodations needed to ensure equal access to the programs and activities of The School of Theology. While The School of Theology provides a number of services to support the academic work of all its students, additional accommodations can be made specifically for students with learning disabilities. The university counselor certifies students as learning disabled or as having attention deficit hyperactivity disorder based on professional documentation. A staff psychologist talks with individual students to determine specific needs and to identify appropriate accommodations and resources, and is also available to consult with faculty members regarding learning disabilities and recommended modifications. The office is located at 1310 University Avenue (adjacent to Emerald Hodgson Hospital); the phone number is 931.598.1325.

All incoming students with previously diagnosed learning disabilities are encouraged to make an appointment at the University Counseling Service as early as possible in their seminary career. A student who requests accommodation on the basis of a learning disability is required to submit the evaluation and diagnostic report and educational recommendations of a professional in the field of learning disabilities. The University also reserves the right to request an additional evaluation to be completed by an appropriate health care provider who may be recommended by the university counselor. This information is reviewed by the university counselor who then meets with the student to discuss necessary support services. Students with documented learning disabilities may receive support in a variety of ways, depending on the specific nature of the disability; reasonable accommodation is a highly individualized matter for each learning disabled student, and what constitutes a reasonable accommodation for a learning disabled student is a highly individualized matter. Students are expected to discuss arrangements that might be necessary with their professors at

the beginning of each semester.

Any student who suspects he or she may have an undiagnosed learning disability, or is uncertain about a previous diagnosis, is welcome to talk to a psychologist at the University Counseling Service about possible referrals for assessment with a professional approved or recommended by the university counselor.

Students seeking assistance based upon a medical disability must submit appropriate diagnostic documentation related to the disability to and meet with the University Health Service staff. After review of submitted materials, decisions will be made about accommodations, if appropriate, in consultation with the assistant dean for community life.

The location of some campus facilities may be inaccessible to some disabled students. These students should check with the Office of Community Life to obtain help in dealing with specific needs related to those facilities.

The University provides a time-limited professional counseling service for students seeking assistance with concerns of all kinds—academic, social, emotional, or interpersonal. At The School of Theology, a professional counselor is available to help students and their family members make contact with appropriate services. The office of the assistant dean for community life can provide contact information. Discussions between students or family members and their health providers are confidential and information cannot be disclosed except in rare situations required by law, or at the student's request. This includes not disclosing health information to University officials or dioceses. Inquiries should be directed to the Office of Community Life, located in Hamilton Hall, 931.598.1655, or to the University Counseling Center at 1310 University Avenue (adjacent to Emerald Hodgson Hospital), 931.598.1350.

INCLUSIVE LANGUAGE

It is the policy of The School of Theology that the standard of written and spoken language used by students and faculty when referring to contemporary humanity shall be gender inclusive and that it shall avoid perpetuation of derogatory religious, racial, and national stereotypes. Efforts should be made to include the full range of biblical imagery when referring to God, if appropriate, in consultation with the assistant dean for community life.

NONDISCRIMINATION POLICY

The University of the South does not discriminate in employment, the admission of students, or in the administration of any of its educational policies, programs, or activities

on the basis of race, color, national or ethnic origin, sex, sexual orientation, age, disability, veteran/reserve/national guard status, or religion (except in The School of Theology's Master of Divinity program, where preference is given to individuals of the Episcopal faith and except for those employment positions where religious affiliation is a necessary qualification). The University of the South complies with the 1964 Civil Rights Act, Title IX of the Educational Amendments of 1972, the I.R.S. Anti-Bias Regulation, Section 504 of the Rehabilitation Act of 1973, and the Americans with Disabilities Act. The Assistant Provost for Planning and Administration of the University of the South, 735 University Avenue, Sewanee TN, 37383-1000, 931.598.1000, is the person responsible for coordinating the University's effort to comply with these laws.

THE PROGRAMS CENTER

The School of Theology Programs Center offers programs for adults that are intended to equip Christians to live out their lives and ministry in response to their baptismal vows. Special workshops, events, leadership training, and continuing education opportunities are available for clergy and laity alike.

EDUCATION FOR MINISTRY

[Education for Ministry](#) (EfM) is an international program of lay theological education established in 1975. Participants in the EfM program study the breadth of the Christian tradition from the earliest period to the present. Students learn the disciplines of biblical critical interpretation (exegesis), systematic theology, church history, ethics, liturgics, and ascetical theology.

Students belong to small “communities of learning” or seminars in which the events of each person’s life may be examined in the light of the materials being studied. While the course materials provide substantial academic content, the focus of the program is on life as ministry and in understanding that ministry.

The EfM program, which can be completed in four years, provides Christians with the basic skills in theological reflection, which lay the foundation of Christian ministry. Through this process, students sharpen their skills of personal and cultural assessment and enhance their ability to be effective in a variety of ministries.

EfM seminar groups can be organized in any locality where six to 12 students and a trained mentor can meet for

weekly sessions during any nine-month academic cycle. EfM is also available completely online for students unable to join a local group. Tuition fees vary, depending upon the kind of sponsorship extended by the diocese or other local church judicatories. Continuing Education Units (CEU) are available upon request.

BISHOPS-IN-RESIDENCE

Participants in the Bishops-in-Residence program are invited to spend one week at The School of Theology for a time of reflection, recreation, study, and spiritual renewal. They participate as fully as they choose in the life of the community. Although there is no formal program, bishops may take part in classes, participate in the liturgy, interact with students and faculty, do research and reading in the library, or otherwise share their experiences and insights with the seminary. More information is available from Sarah Mooney, conference coordinator.

FELLOWS-IN-RESIDENCE

Fellows-in-Residence are clergy and laity who are invited to spend two weeks at The School of Theology for a time of reflection, recreation, study, and sharing in community. While there is no formal program, fellows are provided with faculty consultants, if they so desire, and opportunities to attend classes and other University events. More information is available from Sarah Mooney, conference coordinator.

ADMISSION INFORMATION

ACADEMIC YEAR BASIC REQUIREMENTS

- ♦ Applicant to one of our graduate programs should hold a B.A. or B.S., or the equivalent, from an accredited college or university.
- ♦ Applicant whose first language is not English is required to complete the TOEFL or IELTS. Students who do not have U.S. citizenship or legal permanent residency in the United States are required to have or acquire a valid U.S. visa.
- ♦ Applicant must be a postulant for Holy Orders or have the permission of one's bishop in order to enroll in our Master of Divinity program.
- ♦ Applicant for Anglican Studies should have a Master of Divinity (M.Div.) degree from an accredited seminary and be a postulant for Holy Orders.
- ♦ Admission to the Doctor of Ministry program requires both the completion of a first-theological degree and three years experience in a field of ministry.
- ♦ For admission to the S.T.M. degree, evidence of a first theological degree is required.
- ♦ Applicant is required to provide official transcripts of previous academic work.

Other Attributes for the Academic-Year Programs

- ♦ Applicant should have a mature Christian faith, a history of active participation in a church community, and have begun a disciplined spiritual life.
- ♦ Applicant's vocational goals should have been examined and tested within a faith community. The program to which the applicant is applying should be appropriate to his or her vocational goals.
- ♦ Applicant should have the intellectual ability and academic background to engage the curriculum in a satisfactory way and to fulfill successfully the requirements of the program to which he or she is applying.
- ♦ Applicant may be required to submit writing samples.
- ♦ Applicant should demonstrate appropriate maturity and emotional stability.
- ♦ Applicant's family should be stable and the applicant and his or her family must be willing and able to make the adjustments required for life in seminary and in the community of Sewanee.
- ♦ Applicant should have what the admission committee considers a realistic plan of how the student intends to finance his or her seminary program including the needs of the applicant's family and adequate medical

insurance for self and family. It is expected that the applicant will not be encumbered with significant consumer debt.

SUMMER TERM REQUIREMENTS

- ♦ The completed application form
- ♦ Official transcripts of all the student's previous college, seminary, and graduate school work
- ♦ Recommendations from two theological school professors and, for D.Min. applicants, one church official
- ♦ An extended paper addressing the questions on the application form (some questions are directed toward a particular degree)
- ♦ Records of non-academic continuing education experiences, such as C.P.E., career development counseling, workshops, and conferences that the student considers to be relevant to his/her participation in the D.Min. program
- ♦ The completed application must be received by May 1 to begin classes in June.

Other Attributes of the Summer Term Programs

- ♦ A minimum grade average of B in post-baccalaureate work is generally required for admission.
- ♦ Evidence of the Master of Divinity degree, or its equivalent, evidence of ordination, and a minimum of three years ministry experience are required for the D.Min. degree.
- ♦ For the S.T.M. degree, a first theological degree is required.

POLICY ON TRANSFER CREDIT FOR SUMMER TERM STUDENTS

The School of Theology may accept credit for transfer to a degree program, advanced placement, and professional certificates after appropriate evaluation. Such evaluations are made by the associate dean for academic affairs. All transfer work is evaluated on a course-by-course basis using the following criteria:

- ♦ Only graduate (post-baccalaureate) credits will be considered for transfer.
- ♦ Credits are accepted only from institutions accredited by agencies recognized by the U.S. Secretary of Education.
- ♦ No credits are accepted with a grade less than "B."
- ♦ Normally credits are not accepted that were earned more than five years earlier.
- ♦ The associate dean assesses the relevance of the course(s)

to the advanced degrees curriculum, and may interview the student as part of that assessment.

- ◆ A maximum of nine semester hours may be transferred.
- ◆ When deemed appropriate, final approval for transfer credit may be deferred until the student has completed further academic work at The School of Theology.
- ◆ The School of Theology does not award transfer credit for course work taken on a non-credit basis or for life experiences, or for course work used in earning another degree.

REQUIREMENTS FOR SPECIAL STUDENTS

Non-degree-seeking students may enroll in courses in the advanced degree program with some limitations. Special students must be able to do graduate level work, and the advanced degrees committee reserves the right to determine who will be admitted as a special student. Special students are limited to nine credit hours.

Special student applications must be approved by the associate dean for academic affairs and include:

- ◆ The special student application form
- ◆ Transcripts of all previous college, seminary, and graduate work

APPLICATION FOR TRANSFER STUDENTS TO THE M.DIV., M.A., D.A.S., AND C.T.S. PROGRAMS

Applications for admission from potential transfer students follow the same admissions procedures as those listed above. Such applications are formally considered only after an appropriate placement has been determined. Therefore, transcripts and catalog descriptions of all theological studies previously completed are required as part of the application process.

The School of Theology accepts credit for transfer, advanced placement, and professional certificates after appropriate evaluation. Such evaluations are currently made by the associate dean for academic affairs. All transfer work is evaluated on a course-by-course basis using the following criteria:

- ◆ Only graduate (post-baccalaureate) credits will be considered for transfer.
- ◆ Credits are accepted only from institutions accredited by agencies recognized by the U.S. Secretary of Education.
- ◆ No credits are accepted with a grade less than "B."
- ◆ Normally credits are not accepted that were earned more than 10 years earlier.

- ◆ The associate dean assesses the relevance of the course(s) to The School of Theology curriculum.
- ◆ The associate dean may interview the student with reference to the courses being transferred as part of the evaluation process.
- ◆ Transfer students must earn at least half of their credit hours at the University of the South in order to receive a degree.
- ◆ When deemed appropriate, final approval for transfer credit may be deferred until the student has completed further academic work at The School of Theology.
- ◆ The School of Theology does not award transfer credit for course work taken on a non-credit basis or for life experiences.

FINANCIAL INFORMATION

TUITION AND FEES

2012–13 Tuition and Fees for Degree Programs

Pre-registration deposit: \$50 *Paid when applicant accepts admission; nonrefundable but credited at registration to the tuition charge when the admitted applicant registers.*

All regular students (full-time) and non-degree-seeking students (full-time)*

Tuition: \$14,724

One-half payable by due date each semester.

**A person taking 12 credit hours per semester is considered a full-time student and will be charged full tuition and fees.*

Academic Year Fees

Activities fee: \$256

Wednesday lunch fee: \$270

Vehicle registration fee: \$80

Medical insurance

The student must provide a copy of his or her health insurance card to the registrar at registration.

Regular students (part-time)

Tuition: \$615 per credit hour taken. *A person taking 12 credit hours per semester is considered a full-time student and will be charged full tuition and fees.*

University housing

\$454–1,298 per month

Part-time students

Fee per credit hour at the seminary: \$615

Fee per credit hour at the college: \$1,162

Audit fee per credit hour at the seminary: \$175

Audit fee per credit hour at the college: \$210

Summer Term Fees

Tuition and fees are payable no later than June 1, 2012

Registration deposit: \$50 *(paid when applicant accepts admission and with each summer's registration; nonrefundable but credited to the tuition charge at registration)*

Fees: \$56

University housing: \$454 *(subject to change)*

Board: \$414

Tuition per course: \$1,242 *(courses are three credit hours)*

Audit fee per course: \$222

There is a \$150 continuance fee to stay in the program for those missing a summer.

Spouses of seminary students

Seminary student spouses may audit one course each semester, for no fee, at The School of Theology with permission of the instructor. They may also, with the approval of the dean, take one course each semester for credit at The School of Theology for a fee of \$50. Spouses may also, with the approval of the dean, audit one course per semester at the College of Arts and Sciences for a fee of \$100. Additional courses for audit or credit may be taken for the full appropriate tuition.

Explanation of Fees

Tuition covers the following:

- All regular course work at The School of Theology
- Up to two courses any semester in the College of Arts and Sciences
- Services of the health offices are available while school is in session for a fee. (Health office services are available to students only.)

Student Activity Fee Covers the Following:

Admission to the performing arts and film series, the *Sewanee Purple, Cap and Gown*, and *Sewanee Theological Review*, a variety of student activities, SPO box rental, transcripts, counseling services, and athletic privileges, including free admission to intercollegiate events. (The fee does not cover use of the golf course. Annual golf course memberships cost \$75 or a greens fee of \$3.75 per day/\$7.50 on weekends.)

Other Fees

Vehicle registration fee is required and covers one or more cars belonging to the same owner.

Penalty fees may be charged for late or incomplete registration, re-examinations, make-up examinations, or for removal at the end of a grading period of a mark of "Incomplete."

In addition to general expenses, students will have other living expenses that will vary in accordance with their individual situations. Applicants who work out comprehensive budgets should communicate with the Office of Financial Aid in order to obtain detailed information on living costs in Sewanee. There also will be room and board expenses connected with the clinical pastoral education program in the summer following the junior year and summer immersion field education programs. An estimate of these expenses can be obtained from the director of field education.

Payment of Fees

Full-time, academic-year tuition is billed each semester as one-half of the total annual amount and is due in August and January, 10 days before each semester starts. Part-time, academic-year tuition is billed in full for each semester and due in August and January, 10 days before each semester starts. Academic-year fees are billed in full at the start of the first semester and is due 10 days before the semester starts. Summer term tuition, fees and expenses are billed in April and payable by June 1 each summer.

For many academic-year students with sufficient financial need, the actual amount of financial aid is more than the fees payable. The difference will be refunded to the student, subject to holdback for rental housing commitments or outstanding debt. Students who prefer to pay educational expenses in installments may want to consider one of the deferred payment plans offered by commercial lending organizations. Information about such plans is available from the Office of Financial Aid. The University accepts installment payments of semester charges only by means of one of these plans.

Any balance remaining on the student bill, after credit for financial aid, must be paid in full by the due date; the University accepts monthly payment only by means of the plans mentioned above. No student who has any past due balance on his or her account will be permitted to register for classes or obtain a transcript of grades.

Health Insurance

All students at The School of Theology must have adequate health insurance coverage for themselves and their families, and students are required to furnish evidence of such insurance prior to registration. Failure to provide evidence of insurance may preclude registration at the university's option. A student medical insurance plan is available for those students who do not already have insurance. Information about this plan is sent to new students before the beginning of the school year.

Other Charges

Students who have account balances will receive a statement. This statement is due within 30 days to avoid a late payment penalty. Statements will be sent to the student mailbox at the seminary. If there is a credit shown on the statement, please contact the student accounts office at ext. 1432 or 1347 to receive a refund. Please call a few days in advance of the date that you need the refund.

Campus Identification Card

A SEWANEE Card is issued to all students as a means of identification.

- The card must be presented for cashing checks at the University Cashier's Office, using the library, entering McClurg Hall, and using the Fowler Center.
- The card is not transferable; its loss should be reported immediately to the Telecommunications Office for replacement. Cash stored on the low-dollar CashStripe will be lost. There is a \$25 charge to replace a lost, stolen, damaged or misused card.
- The card becomes void upon interruption or termination of enrollment.
- Students will have the options of using cash, check, commercial credit card, or ATM card at many University facilities. A full-service automated teller machine (ATM) is located in front of the University Book and Supply Store.

Policy on Financial Refunds for Withdrawal

- Refund of costs is made only for reasons of illness; withdrawal because of illness must be recommended by a physician and certified to the dean.
- Refunds for a withdrawal because of illness are calculated by prorating fees for the period from the date of withdrawal to the end of the semester. The amounts to be prorated are one-half of the semester's total tuition and room charges, if any, and three-fourths of the board charge, if any. No refund is made for the activity fee or any other fees. Refunds are credited to financial aid accounts, to the extent of any financial aid; any balance is credited to the student's account.
- Any student who is a federal loan recipient will have his or her refund subject to the provisions of federal regulation (specifically, 34 CFR 668.22).
- Payment of a credit balance occasioned by a refund for withdrawal is made during the month following withdrawal by check payable to the student at the home address.

Other Financial Matters

- Students should take precautions to protect personal belongings from theft, fire, water damage or other loss. University insurance does not cover personal losses.
- A student using a personal automobile for a class or field education trip or other university business should have vehicle liability insurance. The University insurance does not cover the vehicle, owner, driver, or passengers if an accident occurs.

- ◆ Checks, limited to \$100 per day, may be cashed at the cashier's office, Room 118, Carnegie Hall.
- ◆ Special arrangements will be made available for a student who is unable by reason of physical handicap to go to the cashier's office.

FINANCIAL AID POLICY AND GUIDELINES

Policy on Financial Aid for Academic Year Students

The School of Theology of the University of the South offers generous financial aid to supplement students' own resources and the financial support of the parishes and dioceses that send them. Financial aid is meant to serve the church's mission by opening the way to excellent theological education to those who otherwise could not afford it, and to minimize the burden of additional educational debt carried into parish ministry. Thanks to the gifts of many generations, Sewanee has substantial resources for these purposes, and is glad to be able to meet as much as possible of students' demonstrated financial need.

To ensure that grant aid goes where it is needed most, applicants for financial aid are required to demonstrate financial need. These awards are calculated on the basis of income from all sources, including parish and diocesan aid, in relation to allowable expenses, up to a maximum grant level set annually. All necessary financial aid application materials are available on the website.

Returning students should file applications for aid no later than February 1, 2013. Applicants who have been admitted should complete their financial aid application by March 1, 2013. Entering students filing after March 1, 2013, will be notified of their aid awards in as timely a manner as possible.

Financial Aid Policy for Summer Term Students

Some scholarship monies are available for tuition to students enrolled in the Advanced Degrees Program. A financial aid request form is available via email request. It must be returned by April 9 in order to be considered for the coming summer. Scholarship money is available only for tuition. The student is responsible for all other costs, such as travel, housing, board, etc. Financial aid is not available to special students.

Guidelines for Financial Aid

Financial aid is available to full-time students for the normal period to complete a degree or program (e.g. three years for the M.Div., two years for the M.A., and one year for the Diploma of Anglican Studies). Part-time, degree-seeking students may apply for financial aid in the same manner as

full-time students. If a part-time student is qualified for aid, it will be pro-rated, according to the number of credit hours the student is taking in the semester for which aid is requested. The maximum financial aid granted during the student's program cannot exceed the total of what would have been awarded if completed on a full-time basis. Part-time students who are not in a degree program are not eligible for financial aid. Financial need is calculated for a 12-month period except for the final year when it is calculated for a 10-month period.

Financial aid may not be used for study at other institutions. Students may apply for grants for cross-cultural study from other sources and from special funds at The School of Theology.

Application Instructions/Requirements

1. Need-based University grants are awarded after all sources of income and estimated expenses are identified. It is the responsibility of the student to provide the required information, including: financial aid application, Form 1040 federal income tax return from the last completed filing year, letters of diocesan and parish support, copies of applications for outside scholarships, documentation of student's income, documentation of spouse's current and anticipated net salary, documentation of child support, documentation of uninsured medical expenses, documentation of assets, and cost of health insurance. The current and anticipated income of a spouse must be included even if the spouse is not living in Sewanee. Each year, the University determines a maximum amount of need-based aid for applicants. The maximum amount takes into account the size of the household. Need-based awards will not exceed that amount.
2. Letters from the sponsoring parish and the sponsoring diocese, indicating all local sources of support, are required as part of the need-based financial aid application (except in the M.A. program, in which church sponsorship is not required.) A list of potential resources for outside scholarship assistance is provided under other sources of grants, published on the website at <http://theology.sewanee.edu/admissions/scholarships-grants-and-loans/>. Many students find other potential resources on the Internet. It is the responsibility of all applicants for need-based financial aid to show evidence of submitting applications for scholarships from at least three outside sources in addition to diocese and parish, before the University will award additional financial aid. To offer an additional incentive to seek outside scholarships, students who win outside scholarships, not including diocesan,

parish, or family grants, will have only fifty percent (50%) of that additional aid counted as income in calculating their financial need.

3. Information about all assets must be provided as part of the need-based financial aid application. A percentage of all assets held by the student and the student's spouse (if applicable) is considered as available annually to help meet the costs while in seminary. For 2012–13, that percentage is 10 percent (10%) for all assets. There are special provisions for retirement accounts to which the student does not have access without penalty. Twenty-five percent (25%) of such retirement accounts are exempt, and an additional 10 percent (10%) for students under 59.5 years of age. For students with dependents who are attending college full-time, the University will exempt up to \$10,000 per dependent college student. Debt and debt service cannot be considered as part of a student's financial need, although in some cases liabilities may be set against assets (e.g. house mortgages).
4. There is a minimum amount, annually set, which a student and (if applicable) a student's spouse must contribute toward their own support, irrespective of need or employment. For 2012–13, the contribution is \$1,500 for a student and \$2,000 for a spouse. That contribution is waived in the case of a spouse caring for children too young to be eligible for Sewanee child care. To encourage spousal employment, the University will exclude one third of spouses' after-tax earnings from consideration as revenue.
5. The School of Theology Student Employment Program (work-study) is available to eligible seminary students and spouse's through positions created in various departments of the University and The School of Theology. Students receiving need-based financial aid must have Student Employment Program or other jobs. A full-time seminary student may work a maximum of 12 hours per week.
6. The financial aid application includes the student's estimate of reasonable health insurance premiums and uninsured medical expenses as well as child care expenses for the coming year. Estimates that exceed what the University judges as reasonable will be adjusted in the calculation of any award of financial aid.
7. Students receiving financial aid ordinarily live in University rental housing. Normally, the University considers only the expense of one household for purposes of financial aid; the expense of a second household, away from Sewanee, is in general not included. In special cases, when a student can demonstrate the necessity of maintaining two households, a limited proportion of the

extra household expense may be allowable.

8. If both spouses wish to enroll in seminary and seek financial aid at the same time, they must indicate this intention at the time of their applications. Financial aid will be awarded on the basis of the expenses of a combined household.
9. The University and St. Andrew's–Sewanee School provide significant assistance for seminary children attending St. Andrew's–Sewanee. No educational expenses for children are allowable except for daycare for pre-school children.

Extraordinary and Emergency Need

A Sanford Fund loan of \$1,000 is available to School of Theology students for extraordinary circumstances. Students may borrow no more than this amount from the Sanford Fund during their seminary years. No justification is required for a Sanford Loan, as long as the student meets the loan requirements.

In the event of emergency need, students should first request a loan from the Sanford Fund. If that fund has been used and the student presents evidence of need, the dean may designate funding from other sources.

Reporting Changes

Students receiving financial aid must report significant changes that occur in their financial situation during the course of an academic year. In some cases the financial aid grant may be recalculated. Such recalculations will be made at the end of the semester, to apply to the following semester. It is the responsibility of students to assess their financial outlook at the end of each semester.

Termination of Financial Aid

A student whose performance is evaluated by the faculty of The School of Theology as "inadequate" is not eligible to receive financial aid for the following year. Reinstatement of aid is dependent upon reacceptance into the graduate program of The School of Theology and a letter from the student to the dean requesting reinstatement of financial aid.

SCHOLARSHIPS AND GRANT INFORMATION

Chancellor's Scholarships

The School of Theology annually awards a small number of Chancellor's Scholarships. These are grants above and beyond an applicant's demonstrated financial need to some students of exceptional promise preparing for distinctive ministries in the Episcopal Church. Applicants who wish to be considered for a Chancellor's Scholarship should include a letter with their financial aid application, describing their plans for ministry and mission, and indicating their qualifications. Recipients are selected prior to entering seminary. Chancellor's Scholarship recipients will continue to receive their award for the normal period of the degree program if their performance is deemed adequate by the faculty.

DuBose

Income from endowment funds established by the assets of the DuBose Memorial Church Training School of Monteagle, Tennessee, is available to assist candidates who are 32 years of age or older. Application forms may be obtained by sending an email to duBose@sewanee.edu, For more information please see the website at <http://theology.sewanee.edu/admissions/scholarships-grants-and-loans/>.

AWARDS, MEDALS, AND PRIZES

Dwight Medal — Competition for a medal given annually by H. N. Spencer, M.D., of St. Louis, Missouri, in memory of Isaac Marion Dwight for excellence in Greek is open to all students of the University.

Reed H. and Nancy B. Freeman Award for Merit — Established by the Rev. Reed Harlow Freeman, a 1996 graduate of The School of Theology, and his wife, Nancy, to be awarded annually to a rising middler student in The School of Theology who has demonstrated outstanding academic performance and promise.

Woods Leadership Award — Established by Granville Cecil Woods and James Albert Woods to recognize and to encourage students of The School of Theology who make a significant contribution to the quality of life in the University.

Prizes are a means to recognize truly excellent work. Academic prizes may be awarded in any given year for demonstrated excellence in four areas; biblical studies (including Greek and Hebrew), theology and ethics, historical studies, and practical theology (including Spanish). One award may be given for community service, such service may be either internal to the community or externally based.

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