



AUSTIN
PRESBYTERIAN
THEOLOGICAL
SEMINARY

2020-2021 Academic Catalogue



AUSTIN PRESBYTERIAN
THEOLOGICAL SEMINARY

100 East 27th Street
Austin, TX 78705-5711

2020-2021

ACCREDITATION

Austin Presbyterian Theological Seminary

Accredited by the Commission on Accrediting of the Association of Theological Schools, and the following degree programs are approved:

MA (Theological Studies), MA in Ministry Practice, MA in Youth Ministry, MDiv, DMin

The Commission contact information is:

The Commission on Accrediting of the Association of Theological Schools

10 Summit Park Drive

Pittsburgh, Pennsylvania 15275-1103, USA

Telephone 412-788-6505

Fax: 412-788-6510

Website: www.ats.edu

Austin Presbyterian Theological Seminary is accredited by the Southern Association of Colleges and Schools Commission on Colleges to award degrees at the master's and doctoral levels. Contact the Commission on Colleges at 1866 Southern Lane, Decatur, Georgia, 30033-4097, or call 404-679-4500 for questions about the accreditation of Austin Presbyterian Theological Seminary.

MEMBER OF:

Council of Southwestern Theological Schools, Inc.
The Association for Clinical Pastoral Education, Inc.

RELATED TO:

The Synod of the Sun
and to the General Assembly of the
Presbyterian Church (U.S.A.)

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— AN INTRODUCTORY WORD —



This little book in your hands is in all likelihood one of your first introductions to Austin Presbyterian Theological Seminary. I invite you, therefore, to leaf through its pages carefully and thoughtfully. It will tell you the distilled version, at least, of our story—the logic of our curriculum, the courses offered, the basic data of our degree programs and of our faculty and administration and trustees. It will give you rudimentary details about our policies and scholarships and student life. It will show you a few pictures, too—generally of this place and its people when we’re all scrubbed up and on our best behavior. All of this can be useful to you.

I hope, though, that this Catalogue is just an appetizer, and that you will decide to go deeper in your investigation of Austin Seminary as the context for your theological education. There is so much about us, after all, that cannot be experienced in these pages. These pages will tell you next to nothing about the thrill of engaging this or that faculty member in an hours-long conversation about a topic or project that intrigues you. These pages will not bring to life the spiritual richness of worship in Shelton Chapel, or the liveliness of our community when gathered at table in McCord Center, or the zaniness that often surrounds our annual football game with the students from the neighboring Episcopal seminary. These pages will not say much about the great academic, cultural, and social opportunities afforded by our location literally across the street from one of the United States’ largest and finest universities, and in an exciting and vibrant capital city—one of the most compelling cities in the country. Remember: this Catalogue is just an appetizer. Read it well, and then, for the main course, come experience Austin Seminary in person.

We are educating new generations of pastors, educators, and leaders for the church. Are you interested in being one of them?

Theodore J. Wardlaw
President

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INTRODUCTORY INFORMATION

COMMUNICATING WITH THE SEMINARY

2020-2022 ACADEMIC CALENDAR

PURPOSE AND HISTORY

LOCATION

COMMUNICATING WITH THE SEMINARY

– COMMUNICATING WITH THE SEMINARY –

Mailing Address: Austin Presbyterian Theological Seminary
100 East 27th Street
Austin, Texas 78705-5711

Telephone: 512-472-6736 or 800-777-6127
Admissions: 800-241-1085

FAX: 512-479-0738
Internet: www.austinseminary.edu

Communication with the Seminary will be facilitated if initial correspondence is directed to the individuals named below:

- Academic matters: *David H. Jensen, Academic Dean*
- Admission to all programs of study, Catalogue requests:
J D Herrera (MDiv 2015), Vice President for Enrollment Management
- Administrative and financial affairs, payment of bills:
Heather Zdancewicz, Vice President for Finance and Administration
- Certificate in Ministry program: *Paul K. Hooker, Associate Dean for Ministerial Formation and Advanced Studies*
- Doctor of Ministry program: *Paul K. Hooker, Associate Dean for Ministerial Formation and Advanced Studies*
- Financial aid for students: *William West, Sr. (MDiv 2016), Director of Financial Aid*
- General matters including faculty, board of trustees, and Seminary policies: *Theodore J. Wardlaw, President*
- Gifts to the Seminary:
Donna G. Scott, Vice President for Institutional Advancement
- Guest rooms and facilities reservations:
Sarah Gomez, Director of Auxiliary Enterprises
- Housing for students: *Usama Malik (MDiv 2020), Program Administrator, Office of Student Affairs and Vocations*
- Library: *Timothy D. Lincoln, Director of the David L. and Jane Stitt Library*
- Ministerial formation, supervised practice of ministry, occasional pulpit supply: *Paul K. Hooker, Associate Dean for Ministerial Formation and Advanced Studies*
- Publications and Publicity: *Randal Whittington, Director of Communications*
- Student needs and concerns, vocation, ecclesiastical relations, and placement: *Sarah Kinney Gaventa, Dean of Students*
- Transcripts of academic record, curricula:
Mary Blick Wall, Assistant Dean for Academic Affairs and Registrar

Seminary offices are open from 8:30 a.m. until 5:00 p.m., Monday through Friday, September through May. Office hours are modified during the summer months. Contact the Office of Finance and Administration for information.

– 2020-2022 ACADEMIC CALENDAR –

FALL 2020

September 1-4		New student orientation and registration
September 4	1:00 p.m.	Special Student orientation
September 7		Labor Day holiday
September 8	8:00 a.m.	Fall term begins
	11:10 a.m.	Opening Seminary Convocation
	7:00 p.m.	Celebration of the Lord's Supper
		Reception following in Stotts Hall
September 14	5:00 p.m.	Last day to add or drop a course
September 30		SPM Orientation II
October 19-23		Fall recess
October 30-November 1		Discovery Weekend
November 2-3		Board of trustees fall meeting
November 16-19		Registration for spring and summer terms
November 26-27		Thanksgiving recess
December 6		Lessons and Carols
December 8-11		Reading period
December 14-18		Final examination period
December 18		Fall term ends; Christmas recess begins

JANUARY 2021

January 5	8:00 a.m.	January master's term begins
January 7	5:00 p.m.	Last day to add or drop a course
January 11-22		Doctor of Ministry term
January 18		Martin Luther King Jr. holiday
January 22	12:00 p.m.	New student orientation and registration
January 22		January master's term ends

ACADEMIC CALENDAR

– 2020-2022 ACADEMIC CALENDAR –

SPRING 2021

January 25-27		Midwinter Lectures
January 28	7:00 p.m.	Special Student orientation
January 29-30		Board of trustees retreat
February 1	8:00 a.m.	Spring term begins
February 2	11:10 a.m.	Opening Worship and Celebration of the Lord's Supper
February 5	5:00 p.m.	Last day to add or drop a course
February 9	11:10 a.m.	Martin Luther King Jr. Commemorative Worship Service
March 15-19 (<i>to be confirmed</i>)		Spring recess
April 1	11:10 a.m.	Maundy Thursday worship
April 2		Good Friday holiday
	11:10 a.m.	Good Friday worship
April 3	8:30 p.m.	The Paschal Vigil
April 16-18		Discovery Weekend
April 28		SPM Orientation I
May 3-7		Reading period
May 10-14		Final examination period
May 10	5:00 p.m.	Final deadline for graduating students' work
May 11	5:00 p.m.	Graduating students' grades due
May 14	5:00 p.m.	Spring term ends
May 14-15		Board of trustees spring meeting
May 15		Baccalaureate
May 16		Commencement

SUMMER 2021

June 7	8:00 a.m.	Summer master's term begins
June 11	5:00 p.m.	Last day to add or drop a course
June 7-18		Doctor of Ministry term
August 27		Summer master's term ends

– 2020-2022 ACADEMIC CALENDAR –

FALL 2021

August 31 - September 3		New student orientation and registration
September 3	1:00 p.m.	Special Student orientation
September 6		Labor Day holiday
September 7	8:00 a.m.	Fall term begins
	11:10 a.m.	Opening Seminary Convocation
	7:00 p.m.	Celebration of the Lord's Supper
		Reception following in Stotts Hall
September 13	5:00 p.m.	Last day to add or drop a course
September 29		SPM Orientation II
October 18-22		Fall recess
October 29-31		Discovery Weekend
November 1-2		Board of trustees fall meeting
November 15-18		Registration for spring and summer terms
November 25-26		Thanksgiving recess
December 5		Lessons and Carols
December 7-10		Reading period
December 13-17		Final examination period
December 17		Fall term ends; Christmas recess begins

JANUARY 2022

January 4	8:00 a.m.	January master's term begins
January 6	5:00 p.m.	Last day to add or drop a course
January 10-21		Doctor of Ministry term
January 17		Martin Luther King Jr. holiday
January 21	12:00 p.m.	New student orientation and registration
January 21		January master's term ends

ACADEMIC CALENDAR

– 2020-2022 ACADEMIC CALENDAR –

SPRING 2022

January 24-26		Midwinter Lectures
January 27	7:00 p.m.	Special Student orientation
January 28-29		Board of trustees retreat
January 31	8:00 a.m.	Spring term begins
February 1	11:10 a.m.	Opening Worship and Celebration of the Lord's Supper
February 4	5:00 p.m.	Last day to add or drop a course
February 8	11:10 a.m.	Martin Luther King Jr. Commemorative Worship Service
March 14-18 (<i>to be confirmed</i>)		Spring recess
April 1-3		Discovery Weekend
April 14	11:10 a.m.	Maundy Thursday worship
April 15		Good Friday holiday
	11:10 a.m.	Good Friday worship
April 16	8:30 p.m.	The Paschal Vigil
April 27		SPM Orientation I
May 2-6		Reading period
May 9-13		Final examination period
May 9	5:00 p.m.	Final deadline for graduating students' work
May 10	5:00 p.m.	Graduating students' grades due
May 13	5:00 p.m.	Spring term ends
May 13-14		Board of trustees spring meeting
May 14		Baccalaureate
May 15		Commencement

SUMMER 2022

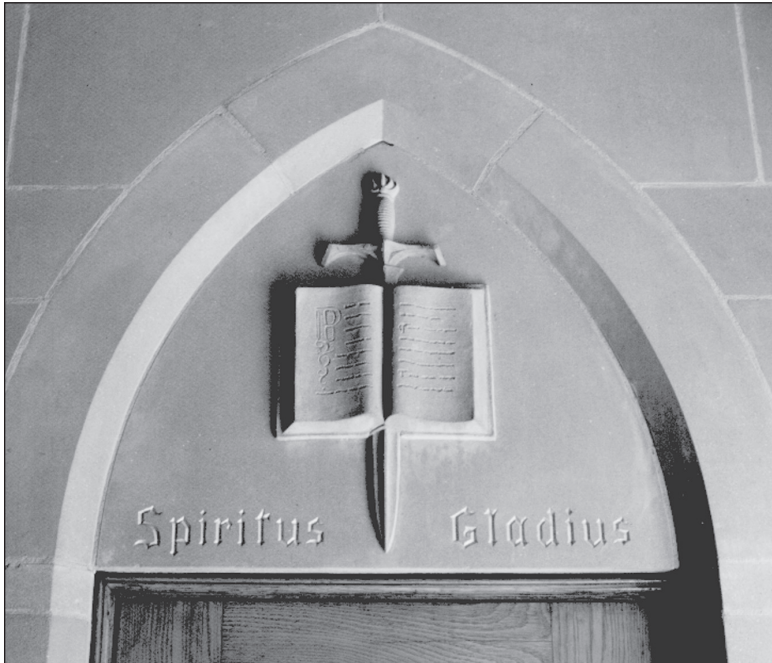
June 6	8:00 a.m.	Summer master's term begins
June 10	5:00 p.m.	Last day to add or drop a course
June 6-17		Doctor of Ministry term
August 26		Summer master's term ends

– THE PURPOSE AND HISTORY OF AUSTIN SEMINARY –

PURPOSE

The Board of Trustees has adopted the following Statement of Purpose:

For the glory of God and to proclaim the gospel of Jesus Christ, Austin Presbyterian Theological Seminary is a seminary in the Presbyterian–Reformed tradition whose mission is to educate and equip individuals for the ordained Christian ministry and other forms of Christian service and leadership; to employ its resources in the service of the church; to promote and engage in critical theological thought and research; and to be a winsome and exemplary community of God's people.



HISTORY

By 1880, Presbyterian churches were being organized west of the Mississippi at a rate which demanded far more new ministers than were available from Presbyterian seminaries east of the Mississippi. The problem deepened as ministerial candidates from the Southwest left to attend seminaries in the east, and then frequently remained there.

The beginnings of a solution came from two Austin ministers. Dr. Richmond K. Smoot was called to be pastor of First Southern Presbyterian Church, Austin, in 1876. When it opened in 1883, The University of Texas at Austin brought Dr. Robert Lewis Dabney to the chair of Mental and Moral Philosophy. The matter of starting a seminary was presented at a meeting of Presbyterian ministers in Belton, Texas, the summer of 1884. Through the donation of time and funds by Smoot and Dabney, and under the sponsorship of the Presbytery of Central Texas of the Presbyterian Church, U.S., the Austin School of Theology was launched that year. More than forty

HISTORY

students were enrolled for theological study during the life of this school, which was closed in 1895 because of the resignation of Dr. Smoot and the retirement of Dr. Dabney. But the need remained.

In 1899, the Synod of Texas authorized the establishment of Austin Presbyterian Theological Seminary and appointed trustees. Dr. Thornton Rogers Sampson left the presidency of Austin College to begin the Seminary. Along with other gifts, the donation of \$75,000 by Sarah C. (Mrs. George) Ball of Galveston enabled Dr. Sampson to commence the academic program of the Seminary in the fall of 1902. The synods of Arkansas (1905), Oklahoma (1908), and Louisiana (1929) joined in support and control of the school.

In May of 1917, Dr. Thomas W. Currie became chairman of the faculty, and on May 10, 1922, became president of the Seminary and served until his death in 1943. During this period the Seminary faculty increased, the campus was enlarged, the student body grew, and the endowment was augmented. A chapel was also erected in 1941.

In 1943, Dr. Robert F. Gribble was appointed acting president by the board of trustees to serve until a new president was elected in 1945.

In 1945, Dr. David L. Stitt became president and served until 1971. During these years the Seminary advanced in every measurable way. The student body grew, and the number of faculty increased. The library, the Trull Building, and McMillan Building were erected. Extensive property on 30th Street was secured, and Currie Hall and student apartments were built.

In 1971, after Dr. Stitt resigned, Dr. Prescott H. Williams Jr. became acting president, and subsequently the fifth president in 1972. Having brought to the Seminary a special facility in the areas of Old Testament languages and archaeology, Dr. Williams laid emphasis on revision of the curriculum to meet the changing needs of the church's ministry.

In 1976, Dr. Jack Martin Maxwell was called to be the sixth president of the Seminary. In his administration, the physical plant was much improved, with addition to the library, renovation of the dining hall, and construction of new student housing. Moreover, the financial base of the Seminary was made more secure.

In January of 1984, Dr. C. Ellis Nelson, retired seminary president and moderator of the General Assembly's Committee on Theological Institutions, became interim president. On July 1, 1985, Dr. Jack L. Stotts became the seventh president. Dr. Stotts, a native of Dallas, Texas, came to Austin having already served as president of a sibling Presbyterian seminary for a decade. He retired in July 1996. In May 1997, Dr. Robert M. Shelton, who had been on the faculty since 1971, was elected as the Seminary's eighth president, after serving one year as interim president.

Austin Seminary celebrated one hundred years of service to the church on October 1, 2002. Centennial events included special lectures, historical displays, the construction of the Centennial Trustee Gateway, and the naming of the Seminary Chapel for retiring president Robert M. Shelton. In November of 2002, the board of trustees elected Austin Seminary's ninth president, the Reverend Theodore J. Wardlaw.

Presently Austin Seminary stands as a testimony to the vision of its founders and a tribute to those who have contributed to its development. With an increasingly national constituency, it is poised to enlarge its service

through a growing student body, a range of curricular offerings, and a distinguished faculty.

For a more detailed history see *Austin Presbyterian Theological Seminary: A Seventy-Fifth Anniversary History* by Dr. Thomas White Currie Jr. and *Austin Presbyterian Theological Seminary: Completing a Century of Service* by Dr. James S. Currie.



— LOCATION OF AUSTIN SEMINARY —

Austin Seminary is ideally situated in the city of Austin, on the north edge of The University of Texas at Austin and two blocks away from the Seminary of the Southwest. The city of Austin also makes a splendid setting for theological education, for many and varied reasons:

- the picturesque setting: an exceptionally attractive city built in the natural beauty of the Texas Hill Country;
- the pleasant weather: Austin has gentle season changes and an average of 300 days of sunshine each year;
- the extraordinary educational atmosphere provided by The University of Texas at Austin and other outstanding colleges and universities;
- the lively churches and ecumenical groups;
- the availability of the arts in diversity and abundance with a year-round variety of concerts, plays, and exhibits;
- Austin's status as a major center for high technology; city growth has emphasized clean industry;
- the availability of recreation through the city's park system, on the Colorado River which winds through the city, and the Highland Lakes which stretch upriver for one hundred and fifty miles. Also, for an annual fee students have access to the recreational and sports facilities of The University of Texas at Austin.

ADMISSIONS

CAMPUS VISITATION

THE ADMISSIONS PROCESS

READMISSION

– ADMISSIONS –

A WORD TO PROSPECTIVE SEMINARIANS

The Admissions Commission at Austin Seminary welcomes your inquiry about theological education and our degree programs. The Commission is composed of faculty members, senior students, and administrators. It is their desire to assist you as you consider your vocation.

The Admissions Commission reviews and evaluates all applications. The commission seeks to ensure that each applicant is prepared to engage in theological study, is aware of personal strengths and limitations, and is familiar with the educational dimensions of the curriculum. Further, the commission is concerned that applicants have the necessary academic and intellectual preparation to embrace critical theological inquiry. An undergraduate degree with a liberal arts emphasis is an optimal way to prepare for seminary study.

CAMPUS VISITATION

If you are considering theological study, you are encouraged to visit Austin Seminary. When arrangements have been made in advance of your arrival, the Office of Admissions can plan for your on-campus visit, meals, and lodging. A campus visit may include class attendance, a campus tour, and personal conversations with faculty members, staff members, and students.

All inquirers to master's-level degree programs are encouraged to have an on-campus conference with a member of the Admissions Commission. If you are interested in pursuing a Doctor of Ministry degree, you are encouraged to contact the Office of Admissions for information about the program. You are also welcome to visit the campus and meet with professors and the associate dean for ministerial formation and advanced studies, who oversees the DMin program.

– MASTER'S DEGREE PROGRAMS –

Those applying for admission to the Master of Arts (Theological Studies), Master of Arts in Ministry Practice, Master of Arts in Youth Ministry, or Master of Divinity degree program at Austin Seminary are expected to be of honorable character and ordinarily shall provide evidence that they are in full communion with some branch of the Christian church. Applicants shall also provide evidence that they have earned a baccalaureate degree from an accredited college or university recognized by the Seminary. As a school of the church, Austin Seminary is not merely an institution for academic study. Academic qualifications alone, therefore, do not qualify applicants for admission. The call of God and the approbation of God's people are equally important.

Austin Seminary reserves the right to exercise its discretion in granting or denying admission of applicants to any of its degree programs on any grounds consistent with its educational standards, its stated purpose and mission, its religious commitments, and its self-understanding as a community.

Applicants who believe that their academic abilities are inadequately represented by the grade point average of their previous academic work

are encouraged to address that matter in the admissions essay and/or the admissions conference.

An applicant to the Master of Arts in Youth Ministry (MAYM) first completes the application process outlined by the Center for Youth Ministry Training at CYMT.org. All applicants for the MAYM must meet criteria for both CYMT and Austin Presbyterian Theological Seminary in order to be admitted to this degree program.

An applicant to the Master of Arts (Theological Studies), Master of Arts in Ministry Practice, or Master of Divinity degree program completes two phases in gaining admission.

I. APPLICATION

The faculty's Admissions Commission reviews applications on a monthly basis. For fall semester admission, one must have an application file completed no later than May 1st; for international applicants, no later than January 1st. For admission at the beginning of any other term, one must apply three months prior to the date the term begins. The applicant shall:

1. Submit a formal application for admission on the form provided by the Office of Admissions or through the on-line application process.
2. Submit three essays, described as follows:
 - In an autobiographical essay (3-5 pages, double-spaced), reflect on your spiritual journey and/or call to ministry. Address your personal, educational, and religious background, your work history, your gifts and abilities for ministry and service, and your current vocational goals.
 - In an analytical essay (4-5 pages, double-spaced), craft a cogent argument on a specific topic of theological interest or concern. This essay should demonstrate your capacity to think critically, write coherently, reflect theologically, and engage scholarly sources.
 - Complete a third essay, specific to the program to which you are applying, according to the directions below.
 - Master of Arts (Theological Studies) (MATS) Applicants
The MATS degree is a general academic degree that provides for foundational studies in the biblical and theological disciplines with advanced concentration in theology, ethics, history of religions, or biblical studies. In a brief essay (1-2 pages, double-spaced), identify your area of academic interest and how this study will inform your life and work.
 - Master of Arts in Ministry Practice (MAMP) Applicants
The MAMP degree equips individuals for general pastoral leadership. It offers opportunities to focus on specific areas in the practice of ministry. In a brief essay (1-2 pages, double-spaced) speak to your ministry goals and how you hope to be engaged in pastoral leadership.
 - Master of Divinity (MDiv) Applicants
The MDiv degree is designed to nurture leaders who will give strong, loving, and imaginative leadership to worshiping, learning, and serving communities. In a brief essay (1-2 pages,

MASTER'S-LEVEL ADMISSION

double-spaced), reflect on your hopes and concerns for the church and your call to ministry.

- Master of Divinity/Master of Science in Social Work Applicants
The dual degree, MDiv/MSSW, is designed for students who have a particular interest in non-traditional ministries, including agency-based social service, social justice advocacy, policy-oriented ministries, and clinical counseling, as well as more traditional ministry roles such as pastor or chaplain. In a brief essay (1-2 pages, double-spaced), reflect on your particular ministry interest and how the dual degree will prepare you to serve in that capacity.
3. Provide an *official* transcript of record from *each* institution attended (required). Students applying while in the process of completing the baccalaureate degree should provide grades for at least six full-time semesters (or the equivalent) of college or university work. A final transcript indicating the baccalaureate degree earned must be submitted prior to matriculation.
 4. Submit an application fee of \$50 (payable online or by check or credit card). This fee is non-refundable.
 5. Complete the criminal history check process. Refer to page 22 for information.
 6. After the application form and essays are submitted and academic transcripts requested, arrange for an admissions conference with the vice president for enrollment management or a designated representative of the Seminary's Admissions Commission.
 7. Applicants whose primary language is not English and *all* international student applicants *are required* to present scores from the Test of English as a Foreign Language (TOEFL). Austin Seminary's TOEFL institution code is 6018. The minimum acceptable score for the iBT (Internet-based TOEFL) is 79 or greater.

Students who have achieved the minimum TOEFL score but whose English language abilities are judged to be weak may be required to take advantage of Seminary-provided assistance in writing and study skills.

8. International applicants are considered for fall-term admission only and must complete an application no later than January 1st of the same year. In addition to the application procedures and TOEFL requirements outlined above, international applicants must submit proof of adequate financial funding to cover living and educational costs for the duration of the program.

If admitted as an international student the following items are required:

- the *Intent to Matriculate* form signed and returned to the Office of Admissions;
- a completed *Biographical Data for International Applicant* form; and,
- a financial deposit, due by May 1st, equal to one-half the minimum annual student budget.

An international student currently studying in the United States on an F-1 visa who desires to transfer this status to Austin Seminary, is eligible to do so only if their F-1 student status is being maintained. International applicants verify their F-1 student status by completing a *Transfer Request for International Student* form, available from the Austin Seminary Office of Admissions. This form requires the signature of the international student advisor at the United States institution the applicant most recently attended. When completed, the form is returned to the Office of Admissions.

The Form I-20 A-B will be issued to the international student once all standards for admission have been met and all required items received.

ACTION AND NOTIFICATION

When the application process is completed, consideration and action will be taken by the Admissions Commission. Notification of such action will be communicated to the applicant no later than one month prior to the term for which the applicant has applied.

DEFERRING MATRICULATION

An applicant admitted to a degree program who desires to delay beginning theological study at Austin Seminary must submit a written request for deferment of matriculation. This request is reviewed and acted upon by the Admissions Commission. Matriculation can be deferred up to one year. An applicant admitted as a Provisional Student cannot defer matriculation.

MEDICAL AND HOSPITALIZATION INSURANCE

Each degree student (and spouse and children, if applicable) is required to carry medical and hospitalization insurance. For Presbyterian students under the care of a presbytery, medical and hospitalization insurance is available through the Presbyterian Church (U.S.A.).

II. MATRICULATION

To complete admission an applicant:

1. must sign and return the *Intent to Matriculate* form;
2. must have official transcripts on file with the Office of Admissions from each institution attended, including official final transcripts which indicate degree(s) obtained and the date(s) of graduation (*matriculation into the Seminary cannot be effected until this supplementary record has been received*);
3. must be present for and participate in orientation and registration on the days and times specified in the academic calendar and orientation schedule;
4. must provide proof of health insurance coverage for oneself (and spouse and children, if applicable);
5. if age twenty-one or younger, must provide proof of vaccination for bacterial meningitis (contact the Office of Admissions for information); and,
6. is invited to participate in the signing of the *Declaration of Intent*.

OTHER CLASSIFICATIONS OF STUDY

DECLARATION OF INTENT

As an instrument of the church, the Seminary is not merely an institution for academic study, and membership in it is not granted in answer solely to the private interest or personal decision of those who present themselves for admission, however thoroughly qualified academically. Both for faculty and student, membership in the community is by invitation and commitment. The call of God and the approbation of God's people are appropriately attended by a declaration of one's commitment and an acknowledgment of one's obligation to make full use of all means to the cultivation of the gifts of God for fulfilling the ministries to which one has been called. This occurs not only by devotion to study, but also by responsible participation in the whole of the community's varied life of worship and work, as well as by the exercise of personal prayer. The Seminary, therefore, invites its students to sign the following statement, which has been adopted by the faculty:

"In recognition of the claims of God upon me and in reliance upon God's grace, I declare my intention to live responsibly in this community, to be persistent in the pursuit of learning, diligent in prayer and praise, responsive to the needs of my fellow members, and open to their efforts to contribute to my equipment for the service of Christ."

– OTHER CLASSIFICATIONS OF STUDY –

AUDITORS

Austin Seminary offers the opportunity to audit courses to those interested in deepening their knowledge of the Bible, theology, and Christian ministry. Auditors are eligible to attend class but do not complete course assignments, take part in discussion, or receive evaluations or academic credit. Audited course work is not recorded on an academic transcript. Auditing requires permission of the course instructor.

Regularly enrolled degree students, their spouses, other members of the Seminary community, and guests of the Seminary may audit approved classes. Application is made through the Office of Admissions for all but regularly enrolled degree students who register through the Office of the Registrar.

Auditors are also required to complete the criminal history check process. Refer to page 22 for information.

The auditing fee of \$150 per course (age 65 and over, \$100) is waived for current degree students, their spouses, regular full- and part-time employees of Austin Seminary, and residents of AYAVA House.

CERTIFICATE IN MINISTRY PROGRAM

The Certificate in Ministry (CiM) is a program for congregational leaders and others seeking substantive theological education but who are not planning to pursue study in a degree program. Persons seeking theological preparation for congregational leadership or wishing to enrich their personal theological understanding will be well served by the CiM. A broader description of the program can be found in the Programs of Study section of this Catalogue.

Applicants complete the on-line Certificate in Ministry application and submit it and the \$25 nonrefundable, one-time, application fee to the Office

of Admissions. A brief enrollment conference with the vice president for enrollment management is required. Applicants also are required to complete the criminal history check process. Refer to page 22 for information.

Students admitted to the CiM program are not eligible to enroll in master's-level courses, except by application and admission to those programs as described in this Catalogue.

CERTIFICATE IN JEWISH-CHRISTIAN RELATIONSHIP

The Certificate in Jewish-Christian Relationship (CJCR) is a program for laypersons and clergy who wish to explore questions about the relationship between Judaism and Christianity, to increase interfaith understanding, and to foster friendships across traditions. Courses are team-taught on-line by clergy and professors from both traditions who model collaborative and creative learning through relationship.

CERTIFICADO EN MINISTERIO EN ESPAÑOL

El Certificado en Ministerio en Español (CeM) es un programa para líderes de iglesia y congregación que buscan profundizar su conocimiento en educación teológica, sin realizar estudios a nivel de licenciatura o de maestría. Personas que buscan la preparación teológica para liderazgo congregacional o que deseen enriquecer su comprensión teológica personal, se beneficiarán de estos cursos. Una descripción más amplia del programa se puede encontrar en la sección de Programas de Estudio de este catálogo.

La aplicación para el programa de Certificado en Ministerio está en línea y requiere un pago no reembolsable de \$25. Una breve conferencia de inscripción por teléfono es necesaria. Es requerido, que los solicitantes completen el proceso de verificación de antecedentes penales a través de Castlebranch.com, dándole permiso al Seminario Presbiteriano Teológico de Austin acceder a esos registros. Tenga en cuenta que los cargos y delitos pasados no descalifican automáticamente a un solicitante de admisión en el programa. Todos los registros serán evaluados en su contexto. El no revelar condenas anteriores puede resultar en la denegación de la admisión.

Los estudiantes admitidos al programa de CeM que deseen inscribirse en los cursos de Alto Nivel de maestría, descritos en este catálogo, deben realizar el proceso de aplicación y admisión para esos programas, de manera separado del CeM.

DUAL-DEGREE PROGRAM IN SOCIAL WORK

Austin Seminary and the Steve Hicks School of Social Work at The University of Texas at Austin (UT) have established a dual-degree program of study that provides master's-level students the opportunity to complete requirements for two degrees concurrently: the Master of Divinity (MDiv) and the Master of Science in Social Work (MSSW). The program is designed to be completed in four years of full-time study. Upon completion, students receive degrees from both institutions. Students must be accepted into both programs independently, meeting each institution's admission criteria.

The determination of in-state residency status as it relates to tuition charges at The University of Texas at Austin is the sole discretion of UT. Enrollment in a degree program at Austin Seminary does not qualify one as an in-state resident for tuition purposes at UT.

OTHER CLASSIFICATIONS OF STUDY

For more information, contact the Office of Admissions, and refer to page 70 of this Catalogue.

PROVISIONAL STUDENTS

Occasionally, an applicant to the MATS, MAMP, or MDiv degree program who does not meet all the academic qualifications for admission to that program, but who has earned a baccalaureate degree, and whom the Admissions Commission considers academically capable to undertake the program, may be permitted to enroll in the regular course of study for academic credit on a provisional basis. Ordinarily, a Provisional Student can matriculate only in the fall semester and must enroll in required courses. A Provisional Student may apply to the Admissions Commission to be removed from provisional status and considered for admission to the MATS or MAMP degree program upon satisfactory completion of twenty-four credits, or the MDiv degree program upon satisfactory completion of twenty-four credits and one language course.

SPECIAL STUDENTS (NONDEGREE)

The classification of Special Student is for a person not enrolled in any degree program offered by Austin Seminary but who desires to enroll in regular master's-level courses for academic credit. A person is admitted as a Special Student on a term-by-term basis, may enroll in regularly scheduled master's-level courses, and may take the maximum course load set for master's degree students. International students who are not lawful permanent residents of the United States will not be considered for Special Student status.

Application forms are available from the Office of Admissions.

Applicants complete the Special Student application and submit it and the nonrefundable, one-time Special Student application fee of \$25 to the Office of Admissions. First-time Special Student applicants are required to schedule a brief enrollment conference with the vice president for enrollment management, who makes the decision about that applicant's enrollment. In addition, each term, Special Student applicants shall attach a brief explanation of why they wish to enroll in the course(s) indicated on the application. Tuition charges and any applicable registration fees must be paid to the Business Office prior to the beginning of the term for which admission is requested.

Special Student applicants are required to complete the criminal history check process. Refer to page 22 for information.

A person desiring to continue as a Special Student in a subsequent term must reapply for the term in which study is desired. The individual shall complete the Special Student application form and submit it to the Office of Admissions. Approval of enrollment as a Special Student can be granted only if all previous course work has been satisfactorily completed and all financial obligations have been settled with the Seminary. The academic dean, in conversation with the vice president for enrollment management, reserves the right to exercise discretion in granting or denying enrollment to continuing Special Students.

A Special Student wishing to matriculate into the MATS, MAMP, or MDiv degree program must complete the admission process for that program. Up to forty-eight credits earned as a Special Student at Austin Seminary may be applied to the MATS or MAMP degree; up to eighty-four credits may

be applied to the MDiv degree. These maximums also include any credits transferred from another theological school. Credits earned as a Special Student more than seven years prior to matriculation into a degree program cannot be applied toward degree requirements.

APPLICANTS WITH NO EARNED BACCALAUREATE DEGREE

Under extraordinary circumstances, and with the approval of the faculty meeting in executive session, an applicant who does not possess a baccalaureate degree or its equivalent may be admitted to study in the Master of Arts in Ministry Practice, in the Master of Arts in Youth Ministry, or in the Master of Divinity degree program. The application file must be completed no later than April 1st for consideration by the faculty. Prior to the student's final semester of study, the faculty, meeting in executive session, will review the student's record. The quality of the student's academic work at the Seminary will determine whether the faculty will award a master's degree or a Theological Certificate.

TRANSFER STUDENTS

A student from another accredited theological school who wishes to transfer into a master's degree program at Austin Seminary, in addition to completing the application process previously outlined, must submit an official transcript of record as well as a statement of good standing from the previous theological school.

Upon favorable action by the Admissions Commission and after returning the *Intent to Matriculate* form accepting the Commission's offer of admission, the Office of the Academic Dean will evaluate the transcript and provide a *preliminary* assessment of how the transfer of credits will be handled and what the requirements will be for completion of the degree. Then, after matriculation into the degree program, an official memo regarding transfer credit will be issued by the academic dean.

In all cases, a review of transfer credit may require conversation between the student and the academic dean. The student may also be asked to provide a course syllabus for any course being considered for transfer.

Only courses with a grade of C or better will be considered for transfer credit. No credit will be given for academic work completed more than seven years prior to a student's matriculation into a master's-level degree program.

Up to forty-eight credits may be applied to the MATS or MAMP degree; up to eighty-four credits may be applied to the MDiv degree. These maximums also include any credits earned as a Special Student at Austin Seminary.

International students wishing to transfer from another institution in the United States to a degree program at Austin Seminary, in addition to the requirements noted above, must be in good standing both academically and under the provisions of their visa.

GLOBAL PARTNER PROGRAM

– GLOBAL PARTNER PROGRAM –

STATEMENT OF PURPOSE

The Global Partner Program at Austin Presbyterian Theological Seminary exists primarily to provide theological study and resources for the education of international students. The program provides a course of study that will enrich the practice of ministry in the student's context of origin.

In a year of full-time, graduate-level, theological study, students enroll in regularly scheduled courses offered in our master's-level programs. Students are expected to return to their country of origin at the end of the program of study.

PROGRAM DESCRIPTION

Ordinarily students applying to this program shall come from an institution with which Austin Seminary has a cooperative agreement. They also shall have the approval and support of their local churches or denominational governing bodies.

Admission is for one year of theological study, ordinarily beginning with the fall semester. Course work may be applied toward the Master of Arts (Theological Studies) degree or the Master of Arts in Ministry Practice degree, when appropriate, or may be nondegree academic work. Admission to the MATS or MAMP degree program requires the approval of the academic dean, upon recommendation of the assistant dean for academic affairs, and formal action by the Admissions Commission. In order to complete the MATS or MAMP degree within a year, a Global Partner student must be granted advanced standing. Ordinarily advanced standing is granted by the academic dean, in consultation with the assistant dean for academic affairs, on the basis of an interview, review of academic transcripts, and a written evaluation. Facility in English is prerequisite. Refer to page 14, item 7, for details.

The application deadline for the Global Partner Program is January 1st for matriculation in the fall semester and September 1 for matriculation in the January term. Ordinarily applications for the Global Partner Program from international students already studying in this country are not accepted. All inquiries should be made through the Office of Admissions. Austin Seminary is authorized under federal law to enroll nonimmigrant alien students.

– DOCTOR OF MINISTRY –

The Doctor of Ministry (DMin) degree is a professional doctorate intended to equip ministers for a high level of excellence in the practice of ministry. The DMin program is for ministers who already possess at least the first theological degree of Master of Divinity or its equivalent. Admission ordinarily presupposes at least three years in the practice of ministry after earning the MDiv degree and continued practice of ministry during the course of study. Refer to *Academic Programs, Doctor of Ministry* for a full description of the program.

APPLICATION

1. Submit a formal application for admission to the Office of Admissions. The admission file must be completed by September 1st for consideration of admission to a January term or by February 1st for consideration of admission to a summer term.
2. Provide *official* transcripts from *each* college, university, seminary, and graduate school attended, as well as a record of recent nondegree education. Transcripts shall provide evidence that applicants hold a baccalaureate degree and a master of divinity degree from accredited institutions. Ordinarily a grade point average of at least 3.0 on a 4.0 scale (or 2.0 on a 3.0 scale) is required for admission.

3. Submit a written statement in two parts.

Part I (750-1000 words; 3-5 pages)

In this section you are expected to:

- articulate how, since ordination, you have changed personally, professionally, and theologically;
- describe the background in ministry which motivates you to seek further competence in ministry;
- describe clearly the ministry situation in which the DMin work will be done;
- list personal and professional goals and how the area of concentration to be pursued will meet those goals and increase your competence in ministry (refer to page 72 in this Catalogue for a description of DMin concentrations).

Part II (1500 words; 6 pages)

- In this academic essay, you shall discuss a primary issue or problem in ministry related to your intended area of concentration, which could be explored in a Doctor of Ministry program, and reflect on that issue or problem theologically. You should bring to bear on this discussion appropriate readings from theological works as well as resources from a particular ecclesiastical tradition. This essay should demonstrate the ability to do doctoral-level work, i.e., to think critically, to construct a coherent argument, and to document sources correctly.
4. Submit the completed *Letter of Endorsement*, signed by the appropriate member(s) of your session, church board, or institution.
 5. Complete the criminal history check process. (Refer to page 22.)
 6. Submit an application fee of \$50 (payable online or by check or credit card). This application fee is not refundable.
 7. After the application form and essays are submitted and academic transcripts requested, arrange for an admissions conference with the vice president for enrollment management or a designated representative of the Seminary's Admissions Commission.

ACTION AND NOTIFICATION

When the application process is completed, consideration and action will be taken by the Admissions Commission. Notification of such action will be communicated to the applicant by October 31st for matriculation in the January term or March 31st for matriculation in the summer term.

READMISSION

DEFERRING MATRICULATION

An applicant admitted to the Doctor of Ministry degree program who desires to delay beginning study at Austin Seminary must submit a written request for deferment of matriculation to the vice president for enrollment management, with a copy to the associate dean for ministerial formation and advanced studies. Matriculation can be deferred up to one year.

CRIMINAL HISTORY CHECK

All applicants to Austin Presbyterian Theological Seminary are required to complete the criminal history check process, including driving records, through CastleBranch.com, granting Austin Presbyterian Theological Seminary permission to access those records. The cost for this service is the responsibility of the applicant. Note that charges and past offenses do not automatically disqualify an applicant from matriculation, however, failure to disclose offenses may result in denial of admission. All records will be evaluated in context. Contact the Office of Admissions for more information.

– READMISSION TO A DEGREE PROGRAM –

A student who withdraws from a program of study and subsequently desires readmission shall submit a formal, written request to the Admissions Commission, through the Office of Admissions. In all cases the Admissions Commission will consult with the Academic Dean concerning the circumstances of withdrawal and may require supplementary information or material from the applicant. Readmission may be granted if the Commission considers the person able to complete all remaining degree requirements and if all outstanding financial obligations to Austin Seminary have been settled.

A student who withdrew from a program of study while on academic or nonacademic probation shall be considered for readmission on the appropriate probationary status. If the student was dismissed by the faculty, the Admissions Commission shall refer the matter to faculty with or without recommendation, and the faculty shall determine whether to readmit the individual. In such cases, readmission is on the appropriate probationary status.

An applicant readmitted to a program of study ordinarily enters under the current Catalogue and is required to meet current degree requirements. Credits applied toward the MATS, MAMP, MAYM, or MDiv degree program must be earned within ten years of the awarding of the degree. In the DMin program, credit earned more than five years prior to re-entry cannot be applied toward the degree.

PROGRAMS OF STUDY

MASTER'S DEGREE PROGRAMS

ACADEMIC POLICIES

ACADEMIC DEPARTMENTS

DOCTOR OF MINISTRY DEGREE PROGRAM

CERTIFICATE IN MINISTRY

CERTIFICADO EN MINISTERIO EN ESPAÑOL

CERTIFICATE IN JEWISH-CHRISTIAN RELATIONSHIP

EDUCATION BEYOND THE WALLS

MATS DEGREE PROGRAM

– MASTER OF ARTS (THEOLOGICAL STUDIES) –

GOALS

The Master of Arts (Theological Studies) degree, or MATS, at Austin Presbyterian Theological Seminary is a general academic degree. It deepens candidates' basic knowledge in the biblical and theological disciplines. The MATS degree is designed to achieve the following goals:

- ♦ promote theological comprehension by requiring a broad, foundational course of study in the three academic departments: Biblical, Church's Ministry, and Theological-Historical;
- ♦ strengthen candidates' skills in research and critical thinking; and,
- ♦ assist candidates to grow in spiritual and moral depth.

MATS DEGREE REQUIREMENTS

1. Have on file with the registrar a complete and official transcript of credits showing graduation with a baccalaureate degree from an accredited college or university.
2. Complete satisfactorily 102 credits of required and elective work with at least a 2.0 grade point average on a 4.0 scale.
3. If granted advanced standing, complete satisfactorily fifty-four credits of required and elective work with at least a 2.0 grade point average on a 4.0 scale. In order to receive advanced standing, complete satisfactorily a written comprehensive examination.
4. Complete satisfactorily at least the last fifty-four credits of required and elective work while enrolled and in residence at Austin Seminary.
5. Complete all curricular assignments prior to commencement and by the deadline posted in the official academic calendar.
6. Clear all indebtedness to the Seminary by the Wednesday prior to commencement.
7. To participate in commencement exercises, complete satisfactorily all degree requirements noted above.

DURATION OF PROGRAM

The program of study leading to the Master of Arts (Theological Studies) degree requires a minimum of two years (i.e., twenty-one months) of full-time academic study. This may be reduced to one year when a student is granted advanced standing on the basis of previous academic work. Students granted advanced standing will be required to complete satisfactorily a minimum of fifty-four credits and a written comprehensive examination. The program must be completed within six years of matriculation into a master's-level degree program at Austin Seminary.

PROGRAM OF STUDY

The Master of Arts (Theological Studies) degree requires 102 credits. (Note: a regular course at Austin Seminary is valued at six credits, equivalent to three semester hours.) The program is composed of fifty-four credits in required course work (i.e., nine required courses) and forty-eight credits in elective course work (i.e., eight six-credit courses), as follows:

REQUIRED COURSE WORK

THE BIBLICAL DEPARTMENT

- Bi.102 Introduction to the Hebrew Bible
- Bi.116 Introduction to the New Testament

THE DEPARTMENT OF THE CHURCH'S MINISTRY

Three six-credit courses: one each from three of the five departmental areas of I. Christian Education; II. Leadership and Administration; III. Mission and Evangelism; IV. Pastoral Care; V. Preaching, Worship, and Music

THE THEOLOGICAL-HISTORICAL DEPARTMENT

- TH.100 Introduction to the History of Christianity: Apostolic Era to 1650
- TH.104 Theology: Doctrines and Themes
- TH.200 Introduction to Christian Ethics, or TH.206 Biomedical Ethics, or TH.208 Environmental Ethics, or TH.296 Moral Issues

INTERDEPARTMENTAL

- MATS-IS The MATS Integrative Seminar

ELECTIVE OPTIONS

In order to fulfill the degree requirement of 102 credits, students select a minimum of forty-eight credits from any of the course offerings. Note that MATS elective work can include no more than six credits from Church's Ministry department offerings. Cross-department courses (i.e., TH/CM, Bi/CM) are excluded from this restriction.

Students also have the option of taking approved courses through our cross-registration agreements with the Seminary of the Southwest and Austin Graduate School of Theology, as well as graduate-level courses from The University of Texas at Austin and St. Edward's University. Additionally, elective credit can be earned through Hearer's Credit (page 39) or, in special cases, through a directed study project (page 35).

— MASTER OF ARTS IN MINISTRY PRACTICE —

GOALS

The Master of Arts in Ministry Practice degree, or MAMP, at Austin Presbyterian Theological Seminary equips individuals for general pastoral leadership and offers opportunities to focus on specific areas in the practice of ministry. It is designed to achieve the following goals:

- ◆ enhance general theological comprehension by requiring a broad, foundational course of study in the Biblical, Church's Ministry, and Theological-Historical departments;
- ◆ develop candidates' effective communication in speech and writing;
- ◆ strengthen candidates' proficiency in the pastoral arts; and,
- ◆ assist candidates' growth in spiritual maturity and moral depth.

MAMP DEGREE PROGRAM

MAMP DEGREE REQUIREMENTS

1. Have on file with the registrar a complete and official transcript of credits showing graduation with a baccalaureate degree from an accredited college or university.
2. Complete satisfactorily 102 credits of required and elective work with at least a 2.0 grade point average on a 4.0 scale.
3. Complete satisfactorily at least the last fifty-four credits of required and elective work while enrolled and in residence at Austin Seminary.
4. Complete all curricular assignments prior to commencement and by the deadline posted in the official academic calendar.
5. Clear all indebtedness to the Seminary by the Wednesday prior to commencement.
6. To participate in commencement exercises, complete satisfactorily all degree requirements noted above.

DURATION OF PROGRAM

The program of study leading to the Master of Arts in Ministry Practice degree requires a minimum of two years (i.e., twenty-one months) of full-time academic study. The program must be completed within six years of matriculation into a master's-level degree program at Austin Seminary.

PROGRAM OF STUDY

The Master of Arts in Ministry Practice degree requires 102 credits. (Note: a regular course at Austin Seminary is valued at six credits, equivalent to three semester hours.) The MAMP program is composed of seventy-two credits in required course work (i.e., ten required courses and SPM) and thirty credits in elective course work (i.e., five six-credit courses), as follows:

REQUIRED COURSE WORK

THE BIBLICAL DEPARTMENT

- Bi.102 Introduction to the Hebrew Bible
- Bi.116 Introduction to the New Testament
- One additional course in biblical studies

THE DEPARTMENT OF THE CHURCH'S MINISTRY

Three six-credit courses: one each from three of the five departmental areas of I. Christian Education; II. Leadership and Administration; III. Mission and Evangelism; IV. Pastoral Care; V. Preaching, Worship; and Music

THE THEOLOGICAL-HISTORICAL DEPARTMENT

- TH.100 Introduction to the History of Christianity: Apostolic Era to 1650
- TH.104 Theology: Doctrines and Themes
- TH.200 Introduction to Christian Ethics, or TH.206 Biomedical Ethics, or TH.208 Environmental Ethics, or TH.296 Moral Issues

PROGRAM IN FORMATION FOR MINISTRY (PFM)

Twelve credits are required in the form of a field placement in Supervised Practice of Ministry. SPM can be taken in the Master of Arts in Ministry Practice degree program after satisfactory completion of forty-two credits.

INTERDEPARTMENTAL

MATS-CS The MAMP Capstone Seminar

ELECTIVE OPTIONS

In order to fulfill the degree requirement of 102 credits, students select a minimum of thirty credits from course offerings: eighteen from the Department of the Church's Ministry and twelve from any department. Students typically focus their electives on a specific aspect of ministry.

Students also have the option of taking approved courses through our cross-registration agreements with the Seminary of the Southwest and Austin Graduate School of Theology, as well as approved graduate-level courses from The University of Texas at Austin and St. Edward's University. Additionally, elective credit can be earned through Hearer's Credit (page 39) or, in special cases, through a directed study project (page 35).

— MASTER OF ARTS IN YOUTH MINISTRY —

GOALS

The Master of Arts in Youth Ministry degree, or MAYM, is offered at Austin Presbyterian Theological Seminary in partnership with the Center for Youth Ministry Training. It is intended to educate aspiring youth pastors. MAYM graduates will:

- ◆ Perceive and describe the lived experience of a congregation, especially as it relates to the care and formation of youth.
- ◆ Interpret the cultural contexts in which congregations and youth live and understand how forces of culture enhance or distort their Christian formation and human flourishing.
- ◆ Apply biblical, systematic, and practical theological insights to the lived experiences and cultural contexts in which youth seek to flourish as Christian disciples.
- ◆ Employ pastoral and pedagogical strategies as Christian responses to the lived experiences and cultural contexts of youth and their congregations.

MAYM DEGREE REQUIREMENTS

1. Have on file with the registrar a complete and official transcript of credits showing graduation with a baccalaureate degree from an accredited college or university.
2. Complete satisfactorily 88 credits of required and elective work with at least a 2.0 grade point average on a 4.0 scale.
3. Complete satisfactorily at least the last forty-eight credits of required and elective work while enrolled and in residence at Austin Seminary.
4. Complete all curricular assignments prior to commencement and by the deadline posted in the official academic calendar.

MAYM DEGREE PROGRAM

5. Clear all indebtedness to the Seminary by the Wednesday prior to commencement.
6. To participate in commencement exercises, complete satisfactorily all degree requirements noted above.

DURATION OF PROGRAM

The MAYM program of study is designed to be completed in exactly three years. The courses are offered in a weekend intensive format with supplemental online components. Two courses are offered each fall and spring semester, taught in three retreats per semester, ordinarily five weeks apart.

PROGRAM OF STUDY

The Master of Arts in youth Ministry requires 88 credits. (Note: a regular course at Austin seminary is valued at six credits, equivalent to three semester hours.) The MAYM is composed of sixty credits in required course work (i.e., six foundational courses and four youth ministry courses), twelve credits in youth ministry practicum, and sixteen credits in elective course work, as follows:

REQUIRED COURSE WORK

THE BIBLICAL DEPARTMENT

- Bi.104 MAYM: Introduction to the Hebrew Bible
Bi.106 MAYM: Introduction to the New Testament

THE DEPARTMENT OF THE CHURCH'S MINISTRY

- CM.104 MAYM: Introduction to Pastoral Care and Counseling
CM.130 MAYM: Engaging Youth in Mission and Evangelism

YOUTH MINISTRY

- CM.106 MAYM: Communicating the Gospel to Youth
CM.108 MAYM: Advanced Studies in Youth, Church, and Culture
CM.110 MAYM: Theological Methods for Youth Ministry
CM.112 MAYM: Youth Minister as Pastor and Leader

THE THEOLOGICAL-HISTORICAL DEPARTMENT

- TH.108 MAYM: God-Talk and Youth Ministry
TH.110 MAYM: Moral Questions in Youth Culture

PROGRAM IN FORMATION FOR MINISTRY (PFM)

- YMP-I/II MAYM: Ministry Practicum I and II (Supervised Practice of Ministry)

ELECTIVE OPTIONS

In order to fulfill the degree requirements of 88 credits, students select from a variety of elective options such as courses in United Methodist studies, Presbyterian polity, travel seminars, January course offerings, and credit for youth ministry conference opportunities.

– MASTER OF DIVINITY –

VISION AND GOALS

Austin Presbyterian Theological Seminary intends its Master of Divinity degree program to prepare men and women to enter the office of ordained minister in the church for the sake of the church's obedient service in the world. Most seminary graduates serve as ministers to congregations or in other leadership capacities in the church. The Master of Divinity program takes this fact seriously. It nevertheless acknowledges the real differences which exist in student needs, interests, and goals, and it therefore endeavors to mediate that knowledge and to allow for the development of those skills which together provide the essential foundation for a variety of ministries. To foster this development, our theological education occurs in a residential community.

The church has the right to expect that those who graduate with professional degrees from theological seminaries will be prepared to practice Christian ministry consistently and with integrity. The Seminary therefore intends to foster the integration of self-understanding, knowledge, and skills, and the faculty has committed itself to achieve a style of education appropriate to this intention.

To this end, the faculty has adopted the following Vision Statement for the Master of Divinity program:

MASTER OF DIVINITY VISION STATEMENT

God calls the church to be light, salt, and leaven in a beautiful but broken world. Alive in Christ, the church must respond to the vitality of God, proclaiming and embodying a prophetic witness to life. Amidst national and international political strife, economic injustice, social and spiritual alienation, and abuse of the natural world, the Spirit bears Christ's joy and wholeness to broken places. As the church, we sense the call to participate in this reconciling work of God.

The task of theological education is to form leaders who will prepare and embolden the church for service to God in offering healing in this world. Thus, the purpose of Austin Presbyterian Theological Seminary's Master of Divinity program is to nurture church leaders who will give strong, loving, and imaginative leadership to congregations that will be worshiping, learning, and serving communities. These leaders and congregations will prize and bear witness to life in God as grounded in Christian tradition, faith, and practices; nurture relationships within the church as the body of Christ; navigate the complexities of contemporary culture; and so recognize and answer God's call to love God and neighbor.

Graduates of the Master of Divinity program will learn to integrate self-knowledge, the traditions of the church, awareness of the world and particular contexts, and ministerial skills in order to minister effectively in contexts to which God calls. Such pastoral leadership may take several forms, including ministries of Word and Sacrament, specialized congregational ministries, chaplaincies, and leadership in the public arena.

MDIV DEGREE PROGRAM

Based on this vision statement, the faculty has developed the following goals.

Our Master of Divinity graduates are leaders in the church and will:

- ◆ understand the varying perspectives of the Christian tradition, humanities, and social sciences, and how they impact personal, ecclesial, and public contexts of ministry;
- ◆ preach and teach the Word of God through the artful integration of biblical exegesis, theological reflection, historical awareness, and cultural analysis;
- ◆ demonstrate proficiency in the content and methodology of the pastoral arts, administering and shaping communities as places of worship, care, nurture, learning, spiritual growth, and mission;
- ◆ pursue and evaluate knowledge through inquiry, research, contemplation, critical thinking and practice, and wide-ranging discussion and collaboration;
- ◆ communicate effectively in speech and writing to a variety of audiences;
- ◆ exercise leadership needed for congregations to mobilize for Christian witness in the world; and,
- ◆ possess capacities for self-understanding, self-care, and spiritual practices that foster wholeness, humility, faithfulness, and vocational vitality.

REQUIREMENTS FOR THE MASTER OF DIVINITY DEGREE

1. Have on file with the registrar a complete and official transcript of credits showing graduation with a baccalaureate degree from an accredited college or university.
2. Complete satisfactorily 180 credits of required and elective work with at least a 2.0 grade point average on a 4.0 scale.
3. Complete satisfactorily at least the last ninety-six credits of required and elective work while enrolled and in residence at Austin Seminary.
4. Complete all curricular assignments prior to commencement and by the deadline posted in the official academic calendar.
5. Clear all indebtedness to the Seminary by the Wednesday prior to commencement.
6. To participate in commencement exercises, complete satisfactorily all degree requirements noted above.

Note: A student who is admitted to the MDiv degree program may receive the Diploma instead of the MDiv degree upon the satisfactory completion of all the degree requirements except Hebrew and/or Greek and any courses for which these languages are prerequisite. Such an exemption must be approved by the faculty, meeting in executive session, and is considered only upon the request of the student and the denominational governing body which has responsibility for the student's ordination process. The Diploma requires 180 credits, and any language courses waived are substituted with other courses as prescribed by the academic dean.

DURATION OF PROGRAM

The program of study leading to the Master of Divinity degree requires a minimum of three years (i.e., thirty-three months) of full-time academic

study. The program must be completed within six years of matriculation into a master's-level degree program at Austin Seminary.

PROGRAM OF STUDY

The Master of Divinity degree requires 180 credits. (Note: a regular course at Austin Seminary is valued at six credits, equivalent to three semester hours.) The MDiv program is composed of the following required and elective work (courses are valued at six credits unless otherwise indicated):

REQUIRED COURSE WORK

THE BIBLICAL DEPARTMENT

- Bi.102 Introduction to the Hebrew Bible
- Bi.116 Introduction to the New Testament

PRESBYTERIAN STUDENTS: Two-Language Track

- Bi.108 Elementary Biblical Hebrew
- Bi.120 Elementary New Testament Greek
- One exegesis course in biblical Hebrew
- One exegesis course in New Testament Greek
- One additional exegesis course in either biblical Hebrew or New Testament Greek

NON-PRESBYTERIAN STUDENTS: One-Language Track

HEBREW OPTION

- Bi.108 Elementary Biblical Hebrew
- Two exegesis courses in biblical Hebrew
- One additional course in New Testament studies (English-based)

GREEK OPTION

- Bi.120 Elementary New Testament Greek
- Two exegesis courses in New Testament Greek
- One additional course in Old Testament studies (English-based)

THE DEPARTMENT OF THE CHURCH'S MINISTRY

- CM.122 The Church as a Worshiping Community
- CM.222 Foundations of Christian Education
- CM.230 Theology and Practice of Mission and Evangelism
- CM.236 Introduction to Preaching
- CM.244 Introduction to Pastoral Care and Counseling: Care for Stories, Systems, and Self

THE THEOLOGICAL-HISTORICAL DEPARTMENT

- TH.100 Introduction to the History of Christianity: Apostolic Era to 1650
- TH.104 Theology: Doctrines and Themes
- TH.106 Theology: Figures and Movements
- TH.200 Introduction to Christian Ethics, or TH.206 Biomedical Ethics, or TH.208 Environmental Ethics, or TH.296 Moral Issues
- TH.204 Introduction to World Religions

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INTERDEPARTMENTAL

I.310 Senior Capstone Seminar

PROGRAM IN FORMATION FOR MINISTRY (PFM)

Twelve credits are required in the form of a field placement in Supervised Practice of Ministry. SPM can be taken in the Master of Divinity program after satisfactory completion of seventy-six credits.

ELECTIVE OPTIONS

In order to fulfill the degree requirement of 180 credits, students in the two-language track select a minimum of sixty additional credits from any of the course offerings or PFM opportunities; students in the one-language track select a minimum of sixty-six additional credits. Students also have the option of taking approved courses through our cross-registration agreements with the Seminary of the Southwest and Austin Graduate School of Theology, as well as approved graduate-level courses from The University of Texas at Austin and St. Edward's University. Additionally, elective credit can be earned through Hearer's Credit (page 39) or, in special cases, through a directed study project (page 35).

— ACADEMIC INFORMATION — MASTER'S-LEVEL PROGRAMS

ACADEMIC PROBATION

A student enrolled in the MATS, MAMP, MAYM, MDiv, Diploma, or Theological Certificate program, or any student admitted on provisional status is placed on academic probation for any of the following:

- ♦ failure to maintain a cumulative 2.0 grade point average;
- ♦ receiving one *F* in each of two consecutive terms; or,
- ♦ receiving two *F*'s in a given term. A student receiving two *F*'s in a given term will also be liable for dismissal by the faculty.

Each student's progress is monitored by the Office of the Academic Dean. Students placed on academic probation are notified of their status by the academic dean, and a copy of the notice is placed in the student's file in the registrar's office.

During the period of academic probation students ordinarily are restricted with regard to extracurricular activities. They are not allowed to participate in the occasional pulpit supply arranged through the Office of Ministerial Formation and Advanced Studies, to serve on a faculty committee, or to assume the duties of a student senate officer. Exceptions to these restrictions may be made by the Student Academic Standing Committee.

To be removed from academic probation a student must achieve a cumulative 2.0 grade point average and complete satisfactorily (i.e., with no grade lower than C) all course work in the subsequent fall or spring semester in which they are enrolled as a full-time student. Any student on academic probation who has been on academic probation in a previous term and is placed again on academic probation will be liable to dismissal by the faculty.

Should a student become liable to dismissal by the faculty, the academic dean shall notify both the student and the chair of the Student Academic Standing Committee. This Committee shall promptly and fully review the student’s status with the student and formulate a recommendation to the next meeting of faculty in executive session.

ADDING AND DROPPING COURSES

A student can add, drop, or change courses to audit status during the add/drop period of each academic term. For fall, spring, and summer terms, the add/drop period extends through the first five class days of the term. For the January term, the add/drop period extends through the first three class days of the term.

It is a student’s responsibility to review their registration and ensure its accuracy prior to the end of the add/drop period, reporting to the registrar and course professor any discrepancies.

After the add/drop period, a student can drop a course and/or change a course to hearer’s credit or audit status ordinarily only in very special cases such as sickness, family emergencies, or other unusual circumstances, but not for reasons issuing from the normal pressures of academic life. The request should be made to the assistant dean for academic affairs. Permission is granted by the academic dean. For any course dropped after the add/drop period, a grade of *Q* is recorded. Until there is an official change in registration, the original registration stands, and the student is responsible for all requirements of the course(s).

AUDITING COURSES

Auditors are eligible to attend class but do not complete course assignments or receive evaluations or academic credit. Audited course work is not recorded on an academic transcript.

Regularly enrolled degree students may audit approved classes. Auditing requires permission of the course instructor. Registration is handled through the Office of the Registrar.

The auditing fee is waived for current degree students. Information on auditing procedures for those not enrolled in a degree program is found in the Admissions section of this Catalogue, under Auditors.

BIBLICAL LANGUAGE OPTIONS / MDIV PROGRAM

Biblical study at Austin Presbyterian Theological Seminary presupposes facility with the original languages. In the Master of Divinity degree program, this facility can be gained through one of two tracks.

The two-language track is required of all Presbyterian MDiv students and is open to all other students. It consists of language and exegesis courses in both biblical Hebrew and New Testament Greek. In the two-language track, in addition to the Hebrew and New Testament Greek language courses, students take three exegesis courses: one in biblical Hebrew, one in New Testament Greek, and a third in either language.

The one-language track, in which students choose study of either Hebrew or Greek satisfies the biblical language requirements for non-Presbyterian students. In the one-language track, students choose to study either biblical Hebrew or New Testament Greek and enroll the corresponding language course. This course is followed by two exegesis courses in the particular

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language. In addition, an English-based course is required, either in New Testament studies for those following the Hebrew exegesis track, or in Old Testament studies for those following the Greek exegesis track.

BIBLICAL LANGUAGE WAIVER OR ACADEMIC CREDIT

A student who has satisfactorily completed academic work in biblical Hebrew or in classical or koiné Greek at an accredited college, university, or theological school may be qualified, in the case of undergraduate study, to receive a waiver of the elementary language requirement(s), or, if the work is graduate-level, to receive academic credit. Before a student is granted a waiver or awarded transfer or cross-registration credit for a biblical language, they are to be examined for proficiency in a manner established by the biblical department. If proficiency is not demonstrated, the student will be required to audit appropriate portions of the relevant biblical language course(s) as determined by the examining professor. After auditing the course, and upon successful demonstration of proficiency, a waiver will be granted, or transfer or cross-registration credit will be awarded.

CLASSIFICATION AND NUMBERING OF COURSES

Courses are classified according to the following faculty departments:

Bi	Biblical	TH	Theological-Historical
CM	Church’s Ministry	I	Interdepartmental

Courses numbered 100-199 are foundational courses for which there are no course prerequisites. Students are expected to complete all 100-level requirements before enrolling in upper-level courses. Courses numbered 200-299 and 300-399 are upper-level.

CREDIT LOAD: FULL-TIME AND PART-TIME STUDY

For fall or spring semesters:

The standard load is twenty-four credits; the maximum load is thirty credits, and the minimum full-time load is eighteen credits. Enrollment in fewer than eighteen credits is considered part-time study. Students are required to be enrolled for credit in the fall and spring semesters.

For January terms:

The standard load is six credits; the maximum load is six credits, and the minimum load is zero credits. Enrollment in fewer than six credits is considered part-time study.

For summer terms:

The standard load is six or twelve credits; the maximum load is twelve credits, and the minimum load is zero credits. Enrollment in fewer than twelve credits during a ten-week period in a summer term is considered part-time study; enrollment in fewer than six credits during a six-week period in a summer term is considered part-time study.

To take less than the standard credit load or to exceed the maximum credit load for a given term, as noted above, requires permission of the academic dean. Forms for this purpose are available from the registrar.

CREDIT VALUE

The credit value of each course is noted in its course description. One master’s-level credit is defined as the equivalent of twenty-five hours of student involvement over the course of a term. Two credits at Austin

Seminary are equivalent to one standard, graduate-level semester hour at other institutions.

CROSS-REGISTRATION

Cross-registration agreements with the Seminary of the Southwest, Austin Graduate School of Theology, and, for PC(USA) students, other PC(USA) theological schools (through the Presbyterian Exchange Program), allow degree candidates at Austin Seminary to enroll in approved, graduate-level courses at these institutions. Under these agreements, Austin Seminary students register for course work through Austin Seminary and tuition and fees are charged and collected by Austin Seminary at the same rate per credit as comparable Seminary courses. Seminary financial aid can also be applied to these credits as it would be to Austin Seminary course work.

DEADLINE FOR SUBMITTING END-OF-TERM COURSEWORK

For non-graduating students, all course work for a particular term is due no later than 5:00 p.m. on the last day of the term. For graduating seniors, spring semester work is due no later than the date published in the Academic Calendar. In all cases, an earlier deadline may be set by the instructor.

DENOMINATIONAL REQUIREMENTS

On a regular basis, the Seminary offers master’s-level courses that satisfy particular denominational requirements of the Presbyterian Church (U.S.A.) and The United Methodist Church, specifically in the areas of denominational polity, doctrine, and history. In addition, every effort is made to assist students of other denominations with particular course requirements of their denominations. These efforts include developing directed studies as well as permitting denominational requirements to be taken at other theological institutions and, if necessary, transferring credit for this work into a master’s degree program at Austin Seminary.

DIRECTED STUDY PROJECT

With the approval of the academic dean, a student or group of students may undertake a directed study project (DSP). During any term, the credit value of a DSP can range from one to six credits.

To initiate consideration for a DSP, the student, or students, should contact the assistant dean for academic affairs who will gather all pertinent information regarding the project. This information will be presented to the academic dean. If the request for a DSP is approved, the student(s) shall, in consultation with the professor, complete the project design using the Directed Study Project application form. The project design is then submitted to the academic dean for approval. Application forms are available from the assistant dean for academic affairs.

DURATION OF PROGRAMS

The program of study leading to the MATS or MAMP degree is designed as a two-year (i.e., twenty-one month) program of full-time study. In order to complete the MATS in two years, a student must average twenty-four credits in each fall and spring semester and take six credits in one January term. In the MAMP program, a summer term Supervised Practice of Ministry placement valued at twelve credits allows a student to reduce their course load during fall, January, or spring semesters.

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The program of study leading to the MAYM degree is designed as a structured three-year program of study. The courses are offered in a weekend intensive format with supplemental online components. Two courses are offered each fall and spring semester, taught in three retreats per semester, ordinarily five weeks apart.

The program of study leading to the MDiv degree is designed as a three-year (i.e., thirty-three month) program of full-time study, exclusive of any year-long internship. In order to complete the MDiv degree program in three years, a student must average twenty-four credits in each fall and spring semester, six credits in each January term, and six to twelve credits each summer term.

The MATS, MAMP, or MDiv degree program must be completed within six years of matriculation into a master’s-level degree program at Austin Seminary.

ECCLESIASTICAL ENDORSEMENT

Ordinarily, students enrolled for the Master of Divinity degree intend to become ordained ministers. Thus, they plan their seminary training in consultation with responsible officials of their respective denominations.

Seminary officers, especially the dean of students, will remind degree candidates of their need to keep in regular communication with their denominational officials and will help them to do so. It is to the student’s advantage to have ecclesiastical endorsement established as quickly as possible.

Presbyterian students who have not entered the preparation for ministry process of a presbytery when they enter seminary are urged to begin the process of becoming an inquirer by the end of their first year of study. Obtaining and maintaining a proper relationship with church officials or governing bodies are responsibilities of the degree candidate.

EXTENSIONS

All course work for a particular term is due no later than 5:00 p.m. on the last day of the term. For graduating students, spring semester work is due no later than the date published in the Academic Calendar. In all cases, an earlier deadline may be set by the instructor.

A student may submit a request to the academic dean for an extension in order to complete the requirements for a particular master’s-level course. The request must be made before 5:00 p.m. on the last day of an academic term, with the exception that extensions for final exams must be requested no later than 5:00 p.m. on the last day of reading week. Extensions are granted only for very special cases such as sickness, family emergencies, or other unusual circumstances, but not for requests issuing from the normal pressures of academic life. If the request for an extension is granted, the academic dean will notify the student and the professor in writing. Extensions for spring semester work are not available to graduating seniors.

The duration of an extension shall be for no more than three weeks beyond the end of the course. A second such extension may be requested and granted for each course. A grade of *I* (for Incomplete) is recorded when an extension is granted by the academic dean. A grade of *I* becomes a grade of *F* if the work is not completed by the date determined by the academic dean. If a professor does not submit a final course grade for a student and

the student has neither completed the requirements for the course, nor been granted an extension by the academic dean, a grade of *F* shall be posted. In this instance, the *F* is not remediable.

FACULTY ADVISOR PROGRAM

Upon admission to a master's-level degree program, each student is assigned a faculty advisor by the academic dean. The faculty advisor counsels the student with respect to the planning of the student's course of study, assists the student with course registration, and serves as a special guide for the student in making decisions about academic goals. The faculty advisor is available to reflect with the student with respect to their spiritual pilgrimage. After one year, a student may make a request to the academic dean for a different faculty advisor.

The academic dean serves as faculty advisor to students in the MAYM degree program.

GRADE REPORTS AND ACADEMIC RECORDS

After each academic term students receive individual grade reports from the registrar. Students can request (in writing) that the registrar provide grades, in the form of a transcript, to presbyteries, conferences, and other denominational bodies or agencies. The registrar takes measures to ensure accuracy and security from loss or unauthorized use of student grades, according to federal law.

GRADING SYSTEM

The grading system employed by Austin Seminary for all academic work is as follows:

1. Academic performance for all students will be evaluated by means of one of the following two options:

LETTER GRADE OPTION

A	4.00	grade points per credit	C+	2.33	grade points per credit
A-	3.67	grade points per credit	C	2.00	grade points per credit
			C-	1.67	grade points per credit
B+	3.33	grade points per credit	D	1.00	grade point per credit
B	3.00	grade points per credit	F	0.00	grade points per credit
B-	2.67	grade points per credit			

PASS/FAIL OPTION

P Satisfactory academic performance. No grade points.

F Unsatisfactory academic performance. No grade points.

2. All required courses in the MATS, MAMP, MAYM, or MDiv program shall be graded by letter grade, except as noted in item 3.
3. The biblical language courses Bi.108 and Bi.120 and all elective courses shall be graded by letter grade or pass/fail at the option of the student for each particular course.
4. The following academic work shall be graded pass/fail only: the reading courses Bi.171 and Bi.221; CM.214; I.123; all travel seminars; all SPM work, including Ministry in a Hospice Setting, Pastoral Care in a Hospital Setting, and Clinical Pastoral Education; and any course

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taken through a cross-registration agreement at another theological school.

5. Students shall state their grading preferences upon registration but may change any option during the add/drop period for the given term. After the add/drop period the grading preference cannot be changed.
6. Students stating no preference for grading for a particular course or directed study project shall be graded by letter grade.
7. In the pass/fail option, the grade of *P* has no effect on the student's grade point average, while the grade of *F* has a negative effect.
8. A course for which the grade of *D* or *F* is earned will not be applied to a student's degree program. A required course must be repeated.
9. When a grade of *D* or *F* is earned and the course is repeated, all instances of the course appear on the student's transcript. The grades earned for all courses are counted in the student's grade point average.
10. If a final course grade is not submitted by an instructor for a student who did not complete the requirements for a course and was not granted an extension by the academic dean, a grade of *F* shall be posted. In this instance, the *F* is not remediable.
11. If a student receives a failing course grade that the professor determines is remediable, the student may be granted permission through the academic dean to remedy the failing grade. The deadline for remedying the grade is three weeks after the end of the term. A second and final three-week period can be requested.

In order to receive a Master of Arts (Theological Studies), Master of Arts in Ministry Practice, Master of Arts in Youth Ministry, or Master of Divinity degree, or the Diploma or Theological Certificate, a student must have a 2.0 grade point average on a 4.0 scale for all academic work. The grade point average is computed by dividing the total number of grade points earned by the total number of credits for which a letter grade has been recorded.

The following grades are given in special situations:

- I Incomplete. The academic work is not complete for reasons beyond the student's control; requires an extension approved by the academic dean. *I* becomes *F* if the work is not completed by the deadline.
- Q Dropped (quit) course after the add/drop period.
- W Withdrew from the Seminary.

HEARER'S CREDIT OPTION

Students already heavily engaged in course work who are interested in other courses being offered but have insufficient study time to elect them for full credit may request enrollment for hearer's credit. In providing this option for degree students, the Seminary operates under the following guidelines:

1. The professor(s) may permit, limit, or deny hearer's credit enrollment in any given course.
2. Students enrolled for hearer's credit are required to attend all class sessions regularly and are evaluated by means agreed upon by the

professor(s) and the student, with documentation provided to the registrar.

3. Students are limited to one hearer’s credit enrollment in any given term.
4. For the successful completion of a course taken for hearer’s credit the student receives one credit toward the degree.
5. Credit received through the hearer’s credit option ordinarily does not count toward the fulfillment of the departmental requirements and is always graded pass/fail.

INCOMPLETES

An Incomplete (I) is the temporary grade posted when a student is granted an extension in a course by the academic dean (see *Extensions*).

LEAVE OF ABSENCE

A request for a leave of absence ordinarily is made only for reasons of health, to make possible a period of study in another theological seminary, or to enable the student to engage in noncredit practice of ministry. Such a request is addressed in writing to the academic dean who considers the request and presents it to the faculty in executive session for approval. A leave of absence is granted for a particular period not to exceed one academic year.

MATRICULATION

Matriculation into the MATS, MAMP, or MDiv degree program is permitted in any academic term. A Provisional Student admitted to one of these programs can matriculate only in the fall semester. Matriculation into the MAYM is permitted only in the fall semester.

ORDINATION EXAMINATIONS, PRESBYTERIAN CHURCH (U.S.A.)

The Presbyterian Church (U.S.A.) expects a minister of the Word and Sacrament to be knowledgeable and to be able to apply that knowledge in five areas: Bible Content, Open Book Bible Exegesis, Theological Competence, Worship and Sacraments, and Church Polity. Seminary courses contribute to such knowledge and application.

The Bible Content examination is given on campus on the Friday before Labor Day and on the first Friday of February each year. The examination is open to any student who registers for it. A passing score is required to meet the ordination requirements of the Presbyterian Church (U.S.A.).

PRIVACY RIGHTS OF STUDENTS

Under the Family Educational Rights and Privacy Act of 1974, as amended, students are entitled to examine their education records. These records are confidential and in most circumstances may be released to third parties only by written consent of the student. See FERPA in the *Student Handbook*.

SATISFACTORY PROGRESS

A student is judged to be making satisfactory progress toward an MATS, MAMP, MAYM, or MDiv degree by maintaining a cumulative grade point average of 2.0 on a 4.0 scale and by ongoing enrollment in sufficient course work to complete the degree in no more than six years after matriculation.

STYLE GUIDE

The Chicago Manual of Style (17th Edition) is the Seminary’s preferred style guide and resource for student writing assignments. It is available online

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to all students and faculty free of charge. A link to this resource is available in the Research and Writing Resources section of the student and faculty portals.

TRANSFER OF COURSE WORK

A student may request transfer credit for graduate-level academic work from accredited institutions. For entering students, upon favorable action by the Admissions Commission and after returning the *Intent to Matriculate* form accepting the Commission’s offer of admission, the Office of Admissions will request of the Office of the Academic Dean a transcript evaluation and *preliminary* assessment of how the transfer of credits will be handled and what the requirements will be for completion of the MATS, MAMP, or MDiv degree. Then, after matriculation into the degree program, an official memo regarding transfer credit will be issued by the Office of the Academic Dean.

A request for transfer credit initiated after matriculation into a master’s-level degree program should be directed to the Office of the Academic Dean.

In all cases, a review of transfer credit may require conversation between the student and the academic dean. The student may also be asked to provide a course syllabus for any course being considered for transfer.

Only courses with a grade of C or better will be considered for transfer credit. No credit will be given for academic work completed more than seven years prior to a student’s matriculation into a degree program.

WAIVER OF REQUIREMENTS

Students who have completed work in an accredited college or university comparable to courses at Austin Seminary may be permitted to waive required courses. Requests for such waivers are made through the Office of the Academic Dean.

WITHDRAWAL FROM THE SEMINARY

Should a student enrolled in a master’s-level degree program at Austin Seminary decide to withdraw from the Seminary, the student shall 1) make an appointment with the Academic Dean, and 2) notify the president in writing (not in an email) indicating the reason for withdrawal and providing an effective date. The president will report this information to the faculty at its next regularly scheduled meeting. The student’s academic record will reflect the date of withdrawal. If the withdrawal occurs prior to the end of an academic term in which the student is registered for course work, then, depending on the student’s standing in each unfinished course, a grade of W (withdrew) or F (failure) will be posted. If a student withdraws while on academic or non-academic probation, or while on an involuntary leave of absence, the transcript will reflect this status.

THE BIBLICAL DEPARTMENT

MARGARET P. AYMER • GREGORY L. CUÉLLAR
BRIDGETT A. GREEN • SONG-MI SUZIE PARK

Austin Seminary recognizes the value of biblical studies for theological education and preparation for ministry. Introductory courses in master's-level degree programs provide an overview and survey of the biblical witness in its proper context. Additional requirements in the MDiv program serve to develop students' abilities to integrate biblical exegesis, theological reflection, historical awareness, and cultural analysis.



Dr. Margaret P. Aymer



Dr. Gregory L. Cuéllar



Prof. Bridgett A. Green



Dr. Song-Mi Suzie Park

COURSE DESCRIPTIONS

I. BIBLICAL LANGUAGES AND INTRODUCTORY COURSES

Bi.102 INTRODUCTION TO THE HEBREW BIBLE

This course is a study of the Hebrew Bible as shaped by the varied circumstances in which the faith and life of the believing communities found expression. Six credits

Profs. Cuéllar or Park; Fall

Bi.104 MAYM: INTRODUCTION TO THE HEBREW BIBLE

Through close readings of stories in the Hebrew Bible, this course explores the ways in which ancient Israelite and modern interpreters imagined their world, community, and religion. Special attention is placed on the use and interpretation of the Hebrew Bible in believing communities in contemporary settings. Six credits.

Prof. Park

Bi.106 MAYM: INTRODUCTION TO THE NEW TESTAMENT

This course introduces the writings of the New Testament as influenced by the cultural and literary contexts of the world of the first-century Mediterranean world. Attention is given to higher critical questions such as authorship and the Synoptic problem.

Special emphasis is placed on the use of New Testament in contemporary youth ministry. Six credits.

Profs. Aymer or Green

Bi.108 ELEMENTARY BIBLICAL HEBREW

This intensive course is designed to equip a student with basic reading skills in biblical Hebrew making extensive use of selected readings from the Hebrew Bible. Six credits.

Profs. Cuéllar or Park; Fall

Bi.116 INTRODUCTION TO THE NEW TESTAMENT

This course is a study of the New Testament as shaped by the varied circumstances in which the faith and life of the early Christian community found expression.

Six credits.

Profs. Aymer or Green; Spring

Bi.120 ELEMENTARY NEW TESTAMENT GREEK

This intensive course is designed to equip a student with basic reading skills in New Testament Greek, making extensive use of audio and visual instructional materials and concentrating on the fundamentals of grammar and the vocabulary occurring most frequently in the New Testament. Six credits.

Profs. Aymer or Green; Summer

Bi.171 HEBREW READING

This course is designed to increase a student's ability to read and translate the Hebrew Bible. Prerequisite: Bi.108. Three credits.

Profs. Cuéllar or Park

Bi.221 SELECTED READINGS IN HELLENISTIC GREEK

Passages from the Septuagint, Old and New Testament apocrypha and pseudepigrapha, from the writings of Hellenistic Judaism, and from Christian and non-Christian writers of the second century AD are selected in light of the students' interests. Attention is paid to peculiarities of Septuagint grammar and syntax as well as to features of *koiné* Greek. Prerequisite: Bi.120. Three credits.

Prof. Aymer

II. HEBREW AND GREEK EXEGESIS

Exegesis courses presuppose a working knowledge of the biblical languages and involve in-depth work with the Hebrew or Greek text. The courses listed below carry a value of six credits. The prerequisite for Hebrew exegesis courses is Bi.108 Elementary Biblical Hebrew; the prerequisite for Greek exegesis courses is Bi.120 Elementary New Testament Greek.

HEBREW EXEGESIS

Taught by either Prof. Cuéllar or Prof. Park

- Bi.214 GENESIS 1-11: THE PRIMEVAL HISTORY
- Bi.215 GENESIS 12-50
- Bi.219 ISAIAH 40-66
- Bi.223 RUTH AND JONAH
- Bi.224 II KINGS
- Bi.227 DANIEL
- Bi.255 ESTHER
- Bi.259 I SAMUEL: SAMUEL, SAUL, AND DAVID STORIES
- Bi.260 II SAMUEL: THE RISE AND FALL OF DAVID
- Bi.275 LAMENTATIONS
- Bi.277 PSALMS 120-134: SONGS OF ASCENTS
- Bi.283 JOSHUA
- Bi.285 JUDGES
- Bi.339 JEREMIAH
- Bi.361 HOSEA
- Bi.363 EXODUS
- Bi.369 SELECTED OLD TESTAMENT TEXTS
- Bi.377 AMOS

GREEK EXEGESIS

Taught by either Prof. Aymer or Prof. Green

- Bi.201 MATTHEW
- Bi.207 GALATIANS
- Bi.209 LUKE
- Bi.217 I CORINTHIANS
- Bi.243 MARK
- Bi.249 PHILIPPIANS
- Bi.251 JAMES
- Bi.303 ACTS
- Bi.307 EPHESIANS
- Bi.335 JOHN
- Bi.359 I & II THESSALONIANS
- Bi.367 THE BOOK OF REVELATION

III. BIBLICAL INTERPRETATION

Bi.175 THE HEBREW BIBLE AND ITS INTERPRETERS

This course looks at how ancient believing communities, notably classical Jewish and Christian readers, interpreted the Old Testament. In this course, we analyze the various approaches to the text employed by these communities as well as the theological belief system and worldview that underlie their interpretations. In so doing, the course examines how and in what ways these ancient ways of reading can speak to and inform current interpretations of the Old Testament in contemporary religious communities. Six credits.

Prof. Park

Bi.191 READING THE OLD TESTAMENT FROM THE MARGINS

This course examines readings of the Old Testament produced by individual readers marginalized because of color, class, gender, disability, and sexual orientation. We explore the ways social locations shape and inform readings and interpretations of the biblical texts. How do the social locations of minority community members impact the questions they put to the biblical texts? Also pertinent to this course is the potential value of marginalized modes of reading and interpreting the biblical texts for diverse ministry contexts. Six credits.

Prof. Cuéllar

Bi.195 IMMIGRATION AND THE OLD TESTAMENT: PERSPECTIVES FROM LATINO/A EXPERIENCES

The primary focus of this course is to engage in a critical reading of immigration in the Hebrew Bible. Privileging the final form of the text, students engage in a critical analysis of biblical texts that center on themes of immigration, deportation, exile, return, and diaspora. Informing our reading is the broader context of the U.S. Latino/a perspective(s) on diaspora and immigration. Six credits.

Prof. Cuéllar

Bi.226 NEW TESTAMENT AND AMERICAN CULTURE

In this course, students examine how the New Testament functions as “scripture.” Students examine US readings of the New Testament throughout history. They visit, and study, communities that use the New Testament as scripture. They exegete the central texts of these communities. Finally, students juxtapose exegesis with observation, reflecting on the New Testament as scripture and implications for ministry. Prerequisite: Bi.116. Six credits.

Prof. Aymer

Bi.233 TOPICS IN BIBLICAL STUDIES

In this course, students consider research about the ‘Sitz-im-Leben’ of the New Testament. The course examines questions of empire, urban life, masculinity, the role of women, slavery, honor and shame, and other topics that further illuminate New Testament writings. Six Credits.

Biblical Faculty

Bi.235 CONTEXTUAL BIBLE STUDY

This class teaches students to develop Bible studies aimed to assist communities to think theologically and ethically, and to respond in practical ways. Based on Contextual Bible Study methodologies developed in South Africa, and Popular Bible Reading methodologies developed in Cuba, Contextual Bible Study uses the tools of literary, narrative, and historical exegesis to help communities to think and respond biblically to concerns that they themselves have identified. As part of this class, students develop and lead a contextual Bible study. No knowledge of ancient languages is presumed. Six credits.

Prof. Aymer

III. BIBLICAL INTERPRETATION

Bi.242 SOCIAL WORLD OF THE NEW TESTAMENT

In this course students engage topics of importance for the history, development, and study of scripture as text(s) within the context of the ancient church and its contemporary counterpart. Six credits.

Prof. Aymer

Bi.311 TOPICS IN NEW TESTAMENT THEOLOGY

A seminar which considers selected areas in New Testament theology, such as christology, womanist and feminist readings of the New Testament, Jesus and Judaism, Sermon on the Mount, etc. May be taken more than once for credit.

Prerequisite: Bi.120. Six credits.

New Testament Staff

Bi.315 WOMANIST AND FEMINIST READINGS OF THE NEW TESTAMENT

This course explores the implications of feminist and womanist perspectives for the reading and interpretation of the writings of the New Testament. Students explore how the truism that women are people has undergirded feminist thought, arguing against the marginalization of women, body, mind, and spirit. We further explore how womanist thought has pushed further, calling for a consideration of the intersectionality of race, class, and gender on women and their communities. How do these interpretations change what and whom we notice? Of what value are these questions for those preparing for ministry in the twenty-first century? Six credits.

Prof. Aymer

Bi.321 READING IN THE LECTIONARY GREEK

In this course, students deepen their grammatical, exegetical and theological understanding of the Scriptures of the church by translating and interpreting readings from a season of a Revised Common lectionary. Students will read lections from the New Testament and the Septuagint. Prerequisites: Bi.116 and Bi.120. Three credits.

Prof. Aymer

THE DEPARTMENT OF THE CHURCH'S MINISTRY

CAROLYN B. HELSEL • PHILIP BROWNING HELSEL • PAUL K. HOOKER
BOBBI KAYE JONES • TIMOTHY D. LINCOLN • JENNIFER L. LORD
ERIC WALL • THEODORE J. WARDLAW • DAVID F. WHITE
ANDREW ZIRSCHKY

The Department of the Church's Ministry engages in practical theology, which consists of critical and constructive theological reflection on the practices of the community of faith. God calls people through the church to engage in a number of diverse practices in the course of Christian ministry. This department organizes these practices into the following areas: Christian Education; Leadership and Administration; Mission and Evangelism; Pastoral Care; and Preaching, Worship, and Music. Each of these areas of theological inquiry finds its roots in scripture, its foundational doctrines articulated within the tradition, its practices changing throughout history, and its methods in conversation with the social sciences. Consequently, through biblical and historical study, theological analysis, and interdisciplinary dialogue this department assists students to gain the understandings and skills necessary to being faithful participants in the ministry of the church.

COURSE DESCRIPTIONS

I. CHRISTIAN EDUCATION

CM.106 MAYM: COMMUNICATING THE GOSPEL TO YOUTH

In this course students explore seven contemporary approaches for communicating the Gospel to adolescents and assess them theologically and in light of our sociocultural situation. Students test these approaches by crafting and teaching lesson plans that draw from each of them. In the process, students formulate a personal philosophy of youth ministry to guide the formation of youth. Students gain from this course a deeper understanding of approaches to faith formation, and a more developed skill set for engaging in the work of communicating the Gospel to young people. Six credits.

Prof. White

CM.108 MAYM: ADVANCED STUDIES IN YOUTH, CHURCH, AND CULTURE

This course introduces students to the notion of youth as a historical phenomenon, including the relatively recent construction of the institution of adolescence, with special attention to recent trends related to technology, brain research, gender and racial differences, generational research, and emerging adulthood. As more complete and intersectional descriptions of contemporary adolescence emerge, students engage them theologically with a view toward developing more adequate approaches to congregations' ministries with youth. Six credits.

Prof. White

CM.110 MAYM: THEOLOGICAL METHODS FOR YOUTH MINISTRY

This course explores various sources and methods for reflecting theologically on youth ministry contexts. Students identify themes that are particularly relevant for the formation of youth in contemporary contexts: physiological, psychological, social, cultural, and spiritual. Students engage these themes utilizing a range of theological methods, including postliberal, narrative, mutually critical, liberation, hermeneutical,

CM DEPARTMENT FACULTY



Dr. Carolyn B. Helsel



Dr. Philip Browning Helsel



Dr. Paul K. Hooker



Rev. Bobbi Kaye Jones



Dr. Timothy D. Lincoln



Dr. Jennifer L. Lord

CM DEPARTMENT--CHRISTIAN EDUCATION

emerging, constructive, and practical approaches. This course assists students in developing important skills for engaging youth ministry in participation with the Word and work of God. Six credits.

Prof. White

CM.112 MAYM: YOUTH MINISTER AS PASTOR AND LEADER

This course introduces various roles played by the youth leader in ministering to the spiritual, personal, and social needs of adolescents in American congregations. It examines the role of youth minister as leader in the Christian community in light of systems theory, cultural intelligence, and theological reflection. Additionally, an exploration of the role of youth minister as pastor and caregiver are considered in light of the developmental needs and realities of contemporary American youth. Six credits.

Prof. White

CM.132 MAYM: YOUTH, SECULARIZATION, AND EXPERIENCES OF RELIGIOUS DOUBT

Research shows a majority of Christian youth doubt their faith. Few ever talk about it, leaving teenagers to doubt alone. This course prepares students to journey alongside young people who are doubting their faith. Students examine historical and



Prof. Eric Wall



Rev. Theodore J. Wardlaw



Dr. David F. White



Prof. Andrew Zirschky

contemporary accounts of religious doubt, explore a theology of doubt, consider the influence of secularization, and investigate the varieties of doubting experiences that beset youth. Four credits. *Prof. Zirschky*

CM.133 MAYM: RELATIONAL YOUTH MINISTRY IN AN AGE OF NETWORKS
Youth ministry has been nearly universally conceived as relational in nature. These forms of relational ministry are being challenged by a change in the meaning of relationality fostered by life in a networked society. This course explores the challenges posed to relational youth ministry by the sociological shift to networked individualism, and seeks to guide students in reimagining relational ministry for the networked age through a practical theological framework. Four credits. *Prof. Zirschky*

CM.205 NARRATIVE PEDAGOGIES
This course explores various narrative-based pedagogies as a means of fostering theological reflection, spiritual growth and social empowerment in individuals and congregations. Emphasis is given to the use of the dramatic arts: storytelling, playwriting, theatre exercises, improvisational role-plays, and dramatic presentations. Six credits. *Prof. White*

CM.217 THE CHURCH'S MINISTRY WITH YOUTH
The church's role in empowering young people as agents of faith is explored in this course. Attention is given to the sociocultural context of contemporary adolescents, including the risks and possibilities represented by commercial forces, social fragmentation, and technology. The aim of this course is to provide students with critical perspectives for considering the future of youth ministry, as well as a survey of current youth ministry approaches. Prerequisite: CM.222. Six credits. *Prof. White*

CM.222 FOUNDATIONS OF CHRISTIAN EDUCATION
This course explores theological and practical foundations for envisioning the church's task of Christian education. Attention is given to Barth's doctrine of the Holy Spirit, which is employed as a heuristic framework for holding together the multiple dimensions of Christian education as represented by key works in the field. The aim of this course is to provide students with theological and pedagogical perspectives to guide congregations' educational ministry and mission. Six credits. *Prof. White*

CM.229 THEATRE OF THE OPPRESSED (WORKSHOP)
Theatre is utilized by many communities to study how they are embedded within particular cultural contexts. Theatre of the Oppressed (TO) is a pedagogical technique pioneered by Brazilian educator Augusto Boal widely employed to mobilize people to act more justly and faithfully. This course focuses on practicing and leading TO theatre activities that can be used in faith communities. No theatre experience is required, but students should be prepared to create a non-judgmental and generous community of learners. Six credits. *Prof. White*

CM.245 EDUCATION FOR PEACE AND JUSTICE
This course explores educational approaches for mobilizing congregations for the work of peace and justice. Emphasis is given to practices that engage congregations in understanding and responding faithfully to local and global sociocultural contexts. This course assumes that these practices shape the church as an outpost of God's Kingdom but extend to the world beyond. This course gives selective attention to practices for peace-making and justice-seeking across denominations and through the church's history, as well as contemporary approaches of critical education and community organizing as they may be adapted for the work of the church. Six credits. *Prof. White*

CM.255 SPECIAL TOPICS
The course explores a select topic in pastoral care, preaching, worship, music,

CM DEPARTMENT—LEADERSHIP AND ADMINISTRATION

Christian education, leadership, administration, mission, or evangelism. Students engage the topic through critical reading, discussion, and writing. Six credits. *Faculty*

CM.303 THE ART OF TEACHING

Teaching is an art that opens teachers and students to God's transformation. Attention in this course is given to theological clues, recent theories of multiple intelligences, and alternative pedagogies, especially as they apply to the teaching context. The purpose of this course is to provide students with theoretical awareness and practical skills for teaching Christian faith. Prerequisite: CM.222. Six credits. *Prof. White*

CM.327 TEACHING THE BIBLE

This course explores alternatives for teaching the Bible that heighten its importance in the church and open students to its meaning and mystery. Attention is given to various hermeneutical, contemplative, practical, and pedagogical approaches to teaching the Bible. The goal of this course is to provide students with a variety of ways of engaging the Bible as a practice for enriching Christian faith. Prerequisite: CM.222. Six credits. *Prof. White*

II. LEADERSHIP AND ADMINISTRATION

CM.191 YOUR MONEY AND YOUR LIFE

This course explores money as a social construct, occasion for idolatry, and genuine problem for Christians. Specific attention is given to one's personal relationship with money, theories of stewardship, and the use of money in contemporary American congregations. Six credits. *Prof. Lincoln*

CM.194 THE PERSON AS PASTOR

This course explores classical and contemporary approaches to pastoral identity and the relationship between the minister's sense of self and the role of "pastor." Students explore relational, psychological, and spiritual wholeness, with an emphasis on gaining clarity about their individual calls and confidence in receiving their ecclesial calls. The course includes readings about and popular media images of pastoral ministry. Six credits. *Prof. Jones*

CM.214 SEMINAR IN THE WORK OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH (U.S.A.)

The General Assembly of the Presbyterian Church (U.S.A.) is a large, rapidly moving, and complicated gathering whose decisions have profound impact on the life and work of the church. Students familiarize themselves with the inner workings of the Assembly and issues to be addressed. They then attend the Assembly itself, observing both plenary and standing committee sessions, and debrief each night after the day's events. Among other requirements, students follow a particular issue of interest through the committee and plenary process and reflect on their observations. Three credits. *Prof. Hooker*

CM./TH.225 SPIRITUALITY FOR CHURCH LEADERS

This course explores spiritual practices that undergird and enrich pastoral ministry. The participants examine the historical and theological contexts of piety and spirituality, focusing particularly on Reformed, Lutheran, Anglican, and Methodist traditions, in addition to certain streams of Roman Catholicism and Eastern Orthodoxy. This course draws from the practices of a variety of faith communities, classical texts, and contemporary representatives of various traditions. Practice in disciplines of prayer and biblical reflection is expected as part of the course. Six credits. *Prof. Johnson*

CM DEPARTMENT–MISSION AND EVANGELISM

CM.227 CONGREGATIONAL PLANNING AND VISIONING

This course examines models of planning. It considers dynamics of change, the role of the pastor, and the value and limits of visioning in the life of the congregation. Students learn thoughtful and effective practices for encouraging a culture of “purpose over preference” and building productively on the congregation’s mission history. Six credits.

Prof. Jones

CM.255 SPECIAL TOPICS

The course explores a select topic in pastoral care, preaching, worship, music, Christian education, leadership, administration, mission, or evangelism. Students engage the topic through critical reading, discussion, and writing. Six credits.

Faculty

CM.250 THE PASTOR AS PILGRIM

This course focuses on how personal renewal can sustain a pastor’s health and well-being. A travel component to the multicultural setting of northern New Mexico helps students develop practices for mindfulness, meditation, and attending to the world. Students participate through readings, written and oral reflections, and physical and spiritual practices. Six credits.

Prof. Jones

CM.301 THE POLITY OF THE PRESBYTERIAN CHURCH (U.S.A.)

In this course students become acquainted with the Constitution of the Presbyterian Church (U.S.A.), with special attention to the *Book of Order*. An emphasis is placed on the theological roots of Presbyterian government. Students explore the practices of government that grow out of Presbyterian polity in order to further the faithful mission of the church. Six credits.

Prof. Hooker

CM.329 THE HISTORY AND POLITY OF THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST)

In this course students critically examine the historical context for the origin of the Disciples of Christ denomination and explore the development of that church up to the present day. Participants also study the polity of the denomination in order to gain further understanding of that tradition. Six credits.

Faculty

CM.339 WORKSHOP IN CHURCH ADMINISTRATION

Congregational leadership demands that pastors have mastered, and are theologically responsible for, a variety of skills, from the management of staff and program to team building among lay and professional leaders, from the raising of funds and financial management to ministry through conflict. This workshop focuses on various areas of church administration, familiarizing students with relevant resources, providing a context in which appropriate skills can be developed and allowing students to critically evaluate the biblical and theological adequacy of specific approaches to church administration. Workshop topics include, among others, church management, conflict, stewardship, and leadership. Six credits.

Prof. Jones

III. MISSION AND EVANGELISM

CM.130 MAYM: ENGAGING YOUTH IN MISSION AND EVANGELISM

This course is designed to equip students to engage constructively in the theology of mission and evangelism through the *Missio Dei* lens while at the same time reflecting critically on how they have been practiced in Christian history. Attention is paid to current issues, challenges and trends in global Christianity, and to appropriate mission and evangelism models for youth ministry. Students study leading figures in mission and evangelism and develop their own missiologies. Six credits.

Faculty

CM DEPARTMENT–PASTORAL CARE

CM.201 UNDERSTANDING AND ENABLING THE MISSIONAL CHURCH

Participants in this course trace theological and other developments which have led to the emergence of the missional church concept. After reflecting on the North American cultural context, students explore various approaches to moving a church toward missional ethos and praxis. Six credits. *Faculty*

CM.208 INTRODUCTION TO GLOBAL CHRISTIANITIES

This course traces the cross-cultural history of Christianity as a global movement. The role of missionaries, immigration, and renewal movements are examined, as well as socio-economic, cultural and theological influences on the spread of Christianity. Non-Western expressions of Christianity are emphasized, such as the three-self movement in China, transnational church networks, indigenous churches, Pentecostalism, and African Independent Churches. Participants explore ways Western Christianity can learn from expressions of Christianity in the Global South. Six credits. *Faculty*

CM.230 THEOLOGY AND PRACTICE OF MISSION AND EVANGELISM

This course is designed to equip students to lead congregations in the practice of mission and evangelism with theological integrity. Participants gain an overview and understanding of major contemporary issues in mission and evangelism as these pertain to the church in its global context and the particular church in its local setting. Theological developments among Protestants and Roman Catholics are traced and reflected upon with special reference to their implications for leaders of congregations. Special attention is given to social justice, global awareness, ecumenism, and lay ministry in the world. Prerequisites: Bi.116, TH.100, TH.104. Six credits. *Faculty*

CM.255 SPECIAL TOPICS

The course explores a select topic in pastoral care, preaching, worship, music, Christian education, leadership, administration, mission, or evangelism. Students engage the topic through critical reading, discussion, and writing. Six credits. *Faculty*

IV. PASTORAL CARE

CM.104 MAYM: INTRODUCTION TO PASTORAL CARE AND COUNSELING

Students explore pastoral care for adolescents with an eye toward the ends of psychological wholeness, Christian discipleship, and teens' own advocacy for social justice. Loss, trauma, and self-destructive behaviors are addressed within a family-counseling context. The course teaches competent care for immigrant youth, African American youth, LGBT youth, and working class youth, with special attention to the distinctive struggles of adolescents in a technology-saturated culture. Six credits. *Prof. P. Helsel*

CM.150 GRAPHIC NOVELS AS PASTORAL CARE

This course deals with themes of sin, justice, and redemption in graphic novels, a medium especially suited to exploring limit situations. Students learn to read graphic novels as multilayered documents, linking them to their everyday lives. Students examine the psychological and spiritual significance of graphic novels. Students reflect on how graphic novels make theological meaning, thus exploring the connection between image and text in sequential art. Six credits. *Prof. P. Helsel*

CM.238 PASTORAL CARE OF FAMILIES AND KIN NETWORKS

This course explores theological, psychosocial, and cultural perspectives on family life and development as these inform pastoral work with families. Biblical and theological resources are placed in conversation with the human sciences as a means for

CM DEPARTMENT—PREACHING, WORSHIP, AND MUSIC

reflecting on and practicing pastoral care and counseling with couples and families in contemporary contexts. Six credits. *Prof. P. Helsel*

CM.244 INTRODUCTION TO PASTORAL CARE AND COUNSELING: CARE FOR STORIES, SYSTEMS, AND SELF

This course promotes a holistic vision of the person-in-context, indicating how to develop relationships of trust across differences with special attention to rural contexts. Students study the structural factors, including prejudice and poverty, that impact families and kin networks within congregational systems. The course examines special topics such as suicide, intimate partner violence, and addiction. Bringing practices of care and counseling to the minister's self-care means prioritizing opportunities for reflection and savoring life. Six credits. *Prof. Helsel; Fall*

CM.246 PASTORAL CARE IN LOSS, DEATH, AND DYING

This course familiarizes students with contemporary issues in death and dying so that they can better provide care for the dying and their loved ones, helping them to make narrative sense of their grief. Ministers are liminal figures who frequently meet death in their work and engage in care for the dying and their families. This course examines how the work of congregational ministers involves balancing the grief of individuals facing loss, communities in transition, and the unjust circumstances of loss brought about by social oppression. Six credits. *Prof. P. Helsel*

CM.254 MINISTRY AND MENTAL ILLNESS

This course examines how best to care for persons with mental illness and their families within the context of ministry focusing on pastoral care and ministerial leadership that reduces stigma and provides support. Students learn about the treatment of schizophrenia, depression, anxiety, and bipolar and borderline disorders, developing resources for referral. The course explores the role that poverty may play in the development of mental illness resulting from social oppression. Special attention is given to the impact of mental illness on families. Six Credits. *Prof. P. Helsel*

CM.255 SPECIAL TOPICS

The course explores a select topic in pastoral care, preaching, worship, music, Christian education, leadership, administration, mission, or evangelism. Students engage the topic through critical reading, discussion, and writing. Six credits.

Faculty

CM.264 POSITIVE DISPOSITIONS IN PASTORAL CARE

In this elective course in pastoral care, students explore the dispositions of curiosity, awe, attention, gratitude, serenity, compassion, humor, and joy. Rather than being extraneous to serious pastoral care, such dispositions become even more essential in times of disruption, linking to creativity and spiritual practice. Students reflect on how problem-based pastoral care marginalizes these dispositions. A final paper will be an in-depth study in one of these dispositions, including its theological and biblical horizon. Six credits. *Prof. P. Helsel*

CM.310 LITERATURE AND THE LIFE CYCLE

This course explores the life cycle in conversation with contemporary literature so that students can provide empathic care across the seasons of life. Students study life-cycle theory, but the primary content of the course is literary fiction. Course sessions explore links between spiritual, psychosocial, and cultural perspectives of the literature and students' own contexts for ministry. Six credits. *Prof. P. Helsel*

V. PREACHING, WORSHIP, AND MUSIC

CM.122 THE CHURCH AS A WORSHIPING COMMUNITY

This course is designed to equip students to function responsibly in local congregations as leaders of corporate worship. Students study the character and shape of the corporate worship of congregations during various periods in the history of the church. In addition, students investigate how liturgy and theology have been and continue to be related to each other in the Christian movement. Then on the basis of this inquiry, which includes the examination of various worship forms and expressions, the participants in the course are required to produce in writing a theological rationale for the corporate worship of a particular church. An examination of the place of music in corporate worship and of the role of the pastor as a leader of worship on the occasions of funerals and weddings is an additional emphasis of the course. Six credits.

Prof. Lord; Spring

CM.127 SEMINARY CHOIR

The Seminary choir rehearses once a week and sings weekly for chapel worship. It also participates in special worship, such as Advent, the Martin Luther King Celebration, Ash Wednesday, and Triduum. Students may participate in the Seminary choir for no credit or for pass/fail credit at one and one-half credits per semester.

Prof. Wall

CM.185 WORSHIP PLANNING PRACTICUM

This course explores practical dimensions of the partnership between musicians and pastors within the rhythms of a lectionary context. Students experience the challenges and responsibilities of collaborative worship planning. Students also work directly with faculty preachers and the dean of the chapel to plan and help lead Tuesday chapel services of Word and Table. Three credits.

Prof. Wall

CM.187 MUSIC AND THE CHURCH

This course looks at song as participatory theology, enabling the people's prayer and the church's witness. Topics include streams of song, resources for planning, style and language, aesthetics and context, faith formation, and implications for ethics and justice. Students read practitioners and scholars of music, study the relationship of music to scripture and liturgy, and explore the imaginative possibilities of music in the church's life. Students plan and lead worship services in the semester chapel schedule. Six credits.

Prof. Wall

CM.189 COMMUNICATION FOR MINISTRIES OF SOCIAL JUSTICE

This course prepares students to communicate with broad audiences about issues of social justice. Examples of this type of communication include preaching about social justice in congregations comprised of diverse socio-political standpoints, writing letters to raise funds for faith-based non-profit organizations, and presenting a position informed by religious convictions within a secular forum. Students examine the challenges to communicating about faith and social justice and practice communication models within these various contexts. Six credits.

Prof. C. Helsel

CM.206 THE CHURCH AS AESTHETIC ARENA

This course examines ways aesthetics and the arts take part in the life of the church. Students study examples of music, poetry, visual arts, film, and other artistic disciplines, exploring the roles these play in worship and community. Students also study ideas of performance in worship and the church's life, the tendency to idealize works of art, and ways the gospel calls us to hold aesthetics and justice together. In group work, class conversation, written assignments, and imaginative projects, students consider how art and theology encounter each other. Prerequisite: CM.122. Six credits.

Prof. Wall

CM.236 INTRODUCTION TO PREACHING

This course provides students a general introduction to the task of preaching. In it students are be asked to consider basic questions relative to the purpose of preaching and methods appropriate to that purpose. Further, students examine the ordinary mode of preaching called a sermon to determine its essential characteristics. In addition, this introductory course offers the opportunity for the participants to practice various skills requisite to responsible designing of sermons and effective oral communication. Prerequisites: Bi.102, Bi.116, and CM.122. Six credits. *Prof. C. Helsel*

CM.240 DIFFICULT CONVERSATIONS

This course follows the argument made by homileticians Lucy Rose and John McClure that preaching needs to include a “roundtable” in which preachers consider their listeners as dialogue partners and co-creators of meaning. Students simulate opportunities for discussion around difficult topics, viewing these conversations as part of the task of preaching. Topics to be discussed include race, gender, and sexuality, as well as additional topics of interest. Students receive guidance for leading and engaging in such conversations to equip them to facilitate discussions successfully in various ministry contexts. Six credits. *Prof. C. Helsel*

CM.252 GOOD NEWS AND THE WORLD OF HARRY POTTER

Informed by studies that have shown readers of J.K. Rowling's Harry Potter series develop greater empathy for others, this course examines how these texts can influence our communication in ministry. Students study a particular pericope that models themes of redemption or moral formation found within the Harry Potter series and build this into a sermon. This course includes travel to the Wizarding World of Harry Potter in Orlando, Florida. Prerequisite: CM.236. Six credits. *Prof. C. Helsel*

CM.255 SPECIAL TOPICS

The course explores a select topic in pastoral care, preaching, worship, music, Christian education, leadership, administration, mission, or evangelism. Students engage the topic through critical reading, discussion, and writing. Six credits. *Faculty*

CM.260 PILGRIMAGE: A STUDY

This course is a study of historic and contemporary pilgrimage with special attention to its place in Christian ecclesial traditions and its current popularity among “nones.” Utilizing ethnographic, religious, ritual, and social science studies, students explore the phenomenon of pilgrimage journeys, destinations, and experiences. Additionally, students examine pilgrimage in relation to migration, religious tourism, and leisure tourism. This course does not include a travel component but may include local outdoor excursions. Six credits. *Prof. Lord*

CM.262 MUSIC, LITURGY, AND IMAGINATION: PASTORS AND MUSICIANS AS PARTNERS

This course informs and equips students to explore and understand the content, context, biblical and theological foundations, and role of music in the worship life of the local church, as well as methods for promoting creative and cooperative pastor-music director relationships. Students in this course experience weekly partnership with musicians in the congregational worship of God. Students work with faculty preachers in the preparation of chapel worship. Six credits. *Profs. Jones and Wall*

CM.266 THE SACRAMENTS AND THE CHURCH'S MINISTRY

This course examines the function of sacramental celebrations in shaping and expressing Christian faith and discipleship against a background of shifting social, cultural, and political contexts. Following historical investigation of the theology and

CM DEPARTMENT--PREACHING, WORSHIP, AND MUSIC

practice of sacramental celebrations, students examine the implications of recent reforms in sacramental theology and the practice of the sacraments of baptism and the Eucharist for the understanding of Sunday, the church, and the church's ministry today. Prerequisite: CM.122 or permission of instructor. Six credits. *Prof. Lord*

CM.271 PREACHING AND THE REVISED COMMON LECTIONARY

Students investigate the relationship between lectionary preaching and celebration of the sacraments in the ongoing life of the worshipping assembly. Attention is given to how the readings of the day interact with each other and relate to the church's calendar, and the homiletical issues involved. Hermeneutical assumptions are explored throughout the course. Prerequisites: CM.122 and CM.236. Six credits. *Prof. Lord*

CM.273 SPEECH COMMUNICATION WORKSHOP

This course helps students to develop and practice skills in public address and interpretive speech appropriate to Christian ministry. Attention is given to the mechanics of effective sermon delivery and extemporaneous speech and prayer. Students prepare and present assigned readings from poetry and scripture. Sermons are written and preached. Prerequisites: CM.122 and CM.236. Three credits. *Prof. Lord*

CM.283 WORKSHOP IN LITURGICAL MINISTRY: SUNDAY AND SACRAMENTS

This course helps students develop and enhance their skills in planning corporate worship and presiding at the principal services of worship of a congregation. Working as part of a planning team, students plan, lead, and critique services based on the Book of Common Worship (1993), or equivalent liturgical resources of the student's denomination. The Sunday liturgy, the service for baptism and for the Eucharist are studied, with attention to the leading of prayer, public reading, and presiding at the corporate celebration of the sacraments. Prerequisite: CM.122 or instructor's permission. Six credits. *Prof. Lord*

CM.287 WORKSHOP IN LITURGICAL MINISTRY: THE PASTORAL CELEBRATIONS

This course helps students develop and enhance their understandings and skills for leading occasional and special services of worship, including the rites of marriage, funerals, healing and ministry with the sick, ordination, and reaffirmation of baptism. Students also reflect on the place of the sacraments in pastoral ministry and develop pastoral skills for sacramental ministry with those who are unable to attend public worship. Prerequisite: CM.122 or instructor's permission. Six credits. *Faculty*

CM.289 WORKSHOP IN LITURGICAL MINISTRY: FROM PAGE TO PRACTICE

This course helps students develop skills for preparing corporate worship in a variety of settings. Participants use and critique resources of their own denomination as well as those available through different publishing media. Attention is given to the ways that the integrity of rites and coherent theology inform choices drawn from various resources. Attention also is given to practical implications of moving from resources and ideas to the worship event. Three credits. *Prof. Lord*

CM.291 WOMEN, VOICE, AND PREACHING

This course focuses on the history and present experience of women who are preachers. Using current homiletical theory, we engage historical and contemporary discussions of vocation, voice, authority, and purposes of preaching in relation to the experience of women in ministry. Students preach in class. Prerequisites: CM.122 and CM.236. Six credits. *Prof. Lord*

CM.295 WORKSHOP IN LITURGICAL MINISTRY: THE TRIDUUM

The substance of this course is the Triduum, the Great Three Days of Maundy Thursday, Good Friday, and Easter. The focus of the course is the proclamation of

CM DEPARTMENT--PREACHING, WORSHIP, AND MUSIC

the gospel by the church through these days. Participants study the history, rites, and theology of the Triduum service. Prerequisite: CM.122 or instructor's permission. Three credits.

Prof. Lord

CM.300 THE CHURCH'S PRAYER LIFE IN A TIME OF "THOUGHTS AND PRAYERS"
How do we value Christian practices of prayer in a time when prayer can be perceived as clichéd in relation to the needs of the world? Is prayer helpful? Do our prayers lead to social action? What is faithful prayer? Students engage these and other questions as they study the church's received traditions of daily and Sunday prayer in light of how these practices relate to the church's actions in the world. Additionally, students study liturgical understandings of the relationships between prayer, belief, and social action, and examples of assessing and strengthening prayer in the public sphere and in congregations. Six credits.

Prof. Lord

CM.306 THE CHURCH FOR THE LIFE OF THE WORLD: LITURGY AND LIFE
How does corporate worship shape us for life in God's reign? What is "liturgy after the liturgy"? This course focuses on the church's implicit and explicit proclamation of social justice through its liturgical rites. Special attention is given to the patterns of the liturgical year, the Revised Common Lectionary, and the nature and function of symbols and ritual. Coursework includes preparation of worship services and student preaching.

Prof. Lord

CM.308 PREACHING AND STORYTELLING

This course provides students theoretical background on narrative theology and the role of narrative in hermeneutics, spiritual memoir, and preaching during times of transition. Students practice storytelling and read spiritual narratives to develop their own skills in narration. Prerequisite: CM.236. Six credits.

Prof. C. Helsel

CM.321 SERMON WORKSHOP

This course examines and explores the significant components of a sermon and works at developing the students' skills in producing, shaping, and using these various elements of a sermon. Attention is focused primarily on how one can most effectively communicate through the preaching event the insights gained from one's experience and study. May be offered for three or six credits.

Faculty

THE THEOLOGICAL-HISTORICAL DEPARTMENT

WILLIAM GREENWAY • DAVID H. JENSEN • DAVID W. JOHNSON
CYNTHIA L. RIGBY • ASANTE U. TODD • MELISSA WIGINTON

The courses in this department are designed to provide grounding in Christian theology, history, ethics, and comparative religion.

Theology courses survey the history, significance, and philosophical dimensions of the major doctrines and issues of the faith, exploring their significance for contemporary life and ministry. These courses consider the thought of major theologians and philosophers, both past and present, with emphasis on the Reformed tradition and perspectives from the wider church and society.

Ethics courses address both fundamental matters and specific topics and thinkers. The courses encourage students to bring theological, philosophical, and ethical insights to bear upon contemporary moral and cultural issues.

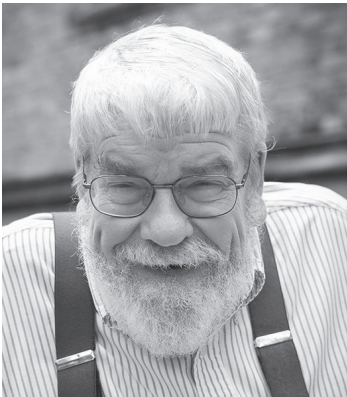
Courses in history of the church acquaint students with its diverse expressions throughout the centuries and lead them to view the contemporary church against



Dr. William Greenway



Dr. David H. Jensen



Dr. David W. Johnson



Dr. Cynthia L. Rigby

this historical background. This approach provides perspective on the challenges and opportunities that confront the church today. In addition, students investigate the origins and development of their own denominations so that they can fulfill informed and constructive roles in the lives of their churches.

Courses in comparative religion explore basic concepts of religion, the particularity of protestant Christianity within the diversity of religious thought and practice, and the beliefs and nature of other religions. Students explore ways that religious diversity affects their ministry, missions, and work in local, national, and international settings.

COURSE DESCRIPTIONS

I. COMPARATIVE RELIGION

TH.204 INTRODUCTION TO WORLD RELIGIONS

In this course students study the origin, history, basic beliefs, practice, and internal diversity of several of the major religious traditions of the world—Buddhism, Hinduism, Judaism, Islam—as well as two indigenous traditions. Students engage participants in each of these traditions and visit worship sites for several traditions. This course focuses on the process, etiquette, and challenges of studying and engaging another religious community, and the particular theological issues that each of these traditions raises for Christians. Prerequisites: TH.104 and TH.106.

Six credits.

Faculty; Fall

TH.235 SPECIAL TOPICS

This course explores a select topic of timely interest or controversy in theology, history, ethics, philosophy, or religion. Students engage the topic through critical reading, discussion, and writing. Six credits.

Faculty

TH.241 ISLAM AND CHRISTIAN-MUSLIM ENCOUNTER

This course explores the world of Islam, its history, diversity, and various encounters with Christianity. The class focuses on the shape of Islamic theology and practice, with attention to implications and challenges for Christian theology and practice. Finally, we experiment with actual Christian-Muslim dialogue, as it might be organized in a church community. Six credits.

Faculty



Dr. Asante U. Todd



Prof. Melissa Wiginton

TH.251 THE OUTSIDERS–MINORITY RELIGIOUS TRADITIONS IN AMERICAN HISTORY

This course surveys the history of religious movements, both Christian and non-Christian, that have existed outside the mainstream such as the Mormons, the Black Muslims, and Christian Scientists. We study the nature of these groups, their relationship with mainstream American religion, and the changing characterization of “mainstream” itself. Each student studies a particular religious group in the region through interviews and observation. Six credits.

Faculty

TH.293 TALES OF MURDER, MAYHEM, AND BETRAYAL

This course explores narratives in Jewish, Christian, Muslim, and Hindu Scriptures, using close-reading literary approaches. Special attention is given to the stories of Adam and Eve, Cain and Abel, the sacrifice of Isaac, and Jesus, all of which appear in multiple religious traditions. Students read samples of the history of interpretation of the narratives from ancient through modern times, looking for the roots of variant understandings in their structures. These samples include midrash, theological writing, fiction, sermons, and polemics, as well as the student’s own interpretative history. Most classes begin with a presentation of one dimension of literary theory, especially reader-response theory, with representative passages. Six credits.

Faculty

TH.337 SEMINAR ON SCRIPTURE

This seminar explores the study of scripture as a concept and phenomenon identifiable in many religious traditions. We examine liturgical, spiritual and magical uses of sacred texts, rituals of reading, and prohibitions concerning the care and handling of the physical object. In each tradition, students investigate comparisons and contrasts with Christian traditions, seeking to examine the use and concepts of Christian scripture within the larger field of sacred text studies. Prerequisites: Bi.102 and Bi.116. Six credits.

Faculty

II. ETHICS

TH.110 MAYM: MORAL QUESTIONS IN YOUTH CULTURE

Today’s youth are confronted by many difficult moral issues including abortion, suicide, eating disorders, and sexuality. The goals of the course are to give students a practical understanding of the moral challenges many youth face, and also to equip students with the tools to think about these issues from various modes of Christian moral reasoning. Six credits.

Prof. Todd

TH.155 AFRICAN AMERICAN RELIGIOUS ETHICS

This course examines major historical and contemporary trends in African American theology and ethics. Special attention is given to the ways that African American theologians and ethicists formulate theology, critically engage a constellation of social and theological problems, and promote liberation and empowerment. Objectives of the course are to give students an understanding of the historical trajectory of African American theology and ethics, to increase understanding of American society from the perspective of black religious thought, and to introduce students to a set of problems specific to the discourse. Six credits.

Prof. Todd

TH.200 INTRODUCTION TO CHRISTIAN ETHICS

This course serves as an introduction to basic themes, concepts, and methodologies of Christian ethics, understood as Christian reflection on the sources, norms, practices, and ends of human (moral) life. Among topics addressed are: natural law, virtue theory, liberationist ethics, and Christian feminist ethics. Objectives of the course are to gain a clear understanding of our moral commitments, to assist in

TH DEPARTMENT—ETHICS

developing a basic vocabulary in moral theory and theology, and to introduce students to a number of approaches to Christian moral discernment. Six credits. *Prof. Todd*

TH.206 BIOMEDICAL ETHICS

This course focuses upon issues in biomedical ethics especially pertinent to Christian pastors, chaplains, and counselors. Special attention is given to beginning- and end-of-life issues (e.g., genetic screening, abortion, euthanasia), issues in animal (including human) experimentation, transhumanism, and issues related to distribution of scarce resources and access to health care. Students gain familiarity with the four-fold focus on the principles of autonomy, nonmaleficence, beneficence, and justice that inform contemporary Western biomedical ethics and legal theory, as well as the distinctive principles invoked by various Christian confessions.

Six credits.

Prof. Greenway

TH.208 ENVIRONMENTAL ETHICS

This course focuses on issues in environmental ethics from a Christian perspective. Issues that may be considered include climate change, distribution and accessibility of potable water, preservation of habitat, valuing and treatment of non-human animals, endangered species, genetic engineering, environmental racism, population, conservation, wilderness, as well as the use, preservation, and distribution of limited resources. The course attends both to major contemporary secular ethical and legal approaches to issues and to major Christian ethical approaches. Six credits.

Prof. Greenway

TH.235 SPECIAL TOPICS

This course explores a select topic of timely interest or controversy in theology, history, ethics, philosophy, or religion. Students engage the topic through critical reading, discussion, and writing. Six credits.

Faculty

TH.275 THE THEOLOGICAL ETHICS OF MARTIN LUTHER KING JR.

This seminar examines the theology and ethics of Martin Luther King Jr. Students engage in the constructive task of formulating the theological social ethics of this pastor-theologian. Special attention is given to figures who influenced King's thought and King's legacy in contemporary thinking and public witness. Topics include: strategies of social change, the social gospel, Christian Realism, philosophy and theology of nonviolence, personhood, social justice, love, and the beloved community. Six credits.

Prof. Todd

TH.279 POLITICAL THEOLOGY

This course explores how various theologians conceptualize political theology, the relationship between religion and politics, and their implications for Christian theology. Special attention is given to the historical and contemporary North Atlantic context. Students are introduced to the work of Carl Schmitt, Hannah Arendt, Eric Voegelin, Johann Baptist Metz, and Dorothee Sölle. Prerequisite: required course in Christian ethics. Six credits.

Prof. Todd

TH.296 MORAL ISSUES

The goals of this course are to familiarize students with the various elements of analysis in Christian ethics and to use these to study particular moral issues. Issues considered may include: ecojustice, abortion, racism, gender and sexuality, immigration, economic justice, and capital punishment. Six credits.

Prof. Todd

TH.309 RELIGION AND AMERICAN PUBLIC LIFE

This course offers an introduction to American public theology. Special attention is given to historical, legal, philosophical, and theological structures which frame the conditions for the possibility of public theology. The course also surveys contemporary

theological interventions in American public life along contemporary points of contestation, including: economics, religion and participatory democracy, church-state relations, and justice. Objectives of the course are to give students a historical understanding of public theology in America and to provoke critical, theologically accountable, and publicly responsible dialogue and reflection about the relationship of religious commitments to American public life. Prerequisite: required course in Christian ethics. Six credits. *Prof. Todd*

TH.310 SOCIAL JUSTICE

This course introduces students to theories of justice from philosophical and theological perspectives. Students develop a basic vocabulary in the discourse of justice reflected in political theory and theology. The course familiarizes students with a set of core texts and authors in the discourse of justice. Special attention is given to hermeneutical frameworks that ground theories of justice and to how such theories may be related to public policy and US public life. Six credits. *Prof. Todd*

III. HISTORY

TH.100 INTRODUCTION TO THE HISTORY OF CHRISTIANITY: APOSTOLIC ERA TO 1650

This course surveys the development of Christianity from the earliest communities established by the apostles through the Reformation era. Attention is given to the critical turning points for Christianity in relation to the state, the practice of worship and piety, and institutional development. Six credits. *Prof. Johnson; Fall*

TH.118 DEVELOPMENTS IN THE HISTORY OF MODERN CHRISTIANITY: 1650 TO THE PRESENT

This course analyzes developments in Christianity from the dawn of the modern era to the present and explores issues such as Christianity and the Enlightenment, the emergence of the modern states, political and industrial revolutions, as well as the emergence of missionary and ecumenical movements. Particular attention is given to issues surrounding developments in Christianity in the United States as students develop their own topics for in-depth historical research. Six credits. *Prof. Johnson*

TH.203 THE HISTORY AND PRACTICE OF CHRISTIAN SPIRITUALITY

In this course the history of Christian spirituality is explored through reading and discussion of key works. Attention is given to Augustine of Hippo, Julian of Norwich, Martin Luther, John Wesley, and Thomas Merton, among others. The aim of the course is to provide students with an understanding of the development of the Christian spiritual tradition in order to enrich their own spiritual lives and equip them to serve as spiritual companions for those to whom they minister. *Prof. Johnson*

TH.207 THEOLOGICAL AUTOBIOGRAPHY

This course examines several autobiographies from different eras of the Christian faith in order to understand how the faith commitments of individuals are shaped, articulated, and carried out in the context of their times. Course readings may include autobiographical materials from St. Paul, St. Augustine, Julian of Norwich, Martin Luther, St. Teresa of Avila, John Woolman, Dag Hammarskjöld, Karen Armstrong, and Anne LaMotte. Six credits. *Prof. Johnson*

TH.215 PRAYER IN THE CHRISTIAN TRADITION

This course explores the history, theology, and practice of Christian prayer from the New Testament era to contemporary times. Topics to be examined include prayer in

TH DEPARTMENT–THEOLOGY

the Bible, prayer in the Christian tradition, theology of prayer, and prayer in practice. Attention is given both to the prayer as individual discipline and as corporate prayer. Six credits.

Prof. Johnson

TH./CM.225 SPIRITUALITY FOR CHURCH LEADERS

This course explores spiritual practices that undergird and enrich pastoral ministry. The participants examine the historical and theological contexts of piety and spirituality, focusing particularly on Reformed, Lutheran, Anglican, and Methodist traditions, in addition to certain streams of Roman Catholicism and Eastern Orthodoxy. This course draws from the practices of a variety of faith communities, classical texts, and contemporary representatives of various traditions. Practice in disciplines of prayer and biblical reflection is expected as part of the course. Six credits.

Prof. Johnson

TH.235 SPECIAL TOPICS

This course explores a select topic of timely interest or controversy in theology, history, ethics, philosophy, or religion. Students engage the topic through critical reading, discussion, and writing. Six credits.

Faculty

TH.359 REFORMED CONFESSIONS

As a confessional church, the Reformed tradition understands particular statements of faith to be guideposts to its interpretation of Christian faith. This course examines some of the important creeds, confessions, and catechisms of the Reformed traditions and attempts to identify the distinctive features of Reformed theology. The confessional documents are examined in their historical contexts and in their systematic relation to each other. Prerequisite: TH.100. Six credits.

Prof. Johnson

IV. THEOLOGY

TH.104 THEOLOGY: DOCTRINES AND THEMES

This course explores the basic doctrines and themes of Christian systematic theology, including: revelation, Trinity, creation, humanity, sin, christology, atonement, Holy Spirit, church, and eschatology. Students learn basic theological vocabulary and are invited to explore some of the main questions people of faith have always raised about the relevance of Christian doctrine to their actual lives. Students study the theology of John Calvin and are also introduced to a broad range of thinkers and ideas that have shaped theological discourse through the centuries and into today. Six credits.

Prof. Rigby; Fall

TH.106 THEOLOGY: FIGURES AND MOVEMENTS

This course explores the significance of several influential theologians and theological movements, with a particular focus on the modern and postmodern eras. Attention is given to the diversity and vitality of the Protestant and Reformed traditions, to their continual transformation, and to their constructive restatement in the church's life today. Figures and movements ordinarily include Friedrich Schleiermacher, Karl Barth, John Wesley, Catherine Keller, and Gustavo Gutiérrez. Six credits.

Prof. Greenway; Spring

TH.108 MAYM: GOD-TALK AND YOUTH MINISTRY

Are the historic teachings of the Christian church relevant to the lives of youth and the “real world” issues they face today? In this course, students explore Christian doctrines, always with an eye toward how they might be seen, interpreted, and even re-shaped by issues of concern to youth and youth ministry. Topics may include climate change, terrorism, poverty, human rights abuses, discrimination, pluralism, economic pressures, stress, depression, and religious hypocrisy. The doctrines of revelation, Trinity, creation, sin, christology, redemption, Holy Spirit, church, and hope are among those that are explored and examined. Six credits.

Prof. Rigby

TH.135 CINEMA AND THEOLOGY

In this course students engage in the critical study of selected movies with the purpose of unveiling the vision they project of “the good life.” Particular focus is given to the notion of God, theological doctrines, human nature, and human agency, the elements of an authentic and meaningful life, the nature of human relationships and community, and the intersections of religions and cultures. Students are expected to watch films rated “G” through “R.” Six credits. *Prof. Greenway*

TH.137 THE PHILOSOPHY OF JESUS

This course attempts to draw theological insights from the parables of Jesus, attending to the insights of New Testament scholars but focusing upon the distinctive questions and approaches of philosophical theology. We utilize theological categories in explicit dialogue with predominant streams of 21st century rationality. Six credits. *Prof. Greenway*

TH.219 THE THEOLOGIES OF GUTIÉRREZ AND MOLTSMANN

In this course, students study primary texts by Gustavo Gutiérrez and Jürgen Moltmann, theologians who have been instrumental in bringing the explicit concerns of liberation theologies into productive conversation with more traditional approaches to Christian theology. Special attention is paid to how their work has changed contemporary understandings of doctrines including creation, the Trinity, the cross, the resurrection, the church, and Christian vocation. Prerequisite: TH.104 or TH.106. Six credits. *Prof. Rigby*

TH.221 FIGURES/TOPICS IN PHILOSOPHICAL THEOLOGY

This seminar brings the approach and tools of philosophical theology to bear upon a select figure or topic particularly influential or significant for Christianity (e.g., Plato, Irenaeus, Pascal, Nietzsche, Heidegger, Weil, Ricoeur, Pannenberg, aesthetics, animal rights). The seminar emphasizes critical analysis, constructive research, and discussion of primary texts. Six credits. *Prof. Greenway*

TH.229 CHRISTIAN CREATION SPIRITUALITY

This course explores the theological, spiritual, and ethical aspects of the relationship of human beings to nature. Major Christian theological approaches to nature are contrasted both to one another and to other approaches influential in the West (e.g., scientific, Native American). Correlative spiritualities are considered and key biblical texts investigated. Additionally, the class delves into ethical questions regarding the status and treatment of animals, biodiversity, the idea and significance of “wilderness,” and issues of sustainable development and conservation. Six credits. *Prof. Greenway*

TH.235 SPECIAL TOPICS

This course explores a select topic of timely interest or controversy in theology, history, ethics, philosophy, or religion. Students engage the topic through critical reading, discussion, and writing. Six credits. *Faculty*

TH.237 THEOLOGY AND HERMENEUTICS

Hermeneutics, the study both of the interpretation of texts and of the understanding of understanding itself, addresses questions at the heart of theology. We begin with a brief survey of the hermeneutics of major Patristic and Reformed theologians. We focus in particular on the influential trajectory initiated by Schleiermacher and continuing through Gadamer, Habermas, and Ricoeur. Finally, we consider how developments in hermeneutics are related to the emergence of liberation, Black, feminist, womanist, Mujerista, and ecological theologies. Prerequisite: TH.104. Six credits. *Prof. Greenway*

TH DEPARTMENT–THEOLOGY

TH.245 THE THEOLOGICAL LEGACY OF KARL BARTH

This seminar considers the theological achievement of Karl Barth by exploring selected themes in his own writings and in the writings of theologians influenced by him such as Wolfhart Pannenberg, Jürgen Moltmann, and Eberhard Jüngel. Prerequisite: TH.104 or TH.106. Six credits.

Prof. Rigby

TH.253 FEMINIST THEOLOGIES

In this course participants explore a broad range of figures and themes in feminist theology, considering the history of its development, the critiques it has made of traditional Christian doctrine, the constructive alternatives it proposes, and the impact it has on the life of the church today. A significant portion of the course is devoted to the womanist and Mujerista literature and to the challenges women of color are making to the theologies of white feminists. Thinkers to be considered include:

Rosemary R. Ruether, Sallie McFague, Jacquelyn Grant, Rita Nakashima Brock, Delores S. Williams, Elizabeth A. Johnson, and Elsa Tamez. Prerequisite: TH.104 or TH.106. Six credits.

Prof. Rigby

TH.269 DOCTRINE OF THE UNITED METHODIST CHURCH

This course is designed to familiarize the student with the doctrinal standards and the theological task of The United Methodist Church beginning with the writings of John Wesley and continuing on to contemporary theological debates. Students examine Wesleyan traditions of theological method, order of salvation, classic doctrinal categories, and sacramental theology. Six credits.

Faculty

TH.271 THEOLOGY AND LITERATURE

In this course students read and analyze works of literature with an eye toward reflecting on how knowledge of Christian doctrine shapes our readings of texts, and discovering what great literature has to teach us about the relevance of Christian doctrine to everyday life. Readings are selected from both classic and contemporary literature, with some attention given to writings which explicitly reflect on the relationship between writing fiction and thinking theologically. Prerequisite: TH.104 or TH.106. Six credits.

Prof. Rigby

TH.283 PHILOSOPHICAL THEOLOGY

This course considers the appropriate place of philosophy in theological reflection and introduces students to the philosophical dimensions of basic Christian doctrines. Issues covered include modern versus postmodern rationality; faith and reason; revelation; the meaning of truth and the meaningfulness of language about God; miracles; the problem of evil; and the intelligibility of key doctrines such as the incarnation, the atonement, and the indwelling of the Holy Spirit. The course is designed to be accessible both to advanced students and to students with little or no philosophical training. Six credits.

Prof. Greenway

TH.289 ESCHATOLOGY AND CHRISTIAN HOPE

In this course students explore multiple voices within the Christian tradition that speak of the “last things,” eternal life, and the consummation of creation. This exploration is not restricted to theological understandings of future events, but includes ways in which differing articulations of hope and eschatology permeate all Christian understanding. Beginning with patristic and medieval understandings of the doctrine, the course also highlights more recent critiques of Christian eschatology and reformulations of the doctrine in light of them. Prerequisite: TH.104 or TH.106. Six credits.

Prof. Jensen

TH.299 THE THEOLOGICAL LEGACY OF JOHN CALVIN

This seminar examines the contribution of John Calvin to Protestant theology, Reformed theology, and the development of western understandings of religious freedom. Students read and discuss primary works written by Calvin, including *Institutes of the Christian Religion*, and his biblical commentaries, tracts and treatises. In addition, the enduring relevance of Calvin's legacy is highlighted and explored through examination of the work of other important thinkers who have been influenced by Calvin's contribution. Prerequisite: TH.104 or TH.106. Six credits.

Prof. Rigby

TH.305 CHRISTOLOGIES AND ATONEMENT

This course examines various approaches to christology and atonement theory, beginning with the christological debates of the fourth and fifth centuries and the basic approaches to atonement developed through the scholastic period. Particular attention is given to the exploration of the ways theologians have appropriated, rejected, or reconstrued the Chalcedonian formulation and how their understandings of the figure of Jesus Christ have affected both their assessments of the human condition and their understandings of atonement. Readings for this course are drawn from the early creeds of the church, the teachers in the early church, and contemporary authors, particularly feminist and liberationist authors. Prerequisite: TH.104 or TH.106. Six credits.

Prof. Rigby

TH.313 APPROACHES TO THE DOCTRINE OF GOD

Students in this course consider classical, scholastic, reformed, process, and liberationist models for understanding God. Attention is given to the following topics: divine mystery and the limits of language; the development and impact of trinitarian thinking; reason and revelation; divine attributes; the relationship between divine power and human agency; and the use of female analogies for God. Each student explores his or her own approach to the doctrine of God in relation to Christian ministry. Readings include selections from Thomas Aquinas, John Calvin, Karl Barth, John Cobb, James Cone, and Elizabeth A. Johnson. Prerequisite: TH.104 or TH.106. Six credits.

Prof. Rigby

TH.321 THE HOLY SPIRIT AND THE CHRISTIAN LIFE

This course explores the church's confession of belief "in the Holy Spirit, the Lord and Giver of life." Students attend to the doctrine of the Holy Spirit as it relates to both the Trinity and the Christian life and grapple with different interpretations and meanings of "life in the Spirit." Prerequisite: TH.104. Six credits.

Prof. Jensen

TH.325 THEOLOGY AND SCIENCE

In this course students study how versions of rationality and reality dominant in the sciences relate to Christian understanding of the nature of knowledge, reason, faith, belief, and truth. Students study the impact on Christian theology of scientific advances from the Enlightenment to the present, and the implications of the divide between the social and the natural sciences. They also evaluate current debates over the theological relevance of scientific theories regarding topics such as evolution, cosmology, quantum theory, sociobiology, and genetics. Prerequisite: TH.104. Six credits.

Prof. Greenway

TH.331 THE THEOLOGIES OF KIERKEGAARD AND TILlich

This seminar focuses on in-depth study of the works of Søren Kierkegaard and Paul Tillich, with particular attention given to the issue of humanity's search for and relationship to God. In the first half of the term students explore Kierkegaard's *Diary of the Seducer*, *Fear and Trembling*, *The Concept of Anxiety*, and *The Sickness Unto Death*, concentrating on Kierkegaard's understanding of the human condition and what takes

INTERDEPARTMENTAL

place on the journey of a human being toward faith. In the second half of the term students consider Tillich's *Systematic Theology* alongside selected sermons by Tillich, analyzing his conception of the nature of human existence, the position of God in relationship to this existence, and the difference it makes to claim one's identity as a Christian. Students are encouraged to set the thought of these thinkers' conversation within the contemporary context, assessing how the understandings of Kierkegaard and Tillich are helpful and unhelpful in developing approaches to pastoral ministry. Prerequisite: TH.104 or TH.106. Six credits. *Prof. Rigby*

INTERDEPARTMENTAL

Interdepartmental courses cross the boundaries which normally divide the theological disciplines and serve an important integrative function for students. They ordinarily are taught jointly by professors from different departments or disciplines.

COURSE DESCRIPTIONS

I.123 SHARING OUR FAITH TRADITIONS

This course builds upon the Sharing Our Faith Traditions (SOFT) program, a retreat sponsored by the Multicultural Alliance that brings protestant, Catholic, Jewish, and Muslim seminarians together to engage each other around a particular theme related to interfaith dialogue, and to explore the richness of each tradition. Scholars from each tradition lecture on the theme of the year. Students conduct worship services, meet in plenary and small groups, and complete written assignments. The retreat ordinarily is scheduled for four days during the first week in January. Three credits. *Faculty*

I.310 SENIOR CAPSTONE SEMINAR

In this seminar students practice the work of integration through engaging components common to topics in theological education. The components include: hermeneutics, tradition, theological analysis, contextual analysis, deepening self-awareness, and ministry activity. The seminar may include both written and performative assignments.

The Senior Capstone Seminar is designed to help students explicitly and purposefully integrate their theological education, better preparing them for Christian leadership beyond graduation. The Senior Capstone Seminar also represents an opportunity for students to explore a variety of interests and questions that are relevant to their vocational commitments.

Senior Capstone Seminars are team-taught by two professors. One seminar is required of each MDiv student, to be taken in the final year of the program, and, if space permits, a student can elect a second seminar. At least one seminar on proclamation will be offered each year, and there will be a regular offering of a seminar on leadership. Other seminars may be developed by faculty on topics of their own choosing. Six credits. *Faculty*

MAMP-CS THE MAMP CAPSTONE SEMINAR

In this seminar, taken during the final spring semester, students produce a project which demonstrates competency in some aspect of ministry. This project grows out of mature and critical reflection on the practice of ministry, drawing from the range of theological disciplines. Students evaluate and provide written and oral response to other's projects. Prerequisite: Supervised Practice of Ministry requirement (or concurrent enrollment in SPM). This seminar can be taken no earlier than one's final spring semester of study. Six credits. *Prof. Greenway; Spring*

PROGRAM IN FORMATION FOR MINISTRY

MATS-IS THE MATS INTEGRATIVE SEMINAR

In this seminar students work together and in consultation with the instructor and a designated faculty member in the framing, research, and production of a term project which demonstrates scholarly work and applies expertise garnered through studies in their respective courses of study in the MATS degree program. Students evaluate and provide written and oral responses to others' projects. This seminar can be taken no earlier than one's final spring semester of study. Six credits. *Mr. Greenway; Spring*

YMT.001 MAYM: SPECIAL TOPICS

This course explores a select topic of timely interest or controversy in youth ministry. Students engage the topic through critical reading, discussion, writing, and practice. Four credits. *Staff*

PROGRAM IN FORMATION FOR MINISTRY

The Program in Formation for Ministry at Austin Presbyterian Theological Seminary prepares MAMP, MAYM, and MDiv students to minister in a variety of contexts with increased self-awareness and self-understanding. It provides opportunities for field experience guided by trained supervisors, advanced elective courses with field components, and individual vocational counseling. Through this approach to formation, students have vocational guidance and preparation available to them throughout their program of study.

The components of the Program in Formation for Ministry are:

- field placement in Supervised Practice of Ministry (SPM); and,
- opportunity to consult with the associate dean for ministerial formation and advanced studies concerning vocational guidance and preparation.

MAYM: YOUTH MINISTRY PRACTICUM I & II (YMP-I, YMP-II)

In this two-semester practicum, students in the Master of Arts in Youth Ministry degree program reflect upon and integrate their concurrent work as youth ministers, peer learning within their cohort, classroom instruction, and the mentoring of their coach. Six credits per semester.

SUPERVISED PRACTICE OF MINISTRY: REQUIRED OPTIONS

Supervised Practice of Ministry is a component of the program in formation for ministry critical for theological education at Austin Seminary. It provides opportunities for students to reflect critically on the practice of ministry and to develop knowledge and skills under the direction of competent supervisors who have been trained and/or certified by the Seminary. All MAMP and MDiv candidates are required to participate in a field assignment in Supervised Practice of Ministry.

SPM placements begin after an MDiv student has completed seventy-eight credits in the MDiv program. MAMP students complete forty-two credits before beginning an SPM placement. All students are expected to complete 100-level required courses before enrolling in SPM. Students also participate in SPM colloquies during their placements.

In preparation for an SPM placement, students are required to attend the SPM orientations conducted prior to the conclusion of the spring semester of the junior year and again at the beginning of the fall semester of the

middler year. MAMP students who will complete the degree program in two years should coordinate their SPM orientation with the associate dean for ministerial formation and advanced studies.

Through SPM orientation and individual consultation with the associate dean, students develop their SPM plan of study. All SPM placements and supervisors are subject to the approval of the associate dean and the academic dean.

Upon entering the second or middler year, students should consider taking required courses that will further support their particular SPM placement. This preparation can be discussed with the associate dean.

The work done in SPM is understood to have the same academic value as classroom courses. In order to earn academic credit for SPM, in addition to documentation required by the Office of Ministerial Formation and Advanced Studies, students must be registered for SPM through the Office of the Registrar.

Supervised Practice of Ministry is divided into the following tracks:

CONGREGATIONAL MINISTRY TRACK

This track prepares students for service in a congregation, according to one of the following patterns:

- *Summer Intensive* (ten weeks, full-time, ordinarily June-August following the middler year);
- *Concurrent Placement* (two consecutive semesters, fall and spring, or spring and fall, part-time, twelve to fifteen hours per week), taken while enrolled in regular on-campus course work; or,
- *Year-long Internship* (nine to fifteen months, full-time), ordinarily between one's middler and senior year.

CHAPLAINCY AND NON-TRADITIONAL MINISTRY TRACK

This track prepares students for chaplaincy in a variety of settings or ministry other than congregational ministry, according to one of the following patterns:

- *Clinical Pastoral Education* (one unit, four hundred hours);
- *Institutional Setting* (hospice, nursing home, educational institution, or non-profit agency); or,
- *Military Chaplaincy* (participation in an approved training program).

NON-ORDINATION TRACK

This track is designed to provide vocational experience for students who are not seeking ordination. The field requirement can be fulfilled by any of the above options.

DUAL-DEGREE TRACK

The field requirement is met through a placement coordinated by the MSSW program at The University of Texas at Austin School of Social Work.

CLINICAL PASTORAL EDUCATION

Austin Seminary, through various clinical settings, offers Clinical Pastoral Education (CPE) as a part of its program of study. In this specialized program, students clarify and increase their understanding of the resources,

SUPERVISED PRACTICE OF MINISTRY

methods, and meaning of the Christian faith as expressed in pastoral care and develop skills critical for the practice of ministry. This educational experience is clinical in setting and interdisciplinary in character, and is conducted under the supervision of a certified CPE supervisor. CPE ordinarily is taken during the middler or senior year (middler standing is prerequisite) for a period of at least ten weeks in the summer, but also may be taken concurrently with other course work. Twelve credits are awarded for a basic unit of clinical pastoral education. A student engaged in a year-long CPE residency also earns twelve credits. A student cannot earn more than twelve credits in a particular CPE setting.

Opportunities for CPE are available in centers accredited by the Association for Clinical Pastoral Education, including a variety of training centers in the Southwest, in general and specialty hospitals and mental health institutions. Information is available through the Office of Ministerial Formation and Advanced Studies. Arrangements for CPE are initiated through this office in conversation with the associate dean.

In order to earn academic credit for CPE, in addition to documentation required by the Office of Ministerial Formation and Advanced Studies, students must be registered for CPE through the Office of the Registrar.

SUPERVISED PRACTICE OF MINISTRY: ELECTIVE OPTIONS

Students may elect to engage in further field-based courses after completing SPM requirements. These may include: Clinical Pastoral Education, Pastoral Care in a Hospital Setting, and elective SPM placements in a selected aspect of ministry such as pastoral counseling, evangelism, stewardship, church administration, ministry with the elderly, institutional chaplaincy, campus ministry, social action and service, pastoral care, worship, children's work, and youth ministry. Students cannot arrange an elective SPM at the same site in which they fulfilled the SPM requirement. The opportunity to take part in such elective supervised practice of ministry must be arranged in advance through the Office of Ministerial Formation and Advanced Studies. *Ordinarily students are permitted to register for no more than six credits of elective SPM in any given fall, January, or spring term. The total credit earned through required and elective SPM placements, including CPE, shall not exceed thirty-six.*

MINISTRY IN A HOSPICE SETTING

In this course, students are introduced to the fundamentals of developing a pastoral presence in a hospice setting. In addition, we focus on pastoral methodologies and interventions efficacious for the terminally ill and their loved ones, including post-traumatic growth, family systems theory, theological studies on hope, pastoral care in memory care populations, and life review. Students also develop a working knowledge of various diseases and their relation to the dying process and death. Six credits.

PASTORAL CARE IN A HOSPITAL SETTING

This January-term seminar introduces the student to pastoral care in a hospital setting through practice of ministry, group verbatim conferences, individual supervisory conferences, and written evaluations of student performance and growth. Particular attention is focused on church

ordinances, theological concepts, and biblical interpretation as resources for pastoral care. Six credits.

TRAVEL SEMINARS

Travel seminars at Austin Seminary offer cross-cultural experiences and exposure to religious histories and traditions that are important for students of the Christian story. Visiting locations of historical events significant to the Christian faith gives students insight that expands their horizons and enhances their understanding of the faith. Exposure to various Christian communities makes students more cognizant of the global church. Each seminar, in its distinctive way, provides opportunity for cross-cultural and experiential learning. Students can apply credit for one travel seminar to their degree program. A student desiring to participate in additional travel seminars can do so as an auditor.

SEMINAR DESCRIPTIONS

CHURCH IN THE BORDERLANDS

The purpose of this seminar is to introduce participants to South Texas as a borderland of Texas and Mexico, to its historical, cultural, and economic realities, and to the life and mission of the church in this context. The seminar consists of readings and discussion, site visits, learning from pastors, lectures by local experts, and a portfolio. Participants visit United Methodist congregations and ministries among other sites. Six credits.

Prof. Wiginton

THE CHURCH'S LIFE AND MISSION IN ZAMBIA AND MALAWI

This travel seminar explores the witness of the Reformed churches in Zambia and Malawi. This seminar includes travel to Lusaka, Zambia, to Justo Mwale Theological College, where students share activities and lectures with Zambian students. It also includes travel to Lilongwe, Malawi and rural areas of Malawi and eastern Zambia for exposure to the church's witness in those regions. Finally, the seminar includes travel to Lake Malawi to explore the beauty and wonder of that ecosystem. Six credits.

Prof. Greenway

CUBA

Based at the Seminario Evangélico de Teología in Matanzas, Cuba, this travel seminar introduces students to the history and culture of Cuba. Students study the churches' roles and responses to the Cuban Revolution and to more recent historical events. Students learn what it means to read the Bible and do theology within Cuban contexts. Students also spend time with Cuban pastors, seeing ministry in Cuba first hand. Six credits.

Prof. Aymer

THE LANDS OF THE BIBLE

The purpose of this seminar is to introduce participants to the history and geography of the biblical period. The seminar consists of lectures, readings, visits to sites and museums, and a research paper due at the end of the course. Countries visited may or may not include Israel, Egypt, Syria, Jordan, Greece, and Turkey. Six credits.

Faculty

METHODIST HERITAGE

This seminar offers the opportunity to study in some of the sites that proved pivotal to the birth and development of the Methodist movement. Focusing particularly on

TRAVEL SEMINARS

the work of John and Charles Wesley, the pilgrimage takes students to Epworth, the Wesleys' birthplace; Oxford, where John and Charles Wesley led the Holy Club; Bristol, the home of the Methodist societies and class meetings; London, where both Wesley brothers experienced assurance of salvation and where John Wesley built the center of British Methodism; and Salisbury, home to a vital Methodist congregation once served by Francis Asbury. Site visits, lectures by local experts, and exposure to contemporary Methodism in England are included in the seminar. Six credits. *Prof. White*

MINISTRY IN A THAI CONTEXT

This course fosters international relationships with the ecumenical church in Thailand in order to better understand the church universal. Students engage ministry and preaching contexts in conversations with Thai theological students and encounter prominent areas of cultural interest. Goals include meeting the church in a minority-Christian context and expanding students' vision beyond what Joseph Kitagawa called the "western captivity of the church." Six credits. *Prof. P. Helsel*

NATIONAL MUSEUMS AND THE BIBLE

This travel seminar visits four major national museums with artifacts linked to the Bible. The seminar visits the Museum of the Bible (Washington, DC), the British Museum (London, England), the Louvre (Paris, France), and the Pergamon Museum (Berlin, Germany). Here students learn how these national museums became centripetal sites for the study of the Bible. Six credits. *Prof. Cuéllar*

THE PAULINE MISSION

The purpose of this travel seminar is to introduce participants to the history, culture, and geography of the Mediterranean World at the beginning of the Christian era. The seminar consists of lectures, readings, visits to sites and museums, and a research paper. The seminar focuses on the cities of the Pauline mission in Turkey and Greece. Places visited may or may not include Ephesus, Antioch of Pisidia, Pergamum, and Athens. Six credits. *Prof. Rigby*

THEOLOGY AND RACE IN SOUTH AFRICAN CONTEXTS

This travel seminar to South Africa focuses on learning about the relationship between theology and race in South African contexts. Students meet with faith leaders, academics, and activists who occupy a range of social locations to gain insight on theology. Students also reflect on theology and race at the intersection of monuments, museums, and theological texts and figures. Six credits. *Prof. Todd*

THE WAY OF ST. JAMES: ON THE PILGRIMAGE TRAIL

The purpose of this travel seminar is to introduce participants to and walk the way of a major historical Christian pilgrimage trail: The Compostela de Santiago, the Way of St. James. The seminar consists of preparatory meetings and walking, readings, journaling, reflection on the movement of the traveler in community, visits to sites, and hiking the initial portion of the primary French section of the Camino. Six credits. *Prof. Lord*

ADDITIONAL ACADEMIC OPPORTUNITIES

DUAL-DEGREE PROGRAM IN SOCIAL WORK

Austin Seminary and the Steve Hicks School of Social Work at The University of Texas at Austin (UT) have established a dual-degree program of study that provides master's-level students the opportunity to complete requirements

for two degrees concurrently: the Master of Divinity (MDiv) and Master of Science in Social Work (MSSW). The program is designed to be completed in four years of full-time study. Upon completion, students receive a degree from each institution. Students must be accepted into both programs independently, meeting each institution's admission criteria. As much as possible, the program of study will be tailored to meet students' individual vocational needs as approved by an oversight committee.

The determination of in-state residency status as it relates to tuition charges at The University of Texas at Austin is the sole discretion of UT. Enrollment in a degree program at Austin Seminary does not qualify one as an in-state resident for tuition purposes at UT.

This program agreement with The University of Texas at Austin provides resources that extend Austin Seminary's current offerings for students with particular interests in non-traditional ministries, including agency-based social service, advocacy, policy-oriented work, and clinical counseling. This program also provides added resources for students planning to serve in more traditional ministry settings as pastors or chaplains, including opportunities for enhancing understanding of, and skills in, the following: negotiating concrete services related to the social welfare system, public advocacy, programming assessment, community organizing, service to organizations that set or influence public and/or ecclesiastical policy, and clinical and community counseling.

This program is also a response to the growing demand for social workers to be sensitive toward and proficient in their understandings of their clients' religious and spiritual lives, and also to work with faith-based communities to foster both individual and community well-being as they strive to alleviate critical social problems.

For dual-degree students, the MDiv and MSSW degrees are awarded upon satisfactory completion of all course work required for both degrees. A dual-degree student (MDiv/MSSW) who by May of an academic year has fully satisfied all requirements for the degrees except the second field practicum in the MSSW, and who will complete the practicum as an extended block placement by August of the same year, will be presented to the Seminary Board of Trustees in May with the recommendation that upon completion of the remaining UT/MSSW course work (by August) the MDiv be awarded. This allows a dual-degree student who has completed all MDiv course work by May and who then completes the UT/MSSW field practicum in August to be granted the MDiv degree at the time the MSSW is granted. The student also will be allowed to participate in the Seminary's May commencement exercises prior to his or her August completion.

Note that the Seminary's grant-based financial assistance (e.g., tuition grants, including the tuition grant portion of merit awards) is not transferable from Austin Seminary to The University of Texas at Austin.

HISPANIC SUMMER PROGRAM

The Hispanic Summer Program (HSP) is a two-week program which provides theological students an opportunity to study in a Hispanic setting with Latino/a peers and professors. Austin Seminary is one of 40 ATS-accredited theological schools which sponsor the program.

Courses are offered in both Spanish and English. Students may do that

DOCTOR OF MINISTRY PROGRAM

their academic work and participate in class discussions in either Spanish or English, but they must be able to read materials both in Spanish and English. Students take one course during the program. Each course includes assignments to be completed prior to the beginning of the program and work that must be completed within two weeks after the end of the program. Each course is valued at six Austin Seminary credits and is transferred from the hosting school to the student's Austin Seminary record.

For further information contact Dr. Daisy L. Machado, Director, Hispanic Summer Program, Inc., 3041 Broadway, New York, New York 10027, (212) 280-1566. Information is also online at www.hispanicsummerprogram.org.

PRESBYTERIAN EXCHANGE PROGRAM

This program of cross-registration between the ten theological institutions of the Presbyterian Church (U.S.A.) is designed to enhance the theological education of persons preparing for ministry in the denomination by making available to students the particular strengths of each institution.

Presbyterian students registered in a master's degree program in one of the ten institutions can take courses at any of the other institutions without payment of additional tuition and fees. Tuition and fees are charged and retained at the school in which a student is enrolled as a degree candidate. Students may spend up to the equivalent of one semester in this program.

— THE DOCTOR OF MINISTRY DEGREE PROGRAM —

GOALS

The Doctor of Ministry program is designed for persons who hold the MDiv degree or its equivalent and who are actively engaged in the practice of ministry. The program provides ministers the opportunity to increase significantly their competence in areas of their professional interests. In the course of this program students will be expected to:

- demonstrate functional integration of self-understanding, practice of ministry, and theological knowledge;
- demonstrate theological understanding of particular acts of ministry;
- demonstrate a high level of competency in the practice of ministry;
- acquire new skills and develop new resources for the practice of ministry; and,
- identify areas of personal growth in spiritual awareness and moral sensitivity.

REQUIREMENTS FOR THE DOCTOR OF MINISTRY DEGREE

1. Have on file with the registrar complete and official academic transcripts showing graduation with a baccalaureate degree and a master of divinity degree (or its equivalent) from accredited colleges, universities, or theological schools.
2. Complete satisfactorily thirty-six credits of work with at least a 2.67 grade point average on a 4.0 scale.
3. Complete satisfactorily at least twenty-four credits of work while enrolled at Austin Seminary.
4. Clear all indebtedness to the Seminary by the Wednesday prior to commencement.

STRUCTURE OF THE PROGRAM

The Doctor of Ministry (DMin) degree program is composed of two concentrations, Leadership for Public Witness: Engaging Public Life (Concentration One) and Leadership for Wonder: Re-Enchanting Christian Life (Concentration Two). Upon entering the DMin program, students declare a concentration and take five seminars in that concentration, one per term, in the sequence in which they are offered. Each seminar requires a paper or project appropriate to the seminar's content and related to the student's ministry context.

Seminars are taught in an on-campus, online, or hybrid (i.e., partly on-campus, partly online) format. DMin seminars are offered in January and June each year. Some may be offered in August. Students enroll in one seminar per term.

For each seminar, students will place at least one artifact from the seminar into their integrative portfolio, together with a reflection on that artifact. After completing course work in the chosen concentration, the student will complete the portfolio by designing and creating an integrative project drawing on and extending themes from the seminars and applying them to a specific ministry context.

This rhythm of study and reflection through the seminars, combined with papers written and projects carried out in the student's ministry context, provides a community of peers as well as an integration of theory and practice that serves to deepen skills and knowledge for ministry.

Additional information about the program is available in the *DMin Student Handbook* provided to students upon matriculation.

CONCENTRATION ONE

LEADERSHIP FOR WITNESS: ENGAGING PUBLIC LIFE

This concentration focuses on reclaiming the presence of the Church at the intersection of the Good News and the Common Good. Seminar work includes instruction by Austin Seminary faculty in collaboration with practitioners in fields such as the justice system, immigration policy and practice, public health, etc. Seminars will be offered on the following topics:

- Religion in American Life
- Power
- Justice
- Freedom (features travel to the Texas-Mexico borderlands)
- Preaching and Communication

CONCENTRATION TWO

LEADERSHIP FOR WONDER: RE-ENCHANTING THE CHRISTIAN LIFE

This concentration focuses on the "re-enchantment" of theology and Christian witness with a sense of wonder and awe, even as they exist in a technological, consumer-driven age that often shuns the practices of wonder and attentiveness. Seminars will be offered on the following topics:

- Wonder and the Mind: Living Thoughtfully
- Wonder and the Body: Living Justly

DMIN INTEGRATIVE PROJECT

- Wonder and Relationships: Living with Others
- Wonder and the Soul: Living Before God
- Travel Seminar to Ghost Ranch

THE INTEGRATIVE PORTFOLIO

Over the course of study in their chosen concentration, students will compile an integrative portfolio of their work. Components of the portfolio are artifacts, reflections, the integrative project, and assessments of the student's work in individual seminars, the integrative project, and the curriculum as a whole.

THE INTEGRATIVE PROJECT

Each candidate will design and execute an integrative project that serves as the capstone of the candidate's work.

During the final seminar of one's chosen concentration, the candidate consults with the associate dean for ministerial formation and advanced studies to identify and describe an integrative project idea. The associate dean assigns a faculty reader who guides the candidate through the creation and approval of a project proposal and the completion of the project.

The integrative project is a substantive piece of work that draws on what the candidate has learned in seminars and engages in exploration of a theme as it relates to the candidate's ministry context. It may be a written thesis, a collection of shorter works closely connected to a research issue or question, a mixed-media presentation, or other form as described in the project proposal and approved by the candidate's faculty reader and the academic dean.

When the candidate and faculty reader agree that the integrative project is complete, the Office of Ministerial Formation and Advanced Studies will schedule an assessment of the student's integrative portfolio, with special attention to the integrative project. The assessment will be conducted by the faculty reader, with the assistance of the associate dean for ministerial formation and advanced studies. Satisfactory completion of the integrative project and the assessment is required for the degree.

ACADEMIC POLICIES AND INFORMATION

AUDITING SEMINARS

Doctor of Ministry graduates may return to audit a DMin seminar. Permission of the instructor is required. Auditors are required to complete all assigned readings and may participate fully in class discussions. An auditor may choose to undertake a project with the understanding that it will not be supervised or evaluated. The standard Seminary audit fee applies.

CONSULTATION AND ADVANCEMENT TO CANDIDACY

Students who satisfactorily complete three seminars are eligible for advancement to candidacy for the degree. Students must demonstrate the capacity for doctoral-level work, and this demonstration is a prerequisite for continuation in the program. Advancement to candidacy is based the following criteria:

- satisfactory academic performance in three seminars;
- capacity for critical self-awareness;
- capacity to reflect critically on the practice of ministry; and
- overall readiness to succeed in the program.

Following completion of each of the first three seminars taken, each instructor makes a recommendation to the associate dean for ministerial formation and advanced studies concerning each student's advancement to candidacy. At the completion of the third seminar, the student consults with the associate dean regarding advancement to candidacy for the degree. The associate dean, at his discretion, may invite instructors or others to participate in the consultation. A recommendation regarding a student's advancement to candidacy is then referred to the academic dean who presents it to the faculty in executive session for a final decision. A student not advanced to candidacy cannot continue in the program and must withdraw or will be dismissed. Students must be advanced to candidacy before enrolling in a fourth seminar.

COSTS

Fees are payable at registration for each term. There is a nonrefundable basic entry fee of \$300. In addition, tuition of \$304 per credit is charged for all courses, including the final project, each valued at six credits. A graduation fee of \$400 is assessed of each candidate prior to the commencement at which the degree is conferred. This non-refundable fee covers graduation expenses, the style editor for the final project, and preservation of the project through ProQuest.

When the curricular base for a unit of study is completed at another institution, a fee equal to one-half the cost of a seminar is charged for the services of the Austin Seminary faculty member appointed to supervise the design of the project and to evaluate it.

A continuation fee of \$150 is assessed for each term in which a Doctor of Ministry student is not registered for course work. This includes terms in which a student is working with an approved extension on an earlier deadline. This fee is not assessed of a DMin student on an approved leave of absence or during the twenty-four months allotted for the integrative project.

DISMISSAL OR SUSPENSION

The faculty may suspend or dismiss a Doctor of Ministry student for reasons including, but not limited to, unsatisfactory academic performance, academic dishonesty, or conduct unbecoming to Christian community. All such actions shall be recorded in the faculty minutes with a statement of the reason(s). A student dismissed prior to the completion of a Doctor of Ministry course will receive a grade of *Q* or *F* in the course(s) in which they are enrolled, depending on the circumstances of the dismissal.

EXTENSIONS

A student may submit a request to the academic dean (with a copy to the associate dean for ministerial formation and advanced studies) for an extension to the deadline for completing work in a particular DMin course. The request must be made before the work for the course is due. Extensions

DMIN-ACADEMIC POLICIES AND INFORMATION

are granted only for very special cases, such as sickness, family emergencies, or other unusual circumstances, but not for requests issuing from the normal pressures of academic life. If the request for an extension is granted, the academic dean will notify the student and the professor in writing.

The duration of an extension shall be for no more than three weeks beyond the due date for final course work. A grade of *I* (for Incomplete) is recorded when an extension is granted by the academic dean. A grade of *I* becomes a grade of *F* if the work is not completed by the date determined by the academic dean. If a professor does not submit a final course grade for a student and the student has neither completed the requirements for the course, nor been granted an extension by the academic dean, a grade of *F* shall be posted. In this instance, the *F* is not remediable.

GRADING SYSTEM

All courses in the DMin program, with the exception of the integrative project are graded by letter grade. A student receiving a grade of B- or higher will pass the course. A grade of C+ or lower does not demonstrate doctoral-level proficiency, and no credit will be counted toward degree requirements. A student who earns two course grades below B- will be liable for dismissal from the program by the faculty. A student whose cumulative grade point average falls below B- (2.67 on a 4.0 scale) also will be liable for dismissal by faculty. The integrative project is graded pass/fail. In addition to course grades, written evaluations are given to the student and become part of their permanent file.

The grading system employed by Austin Seminary for all academic work is as follows:

LETTER GRADE SYSTEM

A	4.00	grade points per credit	B+	3.33	grade points per credit
A-	3.67	grade points per credit	B	3.00	grade points per credit
			B-	2.67	grade points per credit

Note: A course in which a student earns a C+ or lower will not be counted toward DMin degree requirements.

C+	2.33	grade points per credit	D	1.00	grade point per credit
C	2.00	grade points per credit	F	0.00	grade points per credit
C-	1.67	grade points per credit			

PASS/FAIL SYSTEM

- P Satisfactory academic performance. No grade points.
- F Unsatisfactory academic performance. No grade points.

The following grades are given in special situations:

- I Incomplete. The academic work is not complete for reasons beyond the student's control; requires the approval of the academic dean. A grade of *I* becomes a grade of *F* if the work is not completed by the date determined by the academic dean.
- Q Dropped (quit) course. Requires approval of the academic dean.
- W Withdrew from seminary.

LEAVE OF ABSENCE

A leave of absence ordinarily is made only for reasons of health, a change in ministry setting, or vocational uncertainties. Such a request is addressed in writing to the academic dean, who, after consultation with the student and the associate dean for ministerial formation and advanced studies, considers the recommendation and presents it to the faculty in executive session for approval. A leave of absence is granted for a particular period, not to exceed eighteen months. During an approved leave of absence, a DMin student is not charged a continuation fee.

PROBATION

A student in the DMin program will be placed on academic probation if they receive a grade of C+ or lower, signifying unsatisfactory academic performance, for any seminar in which they are enrolled. The student can be removed from academic probation by receiving a grade of B- or higher in a seminar taken during the following DMin term.

A student also will be placed on academic probation for failing to maintain satisfactory progress in the DMin program as outlined in the section Satisfactory Progress. When probation is the result of failing to enroll in course work for two consecutive DMin terms, the student can be removed from probation by enrolling in a seminar in the next DMin term subsequent to being placed on probation and completing, with a grade of B- or higher, the course work undertaken during that term.

A student may be placed on nonacademic probation or dismissed from the program by the faculty for violating the Seminary's Student Code of Conduct, including engaging in academic dishonesty.

A student placed on probation is liable for dismissal from the program by the faculty, as is a DMin student not removed from probation within a period of one academic year.

RESIDENCY REQUIREMENTS

Doctor of Ministry seminars are taught in January and June in weeks designated as residence terms. Some may occasionally be taught in August. Seminars will be either one or two weeks in length and may be offered online, or in hybrid format (one week online, one week in residence). The Doctor of Ministry program is designed to be completed in four years and must be completed within six years.

SATISFACTORY PROGRESS

A student is judged to be making satisfactory progress in the Doctor of Ministry degree program by:

1. being in residence (enrolled in a DMin course) at least once every twelve months, except when writing the final project;
2. maintaining a valid ministerial context in which to do doctoral research projects, and notifying the Office of Ministerial Formation and Advanced Studies of any changes in ministry context;
3. passing all courses within their deadlines;
4. being advanced to candidacy; and,
5. progressing through the program on a schedule that allows for the completion degree requirements within six years of matriculation.

DMIN–ACADEMIC POLICIES AND INFORMATION

Candidates working on the integrative project must submit written evidence of progress on their projects in a timely manner, as agreed upon with their faculty reader(s) and in accordance with their written timelines. Projects for which no written work has been submitted within twelve months ordinarily will be considered unsatisfactory unless otherwise approved by the associate dean for ministerial formation and advanced studies. Any student may be asked to withdraw from the Doctor of Ministry program if satisfactory progress is not being made by the student on the integrative project.

STYLE EDITOR

All integrative projects are proofread by a style editor. After the assessment of the student's portfolio and project, and after all revisions in the project file have been approved by the faculty reader, the candidate submits a complete copy of the integrative project to the Office of Ministerial Formation and Advanced Studies. The style editor then proofreads for correct form, style and grammar. When the editor returns the integrative project file, the candidate makes the necessary corrections and submits a final, corrected copy to the Office of Ministerial Formation and Advanced Studies, no more than three months after graduation.

STYLE GUIDE

The Chicago Manual of Style (17th Edition) is the Seminary's preferred style guide and resource for student writing assignments. It is available online to all students and faculty free of charge. A link to this resource is available in the Research and Writing Resources section of the student and faculty portals.

SUPERVISION AND EVALUATION

Projects are submitted to faculty readers for evaluation. Each project is evaluated by the faculty reader(s) prior to the student's return to campus for the next DMin term. Information on deadlines is available in the *DMin Student Handbook*.

TRANSFER OF CREDIT

DMin students who have previously earned credit for doctoral-level academic work (beyond the basic theological degree) that includes study, practice of ministry, and evaluation may apply for credit for this work. All requests for transfer of credit are made to the assistant dean for academic affairs. Ordinarily, a student can transfer no more than two courses into the DMin program. No credit will be given for academic work completed more than five years prior to a student's matriculation.

WITHDRAWAL FROM THE SEMINARY

Should a student enrolled in the DMin degree program at Austin Seminary decide to withdraw from the Seminary, the student shall 1) make an appointment with the associate dean for ministerial formation and advanced studies, and 2) notify the president of the Seminary in writing (not in an email) indicating the reason for withdrawal and providing an effective date. The president will report this information to the faculty at its next regularly scheduled meeting. The student's academic record will reflect the date of

ADDITIONAL EDUCATIONAL OPPORTUNITIES

withdrawal. If a student withdraws while on academic or non-academic probation, or while on an involuntary leave of absence, the transcript will reflect this status.

ADDITIONAL EDUCATIONAL OPPORTUNITIES

CERTIFICATE IN MINISTRY PROGRAM

GENERAL INFORMATION

The Certificate in Ministry (CiM) is a program for congregational leaders and others seeking substantive theological education but who are not planning to pursue study in a degree program. The CiM is designed to equip Christian leaders with a foundation in Bible, theology, preaching, and the pastoral arts. Persons seeking theological preparation for congregational leadership or wishing to enrich their personal theological understanding will be well served by the CiM. Additionally, the CiM may meet presbytery requirements for preparation of ruling elders commissioned to pastoral service in the Presbyterian Church (U.S.A.), and may be helpful preparation for leadership in other Christian traditions.

In order to receive the Certificate, students must satisfactorily complete seven (7) courses within four years. However, students may enroll in as many courses as they choose and in any order. Students cannot miss more than two consecutive terms without reapplication to the program.

Certificate in Ministry courses are offered in ten-week sessions, three sessions per year, two courses per session. Students may enroll in one or both courses taught in each session. The majority of the program is taught online. Two courses, CIM.03 Worship and Preaching, and CIM.04 Christian Education, are blended courses that require one weekend of on-campus instruction in addition to the online components. Typical courses include video lectures, online discussion, written papers, and responses to readings. Courses are presented in an asynchronous manner, meaning that they do not require simultaneous participation of the students and instructor. Courses are self-paced with assignments and schedules set by each instructor. Course materials are available online to students at all times. There are no prerequisites to CiM courses.

A student may transfer credit from a certificate program at another institution with approval of the Office of Ministerial Formation and Advanced Studies. For consideration, students must supply both the syllabus and evidence of satisfactory completion of the course for which they seek transfer credit.

Students admitted to the CiM program are not eligible to enroll in master's-level courses, except by application and admission to those programs as described in this Catalogue.

TECHNICAL REQUIREMENTS

CiM courses are taught online through pre-recorded lectures housed in and accessed through the Austin Seminary Student Portal. Technical requirements include: computer or tablet with internet connectivity capable of streaming video and audio; speakers or audio capability; Internet browser (supported

CERTIFICATE IN MINISTRY

browsers include the current versions of Internet Explorer, Google Chrome, Firefox, Safari, any mobile browser); Flash or HTML5 capability; word processing software; Adobe Acrobat Reader.

COURSES

CIM.01 CHURCH HISTORY

This course surveys the development of Christianity from the earliest communities established by the apostles through the contemporary era. Attention is given to critical turning points for Christianity in relation to the state, development of doctrine, institutional changes, spiritual ideals, and practices of worship. *Prof. Johnson*

CIM.03 WORSHIP AND PREACHING

The Christian church is a community at worship. In this course, students explore the historical roots, theology, and practice of Christian worship. Students learn the basic components of the Lord's Day service, including sacraments, and design services for weekly worship, weddings, and funerals. Included is a basic introduction to preaching within the context of worship. This is a blended course, with online components and face-to-face interactions that include performative practice. Students are required to attend one weekend workshop on the Austin Seminary campus. *Faculty*

CIM.04 CHRISTIAN EDUCATION

This course provides a theological and practical vision for the Church's ministry of education. Students explore theories of teaching and learning, alternate approaches for teaching, and strategies for organizing the ministry of education in congregations. The course is appropriate for pastors, Christian education directors, and teachers who wish to improve their craft. This is a blended course, with online components and face-to-face interactions. Students are required to attend one weekend workshop on the Austin Seminary campus. *Prof. White*

CIM.05 PASTORAL CARE

This course is designed to introduce students to the practice of pastoral care. It explores pastoral care as it has evolved from and been implemented within the context of the Christian faith community. Attention is given to learning and developing caring skills and understanding our role as caregivers in the life of the church. Attention also is given to the ways pastoral care both shapes and is shaped by pastoral leadership in the various aspects of ministry in the church. *Prof. Mendenhall*

CIM.07 PC(USA) POLITY

This course is designed to orient students to the Constitution of the Presbyterian Church (U.S.A.) and especially to the *Book of Order*. Students learn the structure and content of the four sections of the *Book of Order* and explore polity as a tool for effective ministry. The course also offers exposure to basic parliamentary procedure and acquaints students with the role of moderator in planning and managing session meetings. *Prof. Hooker*

CIM.09 ETHICS

This course introduces students to topics, themes, and problems in Christian ethics. These may include moral virtue and character, the Bible and Christian ethics, moral relativism, sexuality and marriage, and economic justice. *Prof. Todd*

CIM.10 THEOLOGY

In this course, students explore major teachings ("doctrines") of the Christian faith and why they matter not only to Christian believers and church communities, but to the healing of the world. Particular attention is given to learning theological

CERTIFICATE IN JEWISH-CHRISTIAN RELATIONSHIP

vocabulary and to developing the capacity for students to talk about doctrines themselves, so they will be prepared to teach, preach, and assist others in reflecting theologically in the context of their ministries. *Prof. Rigby*

CIM.11 INTRODUCTION TO THE HEBREW BIBLE

This course exposes students to the wide array of literature in the Hebrew Bible (the Old Testament), as they learn about the historical and literary circumstances out of which the writing arose. As the course moves through the various sections of the Hebrew Scriptures—Torah, Prophets, and Writings—assigned readings discuss both the history and the theology of the Torah, the Prophets, and the Writings; lectures highlight major themes and examine particular texts; student discussions explore questions of interpretation. *Prof. Hooker*

CIM.12 INTRODUCTION TO THE NEW TESTAMENT

This course provides an overview of the New Testament to assist students in their teaching, preaching, and service in the church. Particular attention is given to the Gospels, major Pauline writings, and Revelation. Through lectures and assigned readings, students learn key concepts and themes while exploring the historical and cultural contexts that shape these texts. *Prof. Green*

Additional information about the Certificate in Ministry Program is available from the Seminary's Office of Ministerial Formation and Advanced Studies.

CERTIFICATE IN JEWISH-CHRISTIAN RELATIONSHIP

This certificate program is focused on the deepening of relationships between Christians and Jews through close readings of sacred texts, increased familiarity with these religious traditions' respective histories, theologies, and liturgies, and an emphasis on ethics in both traditions. In order to successfully complete the basic certificate, students take four courses, most of which are conducted on-line (though some of the courses may include an optional face-to-face component as well).

HISTORY AND THEOLOGY

Courses in this area explore the development of these religious traditions over time, including the perennial--and changing--questions of faith.

WORSHIP

Courses in this area deepen students' understanding and engagement of the worship life of each tradition. Courses in this area might include an intensive face-to-face session that involves exposure to liturgy in one or both traditions.

CJCR.001 A PASTOR, PRIEST, AND RABBI WALK INTO A BAR (MITZVAH): WORSHIP IN JUDAISM AND CHRISTIANITY

This course examines the histories, theologies, and modern practices of Jewish and Christian worship. With attention given to Jewish-Catholic-Protestant dialogue, the aim of this course is to deepen participants' understanding of and appreciation for Jewish and Christian worship traditions and the possibilities for building local relationships. *Profs. Covington, Freedman, and Leedy*

CERTIFICADO EN MINISTERIO EN ESPAÑOL

JUSTICE AND ETHICS

Courses in this area explore the question of the good life, ethical teachings of each traditions, the call to mend the world, and to love one's neighbor. Courses in this area might include an intensive face-to-face session that includes a service project.

CJCR.002 READING EXODUS TOGETHER: JEWISH AND AFRICAN AMERICAN WITNESS

Using the Exodus story's movement from slavery to freedom as a frame, this course explores the religious and social witness of Jews and African American Christians in the United States. Through close reading and conversations, we come to see narratives—both shared and distinctive—about suffering and thriving, resilience and challenge, as indispensable to understanding the lived experience of both communities within the larger narrative of US history. How do story, music, oratory, and public exhibit resound with the themes of these narratives? What invitations are still outstanding in them for us to envision relationships and greater mutual understanding? *Profs. Blumofe and Horton*

CJCR.003 EXPLORING WOMEN IN THE BIBLE AND THEOLOGY

This course dives deeply into the core texts of Judaism and Christianity from feminist perspectives. During our textual study, we read from Genesis and Luke. We uncover feminist theologies that we explore more broadly in the second half of the course. *Profs. Cohen and Leedy*

SACRED TEXTS

Courses in this area emphasize the practice of reading biblical texts together and the new horizons that open when we listen to each other interpret these texts.

CJCR.005 BEGINNINGS, SINNINGS, AND UNDERPINNINGS: READING GENESIS TOGETHER (SACRED TEXTS) WINTER 2021

Genesis is beloved and well-known to Christians and Jews. The text is full of complexities about the origins of humanity, the divine/human relationship, and the development of social and theological structures. This cross-religious exploration examines Genesis and how it is read similarly and differently across traditions. We also explore Genesis's use in New Testament texts to examine Jewish and Christian interpretive approaches to scripture. *Profs. Greg Han and Steve Morgen.*

Students can also earn an advanced certificate by completing three additional courses in at least two of the four areas of study. Additional information about the Certificate in Jewish-Christian Relationship Program is available from the Office of the Academic Dean.

PROGRAMA CERTIFICADO EN MINISTERIO EN ESPAÑOL

INFORMACIÓN GENERAL

El Certificado en Ministerio en Español (CeM) es un programa para líderes de iglesia y congregación que buscan profundizar su conocimiento en educación teológica, sin realizar estudios a nivel de licenciatura o de maestría. El CeM está diseñado para equipar a los líderes cristianos con una base bíblica en teología, predicación y artes pastorales. Personas que

buscan la preparación teológica para liderazgo congregacional o que deseen enriquecer su comprensión teológica personal, se beneficiarían de estos cursos. Una descripción más amplia del programa se puede encontrar en la sección de Programas de Estudio de este catálogo. Además, el CeM puede cumplir con los requisitos del presbiterio para la preparación de los ancianos gobernantes encargados de servicio pastoral en la Iglesia Presbiteriana (EE. UU.); igualmente puede ser de gran utilidad para la preparación de liderazgo en otras tradiciones cristianas.

Los estudiantes deben completar satisfactoriamente un total de siete (7) cursos para obtener el certificado final. Sin embargo, los estudiantes pueden inscribirse en tantos cursos como quieran, y en cualquier orden. Aquellos alumnos que buscan completar el certificado deberán tomar todos los siete cursos dentro de un período no mayor de cuatro años. Los estudiantes tampoco pueden faltar más de dos períodos consecutivos, si desean permanecer en el programa.

Los cursos del CeM se ofrecen completamente en Español, en sesiones de diez semanas, tres sesiones por año. Los estudiantes pueden inscribirse en uno o dos cursos que se imparten en cada sesión. No hay requisitos previos para tomar los cursos del CeM.

Un estudiante puede transferir créditos de un programa de certificado a otro, con la debida aprobación de la Oficina de Formación Ministerial y de Estudios Avanzados. Para que esta transferencia de crédito sea posible, el estudiante deberá suministrar el plan de estudios y proporcionar evidencia de la terminación satisfactoria del curso.

Los estudiantes admitidos al programa de CeM que deseen inscribirse en los cursos de Alto Nivel de maestría, descritos en este catálogo, deben realizar el proceso de aplicación y admisión para esos programas, de manera separado del CeM.

REQUISITOS TÉCNICOS

Los cursos del CeM, se imparten en línea a través de conferencias pregrabadas, a los que los estudiantes pueden acceder a través del portal del Seminario Presbiteriano para los estudiantes. Los requisitos técnicos para el acceso incluyen: PC o tableta con conectividad a Internet con capacidad de vídeo y audio; altavoces o capacidad de audio; navegador de Internet (navegadores soportados incluyen: Internet Explorer, Google Chrome, Firefox, Safari, en cualquier navegador móvil); capacidad de Flash o HTML5; software de procesamiento de textos; Lector Adobe Acrobat.

CURSOS

CEM.11 LA IGLESIA LATINA EN EL CONTEXTO DE LOS ESTADOS UNIDOS

Este curso se enfoca en los/as latinos/as dentro del paisaje cultural de los Estados Unidos. Ofrece una mirada del medio ambiente multicultural en los Estados Unidos, la presencia latina (pasado, presente y futuro), y el desarrollo saludable de congregaciones latinas. Ve la iglesia latino/a como una comunidad carismática y pastoral. Las/os estudiantes explorarán los dones, talentos, propósitos y visión de la iglesia hispana, así como su adoración y servicio beneficia aquellos/as dentro y fuera de la iglesia local. Finalmente, este curso aborda los desafíos y oportunidades de hacer ministerio en tiempos exponenciales.

Faculty

CEM.12 EL ANTIGUO TESTAMENTO Y LA EXEGESIS

Este curso brinda una visión panorámica del Antiguo Testamento (AT). Los grandes temas son los siguientes: La Crítica Bíblica Moderna del AT, el Pentateuco, los Profetas, los Escritos. De carácter más general, el curso dar a conocer al estudiante el origen, proceso de composición, las características literarias y redacción final del Antiguo Testamento. Otros elementos que dan contenido al curso son los varios metodos de la interpretacion biblica y la aplicacion de textos biblicos a varios contextos pastorales.

Prof. Cuéllar

CEM.13 EL NUEVO TESTAMENTO Y LA EXEGESIS

Este curso explora una visión panorámica del Nuevo Testamento. Después de una introducción al mundo del Nuevo Testamento, tanto judío como greco-romano, enfocaremos en los grandes géneros del texto, incluso los cuatro evangelios, Hechos, las cartas paulinas, las epístolas generales y el Libro de Apocalipsis. En cada genero, estudiaremos métodos de exégesis y hermenéutica, o sea, la interpretación del Nuevo Testamento, tanto en su contexto original como para entendimiento moderno, especialmente para la vida de fe y ministerio Latino/a.

Prof. Jimenez

CEM.14 TEOLOGIA Y ETICA

El curso está diseñado para preparar a líderes de las iglesias pastoral y teológicamente. La primera parte ofrecerá un acercamiento ecuménico y crítico a la labor teológica. Se abordarán temas relevantes para la teología sistemática, a la vez que analizamos textos teológicos importantes en la historia del pensamiento cristiano de los siglos XX y XXI. En la segunda parte se ofrecerá una introducción a la Ética cristiana y bíblica. Esta parte abordará dilemas morales y Éticos que desafían la reflexión teológica cristiana en la actualidad. El curso ha sido diseñado desde una perspectiva ecuménica y pastoral, de manera que nos desafíe a aprender en un ambiente diverso y útil para nuestras comunidades cristianas.

Prof. Puig-Jordan

CEM.15 CUIDADO PASTORAL

Este curso introduce a los estudiantes a la práctica del cuidado pastoral. Énfasis es dado a pensar sobre la atención pastoral en el contexto de las comunidades de fe y a desarrollar la evaluación básica y habilidades relacionadas con preocupaciones y problemas humanos comunes de cuidado. También se presta atención a cómo el cuidado pastoral fiel y competente informa y es informado por un liderazgo pastoral de calidad.

Prof. Davila

CEM.17 GOBIERNO DE LA IGLESIA PRESBITERIANA

Este curso intenta orientar al estudiante acerca de la Constitución de la Iglesia Presbiteriana (EE.UU.). El estudiante aprende la estructura y contenido de las cuatro partes del Libro de Orden y como el gobierno de la iglesia sirve como una herramienta eficaz para el ministerio. También se ofrece un entendimiento básico del proceso parlamentario para los que serán moderadores, planificadores y facilitadores de reuniones de concilios.

Faculty

CEM.18 PLANTACIÓN DE IGLESIAS Y EVANGELISMO

Esta clase se enfoca en la teología y práctica de la evangelización en el contexto Hispano/Latino en los Estados Unidos. Temas incluye la plantación de nuevas Iglesias y el ministerio de los pequeños grupos.

Prof. Jimenez

EDUCATION BEYOND THE WALLS

LIFELONG LEARNING AT AUSTIN SEMINARY

Established in 2011, Education Beyond the Walls (EBW) sits at the juncture of church and academy to provide transformative theological learning experiences for ministers, teachers, healers, and community members who want to nourish their minds, hearts, and spirits. As EBW, we believe that we learn best in community and that we grow best when community is diverse. We craft events focused on active, experiential models of learning and on content that embraces new and old ways of being Church. We believe that everyone is creative, and that innovation can be taught and learned. With a vision toward the future, EBW seeks to reach out to new communities and to create new partnerships for mutual learning.

Education Beyond the Walls offers a range of opportunities for formation and learning. The schedule of current offerings is available on the Seminary's website at www.austinseminary.edu/EBW.

COLLABORATIVE LEARNING PROGRAMS

Based on the belief that that transformation happens over time and in a community of peers working toward the same goal.

- 787 COLLECTIVE is a learning community of diverse congregations committed to contemplative listening, communal discernment, and innovative risk in befriending young adults. www.787collective.org
- THE COLLEGE OF PASTORAL LEADERS makes grants of \$10,000 to self-selected groups of pastors so they may pursue their own self-designed two-year program for renewal, vitality, and pastoral excellence. Applications available online and due May 15th each year.
- INSTITUTO DE MARIA Y MARTA develops and equips Hispanic women for the sake of the church, the community, and the world. Its signature offering, Certificado en Liderazgo Cristiano/Certificate in Christian Leadership for Hispanic Women, is a two-year program taught entirely in Spanish that includes courses on Bible and theology, women's identity, and leadership.
- THE JOY COLLECTIVE helps youth ministries explore joy as a core theological practice. Participating youth ministers implement a year-long Joy curriculum, created by the Yale Project on Faith Formation for Adolescents, and periodically gather together as a learning community.
- PASTORAL LEADERSHIP FOR PUBLIC LIFE helps pastors stretch their vision, develop their capacity, and increase their confidence to lead at the intersection of the Good News and the Common Good through a learning community of pastors with five to fifteen years in practice.
- SEALP (Southeast Asian Lay Pastors Certificate Program) offered annually in partnership with the PC(USA).
- VOYAGE TO THE NEXT DIMENSION is a multi-generational community for exploring call and purpose through Christian

EDUCATION BEYOND THE WALLS

spirituality. Each voyage lasts seven weeks, and community gathers online.

- THE WESLEY CONNECTION reinforces connections among United Methodist and African Methodist Episcopal students, faculty, alumni, and clergy.

WORKSHOPS

Learning new ideas and generative practices in community online and in person. Workshops range from 1/2 day to multi-day affairs:

- Just-in-time workshops and Facebook Live events developed quickly and in response to emergent needs and the changing landscape of our times.
- Events for Christian Educators, leaders of the Horizons Bible Study, and youth ministers.
- Hispanic Ministries Mission Network (HMMN) of the Synod of the Sun, a center point for Hispanic pastors and church leaders to come together for mutual support, for ongoing learning and professional development, and for taking action to strengthen Hispanic congregations and leaders. EBW hosts an annual meeting of HMMN.
- Workshops by partners like 1001 Worshipping Communities, PCUSA Board of Pensions, and Lake Institute on Faith and Giving.
- Partnered events with Undocumented Stories, an educational outreach that seeks to heal discrimination against immigrants through storytelling. <https://www.theundocumentedstories.org/>
- Writing workshops on topics relevant to religious leadership such as spiritual memoirs and writing for public life.
- Cruzando la Frontera/Crossing the Border, a day of scripture, theology, and reflection led by prominent Hispanic professors to focus on the experience of Hispanic and Latinx people in the Southwest.
- Innovative Practice workshops, including art, music, contemplation, and other creative explorations.
- Interdisciplinary workshops for pastors, counselors, social workers and other professionals to address spiritual dimensions of the human condition such as disability, loss, and mental health or illness.

INSTITUTIONAL POLICIES

GENERAL INFORMATION

EDUCATIONAL ENVIRONMENT

COMMUNITY LIFE

THE STITT LIBRARY

RELATIONSHIPS WITH OTHER INSTITUTIONS

LECTURE SERIES

– POLICIES AND GENERAL INFORMATION –

ACADEMIC HONESTY

Academic honesty is essential to the spirit of Christian community in a seminary environment. Such integrity is requisite to productive collegiality among students and faculty as well as for genuine and creative learning. All members of Austin Seminary are expected to practice academic honesty and to hold one another faithful to this mark of scholarly inquiry. No form of cheating, collusion, or plagiarism will be tolerated. Students who disregard the basic requirements of academic honesty by any such acts are liable to course failure and dismissal from the Seminary.

Modern scholarship in most fields rests upon the work of many individuals, depends upon a great body of common knowledge, and is highly dependent upon the achievements of people who are no longer credited with them individually. Nevertheless, research work, such as that represented by essays, projects, and term papers, is expected to acknowledge indebtedness to the published work of others, as well as to any unpublished sources.

When written work is submitted under an individual's name, it is implied that the ideas, form of expression, and supporting arguments are one's own, unless by footnote indebtedness to another for an idea, an argument, or for the verbiage employed is acknowledged.

It is incumbent upon every writer to acknowledge indebtedness fully, in order to assist the reader to pursue the matter further, and in order to make clear the writer's own sense of obligation to others.

There are various forms of indebtedness in scholarly writing. General indebtedness can be acknowledged in a prefatory note, in the bibliography attached to the work, or in the body of the essay.

Particular indebtedness for materials such as quotations, phrases, ideas, and sentences that originated with someone other than the essayist must be indicated in footnotes. Acknowledgment of indebtedness should disclose the exact source of the material adduced.

All essays should be considered incomplete until a full bibliography of all the sources used has been attached, including unpublished sources such as a professor's lecture, or an unpublished essay by the author or by someone else. All sources referred to in footnotes should be listed in the bibliography.

Therefore, when a student at Austin Seminary submits an essay, it will be understood that the paper, apart from the obligations indicated, is presented as the student's own work and has been written with full recognition of the above standards.

The Chicago Manual of Style (17th Edition) should be used to ensure that footnotes, bibliographies, etc., are in adequate form to acknowledge all indebtedness to the work of others. Faculty and students are referred to *The Chicago Manual of Style* section titled "The Author's Responsibilities" for information on avoiding charges of plagiarism, and to "Section 14, Documentation I: Basic Patterns" for instruction on proper citation. *The Chicago Manual of Style Online* is available to all faculty and students free of charge. A link to this resource is available in the Research and Writing Resources section of faculty and student portals.

Instances of academic dishonesty and plagiarism disrupt the spirit of

Christian community in a seminary environment. In cases in which the professor has concluded that academic dishonesty has occurred:

1. The professor will discuss the incident with the student and take measures appropriate to the nature of the assignment and course.
2. The professor will submit a written report, together with a copy of the student's work in question, to the Office of the Academic Dean and to the registrar. The dean's office will provide the student with an opportunity to view the professor's report and to respond in writing.

Upon the first incident of academic dishonesty, the academic dean, at his or her discretion, may refer the student to the Student Academic Standing Committee, which will make a recommendation to the academic dean and the faculty regarding that student's continuance at or dismissal from the Seminary.

3. A subsequent incident of academic dishonesty will result in an additional written report, including an opportunity for the student to respond, and automatic referral to the Student Academic Standing Committee, which will make a recommendation to the academic dean and the faculty regarding that student's continuance at or dismissal from the Seminary.

It is the aim and hope of the Seminary that an atmosphere of respect for one another and of commitment to disciplined inquiry will prevail and constructively guide personal and professional development.

DISABILITY ACCOMMODATION POLICY

Austin Seminary does not discriminate against students with conditions that may require disability accommodation. The Seminary prohibits harassment or retaliation against any individual for requesting an accommodation or for filing a complaint related to disability discrimination or failure to accommodate. The Seminary will attempt to make all reasonable arrangements necessary to ensure that students with disabilities are able to attend class, study, and live at the Seminary.

Disabilities that may require accommodation include but are not limited to the following: Attention deficit hyperactivity disorder (ADHD), learning disabilities, psychological disabilities, traumatic brain injuries, visual impairments, mobility impairments, hearing impairments, other health and chronic medical disabilities, and/or temporary disabilities.

DESIGNATED SECTION 504 COORDINATOR

The Seminary's designated Section 504 Coordinator who is responsible for administering this policy is Dr. David H. Jensen, academic dean, Trull Administration Building, second floor, 100 East 27th Street, Austin, Texas, 78705, 512-404-4821, djensen@austinseminary.edu.

PROCEDURE FOR REQUESTING A REASONABLE ACCOMMODATION

Students seeking disability accommodation on the basis of a diagnosed disability must submit to the Section 504 Coordinator a written request regarding the need for an accommodation. This written request should include documentation from the student's treating health care provider that verifies the student's eligibility under Section 504 of the Rehabilitation Act (www.hhs.gov/civil-rights/for-individuals/disability/index.html), the Americans with Disabilities Act, or ADA, (www.ada.gov), or the ADA

POLICIES AND INFORMATION

Amendments Act. (http://www.eeoc.gov/ada/amendments_notice.html). The written request should not disclose the student's diagnosis or medical condition. It should address proposed accommodations that will address the student's needs.

The Seminary reserves the right to request additional documentation if the initial documentation the individual provides is incomplete or inadequate to determine the need for accommodations. The Seminary will keep all medical-related information confidential (unless disclosure is necessary for business-related purposes) and will retain such information in separate confidential files.

Accommodations are handled on a case-by-case basis. Reasonable accommodation can be made only after the written request and the written statement have been filed with the Section 504 Coordinator.

The following procedure should be utilized to address complaints of disability discrimination, retaliation, harassment, or failure to provide a reasonable accommodation: any aggrieved individual may file a complaint in writing, containing the name and address of the person filing the complaint and describing the discriminatory act. The complaint shall be filed in the Office of the Academic Dean within 30 days after the complainant becomes aware of the allegedly discriminatory act. Should the Section 504 Coordinator be a party to the complaint, the complaint should be filed with the dean of students.

DISMISSAL

The faculty may suspend or dismiss any student for reasons including, but not limited to, unsatisfactory academic performance, academic dishonesty, or conduct unbecoming to Christian community. All such actions shall be recorded in the faculty minutes with a statement of the reason(s). A student dismissed prior to the completion of an academic term will receive a grade of *Q* or *F* in the course(s) in which they are enrolled, depending on the circumstances of the dismissal. If a student is dismissed while on academic or nonacademic probation, or while on an involuntary leave of absence, the student's transcript will reflect this status.

DRUG ABUSE AND PREVENTION COUNSELING POLICY

Austin Presbyterian Theological Seminary, in its concern for the growth, equipment, and maturation of students, makes counseling services for students available when such services are indicated. The Seminary identifies personnel and institutions that provide such services. It also provides limited funds to students to subsidize the cost of services of physicians, therapists, and counselors doing substance abuse counseling, treatment, and prevention. The Seminary's full policy on drug abuse and prevention counseling can be found in the *Student Handbook*.

GRADE APPEALS

EVALUATION OF STUDENTS' WORK

The process of grading is essentially a private matter between individual students and instructors, ruled by principles of academic proficiency, professionalism, and confidentiality. Grading a student's work is the

responsibility and prerogative of the instructor and, in principle, any alteration in a student's grade rests in the discretion of the instructor. As people responsible for their own quality education and as mature participants in the evaluation process, students are encouraged to discuss course grades and the multiple factors supporting the evaluation with the instructor(s).

GRADE APPEALS: APPEAL TO THE INSTRUCTOR

If a student has a question about a final course grade received, the student is expected to contact the instructor directly and within fourteen days from the date posted on the student's grade report. A student has the right to ask an instructor to review the student's work (copies of which the student shall provide), and the professor has an obligation to explain the grounds upon which the grade was rendered, enlisting the opinion of another faculty member when appropriate. Ordinarily the professor shall respond to the appeal in writing no more than fourteen days after receiving the student's written request. Should an appeal to the instructor result in a changed grade, the instructor shall complete and submit to the academic dean an Update of Student Academic Record form.

GRADE APPEALS: APPEAL TO THE ACADEMIC DEAN

In the event that the appeal to the professor has failed to resolve the matter, the student may immediately submit a formal appeal in writing to the academic dean, using the *Grade Appeal* form (available in the *Student Handbook* and in the dean's office). If the grade being appealed is a passing course grade, the appeal process ends with the decision of the academic dean.

To be considered, appeals to the academic dean must meet one or more of the following criteria:

- Instructor violated the terms of the syllabus.
- Instructor made an error in calculating or recording a grade.
- Instructor violated a Seminary policy when they gave assignments, administered exams, or assigned grades.
- Instructor applied an inconsistent grading standard across students.
- Instructor did not allow the student to complete assignments or exams missed before the student added the course.
- Instructor violated a written agreement with the student.

The following supporting documentation is required (unless otherwise noted):

- explanation of what occurred and how the criteria previously noted apply to the situation;
- correspondence from instructor indicating that the appeal has been denied;
- course syllabus;
- timeline of events relevant to the appeal;
- assignment or exam in question (if applicable);
- correspondence with instructor (if applicable);
- copy of appropriate Seminary policy (if applicable);
- any other documentation supporting the appeal.

POLICIES AND INFORMATION

After reviewing the appeal documents, the academic dean consults with the instructor and the student, and may also consult colleagues with expertise in the subject matter. The academic dean communicates the decision in writing to both the student and the instructor. In the case of the appeal of a passing course grade, the academic dean's decision is final.

If the student chooses to appeal the decision of the academic dean, the student submits a written request to the academic dean asking that the matter be referred to the Student Academic Standing Committee. The referral and materials related to the appeal are provided to the chair of the Committee and copied to the registrar.

If the instructor whose grade is being questioned is a member of the Committee, the instructor will be recused. In this case, or if the Committee's faculty members are unavailable to meet, the academic dean will make necessary substitutions.

At its next scheduled meeting, or called meeting, if necessary, the Committee convenes to deliberate the case. The instructor and the student will each be offered the opportunity to meet separately with the Committee. The Committee will review all material pertaining to the case and, after deliberation, arrive at a decision regarding the issue. This decision is communicated in writing to the student and the instructor, with copies to the academic dean and registrar. A decision to change the grade is carried out under the direction of the academic dean. The decision of the Committee shall be binding and conclusive on the matter.

GRIEVANCE PROCEDURES

Students with grievances related to their life and work in the Seminary should speak first with the person causing the grievance or the administrator into whose hands are entrusted the policies causing the grievance. If this initial conversation does not resolve the concerns, the student should put the grievance in writing. Where it is not clear to whom the written grievance should be addressed, the student should consult the dean of students or the academic dean for a recommendation.

POLICY ON INCLUSIVE LANGUAGE USE

Austin Presbyterian Theological Seminary is committed to equality for people of every background. Recognizing that language is a key to understanding and shaping people's perceptions of themselves, of others, and of the God we worship, the Seminary urges students, faculty, and staff to use language in the community's worship, in public discourse, in classroom discussions, and in their writings that is respectful of persons regardless of sex, gender identity, race, color, religion, national origin, age, marital status, sexual orientation, economic condition, or disability.

MEDICAL AND HOSPITALIZATION INSURANCE

Each degree student (and spouse and children, if applicable) is required to carry medical and hospitalization insurance. For Presbyterian students under the care of a presbytery, medical and hospitalization insurance is available through the Presbyterian Church (U.S.A.).

POLICY ON NONACADEMIC PROBATION AND INVOLUNTARY LEAVE OF ABSENCE

In the exercise of its oversight of all students, the faculty's Student Life Committee may place on nonacademic probation or involuntary leave of absence any student whose continued enrollment at the Seminary is in question on other than academic grounds. Reasons for such action include, among others, persistent failure in moral responsibility, intellectual dishonesty in academic and ministerial tasks, irresponsibility in financial obligations and dealings, behavior that is deemed to be dangerous to the student or others (see Student Code of Conduct, *Student Handbook*).

After review with the student, according to procedures outlined in the Student Code of Conduct, the Committee shall make known by written report to the student and the academic dean its action in placing the student on nonacademic probation or its recommendation to the faculty in executive session that the student be placed on involuntary leave of absence. The report shall include the nature of the problem in question, the specific course of discipline which is proposed to the student to correct the difficulties or inadequacies, and the specific length of the probationary or leave period.

Nonacademic probation or an involuntary leave of absence shall be applied for a period of not more than one calendar year, during which time there shall be full opportunity for the student to meet the conditions set by the Committee.

During an involuntary leave of absence, the student is not enrolled in course work and does not live in campus housing.

If at the end of the designated probationary or leave period the student has not corrected the difficulties or inadequacies, the Student Life Committee shall review the situation with the student and may decide to recommend to the faculty that the student be dismissed.

POLICY ON NONDISCRIMINATION AND ANTI-HARASSMENT

The Seminary is committed to creating a respectful and courteous environment free of discrimination and unlawful harassment of any kind. It is the Seminary's policy not to discriminate on the basis of race, color, sex, gender identity, religion, national origin, age, marital status, sexual orientation, disability, status as special disabled veterans or qualified veterans of the Vietnam era, or status in any group protected by federal or state or local law (i.e., Protected Categories). In accordance with the Seminary's Disability Accommodation Policy (page 89), the Seminary will provide reasonable accommodation for both qualified applicants for study and enrolled students who have disabilities, except where such an accommodation would create an undue hardship.

The Seminary expressly prohibits any form of unlawful harassment based on race, color, sex, gender identity, religion, national origin, age, marital status, sexual orientation, disability, status as special disabled veterans or qualified veterans of the Vietnam era, or status in any group protected by federal or state or local law (i.e., Protected Categories). This policy applies to all incidents of alleged harassment, including those that occur off-premises or off-hours, where the alleged offender is a supervisor, coworker, student, or even a non-employee with whom the employee or student is involved,

POLICIES AND INFORMATION

directly or indirectly, in a professional, academic, or business relationship or in a potential professional, academic, or business relationship. The Seminary does not tolerate sexual or other unlawful harassment by any employee, student, volunteer, vendor, contractor, consultant, customer, or visitor. Harassment is a breach of Seminary policy and a violation of state and/or federal law. In addition to any disciplinary action that the Seminary may take, up to and including termination of employment (employee) or dismissal (student), offenders may also be personally liable for any legal and monetary damages.

The president of the Seminary has the overall responsibility to maintain effective enforcement of nondiscrimination and anti-harassment policies.

The Seminary's full policy statement on nondiscrimination and anti-harassment, including prohibited harassment and complaint procedure, is published in the *Student Handbook* and the *Employee Handbook*.

Persons with a disability who have questions about the admissions process should contact the Office of Admissions. An employee who believes they have been discriminated against should consult the *Employee Handbook* for procedures on reporting the incident. Students should follow the procedures outlined in the Student Code of Conduct in the *Student Handbook*.

SEXUAL MISCONDUCT POLICY

Sexual misconduct constitutes behavior that is unacceptable and will not be tolerated at Austin Presbyterian Theological Seminary. The following is a brief summary of the Seminary's Sexual Misconduct Policy statement, which is published in full in the Seminary's *Student Handbook* and in the *Employee Handbook*. Sexual misconduct is defined as the threat or the commission of behavior used to obtain sexual gratification against another's will or at the expense of another such as inducing fear, shame, or mental suffering. Sexual misconduct includes unwanted sexual acts or actions, whether by an acquaintance, a person in the position of authority, or a stranger, that occur without indication of consent of both individuals or under threat or coercion. Sexual misconduct can occur either forcibly and/or against a person's will, or when a person is incapable of giving consent. Silence does not in and of itself constitute consent. The victim of sexual misconduct may be anyone, including but not limited to, adults, adolescents, minors, the developmentally disabled, and vulnerable individuals regardless of age. All members of the Austin Seminary community, including, but not limited to students, faculty (including adjunct faculty), field supervisors, staff, other employees, trustees, volunteers, and independent contractors are subject to the Seminary's Sexual Misconduct Policy.

A person who is the victim of sexual misconduct, has knowledge of another person being the victim of sexual misconduct, or believes in good faith that they have witnessed signs of sexual abuse of a child or other protected person as defined in the Seminary's Sexual Misconduct Policy is urged to make a formal report to the designated campus administrator and, in the case of potentially illegal acts, to local law enforcement. Any instance of child sexual abuse must be immediately reported to the proper legal authority. A report of sexual misconduct will be dealt with promptly. Confidentiality will be maintained to the greatest extent possible.

To report a violation of the Seminary's Sexual Misconduct Policy contact Heather Zdancewicz, vice president for finance and administration, Trull Administration Building, Business Office (2nd Floor), 100 East 27th Street, Austin, Texas 78705, 512-404-4816, hzdancewicz@austinseminary.edu. Local law enforcement can be contacted by calling 9-1-1 (to report a crime in progress or an emergency), 3-1-1 (to report a crime that has already occurred or a non-emergency), and Victim Services at 512-974-5000. To report abuse or neglect of a child or exploitation of an elderly or disabled person, contact the Texas Department of Family and Protective Services at 1-800-252-5400. In addition to the above reporting options, persons wishing, confidentially and in good faith, to report to the Seminary ethics-related issues such as sexual misconduct may also call the Seminary's Campus Conduct Hotline® at 1-866-943-5787.

Whether or not the individual makes a formal report, all victims of sexual misconduct are urged to seek appropriate help, which may include a medical evaluation and obtaining information, support, and counseling, either on or off campus. Resources available to victims are listed in the Seminary's Sexual Misconduct Policy statement as published in full in the Seminary's *Student Handbook* and the *Employee Handbook*.

STUDENT CODE OF CONDUCT

Austin Presbyterian Theological Seminary by its mission to educate and equip individuals for the ordained Christian ministry and other forms of Christian service and leadership, upholds particular standards and expectations in behavior for all its members in their life together. These qualities of life are grounded in a common faith in Jesus Christ, within which all people are regarded as children of God and are to be treated accordingly.

The Student Code of Conduct, the full text of which appears in the *Student Handbook*, outlines behavioral expectations and possible consequences for behavior that violates the Code of Conduct. It also details procedures to be followed in reporting a violation, and procedures for hearings and appeals.

STATEMENT ON STUDENT RIGHTS AND RESPONSIBILITIES

Student rights are ensured by faculty and the board of trustees, and these rights are listed in the *Bylaws*, the *Faculty Manual*, the *Student Handbook*, and the *Academic Catalogue*. Student responsibilities are set forth in the same documents.

TITLE IX STATEMENT

Austin Presbyterian Theological Seminary does not discriminate on the basis of sex or gender identity in its education programs and activities. Title IX of the Education Amendments of 1972 prohibits discrimination on this basis in education programs and activities of Austin Seminary. Inquiries concerning the application of Title IX and reports of violations of the Seminary's Title IX policy should be made to the campus Title IX coordinator, Heather Zdancewicz, vice president for finance and administration, Trull Administration Building, Business Office (2nd Floor), 100 East 27th Street, Austin, Texas 78705, 512-404-4816, hzdancewicz@austinseminary.edu.

POLICIES AND INFORMATION

ISSUANCE OF TRANSCRIPTS

An official transcript can be sent by the registrar to a designated official, agency, or institution at the written request of any student, former student, or graduate of the Seminary provided the student has met all obligations to the Seminary. A transcript for a particular individual can also be provided directly to that individual upon written request. There is no charge for this service for any current or former student.

With respect to dismissal or withdrawal from the Seminary, the student's transcript shall record the action and the date of such action. If a student withdraws while on academic or non-academic probation, or while on an involuntary leave of absence, the transcript will reflect this status.

VETERANS

Austin Presbyterian Theological Seminary is approved to enroll veterans eligible for educational assistance as prescribed by the Department of Veterans Affairs. The registrar handles veterans' enrollment certification. In addition, veterans are eligible to apply for Seminary-based financial aid which is granted according to demonstrated need and availability of funds.

POLICY ON WEAPONS

The carrying or possession of any type of weapon or firearm on the premises of Austin Presbyterian Theological Seminary is strictly and absolutely prohibited by institutional policy and in accord with state law set forth in Section 1, Subchapter H, Chapter 411, Government Code, as amended by Section 411.2031 (also known as S.B. 11). This prohibition expressly includes those persons licensed to carry firearms (other than those who are licensed peace officers). The following weapons are prohibited: pistols, revolvers and rifles (including pellet guns and BB guns), shotguns, armor-piercing ammunition, club or night sticks, compound bows, explosive weapons, firearm silencers, illegal knives, knuckles, machine guns, swords, and switchblade knives.

For purposes of this policy, the premises of Austin Seminary are defined as any property, building or portion of a building or property that Austin Seminary owns or occupies, whether on a temporary or permanent basis, and any off-site premises where Austin Seminary is conducting any activity sponsored by Austin Seminary. This includes all parking lots, parking areas, sidewalks, and walkways, and all vehicles and equipment owned by Austin Seminary. Any person violating this policy will be required to leave Austin Seminary's premises immediately. Any employee or student found to be in violation of this policy will be subject to discipline, including immediate termination or dismissal.

– EDUCATIONAL ENVIRONMENT –

THE SEMINARY COMMUNITY AND THE OFFICE OF STUDENT AFFAIRS
AND VOCATION

At Austin Seminary we are committed to preparing leaders for the ministry and mission of the church. This commitment extends beyond the classroom to special interest in and concern for the welfare of individuals, families, and groups. Faculty and administration share this concern and participate in this care, and it is given visibility and institutional support through the Office of Student Affairs and Vocation, which seeks to maintain and enhance the characteristics of Christian community through support of students and their families.

This office sponsors a variety of student groups that add to opportunities on campus and provide a network of fellowship and support. In these groups one can gather information and resources, find common interests and build friendships, be exposed to issues before the church, exercise leadership styles, observe group functions, examine assumptions and test their validity, appropriateness, and promise of effectiveness. The procedure for official recognition of a student group is found in the *Student Handbook*.

The Student Senate provides programs to enrich the lives of students and the life of the community and works constructively to address student and community concerns.

The dean of students is available for pastoral support, counseling referrals, and support for other nonacademic concerns in an attempt to equip students personally and professionally for life and service. Financial support for counseling and consultations, often in conjunction with area professionals, is available. Emergency aid and crisis management are also available through this office.

The Care Team provides caring support to and advocacy for students and their families in difficult situations, a coordinated response as necessary, and assistance and support to the dean of students and to other administrators, faculty, or staff as appropriate. The Care Team is not a disciplinary body. The president appoints the Care Team annually. Ordinarily the Care Team is made up of the dean of students, the vice president for finance and administration, and one or two faculty members. An individual can self-refer to the Care Team, or the referral can be made by an administrator, a faculty or staff member, any member of the Care Team, a spouse or other family member, a pastor or denominational body, another student, or the faculty Student Life Committee. Referral to the Care Team may be made either in person or in writing. The Care Team may make referrals to whatever type of on-campus service(s), mental health professional(s), or community service(s) the situation warrants.

The dean of students also sits on faculty and administrative committees giving attention to structural and institutional questions that affect student attitudes, perceptions, and performance. All of these efforts are an attempt to realize more closely the purposes expressed by the board of trustees in the Statement of Purpose which calls us “to be a winsome and exemplary community of God’s people.”

EDUCATIONAL ENVIRONMENT

AYAVA HOUSE

AYAVA House is a residential intentional community for young adults engaged in a year of service, with the following guiding principles: vocational discernment, service to the community, theological reflection, engagement in spiritual practices, and simple living. Residents are housed on the Seminary campus. Residents are expected to be engaged in full-time service to the greater Austin community, through a program such as VISTA, AmeriCorps, the PC(USA) Young Adult Volunteer program, the Episcopal Service Corps, or a similar program. The AYAVA House program year runs concurrent with the academic year (September-July). Application is made through the Office of Admissions.

MINISTRY, FINANCE, MINDFULNESS

Ministry, Finance, Mindfulness (MFM) is a program of events that help students, staff, and faculty gain better financial literacy in both their personal lives and their future ministries. Originally begun as a program to help students graduate in the best possible financial situation, MFM now provides one-on-one budget consultation, topical workshops, financial literacy opportunities, and other supportive activities to anyone in the community.

RELATIONSHIPS WITH OTHER INSTITUTIONS

Austin Seminary enjoys a wide variety of relationships with other academic institutions and mission agencies. These relationships constitute resources that enrich significantly the educational enterprise.

The Seminary of the Southwest is located only two blocks from the Austin Seminary campus. The two schools work cooperatively and make the course offerings of each available to students of the other. Austin Seminary also offers cross-registration with Austin Graduate School of Theology, located a few miles north of campus.

The University of Texas at Austin, across the street from the Seminary, represents a valuable resource of an entirely different kind. Students have ready access to many facets of the life of this great university and enjoy the cultural and recreational benefits it offers as well as the privilege of electing, with the approval of the academic dean, graduate-level courses for seminary credit.

Finally, Austin Seminary has been a member of iAct, an interdenominational, interreligious agency for mission in Austin, since its inception. The Seminary continues to maintain a close working relationship with this organization, and its varied programs and projects provide students with numerous and valuable opportunities for both learning and service.

SMOOT CENTER

The Smoot Center was established by the board of trustees in 1977 in honor of Dr. Richmond Kelley Smoot, cofounder of the predecessor institution to Austin Seminary, the Austin School of Theology. Dr. Smoot also served as a professor at Austin Presbyterian Theological Seminary. This center is used for Christian leadership events and by Seminary groups and others for seminars and meetings.

THE STITT LIBRARY AND AUSTIN SEMINARY ARCHIVES

In January 2020, construction began on the Mary B. and Robert J. Wright Learning and Information Center, which is expected to open in 2022. The Center will provide state of the art space for collaborative learning, distance learning, and individual study. During construction, library services are located in the lower level of the McMillan Building. In addition to an onsite collection of 6,000 books, students and faculty have access to a variety of online research tools, including the Atla Religion Database with Atlas Serials Plus, Oxford Biblical Studies Online, numerous online reference tools, and an e-book collection of over 400,000 titles. After construction, books in storage will bring the number of volumes available up to 96,000.

Patrons access information resources through Sophi Search, our integrated discovery service. The service provides access to articles, e-books, and print books held by Austin Seminary and the Booher Library of the Seminary of the Southwest (SSW), located a few blocks from campus. Austin Seminary students have borrowing privileges at SSW and the main library of The University of Texas at Austin. Library staff provide access to other needed items through interlibrary loan.

The Austin Seminary Archives serves as the repository for documentation of the Seminary's administrative activities, educational programs, publications, memorabilia, and photographs. The archives contains some memoirs and personal papers of Seminary faculty. The Archives also collects materials on the activities of the Presbyterian Church in Texas, Oklahoma, Arkansas, and Louisiana. Access to materials is afforded by detailed finding aids. During construction, researchers will read materials by appointment in the archival workroom in the Trull Building. A growing assortment of Seminary-produced content and archival materials are made available as digital collections.

Stitt librarians are partners with the faculty in teaching and learning, supporting theological scholarship. Librarians manage the Seminary's learning management system and offer user training through classroom sessions and tutorials.

LECTURES AND LECTURERS

HESED LECTURES

Spring 2021

The Hesed Lectures were established in 2014 through the efforts of the Seminary's African American Student Group and the Hispanic Student Association. The purpose of the Hesed Lectures is to promote awareness and church involvement in the area of social justice, thus enabling hesed, which is Hebrew for justice, loving kindness, and mercy.

LECTURES AND LECTURERS

THE GEORGE S. HEYER JR. DISTINGUISHED LECTURESHIP

This lectureship was established to honor George S. Heyer Jr., professor emeritus of the history of doctrine, for his thirty years as a valued member of the Austin Seminary faculty. The purpose of the annual lecture is to symbolize and advance the important relationship between the academy and the church; to recall the long-lasting cooperation between The University of Texas and the Seminary; and to encourage the positive relationship between faith and knowledge.

MIDWINTER LECTURES

January 25-27, 2021

MIDWINTER LECTURES PREACHER

The Reverend Kaci Clark-Porter

Co-Pastor, Grace Presbyterian Church, El Paso, Texas

THOMAS WHITE CURRIE LECTURER

The Reverend Dr. Scott Black Johnston

Senior Pastor, Fifth Avenue Presbyterian Church, New York, New York

The Thomas White Currie Lectures were established in 1952 by the Tom Currie Bible Class of Highland Park Presbyterian Church of Dallas, Texas, in honor of Dr. Currie and the current teachers of the Bible Class. The Lectures, supported by the class on an annual basis for fifty-nine years, are now funded by the Thomas White Currie Lectureship Endowed Fund, a gift of the Currie family.

ROBERT F. JONES LECTURER

The Reverend Carol Howard Merritt

Bridge Pastor, Head of Staff, First Presbyterian Church,
New Canaan, Connecticut

The Women of the Church of the First Presbyterian Church of Fort Worth, Texas, established in 1949 the Robert F. Jones Lectures in Christian Education. These are financed on an annual basis.

E. C. WESTERVELT LECTURER

Carlos F. Cardoza-Orlandi, PhD

Frederick E. Roach Professor of World Christianity, Baylor University

The E. C. Westervelt Lectures were established in 1949 by Mr. and Mrs. Edwin Flato of Corpus Christi, Texas, in honor of the parents of Mrs. Flato.

SETTLES LECTURES

The Settles Lectures in Mission and Evangelism were established in 1947 by Mrs. W. R. Settles of Big Spring, Texas. Over the course of years, topics of the lectures have alternated between mission and evangelism, or home mission and foreign mission.

JEAN BROWN VISITING SCHOLAR

Established by the board of trustees in order to attract outstanding scholars to the Austin Seminary campus for periods of up to one year, the position of Jean Brown Visiting Scholar was first filled in September 1982. The Jean Brown Scholar is invited to participate in the life of the Seminary and may spend their time teaching, writing, and/or meeting informally with students and faculty.

HOXIE THOMPSON LECTURERS

The Seminary's master's programs are enriched each year by the presence on campus of a number of distinguished visiting lecturers. Such persons are ordinarily designated as Hoxie Thompson Lecturers. The Hoxie Thompson lecturer in the 2019-2020 academic year was:

Dr. Chris Currie, pastor, First Presbyterian Church, Shreveport, Louisiana

THE LOUIS H. AND KATHERINE S. ZBINDEN DISTINGUISHED CHAIR OF PASTORAL MINISTRY AND LEADERSHIP

The Louis H. and Katherine S. Zbinden Distinguished Chair of Pastoral Ministry and Leadership was endowed in 2002 by the congregation of First Presbyterian Church, San Antonio, Texas, to honor Louis Zbinden's thirty-one year ministry there, and to demonstrate appreciation for his guidance and hope for a new generation of church leaders. The chair provides funding to call, for one- to five-year terms, distinguished and experienced pastors to teach in the broad area of ministry, including: church administration, stewardship, worship, preaching, Christian education, pastoral care, and church programming.

In 2019, the board of trustees elected The Reverend Bobbi Kaye Jones as the fourth holder of the chair, beginning in fall 2019.

The chair has been held previously by The Reverend Dr. Louis H. Zbinden Jr., The Reverend Dr. K. C. Ptomey Jr., and The Reverend Dr. Blair R. Monie.

FINANCIAL INFORMATION

SEMINARY EXPENSES

FINANCIAL AID

CAMPUS HOUSING

CAMPUS RESOURCES

FELLOWSHIPS, SCHOLARSHIPS, AND AWARDS

GIVING AND SEMINARY SUPPORT

– SEMINARY EXPENSES – 2019-2020

These tuition fees, effective with the 2019 fall semester, represent only a small part of the cost of providing theological education. Most of the cost is met through gifts from individuals and churches and by endowment income. Other services to students are provided on a nonprofit or subsidized basis.

Fees mentioned in this Catalogue are subject to change by action of the administration and/or the board of trustees. Any changes are effective on the date set by the administration or the board, and students will be informed in writing concerning them.

MASTER'S-LEVEL FEES

Application fee, Master's degree programs	\$ 50	
Application fee, Special Students (non-degree)	\$ 25	
Entrance fee, master's-level degree programs	\$ 25	
Tuition for Master's-Level Students	\$240	per credit
Tuition for Auditors	\$ 150	per course
Tuition for Auditors age 65 and older	\$100	per course
Annual Registration Fee	\$ 60	
Late Registration Fee	\$ 50	
Seminary Campus Card	\$ 25	per semester
Student Activity Fee	\$ 70	per year
Graduation Fee (payable year of graduation)	\$ 150	

The student estimating the expenses of theological study should allow, in addition to the above fees, approximately \$1250 per year for books. The director of financial aid is available to discuss living expenses and budgets with students.

International student applicants are required to demonstrate they have secured financial funding adequate to cover living and educational costs. If admitted, international students are required to make a financial deposit equal to one-half the minimum annual student budget.

MAYM FUNDING

Students in the Master of Arts in Youth Ministry degree program are funded through the Seminary's partnership with the Center for Youth Ministry Training. Students receive a 50% Seminary Tuition Grant for a maximum of three years, and CYMT pays the balance of students' tuition and fees. MAYM students are not eligible for additional institution-based financial assistance.

DOCTOR OF MINISTRY FEES

Application Fee	\$ 50
Entrance fee	\$300
Tuition	\$1,870 per seminar
Program Continuation Fee	\$ 150
Graduation Fee (payable year of graduation)	\$400

PAYMENT OF FEES AND REFUNDS

Any tuition costs incurred at other institutions for courses credited toward the DMin degree are the responsibility of the DMin student.

CERTIFICATE IN MINISTRY &

CERTIFICATE IN JEWISH-CHRISTIAN RELATIONSHIP

Tuition per course	\$ 380
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CERTIFICADO EN MINISTERIO EN ESPAÑOL

El costo por curso	\$200
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PAYMENT OF FEES

A student's registration is complete when satisfactory financial arrangements for the payment of all Seminary charges are made with the Office of Finance and Administration. Tuition and fees are due prior to the beginning of an academic term and, for students enrolled in a master's-level degree program, no later than the end of the add period for a particular term. If payment is not made by this deadline, the student's registration is cancelled. For Special Students, the payment deadline is the Friday before an academic term begins.

The required payment of Seminary charges—tuition, fees, and rent for campus housing—can be made from various sources, such as a Seminary tuition grant, other grants or loans, or personal funds. If other grants or loans are anticipated, written verification from the source of these funds is required before the academic term begins.

Charges accrued on a student's account during a particular term must be paid before entering the next term. A student must clear all indebtedness to the Seminary prior to graduation and/or prior to release of any academic transcripts or grade reports. Failure to keep one's student account in good standing is grounds for nonacademic probation, involuntary leave of absence, or dismissal.

REFUNDS FOR MASTER'S-LEVEL STUDENTS

All refunds will be offset against all amounts owed to the Seminary.

Tuition refunds are granted as follows:

1. *Fall and Spring Semester Courses:* A full refund is given for a course dropped within the first five class days of the term. A refund of 75% is given for a course dropped within the next five class days of the term. A refund of 50% is given for a course dropped within the next ten class days of the term. Thereafter, no refund is available.
2. *January Term Courses:* A full refund is given for a course dropped within the first three class days of the term. A refund of 50% is given for a course dropped within the next five class days of the term. Thereafter, no refund is available.
3. *Summer Term Courses:* A full refund is given for a course dropped within the first five class days of the term. A refund of 50% is given for a course dropped within the next ten class days of the term. Thereafter, no refund is available.
4. *Auditors:* A full refund is given if the course is dropped by notifying the registrar within the first five class days of the term.

Seminary Tuition Grants will not be applied toward courses not completed.

When a student receives a Seminary Tuition Grant for courses which are subsequently dropped, that part of the Seminary grant related to the dropped course(s) will be reversed and must be repaid to the Seminary. Students should be aware that they will be responsible for the full amount of tuition charges remaining after application of any tuition refund.

Fee refunds are granted as follows:

1. The one-time application fee, the entrance fee, the annual registration fee, and the graduation fee are not refundable.
2. The annual student activity fee is refunded at the rate of 50% for each fall or spring semester in which a student does not enroll.

Housing refunds are granted as follows:

Students who vacate Seminary housing will receive, based on the official checkout date, a prorated refund of rent charges, when applicable.

Under all other circumstances, no refunds will be granted without authorization by the president.

REFUNDS FOR DOCTORAL-LEVEL STUDENTS

All refunds will be offset against all amounts owed to the Seminary.

Tuition and fee refunds are granted as follows:

1. A 50% refund of tuition is given for a course dropped during the one- or two-week period that a DMin class is in session. No refund is given after this period.
2. The one-time application fee, the entrance fee, and the graduation fee are not refundable.

Housing refunds are granted as follows:

Students who vacate Seminary overnight housing will receive, based on the official checkout date, a prorated refund of housing charges, when applicable.

Under all other circumstances, no refunds will be granted without authorization by the president.

REFUNDS FOR STUDENTS RECEIVING WILLIAM D. FORD DIRECT LOANS

If a student receives financial aid in the form of a William D. Ford Direct Student Loan and withdraws from all courses in a semester or withdraws from the Seminary, the portion of the refund due the student must be returned to the Department of Education, in accordance with federal regulations. Refer to the *Financial Aid Handbook* for details.

— FINANCIAL AID —

PROGRAM

Austin Seminary, in accordance with principles generally accepted by member seminaries of the Association of Theological Schools, seeks to assist students whose financial resources are insufficient to meet the cost of attending the Seminary.

FINANCIAL AID

Financial assistance is available only for course work taken at Austin Seminary, with the exception of eligible, approved course work taken through the Seminary's cross-registration agreements with the Seminary of the Southwest, Austin Graduate School of Theology, or the exchange program of the PC(USA) theological institutions. For students enrolled in the dual-degree program in social work through The University of Texas at Austin, only courses taken at Austin Seminary qualify for financial assistance from Austin Seminary. Students seeking financial assistance for courses taken at The University of Texas at Austin should contact UT's Office of Student Financial Services. There is no financial aid available for Special Students at Austin Seminary.

Financial assistance through the Seminary is not available to students who have any federal student loans in default status.

RESOURCES

Financing of a seminary education is understood to be a *shared* responsibility of the individual student (and spouse, where applicable), the Seminary, and the church (including individual members, local congregations, and governing bodies). Each student is expected to meet as much of the educational expenses as possible. A student with available resources to meet tuition and other charges is expected to cover those expenses.

The Seminary shares primarily tuition expense with students qualifying for need-based financial assistance. The Seminary's capacity to assist with expenses other than tuition is mainly limited to subsidizing indirectly the costs of campus housing and of meals in the dining hall.

Financial assistance is offered to MATS, MAMP, and MDiv students. (Information on MAYM funding is found on page 104.) The financial aid resources of the Seminary are awarded on a year-to-year basis, and, ordinarily, solely on the basis of demonstrated need. The *Financial Aid Handbook* available on the Seminary's website and from the Financial Aid Office, contains information on:

1. *Grants*: MATS, MAMP, and MDiv students may, by demonstrating need, and by meeting satisfactory academic progress, qualify for a Seminary tuition grant, subject to the availability of funds.
2. *Loans*: Student loans are available to students in master's-level degree programs through the William D. Ford Direct Loan Program. Application is made through the Seminary's Office of Financial Aid.
3. *Emergency Grants*: In cases of emergency, grants may be awarded from the Emergency Aid Fund administered by the dean of students.
4. *Child Care Assistance*: Limited funds are available to full-time students to help offset the costs of child care. Application is made through the Seminary's Office of Financial Aid.

APPLICATION PROCEDURES

The Office of Financial Aid posts the *Financial Aid Handbook*, the *Application for Financial Aid*, and the *Steward's Resource Navigator* (budget) on the Seminary's website. The same material in paper form will be provided to anyone upon request. New and returning students must complete the *Free Application for Federal Student Aid* (FAFSA). In addition, the *Austin Seminary Application for Financial Aid* must be completed, signed, and submitted to the

Office of Financial Aid with a budget, an income tax return transcript, and W-2 Forms. If the student's income tax information is retrieved from the Internal Revenue Service and entered on the FAFSA, the income tax return transcript will not be required. For current deadlines please refer to the most recent *Financial Aid Handbook*.

Application materials are reviewed by the director of financial aid. Students who qualify for financial aid are notified of the amount and type of assistance available. Awarded tuition grants and scholarships are credited to the student's account in the Office of Finance and Administration and are first applied against Seminary charges such as tuition, rent, and fees. This aid is subject to proportional adjustment should a recipient drop a course or withdraw from Seminary. Students receiving grants and scholarships that exceed in aggregate the cost of tuition and course-related expenses (books, fees, etc.) will find those funds may be taxable.

Seminary Tuition Grants will not be applied toward courses not completed. When a student receives a Seminary Tuition Grant for courses which are subsequently dropped, that part of the Seminary grant related to the dropped course(s) will be reversed and must be repaid to the Seminary. Students should be aware that they will be responsible for the full amount of tuition charges remaining after application of any tuition refund.

CAMPUS EMPLOYMENT

Austin Seminary provides opportunities for students to work up to fifteen hours per week on campus. To be eligible to work on campus, a student must be enrolled in a Master's-level degree program for at least twelve credits during the fall and spring semesters. There is no minimum enrollment requirement during the January and summer terms. After minimum qualifications for the position are met, preference is given to students with demonstrated financial need. Faculty members seek student assistants who excel in a particular subject area to work as research assistants, instructional aides, and to serve as tutors, regardless of demonstrated financial need. Applicants for these positions are approved by the Academic Dean.

Employment opportunities include assisting a faculty member, working in an administrative office, working in the library or chapel, or supporting hospitality in Education Beyond the Walls. For more information refer to Student Employment Program Practices and Procedures in the *Student Handbook* or the *Financial Aid Handbook*.

— STUDENT HOUSING —

We believe that theological education is as much about “formation” as “information,” and we are committed to the ideal of a residential community. We affirm that spiritual and intellectual growth occurs both inside and outside the classroom—indeed “where two or three are gathered”—and we strive to provide comfortable accommodations that foster an atmosphere of shared interest and mutual support. Our twelve-acre campus is a lush oasis in the very heart of a bustling university neighborhood. Though commuters are vital members of the Austin Seminary community, most full-time students live on campus, either in our residence hall or in efficiency, one-, two-, three-,

STUDENT HOUSING

or four-bedroom apartments. Single or married, with or without children or pets, students in master's-level degree programs are encouraged to live on campus.

Campus housing is affordable with housing rates far below the market cost of housing off-campus in the central Austin area. Campus housing also provides easy access to classes and to the surrounding central Austin community.

Rental rates are reviewed each year and announced each spring. New rates are effective July 1 of each year.

CURRIE RESIDENCE HALL

Currie Residence Hall provides affordable housing for single students and those commuting long distances from their homes. Each Currie room is furnished with a twin bed, built-in desk, and small dresser, and has central heat and air conditioning, private bath, closet, and built-in shelving. Coin-operated washers and dryers are available in the laundry room. There is a lounge area and adjoining kitchen for residents' use, a place to relax or spend time with other residents. Pets are not allowed in this building.

Currie Hall room rates vary from \$225 to \$315 per month, and include Internet service. Weekday breakfast and lunch are available for purchase in the Seminary dining hall.

SEMINARY APARTMENTS

Seminary housing also includes a wide range of unfurnished apartments varying in size from efficiencies and one- to four-bedrooms. Rental rates vary from \$540 per month for an efficiency to \$955 per month for a four-bedroom apartment. All campus housing is within close proximity to the Seminary's main campus which helps create a uniquely caring and close community.

Pets are welcome in certain campus apartments; uncaged pets (i.e., dogs and cats) require a \$250 deposit per pet and proof of current rabies vaccination. There is a two-pet limit. Caged pets do not require a deposit, but do require a pet application. Pet applications are completed upon arrival on campus. Pet deposits must be paid in full at the time the lease is signed and before occupying the housing unit.

HOUSING ELIGIBILITY AND ASSIGNMENTS

Any student enrolled in a master's degree program is eligible to live in student housing. Special Students and auditors are not eligible for student housing. See the *Housing Handbook* on our website for more information on housing eligibility.

Eligibility for particular types of campus housing is based on the student's family size. (Refer to the *Housing Handbook* for more information.) While eligibility for housing does not guarantee availability of housing, every effort is made to secure campus housing for all students who request to live on campus.

Priority for housing assignments is based on the date an time the student returns their housing application. Housing application forms are available only after the *Intent to Matriculate* form is returned to the Admissions Office.

The deadline for submitting the *Housing Application* form in order to

secure a housing assignment with priority is no later than May 31. Fall housing assignments ordinarily are made to incoming students in June. Upon moving into campus housing, the *Housing Lease Agreement* and *Housing Condition Form* should be completed and returned as soon as possible to the Office of Student Affairs and Vocation.

– CAMPUS RESOURCES –

CAMPUS CARD

The Campus Card serves as a student identification card, a library card, a payment card for meal purchases in the Seminary's dining hall and for photocopies made on copiers in Stitt Library and at the McCord desk, and as an access card for Currie Hall and Anderson House residents.

Each semester, master's degree students are charged \$25.00, which is applied to their Campus Cards. This money can then be spent in the dining hall or at designated copy machines. Additional funds can be added to the card at any time, either at the McCord Center information desk during regular desk hours, or, if transferring funds from one's student account, through the Business Office during regular business hours. All funds placed on the Campus Card are nonrefundable and may not be applied to balances due to the Seminary.

CAMPUS CONDUCT HOTLINESM

Austin Seminary is committed to maintaining high standards for ethical behavior by its employees, volunteers, and students. The Seminary's expectations for ethical behavior are outlined in the Behavior Expectations for students, found in the Student Code of Conduct in the *Student Handbook*, in the Employee Code of Conduct, published in the Seminary's *Employee Handbook*, and other institutional policies in these documents and elsewhere.

Persons wishing to report violations of either the Employee Code of Conduct or the Student Code of Conduct, confidentially and in good faith, can call the Seminary's Campus Conduct HotlineSM at 866-943-5787. The Campus Conduct HotlineSM is available 24/7. It is operated by an independent organization, and any calls made through this hotline are confidential and anonymous. The hotline does not replace or supplant other reporting and investigation procedures, rather, it provides another way for persons to report possible violations. (Additional information about Campus Conduct HotlineSM can be found in both the *Student Handbook* and the *Employee Handbook*.)

CLASSROOM TECHNOLOGY

Each classroom at Austin Seminary is outfitted with audio/video technology. All classrooms have a projector or video display, speakers, a computer, and connections for laptop computers. Small classrooms have web cameras for video conferences. Additionally, the largest classrooms have lapel and lectern microphones.

CAMPUS RESOURCES

COMPUTER LAB

Austin Seminary provides students access to computer workstations in several locations on campus. In the McMillan Building, four workstations are available in the student lounge, accessible during business hours and after hours with the building entry code. The computer lab in the McCord Community Center has secure, 24-hour keypad entry and security cameras and offers four PC workstations, including a workstation with multimedia presentation software and video transfer capabilities, and an iMac. In the temporary library in McMillan, three workstations are available. Public computers on campus feature Microsoft Office (Word, Excel, and PowerPoint), internet access, access to laser printers, and, on computers so labeled, Accordance and BibleWorks. The library staff assists patrons in using Bible software. Secure wireless access is available on campus in the McCord building and McMillan building. Information Technology (IT) staff are available to assist with student computer labs and wireless access issues.

DINING SERVICES: BARTH AND GRILL

The Seminary's Stotts Fellowship Hall is located in the McCord Community Center, adjacent to the Currie Residence Hall. The facility houses the Seminary's dining service, Barth and Grill, which is operated by Southern Foodservice Management, Inc., with the goal of providing a variety of reasonably-priced meal options. Stotts Fellowship Hall also serves other special events of the Seminary as needed.

Any member of the campus community can dine at Barth and Grill. Accepted forms of payment are cash, credit card, or a Seminary Campus Card. Ordinarily, breakfast and lunch are served Monday through Friday while school is in session. The meal schedule and costs are subject to change. There is no required meal plan for students.

EMAIL

All faculty, staff, and students (with the exception of the Certificate programs) are assigned a Seminary email address and provided an email account. The Seminary addresses official electronic communications to these accounts. Students are required and expected to use their Seminary-provided email accounts and are responsible for the timely access of information sent to them by Seminary administration and faculty.

For more information, refer to the Seminary Email Policy in the *Student Handbook*. Information Technology (IT) staff are available to assist with email issues.

EMERGENCY NOTIFICATION SYSTEM

The Seminary utilizes an emergency notification system to enable members of the Seminary community to receive urgent emergency information to their mobile phones and Seminary email. Through this system, the Seminary provides timely information regarding school closures and any event that presents a clear and immediate threat to the Seminary campus. MDiv, MAMP and MATS students are enrolled during orientation. All other students, adjunct faculty, and campus residents and community members are encouraged to opt-in to receive text messages. For more information, refer to the Emergency Texting System in the *Student Handbook*.

THE STANLEY R. HALL LITURGICS LAB

This McMillan Building classroom (room 103) is a special-purpose space designed for liturgical practice. It was given by the graduating class of 2009 and dedicated to the memory of professor Stanley R. Hall, Jean Brown associate professor of liturgics from 1992-2008. The Liturgics Lab is available to students to record their own sermons for course assignments, practice, or other vocational purposes. In addition to the standard audiovisual technology, it is equipped with a camera that can record to a multimedia workstation or directly to a DVD.

— FELLOWSHIPS, SCHOLARSHIPS, AND AWARDS —

MERIT AWARDS

The following merit scholarships and fellowships are awarded by the faculty of Austin Seminary, upon the recommendation of the Admissions Commission and in accordance with the criteria of the particular award, to applicants admitted to the Master of Divinity degree program. Each award is renewable for a period up to three years (specifically, thirty-three months) provided the recipient continues as an MDiv student, maintains a grade point average of 3.5 (4.0 scale), and continues to demonstrate promise for ministry and leadership ability.

The tuition grant portion of any merit award can be used only to cover tuition for courses taken at Austin Presbyterian Theological Seminary or courses taken through an approved cross-registration agreement (see p. 107). The tuition grant portion cannot be used to cover the cost of tuition or fees for courses taken at The University of Texas at Austin as part of the MDiv/MSSW dual-degree program of study or to cover the cost of any course work transferred in from another institution.

Applicants for merit awards must complete an admissions application, including the supplemental Merit Award Application, by February 1st to be eligible for consideration. Notification of merit awards is made by March 1st for the following fall term of entry. If admission is deferred, one must reapply for a merit award as the award cannot be deferred. Applicants who defer enrollment are eligible for reconsideration for their new fall term of entry.

MERIT FELLOWSHIPS

The following merit fellowships are annual awards, renewable for a period up to three years, according to the terms noted above. They cover full tuition and fees and provide a stipend for on-campus housing and other educational expenses.

Preference is given to students who demonstrate interest in and a strong promise vocationally for leadership in the church, exceptional academic achievement, and leadership ability. Recipients are chosen on the basis of merit and in accordance with the Seminary's financial aid policies.

MERIT AWARDS

The Jean Brown Fellowships

Up to four Jean Brown Fellowships may be awarded for each entering class.

The Vannie E. Cook Jr. Fellowship

Strong preference is given to Presbyterian students.

The Mert and Betty Cooper Fellowship

The Crawley Family Fellowship

Preference is given to Presbyterian students who express a desire to enter the parish ministry.

The Clifford J. and Mary K Grum Fellowship

Grace Presbytery Endowed Fellowship

Preference is given to a candidate from Grace Presbytery.

The Betty Wilson Jeffrey Merit Fellowship

The Robert W. B. and Shirley Johnston Merit Fellowship

The Trull-Herlin Family Merit Fellowship

Preference is given to students from small, rural communities.

The Elizabeth Currie Williams Fellowship

MERIT SCHOLARSHIPS

The following merit scholarships are annual awards, renewable for a period up to three years, according to the terms noted above. They cover full tuition.

Preference is given to students who demonstrate interest in and a strong promise vocationally for leadership in the church, exceptional academic achievement, and leadership ability. Recipients are chosen on the basis of merit and in accordance with the Seminary's financial aid policies.

The Jean Brown Scholarships

Up to four Jean Brown Scholarships may be awarded for each entering class.

The James A. "Buddy" Davidson Merit Scholarship

The William J. Fogleman Merit Scholarship

Preference is given to first-career Presbyterian students.

The James M. O'Leary Memorial Merit Scholarship

The Francis S. Springall MD Memorial Scholarship

OTHER SCHOLARSHIPS AND AWARDS

ADA AND ADAMS COLHOUN AWARD

This memorial award is made available by The Crusader Class of Northridge Presbyterian Church, Dallas, Texas. The award is given to a senior student of demonstrated academic ability and promise for ministry and is to be used for the purchase of books.

ELMA GUNTHER SCHOLARSHIP FOR INTERNATIONAL STUDY

Each Master of Arts (Theological Studies), Master of Arts in Ministry Practice, and Master of Divinity degree student at Austin Seminary is eligible for a one-time subsidy or grant for participation in an international or cross-cultural program approved by the faculty. Awards are made by the academic dean, and the total funds available varies from year to year. In the case of limited funds in a particular year, priority will be given to MDiv students.

MR. AND MRS. SAM B. HICKS SCHOLARSHIP

The Mr. and Mrs. Sam B. Hicks Scholarships are offered annually to second- and third-year students on the basis of academic achievement, Christian character, and promise of effectiveness in the ministry. Recipients are determined by the president and the academic dean. The purpose is to provide incentive for exceptional work and maintenance of high standards by the recipients.

PRESIDENTIAL AWARDS

Presidential Awards are given annually to entering Master of Divinity students by the president upon recommendation of the vice president for enrollment management. These renewable awards, made without reference to financial need, are based on both academic achievement and promise for ministry, with special consideration given to racial ethnic minority students.

PROMISE AWARDS

Promise Awards are given annually to entering Master of Divinity students by the vice president for enrollment management. These renewable awards, made without reference to financial need, are based on promise for academic achievement and ministry within the Presbyterian Church (U.S.A.).

GRADUATE RESIDENCY

AUSTIN SEMINARY POST-GRADUATE PASTORAL RESIDENCY

The Austin Seminary Post-Graduate Pastoral Residency provides seed funding each year for two graduating seniors at Austin Seminary to be hosted for a two-year pastoral residence, under the supervision of an experienced and capable pastoral mentor, in a thriving, best-practice congregation of the seminary's designation. Eligible students will be graduating seniors who are on track toward ordination to the ministry of the Word and Sacrament in the Presbyterian Church (U.S.A.). Salary and expenses for the residency will be shared by the seminary and the designated host congregation.

The purpose of the Post-Graduate Residency is to refine skills for pastoral ministry—particularly in preaching, pastoral care, church administration, and effective church leadership—while serving under the tutelage of a wise and experienced pastoral leader. During the residency, residents shall complete any remaining requirements for ordination to the ministry of the Word and Sacrament, and with the approval of the presbyteries involved, may be ordained to that ministry.

Applicants for the Post-Graduate Pastoral Residency will be:

- Graduating seniors (i.e., will have completed all degree requirements within twelve months of the most recent commencement ceremony before beginning the residency)
- Members of the Presbyterian Church (U.S.A.)
- Candidates under the care of a presbytery of the PC(U.S.A.)
- Have demonstrated strong academic performance throughout their seminary career
- In the assessment of the selection committee, show promise for pastoral ministry.

GRADUATE AWARDS

Applications for residencies beginning in June of each year are due to the dean of students no later than November 1 of the applicant's final year in seminary. Residencies to begin in June will be announced at the annual Austin Seminary Association banquet at the end of Midwinter Lectures each year. Applications and descriptions of the program are available from the dean of students.

GRADUATE AWARDS

DONALD CAPPS AWARD IN PASTORAL CARE

The Donald Capps Award in Pastoral Care was established by an anonymous donor in 2005 to honor the person, teaching, scholarship, and remarkable contributions to theological education and ministry of Dr. Donald Capps, William Harte Felmeth Professor of Pastoral Theology at Princeton Theological Seminary. The award is given each year to a graduating MDiv student who demonstrates outstanding gifts for, and commitment to, the church's caring ministries, based on the recommendation of the Seminary's professor(s) of pastoral care.

THE CHIDESTER PREACHING AWARD

The Chidester Preaching Award, established in 2010 by the First Presbyterian Church of Malvern, Arkansas, is given annually to the graduating senior who shows the greatest potential in the area of preaching. The selection is made upon the recommendation of the Seminary's homiletics faculty.

THE RACHEL HENDERLITE AWARD

The Rachel Henderlite Award was initially funded through a bequest in the will of Ms. Betty Jane Schaufele, longtime friend and companion of the late Dr. Rachel Henderlite. Dr. Henderlite served for several years as professor of Christian education at Austin Seminary. The award goes to a graduating Master of Divinity student who has made a significant contribution to cross-cultural and interracial relationships while at Austin Seminary.

HENDRICK-SMITH AWARD FOR MISSION AND EVANGELISM

The Hendrick-Smith Award for Mission and Evangelism was established in 2005 with a gift from William Smith Sevier of Dickinson, Texas, in memory of the Reverends James Hardin Smith, William Swan Smith, Edwin Eugene Hendrick, and John Henry Hendrick, and in honor of John Robert Hendrick, professor emeritus of evangelism and missions at Austin Seminary. The award goes to a graduating senior who has shown academic interest in, or whose life direction is focused on, evangelism and missions in this country or overseas.

CARL KILBORN BOOK AWARD

This award is funded by Mrs. Carl Kilborn of Baton Rouge, Louisiana, in memory of her late husband. It is to be given to a graduating senior who shows leadership and potential for the ministry along with academic excellence.

CHARLES L. KING PREACHING AWARD

This award, made possible through the generosity of an anonymous donor, is given to a graduating MDiv student for excellence in preaching. It is awarded by the board of trustees, ordinarily on recommendation of the Jean Brown Professor of Homiletics and Liturgics.

THE ETHEL W. LANCE HUMAN AND CIVIL RIGHTS FUND

The Ethel W. Lance Human and Civil Rights Fund was established in 2016 with a gift from First Presbyterian Church in Cuero, Texas, in memory of Ethel W. Lance, one of nine victims shot and killed on June 17, 2015 at Emanuel AME Church in Charleston, South Carolina. This annual award is given to a graduating senior who, during their time at Austin Presbyterian Theological Seminary, demonstrated outstanding contributions to human or civil rights.

THE MAX SHERMAN AND BARBARA JORDAN FELLOWSHIP FUND

The Max Sherman and Barbara Jordan Fellowship Fund was established in 2008 by Michael and Deborah Jinkins of Austin, Texas. The fund provides an annual award to one member of the graduating class who demonstrates a significant potential to integrate faith and public policy. The award is made on the basis of Christian character, scholarship, record of public service, and potential for leadership upon recommendation to the faculty by the academic dean.

JOHN B. SPRAGENS AWARD

This award was funded by Dr. Kenneth Richardson and his wife, Roberta, Mrs. Charles H. Byrd, and friends of John B. Spragens. The award is to be given each year to an outstanding graduate, selected by the faculty, based on the recommendation of the Seminary's professor of Christian education, to be used for further training in Christian education.

GRADUATE FELLOWSHIPS

Each year the Seminary awards up to five fellowships to graduating seniors. Awards are based on Christian character, academic achievement, and promise for ministry.

ALSUP-FRIERSON FELLOWSHIP

The Alsup-Frierson Fellowship for Excellence in Biblical Exegesis and Hermeneutics was established in 2005 by the families of John and Carole Alsup of Georgetown, Texas, and Clarence and Betty Frierson of Shreveport, Louisiana, in recognition of the long-standing tradition of excellence in biblical studies at Austin Seminary. The award is granted annually to the MDiv or MATS graduating student deemed by the Biblical Department (and approved by the faculty as a whole) to have demonstrated excellence in the field of biblical exegesis and hermeneutics.

JANIE MAXWELL MORRIS FELLOWSHIP

The Janie Maxwell Morris Fellowship was established in 1953 by a bequest from the will of Mrs. Milton Morris of Austin, Texas. The income on this bequest may be used in aiding some Master of Divinity graduate of the Seminary who desires to pursue studies further.

GRADUATE FELLOWSHIPS

W. P. NEWELL MEMORIAL FELLOWSHIP

An endowment was established in 1946 by Mrs. W. P. Newell of Albany, Texas, as a memorial to her late husband, W. P. (Dick) Newell. The income from this fund is to be used annually by the board of trustees of the Seminary to provide scholarships, a graduate study fellowship for a Master of Divinity student, or in some other manner to enrich the lives of those training for the Christian ministry.

PILE-MORGAN FELLOWSHIP

An endowment was established in 1984 in honor of Leo V. Pile and Helen Porter Pile of Harlingen, Texas, and Edmund Holland Morgan and Estella Martin Morgan of Dallas, Texas, the income from which is to be awarded to a member of the Master of Divinity graduating class for the purpose of advanced study. The selection is made by the faculty on the basis of Christian character, scholarship, and ability.

DAVID L. STITT FELLOWSHIP

The Austin Seminary Association, the alumni association of Austin Presbyterian Theological Seminary, established the David L. Stitt Fellowship for continued study in 1971. This fellowship is to be awarded to one member of the Master of Divinity senior class. The award is made by the board of the Austin Seminary Association, upon the recommendation of the faculty, on the basis of Christian character, scholarship, personality, and ability.

TERMS OF GRADUATE FELLOWSHIPS

The recipient of a fellowship must use it within seven years after it has been awarded. The proposal for the use of a fellowship must be submitted by the recipient, in writing, to the academic dean who is empowered by faculty to authorize the release of fellowship funds if such request is in accordance with the stipulations of the particular fellowship. The academic dean may refer the matter for counsel or advice.

— SEMINARY SUPPORT —

GIVING TO AUSTIN SEMINARY

AN INVESTMENT IN THE FUTURE OF THE CHURCH

Austin Seminary's mission is dependant upon charitable gifts from individuals, churches, and foundations. A financial commitment to Austin Presbyterian Theological Seminary supports students fulfilling their call to Christian service and leadership by providing scholarships, housing, classroom technology, library materials, and much more. Gifts to Austin Seminary afford the finest theological faculty and allow for an administration committed to upholding the highest standards with respect to the unique vocation of ministry.

Austin Seminary accepts gifts of cash and assets such as appreciated stock. Donations may be designated in the following ways.

GIFTS FOR STUDENT SUPPORT

Most of the cost of an Austin Seminary education is funded through gifts from individuals and churches and by endowment income. Unrestricted gifts for Student Support go to underwrite need-based tuition aid, classroom resources, learning technology, library materials and other support critical to academic enrichment and training for ministry. These funds help meet academic year budget needs and undergird the entire work of the Seminary.

In an effort to reduce educational debt, the tuition charged to students is less than 30% of the actual cost of their education, and most students receive need-based financial aid covering up to 85% of tuition. Austin Seminary also subsidizes student housing by nearly 50% of market rental rates.

Donors who make a multiple-year financial commitment to Austin Seminary comprise the Partner Program. When pledging at a Partner level, donors receive the regular Seminary publications, *Windows* and *Insights*, and invitations to Austin Seminary lectures and special events.

- Student Partner—\$1,200 per year for three years
- Faculty Partner—\$3,600 per year for three years
- Visionary Partner—\$6,000 per year for three years

ENDOWMENT GIFTS

An endowment is a permanent fund, established to perpetuate Austin Seminary programming. Austin Seminary's endowment funds are pooled for investment purposes, and annual income is placed in a spending account for use as specified by the donor.

Endowment funds established at the following levels will bear the name of the donor or someone whom the donor would like to honor or memorialize.

ENDOWED SCHOLARSHIP FUND

Those who follow the vocation of ministry often realize modest financial rewards in their careers. Financial aid in the form of scholarships minimizes educational debt and allows seminary graduates to serve where they are needed, with less consideration for salary.

- A minimum gift of \$25,000 provides need-based, tuition assistance
- A minimum gift of \$250,000 provides a full-tuition merit scholarship
- A minimum gift of \$600,000 provides a full merit fellowship (tuition, housing, books, and other educational expenses)

ENDOWED FACULTY CHAIR

Attracting and retaining high quality faculty is a priority of Austin Seminary trustees. A gift of \$2.1 million fully endows a faculty chair, providing competitive salary and generous benefits. A gift of \$2.5 million fully endows a distinguished faculty chair and includes discretionary funds for research and conferences.

GIVING TO AUSTIN SEMINARY

SPECIAL ENDOWMENTS

Special Endowments support lectureships, the library, and other specific programs of Austin Seminary, according to the donor's interest. Contact the Office of Institutional Advancement for more information.

MEMORIAL GIFTS

Gifts to Austin Seminary in memory or honor of a family member or special friend are welcomed and appreciated.

WILLS AND PLANNED GIFTS

The many friends who have, over the years, included the Seminary in their wills and planned life income gifts have played a large part in making Austin Seminary the strong school it is today. Austin Seminary uses the services of our Presbyterian foundations to assist those who desire to make a planned or deferred gift from which the donor receives income for life and the Seminary becomes the ultimate beneficiary. By including the Seminary in your estate planning, your stewardship can strengthen the church of the future.

FORM OF BEQUEST

The following or like form may be used:

"I give to Austin Presbyterian Theological Seminary, Austin, Texas, the sum of \$_____ (_____% of my estate, real estate, securities, or other property as described)." It is requested that the Seminary's vice president for institutional advancement be informed of any bequest to the Seminary.

ARTICLE FROM THE BYLAWS

"A sacred regard shall be paid to the wishes and directions of all testators or donors who may bequeath or give anything to the Seminary. Any individual or individuals, who shall, by will or otherwise, found or endow a professorship or a scholarship, or a fund of sufficient amount for any specific purpose connected with the Seminary, ordinarily may designate the name by which it shall be called."

LEGAL NAME

The legal name of the institution is "Austin Presbyterian Theological Seminary." It is incorporated under the laws of the State of Texas, and gifts to Austin Seminary are tax deductible.

FURTHER INQUIRY AND INFORMATION

Additional information on current or planned gifts to strengthen Austin Seminary's mission of educating leaders for the church of the twenty-first century may be requested from the Office of Institutional Advancement, or visit our website at www.austinseminary.edu.

DEGREES AWARDED 2020

DIRECTORIES

BOARD OF TRUSTEES

FACULTY

ADMINISTRATION

AUSTIN SEMINARY ASSOCIATION

– DEGREES AWARDED –

May 24, 2020

MASTER OF ARTS (THEOLOGICAL STUDIES)

Deborah Denise Beares
Courtney Hollyfield Houston
Stephen Dane Jones

Shaira May Miral Ronolo
Joseph Soko

MASTER OF ARTS IN YOUTH MINISTRY

Katharine Cecelia Brown
Kara J. Dawson
Garrett David Gottlob
Jamelle Christopher Jones
Jeremiah Pei-luh Law

Brittany E. Martin
Christina Ann Moore
Michael D. Niswander
Ryan M. Nordon

MASTER OF DIVINITY

Alexis Mae Allum
Savannah Dean Caccamo
Jean Grier Corbitt
Curtis Jeffrey Davis
Nicholas Patrick Demuynck
Jacqueline Elaine Freeman
Sheth Zachariah LaRue
Chelsea May Law
Lee Taylor Legault
Piper M. Madison

Usama Ahmed Malik
Brendan Kaiser McLean Taylor
Kathryn McLean
Sonja Rene Miller
Claude Wilson Nicholson IV
Kallie Frances Pitcock
Susan Elizabeth Shaw-Meadow
Jason Alan Surdy
Carrie Helene Winebrenner

DOCTOR OF MINISTRY

James Patrick Roberts
Dawn Northcutt Rosignol

Lisa Benson Patterson

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– BOARD OF TRUSTEES – 2020-2021

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Houston, Texas

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Sue B. McCoy
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Oklahoma City, Oklahoma

Conrad M. Rocha
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Lana Elizabeth Russell
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Michael Waschevski
Fort Worth, Texas

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BA, MDiv, PhD; Harvard University, Union Theological Seminary in New York

Gregory Lee Cuéllar, *Associate Professor of Old Testament*

BA, MDiv, PhD; Texas A&M University-Kingsville, Southwestern Baptist Theological Seminary, Brite Divinity School at Texas Christian University

Bridgett A. Green, *Instructor in New Testament*

BA, MDiv, PhD candidate; Davidson College, Princeton Theological Seminary, Vanderbilt University

William Greenway, *Professor of Philosophical Theology*

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Carolyn B. Helsel, *Associate Professor in The Blair R. Monie Distinguished Chair in Homiletics*

BA, MDiv, ThM, PhD; Whitworth University, Princeton Theological Seminary, Emory University

Philip Browning Helsel, *Associate Professor in The Nancy Taylor Williamson Distinguished Chair in Pastoral Care*

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BA, MAR, PhD; Carleton College, Yale University Divinity School, Vanderbilt University

David Wesley Johnson, *Associate Professor of Church History and Christian Spirituality*

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BA, MDiv; The University of Texas at Austin, Austin Presbyterian Theological Seminary

Timothy D. Lincoln, *Associate Dean for Institutional Planning; Research Professor in Theological Education; Director of the David L. and Jane Stitt Library;*

BA, MDiv, MS(LIS), PhD; Concordia College, Yale University Divinity School, Simmons College, The University of Texas at Austin

Jennifer L. Lord, *The Dorothy B. Vickery Professor of Homiletics and Liturgical Studies*

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Song-Mi Suzie Park, *Associate Professor of Old Testament*

BA, MDiv, MA, PhD; Amherst College, Harvard Divinity School, Harvard University

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BA, MDiv, PhD; The University of Texas at Austin, Austin Presbyterian Theological Seminary, Vanderbilt University
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- David F. White, *The C. Ellis and Nancy Gribble Nelson Professor of Christian Education and Professor of Methodist Studies*
BA, MDiv, MA, PhD; Mississippi State University, Asbury Theological Seminary, Claremont School of Theology
- Melissa Wiginton, *Vice President for Education Beyond the Walls and Research Professor in Methodist Studies*
BA, JD, MDiv; The University of Texas at Austin, The University of Texas at Austin School of Law, Emory University Candler School of Theology
- Andrew Zirschky, *Director of the MAYM Nashville Extension and Research Professor in Youth Ministry*
BA, MDiv, PhD, Northwest Nazarene University, Princeton Seminary

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- John Edward Alsup, *The First Presbyterian Church, Shreveport, D. Thomason Professor Emeritus of New Testament Studies*
BA, MDiv, DTh; University of the Pacific, Princeton Theological Seminary, University of Munich
- Ellen L. Babinsky, *Professor Emerita of Church History*
BA, MDiv, MTh, PhD; Earlham College, McCormick Theological Seminary, Luther Northwestern Theological Seminary, University of Chicago
- Whitney S. Bodman, *Associate Professor Emeritus of Comparative Religion*
BA, MDiv, ThD; University of North Carolina, Duke Divinity School, Harvard Divinity School
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BA, MDiv, PhD; Duke University, Louisville Presbyterian Theological Seminary, University of Chicago
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BA, BD, PhD; The University of Texas at Austin, Austin Presbyterian Theological Seminary, New York University

ADDITIONAL INSTRUCTORS AND LECTURERS

Ralph L. Underwood, *Professor Emeritus of Pastoral Care*

BA, BD, MTh, MA, PhD; Bluffton College, Asbury Theological Seminary, Princeton Theological Seminary, University of Chicago

ADDITIONAL INSTRUCTORS AND LECTURERS 2019-2020

Dr. Ellen Babinski, *Lecturer in the Theological-Historical Department,*

Professor Emeritus of Church History, Austin Presbyterian Theological Seminary, Austin, Texas

Rabbi Neil Blumofe, *Lecturer in Biblical Studies and Lecturer in the Certificate in Jewish-Christian Relationship Program,* Rabbi, Congregation Agudas Achim, Austin, Texas

Dr. Tanya Campan, *Lecturer in the Church's Ministry,* Director, Intergenerational Ministries, Rio Texas Conference, The United Methodist Church, San Antonio, Texas

Rev. Lesleigh Carmichael, *Lecturer in the Master of Arts in Youth Ministry Program,* Associate Director, The Center for Youth Ministry Training, Nashville, Tennessee

Rabbi Amy Cohen, *Lecturer in the Certificate in Jewish-Christian Relationship Program,* Associate Rabbi, Temple Beth Shalom, Austin, Texas

Fr. Larry Covington, *Lecturer in the Certificate in Jewish-Christian Relationship Program,* Priest, St. Teresa Catholic Church, Austin, Texas

Rev. Rick Diamond, *Lecturer in the Church's Ministry,* Senior Pastor, Journey Imperfect Faith Community, Austin, Texas

Gregory Eaton, *Organist and Choir Director,* Organist and Choirmaster, All Saints Episcopal Church, Austin, Texas

Rabbi Alan Freedman, *Lecturer in the Certificate in Jewish-Christian Relationship Program,* Senior Rabbi, Temple Beth Shalom, Austin, Texas

Rev. Karen Horan, *Lecturer in the Church's Ministry,* Director of Mission Vitality Center, Rio Texas Conference, The United Methodist Church, San Antonio, Texas

Rev. Daryl Horton, *Lecturer in the Certificate in Jewish-Christian Relationship Program,* Assistant to the Pastor/Youth Pastor, Mt. Zion Baptist Church, Austin, Texas

Rev. Dr. Stacy Ikard, *Lecturer in the Church's Ministry,* Associate Pastor, Westlake Hills Presbyterian Church, Austin, Texas

Rev. Dr. Joel Jimenez, *Profesor del Programa Certificado en Ministerio Program,* Latin American Association of Integral Communication, ALCI and Pastor of the Latin American Community of the Church of the Nazarene, Austin, Texas

Rev. Dietrich Kirk, *Lecturer in the Master of Arts in Youth Ministry Program,* Executive Director, The Center for Youth Ministry Training, Nashville, Tennessee

Rev. John Leedy, *Lecturer in the Certificate in Jewish-Christian Relationship Program,* Associate Pastor, University Presbyterian Church, Austin, Texas

Rev. Krystal Leedy, *Lecturer in the Certificate in Jewish-Christian Relationship Program,* Austin, Texas

ADMINISTRATORS

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Dr. Tiffany Puett, *Lecturer in the Theological-Historical Department*, Director, The Institute for Diversity and Civic Life, Austin, Texas

SUPERVISORS IN THE PRACTICE OF MINISTRY 2019-2020

Jack Barden, pastor, Lake Travis Presbyterian Church, Austin, Texas

Bill Clark, senior pastor, Westminster Presbyterian Church, Austin, Texas

Rick Diamond, pastor, Journey Imperfect Faith Community, Austin, Texas

Stacy Ikard, associate pastor, Westlake Hills Presbyterian Church,
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Mandi Richey, pastor, Genesis Presbyterian Church, Austin, Texas

Kim Smith-Stanley, pastor, Round Rock Presbyterian Church,
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Lisa Straus, senior pastor, Buda United Methodist Church, Buda, Texas

Ryan Valentine, chief operating and finance officer, Texas Freedom Network,
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*Assistant Dean for Academic Affairs
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ASA AWARDS FOR SERVICE

PURPOSE

Austin Seminary Association, under the auspices of the Office of Institutional Advancement of Austin Presbyterian Theological Seminary, exists to communicate, advocate, care, and connect at the intersection of Austin Seminary's mission and Austin Seminary's alumni.

All former students are by definition members of the Association. Others are encouraged to become members by declaration of intent to support the Seminary and the Austin Seminary Association.

The ASA Board members are representative of over 2,150 alumni/ae in 49 states and more than 30 countries throughout the world. The different geographical regions are:

Region 1: Texas

Region 2: Colorado, Kansas, Nebraska, New Mexico, North Dakota, Oklahoma, South Dakota

Region 3: Arizona, California, Idaho, Montana, Nevada, Oregon, Utah, Washington, Wyoming

Region 4: Illinois, Indiana, Iowa, Kentucky, Michigan, Minnesota, Missouri, Ohio, West Virginia, Wisconsin

Region 5: Alabama, Arkansas, Florida, Georgia, Louisiana, North Carolina, South Carolina, Tennessee

Region 6: Connecticut, Delaware, District of Columbia, Maine, Maryland, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, Virginia

Region 7: International

The Association Board ordinarily holds two on-campus meetings per year. Other meetings are called at the discretion of the Executive Committee. The annual luncheon and meeting of the Association is held during Midwinter Lectures, at which time the officers are elected.

— ASA AWARDS FOR SERVICE —

Austin Seminary Association Awards are presented annually to persons who have distinguished themselves through service to the church. Since the inception of the program of awards, the following persons have been honored:

- 1975 Barton W. Freeland, Jack S. Hodges, Henry W. Quinius Jr., Glenn A. Railsback
- 1976 Stuart D. Currie (posthumously), J. Martin Singleton, Elsworth "Pete" Wright
- 1977 John F. Anderson Jr., T. Hardie Bowman, Rachel Henderlite, John R. Williams
- 1978 John R. Blue, Catherine M. Sautter, Harry B. Wood
- 1979 Jack C. Hunnicutt, R. William Jablonowski Jr., T. Watson Street
- 1980 Jimmie T. Clark, John F. Jansen, Charles L. King
- 1981 Jack K. Bennett, Robert B. Trull, Prescott H. Williams Jr.

- 1982 W. Eugene March, E. Otis Moore, John W. Smiley
- 1983 Joe M. Brown, James W. Mosley
- 1984 Harvard A. Anderson, Charles R. Gibbs, Earl B. Wiggins
- 1985 James E. Andrews, C. Ellis Nelson, J. Allen Smith
- 1986 Thomas W. Currie Jr., Felix W. Keys Jr., Patricia McClurg
- 1987 Guadalupe M. Armendáriz, Michael N. Miller, John R. Shell
- 1988 William J. Fogleman, Ida Nell Forbes
- 1989 Edward Dixon Junkin, Genevieve R. Luna, John Arthur Shute
- 1990 James E. Fogartie, Shirley H. Howard, W. Frank McElroy Jr., G. William Murray, William F. Pruitt, Walter D. Shepard, William C. Washburn
- 1991 F. Clark Williams, Flynn V. Long Jr.
- 1992 Mary E. Gaines, George S. Heyer Jr., C. Keith Wright
- 1993 Prentice H. Barnett, Walter A. Bennett, Judy Record Fletcher, Carroll L. Pickett
- 1994 William McIntire Gould Jr., Benjamin F. Gutierrez, John R. Hendrick, David L. Stitt
- 1995 Sam McDowell Junkin, Jerry R. Tompkins
- 1996 Don Alan Farquhar, Neil M. Weatherhogg
- 1997 Lynn Tilghman Johnson, Joseph L. Turner
- 1998 Walter M. Crofton, Frank Diaz
- 1999 Exell L. Coon, Elizabeth Johnson-Pense, James A. Wharton
- 2000 Fane Downs, John R. Evans, John Ed Withers
- 2001 Michael F. Murray, Phineas Washer
- 2002 Robert H. Bullock Jr., Cynthia Weeks Logan, Jack L. Stotts
- 2003 Priscilla A. Abbott, G. Thomas Huser, Louis H. Zbinden Jr.
- 2004 Thomas W. Currie III, Bobbi Kaye Jones, Charles Brooks Partee
- 2005 William K. Hedrick, Frank B. Walker Jr., Eugenia Hopper Zavaleta
- 2006 Lydia Hernandez, Hans-Richard Nevermann
- 2007 James R. Miles, Jan W. Owen
- 2008 Alfred W. Morgan, Ralph L. Person
- 2009 Marvin C. Griffin, Robert D. Lively
- 2010 Clinton Clark Rabb, Laura C. Mendenhall
- 2011 Carlos E. Ham, Gilley G. Richardson
- 2012 Ruben Pacillas Armendáriz, Judith M. Henderson
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- 2015 Cheryl A. Kirk-Duggan, John D. Williams, Michael J. Cole
- 2016 Rebecca Reyes, William O. Walker
- 2017 James Hickson Lee (posthumously), Sharon Ann Risher, Clarence DeLeon "C. D." Weaver
- 2018 Valerie Bridgeman, David P. Gambrell
- 2019 Patricia K. Tull, Sallie Sampsell Watson
- 2020 Carol Howard Merritt, Dick Powell Jr.