

THE SCHOOL OF THEOLOGY

Catalog

2014–2015



SEWANEE

THE UNIVERSITY OF THE SOUTH
THE SCHOOL OF THEOLOGY

SCHOOL OF THEOLOGY
CATALOG
2014–2015

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



For additional information write or phone:

The School of Theology
The University of the South
335 Tennessee Avenue
Sewanee, TN 37383-0001
800.722.1974
Email: theology@sewanee.edu
Website: theology.sewanee.edu

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“The University of the South”

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Information contained in this catalog is current as of July 2014.

See theology.sewanee.edu/academics for the most current information.

Accreditation — The University is accredited by the Association of Theological Schools in the United States and Canada and the Commission on Colleges of the Southern Association of Colleges and Schools to award bachelor's, master's, and doctoral degrees. To contact the Association of Theological Schools in the United States and Canada, write to 10 Summit Park Drive, Pittsburgh, PA 15275-1110, or visit the Website at www.ats.edu, or call 412.788.6505. To contact the Southern Association of Colleges and Schools, Commission on Colleges, write to 1866 Southern Lane, Decatur, GA 30033-4097, or visit the Website at www.sacscoc.org, or call 404.679.4500.

The College of Arts and Sciences is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools to award bachelor's and master's degrees. To contact the Southern Association of Colleges and Schools, Commission on Colleges, write to 1866 Southern Lane, Decatur, GA 30033-4097, or call 404.679.4500.

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STATEMENTS OF PURPOSE

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

THE COLLEGE OF ARTS AND SCIENCES is committed to the development of the whole person through a liberal arts education of the highest quality. Outstanding students work closely with distinguished and diverse faculty in a demanding course of humane and scientific study that prepares them for lives of achievement and service. Providing rich opportunities for leadership and intellectual and spiritual growth, while grounding its community on a pledge of honor, Sewanee enables students to live with grace, integrity, and a reverent concern for the world.

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

Statements adopted by the Board of Trustees, October 2007

A BRIEF HISTORY

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

Sewanee was founded in 1857 by clergy and lay delegates from Episcopal dioceses throughout the south. They selected a site in Sewanee, atop the Cumberland Plateau about 50 miles west of Chattanooga, and local landowners and the Sewanee Mining Company donated nearly 10,000 acres for the enterprise. On October 10, 1860, the founders laid the cornerstone for a campus that would eventually grow to house 1,600 students on 13,000-forested acres.

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

Successful athletic teams and a thriving cultural life testified to its emergence among mainstream colleges and universities. In 1891, royal purple was adopted as the school color, and Sewanee played its first intercollegiate football game. The 1899 football team was undefeated, winning 12 straight games—including five games during a six-day, 3,000-mile road trip.

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

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

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

CURRENT FACULTY

The Rt. Rev. J. Neil Alexander

Dean of The School of Theology, Professor of Liturgy, Charles Todd Quintard Professor of Dogmatic Theology

The Rev. Dr. William F. Brosend II

Professor of Homiletics

Dr. Cynthia S. W. Crysdale

Professor of Christian Ethics and Theology

Dr. James Warren Dunkly

*School of Theology Librarian
Lecturer in New Testament*

The Rev. Dr. Julia Gatta

Professor of Pastoral Theology

Dr. Paul A. Holloway

Professor of New Testament

The Rev. Dr. Benjamin John King

*Associate Professor of Church History
Director of the Advanced Degrees Program*

The Rev. Dr. Robert Carroll MacSwain

Assistant Professor of Theology and Christian Ethics

Dr. Andrew Thompson

Post-Doctoral Fellow in Ethics

The Rt. Rev. James Tengtenga, Ph.D.

Distinguished Visiting Professor of Global Anglicanism

The Rev. Canon James F. Turrell, Ph.D.

*Norma and Olan Mills Professor of Divinity
Professor of Liturgy
Associate Dean for Academic Affairs
Sub-Dean of the Chapel of the Apostles*

The Rev. Dr. Rebecca Abts Wright

C. K. Benedict Professor of Old Testament

The Rev. Kathryn Mary (Kammy) Young

*Director of Contextual Education and
Lecturer in Contextual Theology*

DEGREE, DIPLOMA, AND CERTIFICATE PROGRAMS

The School of Theology offers a number of programs to meet the needs of a variety of people. As an Episcopal seminary, our main focus is the formation and education of clergy. We also provide options for those who want in-depth study of theology and advanced study for both clergy and scholars.

MASTER OF DIVINITY

The Master of Divinity (M.Div.) curriculum of The School of Theology is designed to provide students with the spiritual formation, knowledge, and skills required to become committed, effective ordained clergy. To this end, the curriculum includes study of Scripture, the Christian tradition, ministerial skills, and modern cultural contexts, with a view to the reasoned practice of the ministry of Word and Sacrament in both its historical context and its contemporary setting.

Spiritual Formation

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

Worship Life

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

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

Curriculum

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

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

The curriculum for the M.Div. degree requires 74 credit hours, 66 of which are core hours for graduation. To retain the status of regular (full-time) student, at least 12 credit hours must be taken for credit each semester.

M.Div. Core Curriculum

Core courses are listed indicating when each is normally taken. Circumstances, such as sabbaticals, may dictate changes in when a course is offered. Students, such as those participating in an exchange program or those transferring credits from another school, may find that their sequence must differ from the paradigm below. In such cases, the student should be mindful of course prerequisites and should consult with his or her adviser (and, when appropriate, the associate dean for academic affairs).

Junior Curriculum

Advent Semester Hours

BIBL 501. Old Testament Foundations I.....3
 BIBL 511. New Testament: Foundations I.....3
 CHHT 511. Church History I.....3
 MNST 503. Foundations of Christian Spirituality3
 THBR 531. Bibliography, Research, and Writing 1
 Total:13

Easter Semester Hours

BIBL 502. Old Testament: Foundations II.....3
 BIBL 512. New Testament: Foundations II3
 CHHT 512. Church History II3
 WREL 501. World Religions3
 LTCM 507. Singing the Word 1
 Total:13

Summer

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

Middler Curriculum

Advent Semester Hours

THEO 511. Systematic Theology I3
 HOML 530. Introduction to Preaching.....3
 MNST 511. Pastoral Theology I.....3
 *Elective Course.....3
 Total: 12

Easter Semester Hours

THEO 521. Systematic Theology II.....3
 LTCM 511. History of Christian Worship3
 CEMT 511. Intro. to Moral Theology.....3
 MNST 521. Contextual Education I.....3
 Total..... 12

Senior Curriculum

Advent Semester Hours

CEMT 522. Contemporary Moral Issues3
 LTCM 521. Pastoral Liturgics3
 MNST 522. Contextual Education II3
 WREL 502. Missiology 1
 *Elective Course.....2
 Total: 12

Easter Semester Hours

MNST 525. Christian Education3
 HOML 510. Advanced Preaching.....3
 MNST 512. Pastoral Theology II3
 * Elective Course3
 Total: 12
 TOTAL 74 HOURS

** Elective hours must include at least one three credit-hour course in church history, taken **after** the CHHT 511/512 sequence. Eligible electives are identified each year.*

** Students must take one elective course to maintain full-time status of 12 credit hours per semester.*

Non-credit Degree Requirements (for details on these workshops, see the Non-credit Degree Requirements for Graduation section)

- Clinical Pastoral Education
- Constitution & Canons (Title IV) workshop
- Safeguarding God's People workshop
- Safeguarding God's Children workshop
- Cultural Diversity workshop
- Education for Ministry experience
- Chapel participation, as scheduled

Portfolio

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

A complete portfolio includes the following:

1. One of the following:
 - a. A take-home exam from Systematic Theology I
 - b. A take-home exam from Systematic Theology II
 - c. A weekly paper from Intro to Moral Theology or Contemporary Moral Issues
2. One of the following:
 - a. The Prophets paper from Old Testament II
 - b. A paper from New Testament I or II
3. One mid-term exam or paper from either Church History I or II
4. The final exam from Pastoral Liturgics
5. One of the following:
 - a. Missiology assignment
 - b. The Prophets paper from Old Testament II
 - c. The issues paper from Old Testament II
6. The final exam from World Religions
7. The middler evaluation
8. One exam from Pastoral Theology I or II
9. One sermon text, plus a DVD of the delivery of the sermon, preferably from HOML 510 or 530
10. Field education final evaluation

Exams and papers are to be scanned and submitted electronically to preserve faculty grades and comments.

MASTER OF ARTS (M.A.)

The Master of Arts (M.A.) program of The School of Theology is designed as a general academic degree for people who wish to begin advanced study of theological disciplines in a church-related setting. It involves a two-year course of study, following either a general program or pursuing a

concentration in a particular discipline. Advanced standing may be granted to those who come with previous work in the theological disciplines. It also may be the appropriate degree for some ordained American and international students with previous theological study. On its own, this degree does not satisfy the canonical requirements for ordination. Students in this program take part in the worship life of the seminary by attending at least one chapel service on each weekday, including the principal Eucharist on Wednesday.

Curriculum

Candidates for the M.A. degree complete required core courses and required distribution courses. They must choose one of two tracks: a general track or a concentration. Candidates on the general track compile a portfolio of work completed for their courses. Candidates opting for a concentration register for three credit hours of research in their field and write an article-length paper of high quality, except those in the Theology and Literature concentration, who write a lengthier thesis.

Master of Arts—General Track

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

Core courses (31 hrs.)

- BIBL 501. Old Testament Foundations I
- BIBL 502. Old Testament Foundations II
- BIBL 511. New Testament Foundations I
- BIBL 512. New Testament Foundations II
- CHHT 511. Church History I
- CHHT 512. Church History II
- CEMT 511. Intro to Moral Theology
- THEO 511. Systematic Theology I
- THEO 521. Systematic Theology II
- THBR 531. Bibliographies, Research, and Writing

Additional courses are taken as electives, including at least three credit hours in Ethics.

Non-credit Degree Requirements (for details on these workshops, see the Non-credit Degree Requirements for Graduation section)

- Safeguarding God's People workshop
- Safeguarding God's Children workshop
- Cultural Diversity workshop
- Education for Ministry experience

Total hours required: 49 hours

Portfolio

A complete portfolio includes the following:

1. One of the following:
 - a. A take-home exam from Systematic Theology I
 - b. A take-home exam from Systematic Theology II
 - c. A weekly paper from Intro to Moral Theology or Contemporary Moral Issues
2. One of the following:
 - a. The Prophets paper from Old Testament II
 - b. A paper from New Testament I or II
3. One mid-term exam or paper from either Church History I or II

Exams and papers are to be scanned and submitted electronically to preserve faculty grades and comments.

Master of Arts with Concentration

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

Coursework for Concentration: Bible, Church History, or Theology

Students pursuing a concentration in Bible, Church History, or Theology complete a core curriculum, do additional coursework in the area of concentration, and complete a research paper in the area of concentration. They must also complete certain non-credit degree requirements. Courses taken in the core curriculum may be counted towards the hours required for a concentration.

Core courses (31 hrs.)

- BIBL 501. Old Testament Foundations I
- BIBL 502. Old Testament Foundations II
- BIBL 511. New Testament Foundations I
- BIBL 512. New Testament Foundations II
- CHHT 511. Church History I
- CHHT 512. Church History II
- CEMT 511. Intro to Moral Theology
- THEO 511. Systematic Theology I
- THEO 521. Systematic Theology II
- THBR 531. Bibliographies, Research, and Writing

Additional coursework, according to concentration: Bible/Church History/Theology

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

Additional hours are taken as electives, including three credit hours in Ethics.

Research Paper

A research paper is required of those M.A. students pursuing one of these concentrations.

To undertake the research paper (and therefore a concentration), the student must complete the Research and Writing course in the first year of study. After completing the course, the student must gain the recommendation of the instructor of the Research and Writing course and the approval of the associate dean for academic affairs. The student must also have the endorsement of a faculty member in the area of concentration, who will serve as the project supervisor. The student registers for three-credit hours of research. The student meets regularly with the project supervisor for guidance in research and writing. The research paper is to be a contribution to scholarly discussion. It is to be 5,500 to 7,500 words in length, exclusive of documentation and is to be submitted to the project advisor once it is completed. Once she or he approves the paper, the project supervisor submits a grade for the paper to the registrar.

Non-credit Degree Requirements (for details on these workshops, see the Non-credit Degree Requirements for Graduation section)

- Safeguarding God’s People workshop
- Safeguarding God’s Children workshop
- Cultural Diversity workshop
- Education for Ministry experience

Total: 49 hours

Coursework for Concentration: Religion and the Environment

Drawing on the distinctive strengths of The School of Theology and the Environmental Studies Program and affiliated departments of the College of Arts and Sciences, the M.A. with a concentration in Religion and the Environment is a flexible program that utilizes Sewanee’s unique ability to contribute to an internationally recognized and vibrant field of interdisciplinary inquiry. After a basic grounding in the tools of biblical studies, theology, and ethics, distribution requirements guide students so they are exposed to a variety of perspectives on environmental issues, ranging from the “hard sciences” to policy studies. Further elective work within the concentration allows the student to pursue specific interests, and a research project serves as the capstone in the concentration.

Students who have completed similar coursework at the time of matriculation may receive advanced standing for work already completed.

Theology Core (19 hrs)

- BIBL 501. Old Testament Foundations I
- BIBL 502. Old Testament Foundations II
- BIBL 511. New Testament Foundations I
- BIBL 512. New Testament Foundations II
- CEMT 511. Intro to Moral Theology
- THEO 511. Systematic Theology I
- THBR 531. Bibliographies, Research, and Writing

Concentration (27 hrs)

- Environmental theology (at least 3 hrs)
- CEMT 553. Many Sides of Sustainability
- THEO 552. God and Nature
- THEO 559. Readings in Contemporary Eco-Theology
- THEO 560. Creation, Evolution, and God

Environmental Ethics (at least 3 hrs)

- PHIL 230. Environmental Ethics
- Environmental Ethics (Course number and description TBD)

Environmental Policy (at least 3 hrs)

- FORS 201. Natural Resource Issues and Policies
- FORS 270. Water Policy
- POLS/ECON 381. Politics of Sustainable Development
- ENST 334. Environmental Policy
- ENST 210. The Politics of Energy and Climate Change
- ECON 335. Environmental Economics (Econ 101 is a prerequisite)
- ENST 216. Global Environmental Problems and International Politics

Comparative Religious Environmentalism (at least 3 hrs)

- RELG 307. Religious Environmentalism
- RELG 341. Religion and Ecology

RELG 353. Buddhism and the Environment

RELG 393. Rural Religion

Environmental Science (at least 3 hrs)

BIOL 130. Investigations in Field Biology

BIOL 209. Conservation Biology

BIOL 210. Ecology

BIOL 211. Biodiversity

CHEM 103. Earth, Air, Water and Fire

FORS 121. Introduction to Forestry

GEOL 121. Introduction to Geology

From time to time, additional courses may be offered that satisfy the distribution requirements. Students should consult their advisor (and, when appropriate, the associate dean for academic affairs) to determine if a course not listed above may be used to satisfy the distribution requirements.

In addition to the 15 hours listed above, a minimum of nine additional credit hours of coursework will be taken from the above courses or from other relevant course offerings, such as those on the following list. These will be chosen in consultation with the student's advisor to create a focus on policy, humanities/arts, or science, preparatory to the work of the research project. (To complete the 49-credit hours for the degree, three elective hours may be taken outside of the concentration and the core curriculum.)

Additional courses relevant to the concentration include:

HUMANITIES/SOCIAL SCIENCE

ANTH 298. Ecological Anthropology

ANTH 312. Place, Ritual, and Belief (prerequisite: Anth 104)

ENGL 220. Poetry, Nature, and Contemplation

ENGL 370. British Romanticism: the Early 19th Century

ENGL 396. American Environmental Literature

ENST 200. Environmental Studies

ENST 283. Environmental History

ENST 302. Ecology, Evolution, and Agriculture

HIST 100. Environment in History

HIST 386. African Environmental History

MUSC 269. Music of the Birds and Bees: Music and Nature

RUSS 363. Environment and Ecocide in Russian Literature

SCIENCES

BIOL 107. People and the Environment

BIOL 109. Food and Hunger: Contemplation and Action

BIOL 114. Botany

BIOL 200. Entomology

BIOL 201. Ornithology

BIOL 202. Invertebrate Zoology

BIOL 204. Parasitology

BIOL 206. Plant Ecology

BIOL 207. Biology of Lower Plants

BIOL 215. Fungi

BIOL 216. Algae and Bryophytes

BIOL 221. Environmental Physiology of Plants

BIOL 232. Human Health and the Environment

BIOL 250. Molecular Evolution

- BIOL 305. Plant Physiology
- BIOL 310. Plant Evolution & Systematics
- BIOL 313. Ecosystems and Global Change
- BIOL 340. Microbiology
- CSCI 120. Introduction to Environmental Computing
- ENST 201. Organic Agriculture
- ENST 302. Ecology, Evolution, and Agriculture
- FORS 204. Forest Wildlife Management
- FORS 211. Dendrology
- FORS 212. Forestry in the Developing World
- FORS 230. Urban Forest Management
- FORS 303. Geology 303. Soils
- FORS 305. Forest Ecology
- FORS 312. Silviculture
- FORS 314. Geology 314. Hydrology
- FORS 316. Tropical & Boreal Forest Ecosystems
- FORS 319. Natural Resource Management
- GEOL 121. Physical Geology
- GEOL 215. Geological Resources
- GEOL 222. Historical Geology
- GEOL 230. Paleocology
- GEOL 235. Earth Systems and Climate Change
- GEOL 323. Geology of the Western U.S.
- PHYS 105. Environmental Physics
- PSYC 353. Animal Behavior

Certain courses require specific academic background, while others are open without prerequisite. Students should consult with their advisor and with the instructor of courses of interest to determine appropriate placement.

Research Project (3 hrs)

The student will undertake an independent research project in the last year of enrollment. In the fall term, the student secures the agreement of a faculty member from The School of Theology and a faculty member from the college to supervise the project. The student develops a project proposal in consultation with the supervisors, and no later than November 15 submits the proposal to the advisor and the Office of Academic Affairs. In the spring semester, the student registers for three credit hours of research. The research paper is to be a contribution to scholarly discussion. It is to be 5,500-7,500 words in length, exclusive of documentation and is to be submitted to the project supervisors once it is completed, no later than April 15 for graduation in May.

Non-credit Degree Requirements (for details on these workshops, see the Non-credit Degree Requirements for Graduation section)

- Safeguarding God's People workshop
- Safeguarding God's Children workshop
- Cultural Diversity workshop
- Education for Ministry experience

Total: 49 hours

Coursework for Concentration: Theology and Literature

Drawing on the distinctive strengths of The School of Theology, the School of Letters, and the English Department of the College of Arts and Sciences, the M.A. with a concentration in Theology and Literature is a flexible program that acknowledges Sewanee's unique ability to contribute to an internationally recognized and vibrant field of interdisciplinary inquiry. The core curriculum ensures an understanding of the biblical narrative and the approaches of modern biblical criticism, while allowing students ample freedom to take appropriate electives in both theology and literature. Beginning and ending the program with two summers in the School of Letters allows students to complete their course-work in 14 months. Students consult with their advisor to determine the specific shape of their degree, in light of their interests, and will pursue a related thesis project with an appropriate faculty member to guide the project.

Theology Core (16 hours)

- BIBL 501. Old Testament Foundations I
- BIBL 502. Old Testament Foundations II
- BIBL 511. New Testament Foundations I
- BIBL 512. New Testament Foundations II
- THBR 531. Bibliographies, Research, and Writing
- Seminar in Theology and Literature (*See course descriptions for offerings carrying this designation.*)

Electives (24 hours)

Electives are chosen in consultation with one's advisor from appropriate offerings in The School of Theology, the School of Letters, and the English Department of the College of Arts and Sciences. They are to include at least four courses taken in the School of Letters.

Proposal and Thesis (9 hours)

Students write a formal, academic thesis as the culmination of their work towards the degree. Working in consultation with a thesis supervisor chosen by the student, the student develops a proposal in their second summer. The development of the proposal is an important part of the process and forms the foundation of the thesis; therefore, the student registers for three hours of independent study in the second summer. The student is expected to be in regular contact with the thesis supervisor over the course of the summer to develop the thesis. The thesis supervisor may be drawn from The School of Theology or the School of Letters faculty. Once the supervisor has approved the proposal, the student may begin.

After the proposal has been approved, the student registers for six hours of thesis work. The thesis may be undertaken while in-residence, but it is expected that at least some students will choose to write the thesis elsewhere. The thesis is read and assessed by two faculty members, the supervisor and a second reader, who assign a grade for the work after an oral defense (which may be accomplished by conference call, Skype, or in-person). A final, library copy of the thesis is submitted to the office of academic affairs for binding; final submission must take place by April 1 for graduation the following May.

The M.A. thesis is an original scholarly monograph, 40 to 60 pages in length.

Typical Paradigm

- First Summer: 2 courses (6 hrs)
(2 literature courses in School of Letters)
- Fall: 5 courses (13 hrs)
 - Old Testament I
 - New Testament I
 - Bibliography, Research, and Writing (1 credit hour)
 - 2 electives (School of Theology and/or English Department)

Spring: 5 courses (15 hrs)

Old Testament II

New Testament II

Seminar in Theology and Literature

2 electives (School of Theology and/or English Department)

Second Summer: 2 courses and proposal (9 hrs)

(2 literature courses in School of Letters)

(independent study/thesis proposal)

Non-credit Degree Requirements (for details on these workshops, see the Non-credit Degree Requirements for Graduation section)

- Safeguarding God's People workshop
- Safeguarding God's Children workshop
- Cultural Diversity workshop
- Education for Ministry experience

Thesis (6 hrs)

DIPLoma OF ANGLICAN STUDIES PROGRAM

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

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

Diploma in Anglican Studies Curriculum

Advent Semester Hours

CHHT 501/551. Episcopal Church History or Anglican History.....	3
LTCM 521. Pastoral Liturgics	3
MNST 511. Pastoral Theology I	3
MNST 503. Foundations of Christian Spirituality	3
Total.....	12

Easter Semester Hours

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

TOTAL 25 HOURS

Students are encouraged to take a semester of contextual education, which includes field education. Students may consult their diocese and the director of contextual education regarding this.

Non-credit Graduation Requirements (for details on these workshops, see the Non-credit Degree Requirements for Graduation section)

- Constitution & Canons (Title IV) workshop
- Safeguarding God’s People workshop
- Safeguarding God’s Children workshop
- Cultural Diversity workshops
- Education for Ministry experience

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

CERTIFICATE OF THEOLOGICAL STUDIES

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

CERTIFICATE OF CHRISTIAN SPIRITUALITY

Students enrolled in a degree program may earn a certificate in Christian spirituality by completing coursework and reflecting on experiential learning in the area of spirituality, as part of their degree work.

To earn the certificate, a student must complete MNST 503 Spirituality for Ministry, must take a further six credit hours in the area of Christian Spirituality (for a total of nine hours), and must undertake two individually directed retreats, as outlined below. The certificate is noted on the student’s transcript.

Retreats

A student planning to make a retreat to fulfill the certificate requirements must submit a proposal to one of the faculty teaching in the area of Christian spirituality for prior approval. The retreats undertaken as part of the certificate program must be in the Christian spiritual tradition. Once the retreat is approved, the student should convey the information, with the faculty member’s signature, to the registrar, who will file the approval.

One of the retreats is to be taken at St. Mary’s Sewanee: The Ayres Center for Spiritual Development, while the other must be taken at a different location. The faculty in Christian spirituality can offer advice about possible locations.

After completing each retreat, the student must submit a two-page reflection paper, discussing the experience, learnings, and insights from the retreat, to the faculty member who approved the retreat proposal. If the faculty member approves the reflection paper, the faculty member notifies the registrar, who records the completion of the retreat.

ADVANCED DEGREES PROGRAM (ADP)

The Master of Sacred Theology (general track) and the Doctor of Ministry are offered primarily during the summer months. The Master of Sacred Theology in Anglican Studies requires

enrollment in the academic year. In order to enroll, both programs normally require master level degrees in theology.

MASTER OF SACRED THEOLOGY (GENERAL TRACK)

The Master of Sacred Theology (S.T.M.) degree provides the opportunity to gain further mastery in a chosen area of theological study. Students will attain and apply the skills needed for scholarly research in a theological discipline at an advanced level. The S.T.M. program is intended for those who may wish to prepare for graduate study at the doctoral level or for various forms of teaching, to enhance their scholarly understanding of ministerial practice, or to engage in disciplined reflection in an area of ministry. Applicants for admission should have a M.Div. degree or a first graduate theological degree providing equivalent theological background.

Program

The Master of Sacred Theology (S.T.M.) degree program may be taken during the summer sessions, or in a combination of summer session(s) and term(s) during the academic year. Any coursework done during the academic year to be counted towards the S.T.M. must be done at an advanced level. Students must arrange with their professors to undertake extra work, and the work is to be assessed at a level beyond that of an M.Div. student. The extra work undertaken in the course is to be documented with The School of Theology registrar.

Students must complete a minimum of 30 semester hours of academic credit with a grade point average of 3.0 or higher. Six of the hours must be in the form of a thesis. The student, working in consultation with a thesis supervisor from the faculty of The School of Theology, will develop a proposal and write a thesis demonstrating scholarly competence, and pass an examination covering the area of the thesis and major specialization. Work for the degree may be completed in one year (summer session and two consecutive academic year terms); the degree must be completed within six years from matriculation. A student who experiences extenuating circumstances which prevent him/her from finishing in six years may petition the Advanced Degrees committee to allow one or two additional years for completion. A continuance fee may be required.

Thesis and Candidacy

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

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

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

Upon approval of a thesis proposal, the committee will select, or approve the student's request of, the second reader. The committee will consider the thesis subject and the potential reader's

expertise, workload, and availability. (The first reader is the supervisor for the thesis.) Readers are ordinarily faculty of the University. On occasion, an outside scholar with particular expertise in the thesis subject may be contracted as a reader. The student is responsible for obtaining the reader's verbal agreement, and the director will follow up with the program guidelines and formal contract offer. The University requires a signed contract prior to beginning the work.

The normal paradigm is two classes in each of four summers and registration for thesis hours after the fourth summer. A student may choose to finish sooner by registering for the thesis hours in January after the fourth summer in order to graduate in May of that year.

Examination

An oral defense covering the area of the thesis and major specialization is also required. This may be accomplished in person, by conference call, or Skype, as circumstances may demand.

A final, library copy of the thesis is submitted to the assistant to the director of the Advanced Degrees Program for binding. Final submission must take place by April 1 for graduation the following May. Formatting requirements are available from the assistant.

MASTER OF SACRED THEOLOGY IN ANGLICAN STUDIES

The S.T.M. in Anglican Studies program provides the opportunity to acquire fuller mastery in that field and is suitable for those previously ordained in another denomination who plan to be ordained in The Episcopal Church. Applicants for admission should have a M.Div. degree or equivalent prior to enrollment.

Program

An S.T.M. with a concentration in Anglican Studies requires one year of full-time study. This is done during one summer and one academic year. The 30-semester hours are achieved with six hours in a summer session, 24 hours in the academic year, and include a thesis for six hours of credit. The student must write a thesis that demonstrates scholarly competence.

All coursework done during the academic year to be counted towards the S.T.M. must be done at an advanced level. Students must arrange with their professors to undertake extra work, and the work is to be assessed at a level beyond that of an M.Div. student. The extra work undertaken in the course is to be documented with The School of Theology registrar.

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

Once you are accepted, the director of the Advanced Degrees Program will advise you on your course of study, which will include some or all of the D.A.S. core requirements. Typically, students take the following courses during the academic year:

CHHT 501. Episcopal Church History or Anglicanism

LTCM 521. Pastoral Liturgics

MNST 511. Pastoral Theology I

MNST 503. Foundations of Christian Spirituality

LTCM 511. History of Christian Worship

HOML 510. Advanced Preaching

MNST 512. Pastoral Theology II

THEO 521. Systematic Theology II

LTCM 507. Singing the Word

Thesis

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

general S.T.M. The thesis generally cannot be completed while doing the course work for the degree, so the time from matriculation to graduation can take two years, due to submission deadlines for May graduation. The school can provide certification of requirements completed to diocesan officials prior to the granting of the degree.

Examination

An oral defense covering the area of the thesis and major specialization is also required. This may be accomplished in person, by conference call, or Skype, as circumstances may demand.

A final, library copy of the thesis is submitted to the assistant to the director of the Advanced Degrees Program for binding; final submission must take place by April 1 for graduation the following May. Formatting requirements are available from the assistant to the director.

DOCTOR OF MINISTRY

The Doctor of Ministry program is designed to enable participants to attain excellence in the practice of ministry. The program provides persons actively engaged in professional ministry the opportunity to develop further the attitudes, skills, and knowledge essential to their ministry. The D.Min. program stresses the relationship between the practice of ministry and biblical, historical and theological knowledge. The level of class work in the D.Min. program assumes that the applicant has the general knowledge acquired in a M.Div. program. The D.Min. program is not intended to prepare persons for graduate teaching. Applicants for admission should have the M.Div. degree or equivalent, as well as three years of ministerial experience subsequent to the first theological degree.

The degree should be completed within six years of matriculation. A student who experiences extenuating circumstances which prevent him/her from finishing in six years may petition the Advance Degrees Program committee to allow one or two additional years for completion. A continuance fee may be required.

Details of the current year's courses and lecturers may be found online at theology.sewanee.edu/academics/advanced-degree-program.

The Program

Students admitted to the program must complete a minimum of 30-semester hours with a grade point average of 3.0 or higher. Six of the hours must be achieved in the form of a project, which will be defended orally.

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

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

The Project

The student will be required to complete a substantial project for six credit hours. The project should have a professional focus and opportunities for reflection on professional development for the integration of academic learning experiences and one's own professional situation and for moving forward in one's understanding and practice of ministry. Some possible methodological approaches are:

- Action/reflection model—a presentation of the results growing out of some direct engagement within a context of ministry.
- Program model—a presentation or description of program possibilities (educational, liturgical, homiletical, pastoral, etc.) designed by the student for his/her work.

- Thesis or essay—a study of some topic related to the integration of one's academic work and professional focus.

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

Project and Candidacy

After the completion of 12-credit hours, the student will submit a written request for candidacy and the project proposal. In preparation for the project proposal and candidacy request, the student will discuss the general subject of the project with the program director. The director will work with the student to choose a supervisor for the project prior to the preparation of the proposal. The supervisor will be a member of the teaching faculty of The School of Theology, and will serve as first reader. Guidelines are provided for writing the project proposal and the project itself.

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

Upon approval of a project, the committee will select, or approve the student's request of, the second reader. The committee will consider the project's subject and the potential reader's expertise, workload, and availability when selecting readers. The director will ask the faculty member(s) if they are willing to serve and notify the student upon agreement. (The first reader is the advisor for the project.) Readers are normally faculty of the University. On occasion, an outside person with particular expertise in the project's subject may be contracted as a second reader. The student is responsible for obtaining this person's verbal agreement, and the director will follow up with the program guidelines and formal contract offer. The University requires a signed contract prior to beginning the work.

The normal paradigm is two classes each of four summers and registration for thesis hours after the fourth summer. A student may choose to finish sooner by registering for the thesis hours in January after the fourth summer in order to graduate in May of that year.

An oral defense covering the area of the project and major specialization is also required. This may be accomplished in person, by conference call, or Skype, as circumstances may demand.

A final, library copy of the project (together with any supporting materials) is submitted to the assistant to the director of the Advanced Degrees Program for binding; final submission must take place by April 1 for graduation the following May. Formatting requirements are available from the assistant.

DOCTOR OF MINISTRY IN PREACHING (D.MIN.)

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

- complete a minimum of four ADP/Sewanee courses in homiletics; a course with a strong preaching component may be substituted with permission of the program director

- complete a minimum of two ADP/Sewanee courses in biblical studies
- submit video or audio files of preached sermons throughout the year to the program director, and their cohort group, for discussion and critique
- write a thesis or complete a thesis project in homiletics. The process to be followed is identical to that of the general track D.Min.

DOCTOR OF MINISTRY IN LITURGY (D.MIN.)

The D.Min. in Liturgy concentration builds on Sewanee's unique strengths in liturgical studies and is offered in response to a growing need for post-M.Div. study, instruction, and critical practice in liturgy. No more than 10 students will be accepted into the D.Min. in Liturgy track each year in order to assure adequate support for their course of study and thesis/project. While fulfilling requirements for the D.Min., students on this track will be required to:

- complete five ADP/Sewanee courses in liturgy, plus a sixth course in liturgy or a related field (eligible courses are designated in their course description; in certain cases, a relevant course in another discipline, without the designation, may be substituted with permission of the director of the Advanced Degrees Program).
- write a thesis or complete a thesis/project in liturgy. The process to be followed is identical to that of the general track D.Min.

NON-CREDIT DEGREE REQUIREMENTS FOR GRADUATION

SAFE CHURCH WORKSHOPS*

The Safe Church program of The Episcopal Church consists of two workshops: *Safeguarding God's Children* and *Safeguarding God's People*. These workshops are designed to educate church leaders on the prevention of sexual abuse of children and youth and the prevention of sexual exploitation and harassment of adults. The materials for these programs are produced by The Church Pension Group.

This requirement applies to the following programs: M.Div., S.T.M. (academic year), S.T.M./A.S., M.A., C.T.S., and D.A.S.

CULTURAL DIVERSITY WORKSHOP*

This workshop provides intercultural competency and antiracism training that equips church leaders to effectively deal with issues of diversity. Participants learn tools of respectful communication and helpful processes for the creation of inviting and compassionate environments that welcome all people.

This requirement applies to the following programs: M.Div., S.T.M. (academic year), S.T.M./A.S., M.A., C.T.S., and D.A.S.

CONSTITUTIONS & CANONS WORKSHOP*

The Constitution and Canons of The Episcopal Church include standards of conduct for members of the church in positions of leadership. In the event of conflict or misconduct by a member of the clergy, a resolution is sought in accordance with the rules as outlined in the Title IV section of the canons. This workshop informs seminarians who are seeking ordination on the process of ecclesiastical discipline.

This requirement applies to the following programs: M.Div., S.T.M./A.S., and D.A.S.

EDUCATION FOR MINISTRY (EFM) IMMERSION WORKSHOP

This one-day workshop gives attendees a brief overview of the structure, content, and effectiveness of the EFM program of theological education for the church's laity. Details about the program may be found online: theology.sewanee.edu/academics/education-for-ministry/

This requirement applies to the following programs: M.Div., S.T.M./A.S., M.A., and D.A.S.

CHAPEL PARTICIPATION, AS SCHEDULED

The School of Theology offers the Daily Office and Eucharist, each weekday. The faculty considers attendance and participation at scheduled services to be a matter of formation and discipline. Students must attend worship services, as often as possible.

This requirement applies to the following degree programs: M.Div., S.T.M./A.S., and D.A.S.

REQUESTS FOR A WORKSHOP WAIVER

Students may satisfy the requirement for one or more workshops if comparable training has been previously completed. Students requesting a waiver must meet the following conditions:

- I. The student has completed training that was the same (or equivalent) in content, and the training was completed within the three-year period immediately prior to the start of seminary.

2. The student has completed at least one year of EfM as a mentor or student or has attended EfM mentor training.

All requests for a workshop waiver must be submitted in writing to the associate dean for community life along with appropriate documentation.

* These workshops satisfy the canonical trainings required of Episcopal ordinands.

COURSE DESCRIPTIONS

Anglican Studies (ANGL)

Anglican Studies offerings provide the opportunity to explore the tradition, heritage, and current experience of Christianity expressed in the Anglican and Episcopal churches.

ELECTIVES

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

This course will examine selected writings of C. S. Lewis (1898–1963) with special attention to the Anglican character of his work. It will begin with Lewis’s philosophical arguments against naturalism (including consideration of Elizabeth Anscombe’s critique), and then consider his thought on the Trinity, Incarnation, ethics, gender, war, eschatology, and the spiritual life. It will conclude with analysis of his last two works of fiction, *The Last Battle* (for children) and *Till We Have Faces* (for adults), both published in 1956. This course also has the attribute of THEO. MacSwain [3]

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

This course will examine the theological and philosophical aspects of an important tradition spanning three centuries of English Anglicanism. Focusing on the writings of three definitive figures who drew upon and shaped this tradition, we will examine Joseph Butler in the eighteenth century, John Henry Newman in the nineteenth century, and Austin Farrer in the twentieth century. All three were noted preachers and scholars, as well as original thinkers and devout churchmen; the works we read will represent these different modes and concerns of their writing. We will also examine the historical context in both church and society during their respective periods, and consider the significance and implications of this “tradition of reason” for Anglican theology today. This course satisfies the M.Div. requirement of the third Church History course. This course also has the attributes of CHHT and THEO. King, MacSwain [3]

ANGL 540. The Shape of the Communion

This is a course on the Instruments of Communion and how they have shaped Global Anglicanism. It aims at introducing the students to the Anglican Communion structure and how it functions. It will begin with a cursory outline of the spread of Anglicanism from England through the formation of provinces. Along the way we will look at the concepts of Conciliarity, Subsidiarity and Reception in Anglican polity. We will have in depth discussions of the Instruments of Communion as well as the Anglican Congresses through the *Virginia Report*, the *Windsor Report*, the Lambeth Conference reports, the Anglican Consultative Council reports, the Anglican Congresses reports. Tengatenga [3]

CEMT 559. Debating Same-Sex Relationships in the Anglican Communion

See description under CEMT. MacSwain [3]

CHHT 501. Episcopal Church History

See description under CHHT. Bond [3]

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

See description under CHHT. Turrell [3]

CHHT 546. The Oxford Movement, the Liturgy and the Crisis of Faith

See description under CHHT. King [3]

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

See description under CHHT. King [3]

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

See description under LTCM. Turrell [3]

THEO 553. The Glass of Vision: Scripture, Metaphysics, and Poetry

See description under THEO. This course qualifies for the Seminar in Theology and Literature required for that M.A. concentration. MacSwain [3]

Biblical Studies (BIBL)

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

OLD TESTAMENT

CORE COURSES

BIBL 501. Old Testament Foundations I

This course consists of an eclectic approach, introducing students both to the traditional historical-critical methods and to more recent linguistic and literary studies. Major expressions of Israel’s relationship with God, including covenant, law, the prophetic office, monarchy, temple worship, and apocalyptic thought, are covered. Some attention is given to the history of interpretation. The first semester is an introduction to the Old Testament within its ancient Near Eastern setting, to the tools of critical biblical study, and to the content of the Torah/Pentateuch and prophets/historical books. Wright [3]

BIBL 502. Old Testament Foundations II

This is a continuation of the first semester Foundations course. Students practice the methods of exegesis while studying the Prophets and Writings. Wright [3]

ELECTIVES

BIBL 520. Bible and Sustainability

The Bible mandates care for the earth, but it has also been interpreted as offering humanity destructive mastery over the environment. Building on the work of Ellen Davis, Wendell Berry, and other agrarian readings of the Bible, this course will explore what the Old Testament says about creation, farming, food justice, climate change, and the local economy. The class will explore this idea in academic as well as practical ways. Treadway [3]

BIBL 521. Hebrew Bible and Qur’an

A comparative look at the relationship between the Hebrew Bible and the Qur’an. The course focuses on the significant similarities and differences between the two sacred canons on topics such as law, prophecy, creation, justice, and justification. Special attention will also be paid to the theological foci of the Qur’an as well as its characterization of Allah. This course also has the attribute of WREL. Treadway [3]

BIBL 531. Beginning Hebrew I

An introduction to the Hebrew language of the Old Testament. Our textbook favors an inductive approach; students begin translating biblical phrases already in Lesson I, and learn vocabulary according to their frequency. Wright [3]

BIBL 532. Beginning Hebrew II

A continuation of Beginning Hebrew I. Wright [3]

BIBL 533. Intermediate Biblical Hebrew I

In this seminar students improve their general reading knowledge of biblical Hebrew. This entails a more detailed study of Hebrew grammar, the further development of basic Hebrew vocabulary, and the introduction to the syntax of Hebrew prose. Course also introduces students to a number of textual matters pertaining to the critical study of the Hebrew Bible. Prerequisite: two semesters of Biblical Hebrew or permission of the instructor. Treadway [3]

BIBL 534. Intermediate Biblical Hebrew II

Course continues the instructional pattern of Intermediate Biblical Hebrew I, though the focus shifts from the analysis of prose to poetry. This upper-level undertaking calls attention to the “archaic features” in, for example, Jacob’s blessing (Gen. 49), and the songs of Moses (Exod. 15) and Deborah (Judges 5). Prerequisite: Intermediate Biblical Hebrew I or permission of the instructor. Treadway [3]

BIBL 535. Advanced Biblical Hebrew

Course critically examines an array of texts in the Hebrew Bible, placing particular emphasis on the “late features” and syntax of the books of Esther, Chronicles, and Ecclesiastes. Students combine diachronic analysis (historical linguistics) with synchronic (sociolinguistics). Predicated on student interest, we may also look briefly at Dead Sea Scroll Hebrew texts and the original Hebrew text of Sirach. Prerequisite: four semesters of Hebrew (including either Intermediate Biblical Hebrew I or II) or permission of the instructor. Staff [3]

BIBL 550. The Book of Genesis

Some attention will be given to historical-critical issues of scholarship, but the primary focus will be on issues of Genesis for the church. Sessions will be divided weekly into two interrelated segments: translation issues and interpretation issues. Although English is the only required language, we will use as many languages as are available among the class members. Evaluation will be based on one project/paper on a topic chosen by the student in consultation with the instructor and on weekly preparation and participation. Wright [3]

BIBL 551. The Book of Exodus

In addition to exegetical study of this foundational text, students spend some time considering ways certain of its elements have echoed through the Bible to our day. A Hebrew reading section is available for those who have had at least one year of the Hebrew language. Wright [3]

BIBL 553. The Prophets in the Lectionary

We begin with two realities: 1) most people in the pews know only what Bible they hear read and expounded on Sunday mornings; 2) most prophetic readings in the Episcopal Eucharistic Lectionary and the Revised Common Lectionary are fragmentary. Given these realities, how may competent and responsible exegetical and homiletical work be done with prophetic lections? We will focus on those passages included in the two lectionaries with the view to understanding them in as much depth as possible and then work on ways to transmit their core messages to parishioners. Formal student evaluation will be on the basis of preparation for each week’s session, a short paper, and on in-class presentation. Students with previous Hebrew study may participate in a Hebrew reading session in lieu of some other work. Prerequisite: Old Testament Foundations I and II. Wright [3]

BIBL 559. Old Testament: The Book of Isaiah

The Book of Isaiah figures centrally in the beliefs of both Jews and Christians. Seminar explores themes such as Isaianic authorship, messianic prophecy, the relationship of the corpus propheticum to the rest of the Hebrew Bible, and the reception of Isaiah in later Jewish literature, including the New Testament. Students probe the socioeconomic and theological crises resulting from the Israelites' deportation from their promised land and semesters of previous Hebrew study may participate in a Hebrew reading session in lieu of some other work. Treadway [3]

BIBL 562. Food and Food Sustainability in the Bible

Food is paramount to the survival of the Israelite people as well as indicative of their relationship with Yahweh. Similarly, food is central to our identity as Christians, as the Bible invites us to “taste and see that the LORD is good” (Psalm 34:8), and we gather around the Table to keep the Feast. But how should we read the Bible in our current ecological climate, when the very food we consume is often connected to the exploitation of the earth? This course will explore the biblical understanding(s) of food as it relates to faith, covenant, purity, ritual, justice, and humans' relationship to the land itself. While particular attention will be paid to the Old Testament texts, we will also examine relevant New Testament texts, particularly the notion of Holy Communion (and its Passover roots). The course will be a continuation of Bible and Sustainability, yet that course is not a prerequisite for enrollment, as there will be minimal overlap and increased depth of subject matter. A Hebrew-reading section will be offered for those students who would like to hone Hebrew skills and examine the texts in their original language. Prerequisite: One semester Old Testament. Treadway [3]

BIBL 563. Human Sexuality in the Bible and Ancient Near East

Drawing from various approaches, the course will be an exploration of the representations of human sexuality found within the Bible and the cultures surrounding Israel. The course will deal with topics such as gender, marriage, sexual acts, homosexuality, ancient love poetry, sacred/divine marriage, prostitution, sexual taboo, sexual violence, incest, adultery, and variation in cultural norms surrounding each. A Hebrew-reading section will be offered for those students who would like to hone Hebrew skills and examine the texts in their original language. Prerequisite: One semester Old Testament. Treadway [3]

BIBL 564. Is God (Non)Violent?

This seminar-style course will investigate several texts held to depict either violence or non-violence as a basic characteristic of God. Several secondary works will be studied, but the biblical text itself will be primary. Students will be responsible for readings each week and for robust participation in the ensuing discussions. *Prerequisite: Two semesters of Old Testament (or permission of the instructor) Pass/Fail.* A Hebrew-reading section will be available for those with at least one semester of Biblical Hebrew. Wright [3]

BIBL 582. The Old Testament in the New Testament

The Old Testament is foundational to the New Testament. This course will examine various aspects of what that previous sentence means. Our subject will be the relationship between these two segments of the Christian Bible as observable in the gospels, the epistles, and the Book of Revelation. Dunkly, Wright [3]

NEW TESTAMENT

CORE COURSES

BIBL 511. New Testament Foundations I

New Testament Foundations I and II offer a literary and historical introduction to the New Testament, using the tools of critical study that were introduced in study of the Old Testament. Students look at the chief witnesses to God's work in Jesus Christ, taking note of their setting in the interlocking worlds of first-century Judaism and Hellenism. Foundations I is an introduction to the Gospels and Acts. Holloway [3]

BIBL 512. New Testament Foundations II

New Testament Foundations II is an introduction to the Pauline literature, Hebrews, and the Book of Revelation. Holloway [3]

ELECTIVES

BIBL 541. Beginning New Testament Greek I

This course is designed to give students a working knowledge of New Testament Greek that will assist in studies in the New Testament, and also assist in understanding the Greek terms used throughout seminary studies. Students will begin to read New Testament passages, gaining insights into better understanding of the New Testament. Dunkly [3]

BIBL 542. Beginning New Testament Greek II

This course is a continuation of Beginning New Testament Greek I. Students continue the study of the language by translating from the New Testament in each class session. Passages chosen for each week are from pericopes for the coming weeks so that students are challenged to look more deeply into the language and meanings of the New Testament. Dunkly [3]

BIBL 545. Advanced Greek

This course involves rapid reading of selected New Testament, Septuagint, and/or other early Christian texts with particular attention to syntax and vocabulary. Dunkly [3]

BIBL 575. Seminar on the Gospel according to Saint Luke

The seminar will take into account the historical, social, cultural, and literary setting of Luke's gospel, but will be chiefly concerned with examining its theological claims and implications. Members of the seminar will take it in turns to provide written handouts to their colleagues on selected portions of the text, and to make in-class presentations.

Knowledge of Greek is not required, but in addition to the main seminar, a Greek section will be offered for those who wish to study portions of the text in the original language. Bryan [3]

BIBL 578. New Testament: John

An exegetical study of the Gospel of John in English with a view to understanding the author's theology and interpretation of Jesus as a basis for teaching and preaching. Knowledge of Greek is not required, but in addition to the main seminar, a Greek section will be offered for those who wish to study portions of the text in the original language. Dunkly [3]

BIBL 582. The Old Testament in the New Testament

The Old Testament is foundational to the New Testament. This course will examine various aspects of what that previous sentence means. Our subject will be the relationship between these

two segments of the Christian Bible as observable in the gospels, the epistles, and the Book of Revelation. Dunkly, Wright [3]

BIBL 588. Apocalyptic Literature

Apocalyptic literature centers on a thorough examination of Hebrew and Christian literatures focused on eschatological and apocalyptic themes. Beginning with significant portions of Isaiah, Ezekiel, Zechariah, and Daniel, the course traces the development of the literature through the Apocrypha, the Gospels, the Epistles and the Apocalypse of John. Attention is devoted to apocalyptic as a contemporary cultural phenomenon. Texts include works by Collins, Witherington, Schmidt, and Rossing. Brosend [3]

BIBL 589. Texts of the Resurrection

Members of the seminar will study and make presentations on I Corinthians 15, Mark 15.37-16.8, Matthew 27.45-28.19, Luke 24.44-52 and Acts 1.1-II, and John 19.25-21.25. Knowledge of Greek is not required, but will be an advantage. Bryan [3]

BIBL 590. Judaism in the Time of Jesus

Studies the historical development of Judaism in the Hellenistic and early Roman periods (from Alexander the Great to Hadrian), concluding with a brief discussion of the Judaism of Jesus and the Jewish character of emergent Christianity. This course also has the attribute of CHHT. Holloway [3]

BIBL 591. Readings in Early Christian Greek

This course will consist in a close reading of some portion of the New Testament in Greek. It is not, however, simply a course in advanced Greek. Rather, the text or texts in question will be interpreted in their historical contexts, which includes among other things the rise of early Christian beliefs and practices (i.e., theology and ethics). Holloway [3]

BIBL 592. N. T. Theology: The Rise of Early Christian Beliefs & Practices

This course examines the rise of early Christian beliefs and moral practices. The time frame is the first century and early second century, when orthodoxy and orthopraxy were not only hotly debated but when a relatively wide range of viable options was still in play. The course seeks to appreciate the work of the earliest Christian communities in theological and moral problem solving. This course also has the attributes of THEO & CEMT. Holloway [3]

BIBL 593. The Synoptic Gospels

This elective will offer a historical and literary critical examination of the Gospels of Matthew, Mark and Luke, with attention to how the Synoptic Gospels may be taught and preached in the church. Students will study the “triple tradition” in parallel version (Throckmorton or Aland), with a Greek language optional hour. Written work will include a book review, research paper or sermon series. Texts, in addition to gospel parallel, will include Stein’s *Studying the Synoptic Gospels* and commentaries chosen by the student with consent of the instructor. This course also has the attribute of HOML. Brosend [3]

BIBL 598. Preaching Paul

Preaching Paul offers advanced study of the writings of the Apostle Paul with focus on preaching from the Pauline epistles, equipping students to teach and preach his writings effectively. The historical and rhetorical backgrounds and theological emphases of the Apostle Paul will be considered in lecture and discussion, and students will offer critical and homiletical exegeses, and two sermons, on Pauline texts. Readings by Braxton, Betz, Kennedy, Mitchell, Witherington,

and others. Prerequisites: Introduction to Homiletics and NT Foundations I & II, or permission of the instructors. This course also has the attribute of HOML . Brosend, Holloway [3]

LTCM 533. Drama of the Word

Ancient documents, including those that make up our Scriptures, were in general written to be heard, and what we call “publication” normally implied public performance. The “Drama of the Word” seminar will consider the problems, challenges, and opportunities that face those who take the “performance” aspect of Scripture seriously. What does “performance” imply? What is its significance? How does it differ from study of the text merely as written text? What are the theological implications of that? Biblical texts will be examined in light of such questions, and in the latter part of the seminar, members will work together on presentation of a substantial portion of Scripture. Bryan, Landon [3]

Christian Ethics and Moral Theology (CEMT)

The Church is a community of moral discourse, decision, and action. Accordingly, courses in Christian ethics and moral theology are central to a seminary curriculum. The coordinating themes for the courses in Christian ethics and moral theology at The School of Theology are our obligations of love of God and neighbor as they pertain to the formation of individual and social character. Throughout, we explore the distinctiveness of the Episcopal and Anglican traditions in ecumenical conversation with other traditions of Christian faith. In all courses, we engage the Church's contemporary challenges and on-going debates. Our hope is that our vision of God and neighbor will deepen and inspire our moral reflection and action.

CORE COURSES

CEMT 511. Introduction to Moral Theology

The purpose of this course is to introduce students to questions about what it means to be a moral person in our contemporary world. In particular, we will examine what it means to be a Christian moral person—that is, what Christian faith and tradition contribute to our understanding of a moral universe. We will begin with an examination of moral formation in community. We will then discuss ethical principles as they have emerged throughout the Christian tradition. Through readings on “modernity” and “post-modernity,” we will explore how such resources can be used to assist in discerning Christian moral life today. Crysedale [3]

CEMT 522. Contemporary Moral Issues

This course considers particular moral issues and questions as they arise in the contemporary life of Christians and in the Church at large. Crysedale [3]

ELECTIVES

CEMT 553. Many Sides of Sustainability

A course offered to undergraduates (mostly senior natural resource majors) and seminarians. This course has several goals, including helping people steeped in natural sciences and those in theology to begin to develop a common vocabulary. This includes biblical, theological, and practical congregational materials as well as economic and “hard” scientific matters with possible interaction with the University of Georgia's River Basin Center. There are readings, lectures, seminars, and field trips. The major graded piece is a small team project. This course also has the attribute of MNST. Wright [3]

CEMT 557. Marriage, Family, and Sexuality

The objective of this course is to understand what the Christian tradition has to offer those seeking to live authentic, relational lives in the twenty-first century. We will use texts from several disciplines, including sociology, literature, and economics. Central to our task will be a thorough examination of Biblical and classical theological texts dealing with marriage, family, and sexuality. Crysedale [3]

CEMT 558. The Theological Ethics of Stanley Hauerwas

This course will examine the theological ethics of Stanley Hauerwas. Taking both a developmental and thematic approach, topics considered will be such distinctively Hauerwasian issues as vision, virtue, agents and agency, narrative, character, community, tragedy, suffering, pacifism, medical

ethics, the mentally handicapped, and the Church. Hauerwas's ambiguous ecclesial status as both Methodist and Episcopalian, with deep indebtedness to the Roman Catholic and Mennonite traditions, will also be considered, as well as his recent attempts to re-focus Christian preaching on theology. This course also has the attribute of THEO. MacSwain [3]

CEMT 559. Debating Same-Sex Relationships in the Anglican Communion (also ANGL)

Same-sex relationships replaced the ordination of women as the most divisive issue in the Anglican Communion at Lambeth 1998 and then became the instigating crisis of *The Windsor Report* (2004). While this issue raises multiple disciplinary questions (biblical interpretation; doctrinal, liturgical, and sacramental theology; law; science; medicine; psychology; etc.), it is often perceived primarily as an ethical matter. Given that the worldwide Anglican Communion is debating the issue, despite our shared tradition it thus also raises questions of moral disagreement across vast and potentially irreconcilable cultural differences. This course will look at this issue primarily through an ethical and theological lens, paying particular attention to its context in various provinces of the Anglican Communion, especially in the Church of England and The Episcopal Church. Prerequisite: Intro to Moral Theology or instructor permission. MacSwain [3]

Christian Spirituality

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

ELECTIVES

MNST 503. Foundations of Christian Spirituality

See description under MNST. Gatta [3]

MNST 528. Introduction to Spiritual Direction

See description under MNST. Gatta, Hughes [3]

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

See description under THEO. Hughes [3]

THEO 540. Modern Spiritual Writers

See description under THEO. Gatta [3]

THEO 541. Biblical, Patristic, and Eastern Orthodox Spirituality

See description under THEO. Hughes [3]

THEO 542. Christian Spirituality from the Catholic Reformation to the Present

See description under THEO. Hughes [3]

THEO 557. Classics of Medieval Spirituality

See description under THEO. Gatta [3]

■ COURSE DESCRIPTIONS CHURCH HISTORY AND HISTORICAL THEOLOGY

Church History and Historical Theology (CHHT)

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

CORE COURSES

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

This course focuses on the patristic and medieval periods. It concentrates on the narrative history of the church with emphasis on doctrinal developments, major theological controversies, heresies, missionary expansion, and the development of distinctive church institutions. King [3]

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

This course focuses on the Reformation period as well as on developments to the present. It concentrates on the Caroline Divines, the Evangelical Revival, the Tractarians, Christian Socialism, and the expansion of Anglicanism. King [3]

ELECTIVES

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

See description under ANGL. King, MacSwain [3]

BIBL 592. N. T. Theology: The Rise of Early Christian Beliefs & Practices

See description under BIBL. Holloway [3]

CHHT 501. Episcopal Church History

This is a study of The Episcopal Church in the United States from 1607 until the present. It will focus on both the theology and history of The Episcopal Church. The course will stress understanding that which is distinctive about The Episcopal Church. This course satisfies the M.Div. requirement of the third Church History course. This course also has the attribute of ANGL. Bond [3]

CHHT 531. American Church History, 1607–2000

This course focuses on the important religious movements in the United States, the authoritative figures and writings associated with them, and the major denominations. The purpose of the course is to study the history of Christianity in the United States in order to understand the present American religious context. This course satisfies the M.Div. requirement of the third Church History course. Bond [3]

CHHT 543. Christian Origins

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

cant challenges this diversity posed for developing orthodoxy. This course satisfies the M.Div. requirement of the third Church History course. Holloway, King [3]

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

This seminar examines political and religious change in England in the tumultuous sixteenth and seventeenth centuries, a period marked by religious schism, two revolutions, and a failed experiment in republican government. Topics include reformation of church and government, patterns of rebellion and political instability, Puritan culture, and the shaping of domestic life. This course satisfies the M.Div. requirement of the third Church History course. Turrell [3]

CHHT 546. The Oxford Movement, the Liturgy, and the Crisis of Faith

This course will chart the history of the Oxford Movement and its impact on the liturgy and the religious and social beliefs of the Church of England. The Oxford Movement did not arise in a vacuum, so the course will begin by exploring the High Church and Evangelical background of 18th century Britain. Nor did the Movement exist in a vacuum, so we will see its interaction with other Anglicans as well as the so-called “crisis of faith” in the mid-19th century. Finally, we will examine the successors of the Oxford Movement into the 20th century: slum priests, the Liberal Catholics, the liturgical renewal and the parish communion movement. This course satisfies the requirement of the third Church History course. This course also has the attribute of ANGL. King [3]

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

Beginning with the Reformation, this course traces the origins and the development of Anglicanism. Focusing on the Church of England, it will consider the events and ideas that shaped Anglicanism, especially the Reformers, the Deists, the Evangelical revival, the Oxford Movement and Anglo-Catholicism, the Social Gospel and the Anglican Communion. This course satisfies the M.Div. requirement of the third Church History course. This course also has the attribute of ANGL. King [3]

BIBL 590. Judaism in the Time of Jesus

See description under BIBL. Holloway [3]

LTCM 511. The History of Christian Worship

See description under LTCM. Turrell [3]

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

See description under LTCM. Turrell [3]

LTCM 542. Liturgy and Theology of the Eucharist in the Anglican Tradition

See description under LTCM. Alexander [3]

THEO 557. Classics of Medieval Spirituality

See description under THEO. Gatta [3]

Homiletics (HOML)

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

CORE COURSES

HOML 530. Fundamentals of Preaching

Fundamentals of Preaching introduces students to the basic theory and practice of homiletics in the Anglican Tradition. The course assists the student in the discovery of her or his preaching voice, and provides the student with significant occasions for exploration of varied expressions of excellent preaching, while also affording multiple opportunities to recite, speak, and preach before fellow students and the professor. Particular attention is given to homiletical exegesis, homiletical form, preaching style, and sermon delivery, with concentration primarily on preaching for the principal Sunday service. Brosend [3]

HOML 510. Advanced Preaching

Advanced Preaching builds the student’s capacity to preach effectively in the context of Anglican worship, refine her or his voice, and expand the student’s homiletical repertoire. Along with extensive opportunity for practice and critique, the course introduces students to classic and contemporary rhetorical and homiletical theories and models. Particular attention is paid to homiletical form, style, and delivery, and to the various special occasions outside the Sunday Eucharist at which homilies are delivered. Brosend [3]

ELECTIVES

BIBL 593. The Synoptic Gospels

See description under BIBL. Brosend [3]

BIBL 598. Preaching Paul

See description under BIBL. Brosend, Holloway [3]

HOML 534. Parables and Preaching

Parables and Preaching explores the parables of Jesus, the rabbis, the desert fathers and mothers, and world literature (Kafka, Borges, Kierkegaard, and others) as texts to be interpreted and texts to be proclaimed. Particular attention is given to preaching the parables of Jesus, and examining the implications of Jesus’ parables for preaching in general. Texts include works by Dodd, Scott or Hultgren, Brosend, and Lowry. Brosend [3]

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

Beginning with excerpts from the lectures of Henry Ward Beecher and Phillips Brooks, this seminar uses the Beecher Lectures of Yale Divinity School as a basis for examining the history and practice of preaching in the United States, with emphasis on the post-war period, to expose

students to the richness and diversity of homiletical theory and equip them to incorporate this wisdom into their practice. The lectures of Fosdick, Craddock, Buechner, Tribble, Brueggemann, Proctor, the Buttricks, and Taylor will be read and discussed, and sermons by most of the lecturers reviewed and examined. Brosend [3]

HOML 536. Preaching the Old Testament

Preaching the Old Testament focuses on homiletical exegesis of Old Testament texts, and the faithful proclamation of the Word of God from a foundation of texts from the Torah, the Prophets, and the Writings. The work of Davis, Brueggemann, Harrelson, and others will be examined from a theoretical and practical perspective, and students will offer a set of sermons exploring critical themes, characters, and issues from the Old Testament. Brosend [3]

■ COURSE DESCRIPTIONS ■ LITURGICS AND CHURCH MUSIC ■

Liturgics and Church Music (LTCM)

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

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

Through participation in the chapel ROTA as officiants in the daily office, and as readers and lay assistants, and through participation in liturgy planning meetings in their final year, ordinands gain practical experience in various liturgical ministries. This participation carries no academic credit but is required of all M.Div., D.A.S., and S.T.M./A.S. students.

CORE COURSES

LTCM 507. Singing the Word

Music is a force of immense power in the church's worship. This course lays the foundations for students to participate in and oversee the ministry of music in the parish in collaboration with persons skilled in music. It includes theological engagement with music, the role of music in the liturgy and the congregation, a working knowledge of *The Hymnal 1982*, and vocal techniques for the student's own singing of the liturgy as deacon and priest. Participation in this course is required for functioning as a cantor in the Chapel of the Apostles. Rupert [1]

LTCM 511. The History of Christian Worship

This course introduces students to the history of Christian ritual activity. It is historically driven but topically organized. Students acquire a basic knowledge of the history of Christian worship and develop the skills of thinking critically and historically about liturgy. This course also has the attribute of CHHT. Turrell [3]

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

This course introduces students to the history, theology, and pastoral use of *The Book of Common Prayer* (1979 edition). Through a mix of academic work and practical exercises, students demonstrate mastery of the church's basic liturgical texts. Turrell [3]

ELECTIVES

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

This course examines the role of ritual and worship in the religious history of England, ca. 1530 to ca. 1700. It studies the transformation of a traditional religion based on rituals into a religious system based as much on word as on rite. The course draws connections between these religious changes and the larger political, social, and cultural contexts in which they occurred. This course satisfies the requirement of the third Church History Course. This course also has the attribute of CHHT. Turrell [3]

LTCM 537. Senior Chant Practicum

There are over 200 items contained in the *Altar Book*, its Musical Appendix, and *The Hymnal 1982*, volumes 1 and 2, which may be sung by deacons and/or priests. This course will provide a broad overview of those sung portions and their place in the liturgy. The student will concentrate on vocal technique and the practical skill needed in the successful performance of the most commonly used of these musical settings. Rupert [1]

LTCM 540. Ritualizing Relationships

This course considers ways in which the church ritualizes relationships between persons, looking principally at the marriage liturgies and their cognates, official and unofficial. Students examine foundational issues in gender and sexuality, the historical evolution of the marriage rites and ancillary marriage practices, and emerging frontiers in the ritualizing of relationships, such as ritualizing divorce and same-gender unions. Turrell [3]

LTCM 541. Christian Initiation

This examines baptism and confirmation in their anthropological structure, historical development, and theological underpinnings. Particular attention is paid to the twentieth-century reforms of initiatory practice in The Episcopal Church and the Roman Catholic Church, in the revival of the catechumenate and the adoption of the Rite of Christian Initiation of Adults. Turrell [3]

LTCM 542. Liturgy and Theology of the Eucharist in the Anglican Tradition (also CHHT)

In the Anglican tradition, the eucharistic theology enacted in and implied by our rites and how we formulate eucharistic theology (-ies) in formal treatises and historical documents often live in tension and sometimes in direct contradiction to each other. It is important for students to deepen their experience and skills of integrating and differentiating between liturgical and non-liturgical understandings of the Eucharist. The seminar will be limited to no more than ten students with preference given to seniors and middlers. This course satisfies the requirement of the third Church History course. This course also has the attribute of CHHT. Alexander [3]

MNST 583. Pastoral Spanish I

See description under MNST. Solomon [3]

MNST 584. Pastoral Spanish II

See description under MNST. Solomon [3]

MNST 585. Intermediate Pastoral Spanish I

See description under MNST. Solomon [3]

MNST 586. Intermediate Pastoral Spanish II

See description under MNST. Solomon [3]

MNST 592 Introduction to Liturgical Spanish and Latino Cultures

See description under MNST. Solomon [3]

Voice Practicum

Rupert [Noncredit]

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

Missiology

Missiology is the study of all aspects of the mission of the Church, including theology and history of missions, current mission practice and experience, multicultural studies including that of other world religions, and social and economic issues that affect mission.

CORE

WREL 502. Missiology

This course examines a variety of contemporary issues that challenge the church's sense of both its identity and mission in the world today. Tengtenga [1]

ELECTIVES

THEO 543. Theology of Evangelism and Conversion

See description under THEO. Hughes [3]

Theology (THEO)

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

CORE COURSES

THEO 511. Systematic Theology I

The basic course in Christian doctrine studies the process of doctrinal and dogmatic formulation. It examines the role played by Scripture, the ecumenical councils, and other sources in the history of Christian thought, as well as contemporary theological discussion. The doctrines of God, Creation, Christology, and Soteriology are the principal theological topics covered. MacSwain [3]

THEO 521. Systematic Theology II

Ecclesiology is theological reflection on the nature, mission, and life of the church. It is therefore both a foundational and a practical discipline, which can generate the entire range of issues for constructive theology. The first half of the course examines the sacramental and communal ground and nature of the church, including both historical and contemporary sacramental theology. The second half of the course focuses on the life and mission of the church. It examines a variety of contemporary issues, which challenge the church's sense of both its identity and mission in the world today. These issues include conversion, globalization (including world mission), ecumenism, and liberation. MacSwain [3]

ELECTIVES

MNST 503. Foundations of Christian Spirituality

See description under MNST. Gatta [3]

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

See description under ANGL. MacSwain [3]

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

See description under ANGL. King, MacSwain [3]

CEMT 558. The Theological Ethics of Stanley Hauerwas

See description under CEMT. MacSwain [3]

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

Theology of the spiritual life is being excitingly re-grounded in a revived interest in the doctrine of the Holy Spirit (Pneumatology), itself part of a revival of Trinitarian theology. This course allows students to explore these interesting developments through consideration of important texts and sharing personal and pastoral experience. Prerequisite: a previous course in theology. Hughes [3]

THEO 532. The Doctrines of History and Eschatology

This seminar examines the Christian doctrines of history, providence, and eschatology. After a survey of classical positions, particular emphasis is placed on the shifts caused by modern and postmodern historical consciousness. Readings are taken from significant figures from August-

tine through contemporary theologians such as Gilkey, Kaufman, Metz, Pannenberg, Tillich, Molmann, and feminist and liberation theologians. Hughes [3]

THEO 533. Readings in Contemporary Anglican Theology

Readings, lectures, and discussions will focus on the neo-evangelical theology taking root at Oxford, American feminist and liberation theology, African and Asian indigenous theologies, and postmodern radical orthodoxy centered at Cambridge.

Prerequisite: *Introduction to Christian Doctrine* or the equivalent, which may be taken concurrently. Hughes [3]

THEO 540. Modern Spiritual Writers

In this course we read theologians of the past one hundred years whose writings can enlarge our vision of God, disclose the mystery of Jesus' death and resurrection, and deepen our life in the Spirit. We encounter authors such as Evelyn Underhill, Dietrich Bonhoeffer, Pierre Teilhard de Chardin, Thomas Merton, Kenneth Leech, Miriam Pollard, and Rowan Williams. Only primary texts are used, and both reading and written assignments are designed to foster meditative reflection and prayerful appropriation of the spiritual wisdom of these writers. Through close reading, students should grow in their ability to exegete texts. They should also find encouragement and practical help for their spiritual practice as well as a wealth of insight that can sustain prayer, preaching, and pastoral care. Gatta [3]

THEO 541. Biblical, Patristic, and Eastern Orthodox Spirituality

This course is a reading seminar considering classic texts from Athanasius's *Life of Anthony* through Luther's *Theologia Germanica*. Hughes [3]

THEO 542. Christian Spirituality from the Catholic Reformation to the Present

This course is a reading seminar considering classic texts (one per week) from Teresa of Avila to Martin Luther King Jr. and Simone Weil. Hughes [3]

THEO 543. Theology of Evangelism and Conversion

This course examines the topics from both theological and practical points of view through readings and seminar discussions, with possible workshops. Hughes [3]

THEO 552. God and Nature

The objective of this course is to examine ways in which Christians have understood God in relation to the created order. We will focus specifically on the last five hundred years: how our conception of nature has shifted and, with it, our ways of conceiving of God. We will juxtapose this with modern cosmological "stories" and the challenges they present theologically. A field component will be an aspect of this course: students should be prepared to explore the Domain both in and out of class time. Crysdale [3]

THEO 553. *The Glass of Vision: Scripture, Metaphysics, and Poetry*

This course will examine one of the most significant texts of 20th-century Anglican theology: Austin Farrer's Bampton Lectures delivered in Oxford in 1948 and published as *The Glass of Vision*. According to Farrer, the general topic of the lectures is "the form of divine truth in the human mind," explored through engagements with three areas of inquiry: scripture, metaphysics, and poetry. Specific issues considered are the relationship between faith and reason, the nature of biblical inspiration and divine revelation, the character of human imagination, and the literary analysis of New Testament texts. We will also consider Farrer's critics and defenders, such as Helen Gardner, Frank Kermode, David Jasper, and David Brown. Limited to M.Div. seniors, second year M.A. students who have already taken Systematic Theology I, and S.T.M. students.

This course also has the attribute of ANGL. This course qualifies as the Seminar in Theology and Literature for that M.A. concentration. MacSwain [3]

THEO 554. The Creeds

This seminar course will examine the basic doctrines of the Christian faith through careful readings of two texts on the creed(s): Berard Marthaler's *The Creed* and Rowan Williams' *Tokens of Trust*. The objective of the course is for students to understand and personally appropriate the core doctrines of the church, in terms of their historical roots, their doctrinal significance, and their systematic coherence. Crysedale [3]

THEO 555. Word, Spirit, and Incarnation

This seminar course will examine the interplay of the Word and Spirit in the Christological mysteries from Annunciation to Second Coming. Authors to be considered will include Eugene Rogers, Elizabeth Johnson, Alasdair Heron, Kilian McDonnell, Kathryn Tanner, and John V. Taylor, and Eastern theologians such as Dumitru Staniloae and John Zizioulas. Prerequisite: at least one course in Christian Theology. Hughes [3]

THEO 556. Reading Redemption: Anselm, Aquinas, and Ruether

In this course we will dig deeply into traditional and contemporary ways of understanding redemption. We will begin with a thorough reading of Anselm's *Cur Deus Homo* and the notion of "satisfaction." We will then explore how Aquinas conveys the work of Christ in returning us to union with God. Finally, we will use Ruether's *Women and Redemption* to investigate modern feminist approaches to redemption in order to construct contemporary perspectives. Prerequisite/Corequisite: Systematic Theology I, or permission of the instructor. Crysedale [3]

THEO 557. Classics of Medieval Spirituality

Most classic texts of Christian spirituality are actually works of spiritual guidance. Rooted in a profound experience of God, they move from prayer to pastoral art, seeking to guide others in the ways of grace through the written word. Over the centuries, Christians in a variety of circumstances have continued to draw wisdom and insight from these spiritual mentors of the past. Through a close reading of primary texts by authors such as Benedict of Nursia, Bernard of Clairvaux, Aelred of Rievaulx, Francis of Assisi, Clare of Assisi, the author of *The Cloud of Unknowing*, and Julian of Norwich, we sample some of the diverse schools of Western Christian spirituality from the sixth through the fourteenth centuries. The course examines enduring polarities in spiritual theology such as the affirmative and negative ways, contemplation and service, liberty and discipline. While reading these authors critically and in their own historical context, we also explore how their teaching could inform our prayer, theological vision, pastoral oversight, and spiritual counsel. This course also has the attribute of CHHT. Gatta [3]

THEO 558. 'Jesus Died for our Sins': Problems with Atonement

This course will begin with some recent criticisms, from feminists and pacifists, of Christian theologies of atonement as necessarily violent. It will then examine theological resources of the tradition in light of these concerns. These resources will include the New Testament (with a focus on Paul), Anselm's theory of satisfaction, and Aquinas' more systematic integration of previous views. The course will then return to modern alternatives that address the issue of violence in God's solution to the problem of sin. Prerequisite/Corequisite: Systematic Theology I. Limit 10. Crysedale [3]

THEO 559. Readings in Contemporary Eco-Theology

This is a seminar on contemporary writings in theology concerned with environmental issues.

The major focus for 2015 is on David Clough, *On Animals*, and the impact on Christian Systematic Theology from taking seriously ethical claims concerning the humane treatment of animals. Prerequisite: an introductory course in systematic theology. Hughes [3]

THEO 560. Creation, Evolution, and God

Since Charles Darwin visited the Galapagos Islands over 175 years ago there has been much debate over whether the theory of evolution necessarily eliminates a belief in God. Even in theological circles ideas about God and how God creates and maintains the universe have been severely revised. This course will examine the Judeo-Christian understanding of creation, modern views of evolution, and current debates about God in light of these. We will begin with a close reading of Biblical texts on God and creation, review developments of creation theology through the centuries and then move on to learn about the science of evolution. Theological sources will include the classical theism of Thomas Aquinas and works by contemporary thinkers, Francisco Ayala and John Polkinghorne. Crysedale [3]

Theory and Practice of Ministry (MNST)

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

CORE COURSES

MNST 503. Foundations of Christian Spirituality

This class explores the theological foundations and practice of Christian spirituality that lie at the heart of all Christian ministry, whether lay or ordained. We begin with what shapes Christian identity most fundamentally: the grace and covenant of Holy Baptism. Since baptism unites us with Christ in his death and resurrection, we will observe throughout the course how the pattern of the Paschal mystery is stamped on every aspect of Christian experience. For instance, we examine what it means to worship and to live eucharistically. We ponder the ways in which the seasons of the church year invite us to fuller participation in Christ. We look at what it means to live in the bonds of charity in community, whether in seminary or in the parish. We discuss some of the disciplines of Christian discipleship such as a rule of life. We learn how to prepare for and use the Sacrament of Reconciliation. And finally, we explore methods of prayer and meditation, developed over centuries in the Christian tradition, as the very life of the Trinity in us. This course also has the attribute of THEO. Gatta [3]

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

This course examines the distinct vocation and ministry of those called to the ordained priesthood. Drawing on Scripture and the ordinal of The Book of Common Prayer, it looks first at priestly identity and authority in relation to the ministry of all the baptized. After considering what it means to lead a community of faith as “pastor, priest, and teacher,” we move to the practice and underlying theology of several aspects of parish ministry. Relevant canons and portions of The Book of Common Prayer are studied. Approaching pastoral care as the “cure of souls,” the course focuses on pastoral visitation and counsel; preparing people for the sacraments of baptism, reconciliation, and marriage; and ministry to the sick, dying, and bereaved. Throughout the course, attention is given to the way various pastoral situations draw both priest and parish more fully into the mystery of Christ. Gatta [3]

MNST 512. Pastoral Theology II: Pastoral and Parish Leadership

This course focuses upon the ministry of oversight that the priest shares with the bishop. It explores the nature and communal context of pastoral leadership as a dimension of servant ministry. The course seeks to develop competence and pastoral wisdom in several aspects of parish administration: working with vestries, overseeing parish finances and property, understanding and teaching stewardship, maintaining parish records, hiring staff, and recruiting and equipping lay ministries. The canons pertinent to these areas of responsibility are also studied. Toward the end of the course, we review the spiritual disciplines and patterns of holy living that are needed to sustain the priestly vocation. Gatta [3]

MNST 521. Contextual Education I

Contextual education provides students the opportunity to integrate and reflect upon their academic work within active ministry environments and to gain better self-knowledge in the role of congregational leader. This required course consists of three components: (1) an on-site assignment to a local congregation (normally during the second semester of the middler year and the first semester of the senior year; (2) a plenary in congregational studies that deals with

current theory and methods as well as leadership development, evangelization strategies, leading a transformation process, and conceptual models for understanding congregational culture and context; and (3) a colloquy in which the students present ministry incidents for reflection and integration of academic disciplines. Young [3]

MNST 522. Contextual Education II

This course is a continuation of MNST 521. Young [3]

MNST 525. Introduction to Christian Education and Formation

This course is designed to assist students as they transition from their own, intensive education and formation experiences at the seminary into increased responsibility for facilitating, encouraging, and organizing the education and formation experiences of others.

Students will be asked to bring the breadth of their seminary experience into the classroom to evaluate, critique, and imagine new possibilities for Christian education and formation in the Church. Rouse [3]

ELECTIVES

CEMT 553. Many Sides of Sustainability

See description under CEMT. Wright [3]

MNST 528. Introduction to Spiritual Direction

Spiritual direction is an aspect of pastoral ministry. It is centrally concerned with discerning the workings of God through focused, spiritual conversation. While the course does not, by itself, qualify one to exercise this ministry, it offers a broad overview of it through reading, lecture, and class discussion. It explores the nature of spiritual direction, the role and preparation of the spiritual director, and occasions for spiritual guidance in parish ministry. The course is not a practicum in spiritual direction, although it will take account of personal experience. After noting the pastoral tradition concerned with the “cure of souls,” it concentrates on the current literature that deals, theologically and practically, with this ministry. Gatta, Hughes [3]

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

This seminar examines contemporary theories of leadership taught in education, government, and business seminars, workshops, and classrooms. Focus is first on “adaptive leadership” (Heifetz), “appreciative leadership” (Cooperrider), the “learning organization” (Senge), and “servant leadership” (Greenleaf), looking intentionally beyond the Church for wisdom that will help participants be better leaders for the Church. These insights will then be viewed from the perspective of work on “pastoral excellence” (Jones) and other research from the “Pulpit and Pew” project and comparable studies, as the students develop their own theologies of pastoral leadership and apply them in case studies. Brosend [3]

MNST 562. Transforming Congregations in Community

Perhaps the most profound and comprehensive study of the nature and practice of power is found in the Bible – an analysis superior to any secular study today. This course is designed to be a study of the nature and practice of power found in the Bible and Christian Theology. This course will use the Bible as its primary textbook to understand how power works in the worlds of politics, business, education, social services and religion—both in its legitimate exercise to empower people and in its illegitimate exercise to maintain the dominant establishments at the expense of people. Further, the scriptures will be examined to enable students to organize their

congregations to use power relationally in order to bring about political, economic, social, and spiritual transformation through their church and community. Young [3]

MNST 583. Pastoral Spanish I

This course will introduce the student to basic conversational and liturgical Spanish as well as Latino cultures. It is intended to give a priest entering a church the ability to conduct services in Spanish, respond to basic pastoral situations, and learn cultural and social information. Students will participate in the Spanish Evening Prayer (weekly) and the Spanish Eucharist (bi-weekly) services. There will also be readings from The Book of Common Prayer, the Bible (Spanish), and from typically Latino services (e.g. La Quinceañera). The course also has the attribute of LTCM. Solomon [3]

MNST 584. Pastoral Spanish II

This course is a continuation of Pastoral Spanish I. Classes will open and close with student-written prayers in Spanish. Review of the liturgy and related terminology should lead to students being able to actively participate in the Eucharist and officiate the weekly Oración Vespertina. We will review and study commonly used phrases from The Book of Common Prayer that are applicable to pastoral situations. We discuss cultural differences that exist within Latin America and also the emerging Latino culture in the U.S. This course also has the attribute of LTCM. Solomon [3]

MNST 585. Intermediate Pastoral Spanish I

Advanced conversational course in Spanish in which grammar and syntax will be reviewed; and, cultural and liturgical topics will be discussed in Spanish via discussion groups. Active exposure to Hispanic/Latino ministry will be achieved through participation in Spanish services (Evening Prayer and the Holy Eucharist), speaker engagements, and field education. The course also has the attribute of LTCM. Solomon [3]

MNST 586. Intermediate Pastoral Spanish II

This course is a continuation of Intermediate Pastoral Spanish I. The course also has the attribute of LTCM. Solomon [3]

MNST 592. Introduction to Liturgical Spanish and Latino Cultures

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

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

The liturgy, all in Spanish, will include learning phrases from The Book of Common Prayer that can be used in pastoral situations, different blessings, key prayers, Morning and Evening Prayer Services, and the Eucharist. About one third of the class will be devoted to discussion of Latino cultures prevalent in Latin America as well as the emerging Latino culture in the U.S. This portion of the course will be in English. This course also has the attribute of LTCM. Solomon [3]

Research and Writing (THBR)

While research and writing are skills conventionally mastered in the humanities at the undergraduate level, many students arrive in seminary after a long hiatus between their undergraduate work and their master's program. Other students will not have majored in the humanities and do

not have the same skills as their peers. Even those who have an extensive humanities background can benefit from further work on their writing skills and from the chance to learn the particular bibliographical resources available for the academic study of theology. The course is designed to strengthen the student’s abilities in academic research and writing in the theological disciplines. It complements the introduction to theological writing that takes place during orientation.

THBR 531. Bibliographies, Research, and Writing

This course will provide entering students with assistance for each writing assignment in courses being taken concurrently. (Accordingly, there are no written assignments for this course itself.) In addition, the course offers an extended introduction to using the library. Research methods will be treated as well. The course is graded on a pass-fail basis. Required for first year M.Div. and M.A. students; may be elected by others. The instructor may exempt well-prepared students from this course requirement on the basis of prior coursework or demonstrated ability. Dunkly [1]

World Religions (WREL)

CORE COURSES

WREL 501.

Using historical and ethnographic approaches and some of the lenses of cultural history, anthropology, and comparative religions, this course explores a number of religious traditions with particular attention to how these take shape in religious life and lives in contemporary US contexts. Texts, films, multimedia, and off-campus site visits are utilized, and critical reflection upon all these comprises the heart of the course. Mote [3]

WREL 502. Missiology

See description under Missiology. Tengtenga [1]

ELECTIVE COURSE

BIBL 521. Hebrew Bible and Qur'an

See description under BIBL. Treadway [3]

Courses in the College

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

- the course can be demonstrated to meet an educational need of the student;
- the instructor requires additional work in the course, sufficient to allow graduate credit. The additional work required is to be documented with the registrar of The School of Theology.

Directed Reading Courses

When a student, in consultation with his/her advisor, determines that an educational goal cannot be met through courses offered, the student may propose to meet this goal through a directed reading. The student must be in good academic standing to pursue a directed reading elective. Directed reading electives are generally not open to summer-term students.

The student must identify a faculty member willing and qualified to direct the work. Only regular members of The School of Theology faculty may supervise directed reading courses or outside projects. Working with the faculty member, the student develops a written proposal to submit to the faculty. The proposal must conform to the ROSE Model and include a substantial bibliography. See theology.sewanee.edu/academics/the-rose-model for more information.

The proposal is submitted by the student, through the proposed instructor, to the dean's assistant for consideration by the faculty. It must be submitted no later than one week before the last, regularly scheduled faculty meeting of the semester prior to the one in which the student intends to pursue the directed reading.

The associate dean for academic affairs will communicate the results of the faculty's consideration to the registrar, who will register the student for the course or will communicate the faculty's rejection of the proposal to the student.

ACADEMIC LIFE

Much of the information on the University's web site pertains to the College of Arts and Sciences. Some information on the University registrar's site pertains to The School of Theology only. The provost's website has policies for students, faculty and staff. For details, please visit: provost.sewanee.edu/committees/policies-and-procedures.

Up-to-date information concerning the University's academic policies, calendars, transcript requests, access to BannerWeb, etc. is located on the University registrar's site: registrar.sewanee.edu/. It is important to note that the class schedule information that appears on the web site for The School of Theology is generally a working draft until The School of Theology registrar emails registration information to students.

LIBRARY

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

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

STUDENT CLASSIFICATIONS

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

Regular students (part-time) are those who have been admitted to a degree program and who are taking less than 12 credit hours per semester, or less than six hours in the summer session.

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

Special students are non-degree-seeking, part-time students who do not go through the admission process but submit a special student application for approval of the associate dean for academic affairs.

GRADUATION REQUIREMENTS

Graduation from The School of Theology follows the successful completion of all requirements for the specified program of study and the approval of the degree by the Senate of the University upon nomination by the faculty of The School of Theology.

A Master of Divinity (M.Div.) student, who has successfully completed all prescribed work, has fulfilled the clinical pastoral education and field education requirements, has completed all non-credit degree requirements, has submitted a complete portfolio, and who has a cumulative grade point average (GPA) of at least 2.33, is eligible for the award of the degree of Master of Divinity. Work toward the M.Div. degree is to be concluded within five consecutive years from the date of matriculation.

A Master of Arts (M.A.) student who has successfully completed all prescribed work, has completed all non-credit degree requirements, has submitted a complete portfolio if applicable, and who has a cumulative grade point average (GPA) of at least 2.33, is eligible for the award of the degree of Master of Arts. Work toward the M.A. degree is to be concluded within four consecutive years from the date of matriculation.

A Master of Sacred Theology (S.T.M.) student, who has successfully completed all prescribed work, has completed all non-credit degree requirements when applicable, and who has a cumulative grade point average (GPA) of at least 3.0 is eligible for the award of the degree of Master of Sacred Theology. Work toward the S.T.M. degree is to be concluded within six consecutive years from the date of matriculation, unless the Advanced Degrees Program committee has allowed a seventh or eighth year.

A Doctor of Ministry (D.Min.) student who has successfully completed all prescribed work and who has a cumulative grade point average (GPA) of at least 3.0 is eligible for the award of the degree of Doctor of Ministry. Work toward the D.Min. degree is to be concluded within six consecutive years from the date of matriculation, unless the Advanced Degrees Program committee has allowed a seventh or eighth year.

A Diploma of Anglican Studies (D.A.S.) student who has successfully completed all prescribed work and has completed all non-credit program requirements is eligible for the award of the Diploma of Anglican Studies. Work toward the D.A.S. program is to be concluded within two consecutive years from the date of matriculation.

A Certificate of Theological Studies (C.T.S.) student who has successfully completed all prescribed work for the one or two semesters of enrollment and has completed all non-credit program requirements is eligible for the award of the Certificate of Theological Studies.

HONORS

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

ACADEMIC ADVISING

Although each student has the ultimate responsibility for becoming familiar with and meeting graduation requirements, the seminary believes that conscientious and well-informed advising on an individual basis is an important part of the academic program. Each student is assigned an advisor from the faculty whose responsibility it is to help plan and supervise the student's academic program and to be available on other matters. An academic advisor approves the student's schedule of courses at registration and should be consulted with regard to any subsequent changes.

The advisor will be the normal channel of communication between the faculty, acting as a body, and the student. The faculty advisor, in consultation with the registrar, is responsible for notifying the associate dean for academic affairs of any advisee whose grade point average is in danger of falling below the required minimum.

REGISTRATION

The office of academic affairs produces a schedule of classes and establishes dates and times for registration each semester. Students are expected to give thoughtful consideration to the selection of courses before consulting their faculty advisor. Individual students assume full responsibility for compliance with all academic requirements. A student is considered registered only after he or she appears properly on class lists, as indicated specifically in Banner.

Returning students register for classes in the semester preceding the one for which they are registering. Incoming students register for Advent semester classes in The School of Theology registrar's office on the Monday before classes begin. The registrar will contact any students who begin their course of study in the Easter semester to arrange for registration. Summer term students generally register via email.

REGISTRATION FOR THE SUMMER SESSION

The Advanced Degrees Program web page—theology.sewanee.edu/academics/advanced-degree-program/—is updated in early October to show the coming summer's course offerings. Information regarding registration, housing, and financial aid will be posted February each year. Registration forms must be received by May 31 in order for bills to be mailed and payment received prior to the start of the summer term. A student may take no more than two courses (six hours) for credit.

STUDENT LOAD

It is assumed that the average student will need to spend at least two hours of study in order to be adequately prepared for each class hour. The student's time management is a matter of personal responsibility, but it is a responsibility for which he or she is held accountable.

Student load should not normally exceed 17 credit hours per semester. Registration for more than 17 credit hours requires written permission from the associate dean for academic affairs. The student should email the associate dean to request permission, setting forth the courses to be taken and the rationale for taking the extraordinary load. The associate dean will notify the student and the registrar of the outcome. If the overload is approved, the registrar will add the additional course.

CLASS DROP/ADD

A student may drop or add a course during the first two weeks of the semester. He/she should consult with his/her advisor and the instructor(s) before doing so. During the first week, the student may make the change via Banner self-service or by contacting The School of Theology registrar. During the second week, the student must provide the registrar an email documenting the permission of both the advisor and the course instructor(s) for the change.

Changes during the summer session should be made through The School of Theology registrar by the second day of classes.

CLASS WITHDRAWAL

A student may withdraw from a class before the end of the sixth week of classes and receive a grade of W (Withdrawal) or WF (Withdrawal, Failing), based on his/ her performance to date in the class, on his/her transcript. This should be done in consultation with the advisor and the instructor. The instructor should notify the registrar of the grade to be entered (W or WF).

Withdrawal during the summer session is rare and handled on a case-by-case basis by the director of Advanced Degrees Program and the registrar.

WEEKLY SCHEDULE AND CLASS ATTENDANCE

Most courses receive three credit hours and meet 14 times in a semester or summer term. Core courses generally follow a lecture format, sometimes with discussion sections, and meet for 2.5 hours each week. Electives and summer courses meet for two hours. Electives and summer courses have a limited enrollment and are generally seminar-style, requiring more student interaction. Courses receiving fewer than three credit hours meet for shorter periods of time.

Most M.Div. transfer students need to take a mix of junior and middler core courses, so these are never scheduled at the same time. In order to accommodate this scheduling, some junior core courses meet in the afternoon. Other core courses meet in the mornings and electives and small groups in the afternoons. Homiletics and contextual education courses split their allotted time between plenary sessions and small group work. Beginning languages meet three times per week.

The Dean's Forum is held on many Thursdays from 1:00 p.m. to 2:00 p.m. The forum is an opportunity to hear guest speakers and other presentations that students are expected to attend and so classes are not scheduled so as to avoid conflict. See the website's events section for details. Additionally, every effort is made not to schedule classes in conflict with choir practice.

Students are expected to attend every scheduled meeting of a class. Instructors have the prerogative to set attendance policies for their individual classes and will state their policies in their syllabi. Absences may result in a reduction of the student's grade up to and including a failing grade for the course.

SPECIAL STUDENTS

A special student application form may be obtained from The School of Theology registrar. Upon approval by the associate dean for academic affairs, the special student may take a course for credit or audit with the permission of the instructor.

The first time a class is taken, the special student will complete a registration form. In subsequent semesters, an email from the instructor giving permission for the person to take a course for credit or audit is sufficient. Spouses of students may receive a discounted tuition rate. Up-to-date information will be included with student financial information on The School of Theology website: theology.sewanee.edu.

SPECIAL STUDENTS IN THE SUMMER SESSION

Non-degree-seeking students may enroll in courses in the Advanced Degree Program with some limitations. Special students must be able to do graduate level work and the Advanced Degrees Program committee reserves the right to determine who will be admitted as a special student. Special students are limited to nine credit hours. Special student applications must be approved by the associate dean for academic affairs and include:

- the Special Student Application form
- transcripts of all previous college, seminary, and graduate work

GRADING GUIDELINES

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

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

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

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

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

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

GRADING SCALE

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

GRADE APPEALS

A student who believes that he or she has been assigned a course grade which is unfair or inappropriate, and who has been unable to resolve the matter with the faculty member directly, may appeal to the associate dean for academic affairs. Appeals must be initiated in writing no later than the semester following the one in which the grade in question was given. To act on an appeal, the associate dean must find the complaint has a reasonable basis. The associate dean informs the faculty member involved of the appeal and requires this faculty member to respond to the student's claim.

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

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

INCOMPLETES IN THE ACADEMIC YEAR

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

If a student fails to submit the work by the deadline, the instructor is to assign a grade of “F” (“zero” if using a 100-point scale for grade calculations) for the missing work and then calculate the final grade for the course.

LATE WORK

Unless a student has made prior arrangements with the instructor, a student who is late with work due during a course is dropped one grade fraction immediately (i.e. A to A-), and then a full letter grade for each week (five working days) that the work is late. If the work is not turned in by the last day of classes of the term, the instructor is to assign a grade of “F” (“zero” if using a 100-point scale for grade calculations) for the missing work and then calculate the final grade for the course.

Instructors have the prerogative to set different policies regarding the penalties for their individual classes and will state their policies in their syllabi.

COURSE ASSIGNMENTS IN THE SUMMER SESSION

Most courses in the summer session require reading to be done prior to the start of class. Each professor has the prerogative to exclude a student from class for failure to complete preparatory assignments. Additional reading may be assigned during the course.

INCOMPLETES IN THE SUMMER SESSION

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

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

- Oct. 1 is then dropped a full letter grade (i.e. A- to B-);
- Nov. 1 is then dropped another full letter grade;
- Dec. 1 is then dropped another full letter grade;
- Jan. 1 receives an F.

EVALUATION OF ACADEMIC PROFICIENCY

Academic Year (M.Div., M.A., S.T.M., DAS, C.T.S)

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

A student’s cumulative grade point average is computed on a 4.0 scale and is recorded on his or her transcript. A student seeking the M.Div., M.A., D.A.S., or C.T.S with less than a 2.33 grade point average is evaluated by the faculty as either “provisional” or “inadequate.” An S.T.M. student with less than a 3.0 grade point average is evaluated by the faculty as either “provisional” or “inadequate.” A student who receives an F in any semester is rated as “provisional,” and more than one F as “Inadequate.” A student rated as “inadequate” is dismissed; if rated “provisional,” the student may remain but must rise to the status of “adequate” by the end of the following semester in order to remain in school. In accordance with the regulations of the U.S. Department of Veterans Affairs, the University of the South does not certify, for V.A. benefit purposes, any student who fails to meet the minimum academic standard to be in good standing with the University.

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

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

DEFINITION OF “GOOD STANDING”

M.Div./M.A./D.A.S./C.T.S.

A student is in good standing if his or her grade point average is 2.33 or higher, the student has not been rated “provisional” or “inadequate” due to failure of a course or a grade point average below 2.33 in the prior semester, and if no disciplinary action has been taken or is impending.

D.Min./S.T.M.

A student is in good standing if his or her grade point average is 3.0 or higher, the student has not been rated “provisional” or “inadequate” due to failure of a course or a grade point average below 3.0 in the prior term, and if no disciplinary action has been taken or is impending.

Some students may need a letter verifying enrollment and/or a letter of good standing for loan deferment or scholarship applications. The School of Theology registrar can provide such letters as needed.

TRANSCRIPTS

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

Requests for transcripts must be submitted in writing to the University registrar’s office. There is no charge for the official transcript. However, there is a fee for next day delivery. The request form may be found at registrar.sewanee.edu/downloads/forms/Transcript_Request_Form.pdf.

(Ordinands should see the section titled “EVALUATION AND DISCLOSURE OF PERSONAL QUALIFICATIONS” for additional information.)

TRANSFER CREDITS (M.DIV., M.A., AND D.A.S. PROGRAMS)

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

- Only graduate (post-baccalaureate) credits will be considered for transfer.
- Credits are accepted only from institutions accredited by agencies recognized by the U.S. Secretary of Education.
- No credits are accepted with a grade less than “B.”
- Normally credits are not accepted that were earned more than 10 years earlier.
- The associate dean for academic affairs assesses the relevance of the course(s) to The School of Theology curriculum and may interview the student with reference to the courses being transferred as part of the evaluation process.
- Transfer students must earn at least half of their credit hours at The School of Theology in order to receive a degree.
- When deemed appropriate, final approval for transfer credit may be deferred until the student has completed further academic work at The School of Theology.
- The School of Theology does not award transfer credit for course work taken on a non-credit basis or for life experiences.

TRANSFER CREDITS (S.T.M. AND D.MIN.)

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

- Only graduate (post-baccalaureate) credits will be considered for transfer.
- Credits are accepted only from institutions accredited by agencies recognized by the U.S. Secretary of Education.
- No credits are accepted with a grade less than “B.”
- Normally credits are not accepted that were earned more than five years earlier.
- The associate dean for academic affairs assesses the relevance of the course(s) to the Advanced Degrees Program curriculum, and may interview the student as part of that assessment.
- A maximum of nine semester hours may be transferred.
- When deemed appropriate, final approval for transfer credit may be deferred until the student has completed further academic work at The School of Theology.
- The School of Theology does not award transfer credit for course work taken on a non-credit basis, or for life experiences, or for course work used in earning another degree.

ACADEMIC DISHONESTY

The School of Theology expects and requires the highest standards of integrity in academic work as well as in personal and community relationships. Academic dishonesty undermines the very foundation of the enterprise in which we are engaged and threatens to deceive those who will eventually depend on the knowledge and integrity of the men and women who receive their preparation for ministry here. It therefore constitutes unacceptable behavior and conduct.

Academic dishonesty includes, but is not limited to:

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

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

Academic honesty is foundational to the learning enterprise. Sometimes, academic dishonesty is deliberate, as in the case of cheating on a test, but sometimes it is unintentional, such as the paraphrase of source material without attribution or the direct quotation of cited material without quotation marks. Nonetheless, use of another’s work without attribution, *regardless of intent*, constitutes a violation of academic honesty. Decisions about when to cite sources should always err on the side of citation. Particularly lucid guidance about the citation of sources has been developed by Vassar College, available here: deanofthecollege.vassar.edu/documents/originality. Dartmouth College has also developed useful guidance, available here: writing-speech.dartmouth.edu/learning/materials/sources-and-citations-dartmouth.

The standard guide for the writing of papers, especially citation formatting, in The School of Theology is Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*. 8th ed., University of Chicago Press, 2013, which reflects the citation of *The Chicago Manual of Style*, 15th ed. *The Chicago Manual of Style*, 16th edition, and *The Chicago Manual of Style Online* [chicagomanualofstyle.org] are also acceptable guides.

Discipline

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

Procedures

1. In order to preserve the integrity of the educational enterprise and to support the vast majority of students who maintain personal integrity in such matters, the faculty will report to the associate dean for academic affairs when dishonesty has occurred.*
2. Because the health of any community is determined not only by the degree to which standards of integrity are maintained by those who hold positions of authority in that community, but also by the degree that all members of the community participate in the maintenance of its standards, it is the expectation that students and faculty who observe or know of an instance of academic dishonesty will report it to the associate dean for academic affairs, outlining its specific nature. Such responsibility should,

of course, be exercised with due care and should avoid action based on hearsay or rumor.

3. When the associate dean for academic affairs has been presented with such a report, he or she shall make a judgment as to whether it gives sufficient cause to believe that a breach of academic honesty has occurred. If he or she so judges, the associate dean for academic affairs will notify the student that such an allegation has been made and apprise the student of its nature. The student will be given opportunity to present the student's own interpretation of events related to the allegation and any evidence and/or witnesses to support that interpretation.
4. If, on the basis of such a presentation, it is the judgment of the associate dean for academic affairs there is a likelihood that the allegation is unfounded, the matter will be considered closed with no permanent record in the student's file. (Administrative records may be kept as necessary.)
 - a. If the associate dean for academic affairs judges that academic dishonesty has occurred, and the student does not wish to contest the allegation, the student will receive a failing grade for the course. The associate dean for academic affairs will inform the faculty of the incident of academic dishonesty and the resultant failing grade. Any further disciplinary action will be made by the faculty with counsel from the associate dean for academic affairs.
 - b. During the academic year, if the student does wish to contest the allegation, the associate dean for academic affairs will convene the honor board consisting of two members of the faculty who serve as advisors, normally including the student's own advisor, and two students elected by the student body. This board will review the nature of the allegation and its basis. It will also afford the student opportunity to present his or her understanding of the events related to the allegation. If on the basis of that review, it is the opinion of the board that there is a likelihood that the allegation is unfounded, the matter will be considered closed with no permanent record kept in the student's file. (Administrative records may be kept as necessary.) If on the contrary, the board judges that there is sufficient warrant to believe that an instance of academic dishonesty has occurred, the student will receive a failing grade for the course. The associate dean for academic affairs will inform the faculty of this decision and bring any recommendation for further disciplinary action before the faculty.
 - c. During the summer session, if the student does wish to contest the allegation, the associate dean for academic affairs will convene the Advanced Degrees Program committee. The committee will review the nature of the allegation and its basis. It will also afford the student opportunity to present his or her understanding of the events related to the allegation. If on the basis of that review, it is the opinion of the committee that there is a likelihood that the allegation is unfounded, the matter will be considered closed with no permanent record kept in the student's file. (Administrative records may be kept as necessary.) If on the contrary, the committee judges that there is sufficient warrant to believe that an instance of academic dishonesty has occurred, the student will receive a failing grade for the course. The associate dean for academic affairs will inform the faculty of this decision and bring any recommendation for further disciplinary action before the faculty.
5. The student may appeal the judgment to the dean of The School of Theology within 10 days of the decision. The dean will report his decision to the faculty and the appellant.
6. The student may, in the last resort, appeal the dean's judgment to the vice-chancellor and president within 10 days of the dean's decision.

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

SUSPENSION OR DISMISSAL

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

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

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

Dismissal automatically terminates any contract between the school and the student.

WITHDRAWAL FROM SCHOOL

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

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

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

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

dean's discretion, the student may be permitted to apply for readmission, but the whole process of application must be repeated.

For information concerning refunds of tuition, see the section "Policy on Financial Refunds for Withdrawal."

Reinstatement

A form for reinstatement may be obtained from the office of academic affairs. The completed form and any supporting documents should be submitted to The School of Theology registrar. The associate dean for academic affairs will review the information and add comments as appropriate for the dean to determine if reinstatement is warranted.

Change of Program

On occasion, a student may determine a different degree or program of study is more appropriate to his or her objectives. A change of program form may be obtained from the office of academic affairs and The School of Theology registrar can advise the student on what supporting documents may be required. The associate dean for academic affairs will review the information in consultation with the dean to determine if a change in program is appropriate.

EVALUATION AND DISCLOSURE OF PERSONAL QUALIFICATIONS

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

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

These students sign a release each year giving The School of Theology permission to disclose this information to diocesan officials. The written information consists of, but is not limited to, a final transcript each May, the middler evaluation in February of the middler year, and the recommendation for ordination in February of the senior year.

Some dioceses need information before the times listed above. The dean, with faculty approval, may write a letter stating whether there are any concerns at that point. Requests for such letters should be made to The School of Theology registrar.

RELEASE OF STUDENT INFORMATION

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

The right to inspect and review the student's education records (providing they have not waived this right) within 45 days of the day the University receives a request for access. Students should submit to the University registrar or other appropriate official, written requests that identify the record(s) they wish to inspect. The University official will make arrangements for access and notify the student of the time and place where the records may be inspected. If the records are not maintained by the University official to whom the request was submitted, that official shall advise the student of the correct official to whom the request should be addressed.

The right to request the amendment of the student's education records that the student believes are inaccurate. Students may ask the University to amend a record that they believe is inaccurate. They should write to the University official responsible for the record, clearly identify the part of the record they want changed, and specify why it is inaccurate. If the University decides not to

amend the record as requested by the student, the University will notify the student of the decision and advise the student of his or her right to a hearing regarding the request for amendment. Additional information regarding the hearing procedures will be provided to the student when notified of the right to a hearing.

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

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

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

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

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

The FERPA website is ed.gov/policy/gen/guid/fpc/ferpa/index. The University of the South's complete Education Records and FERPA Policy may be found at: registrar.sewanee.edu/students/policies/

COMMUNITY LIFE

ASSISTANCE FOR STUDENTS WITH DISABILITIES

The University of the South is committed to fostering respect for the diversity of The School of Theology community and the individual rights of each member of that community. In this spirit, and in accordance with the provisions of Section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act (ADA), the University seeks to provide disabled students with the reasonable accommodations needed to ensure equal access to the programs and activities of The School of Theology. While The School of Theology provides services to support the academic work of all its students, additional accommodations can be made specifically for students with learning disabilities (LD), attention deficit hyperactivity disorder (ADHD), or other properly diagnosed and documented disabilities covered by these Acts.

Learning Disabilities

Verification services for students with LD/ADHD at Sewanee are coordinated through the University Counseling Service (931.598.1325) located at 1310 University Avenue, next to Southern Tennessee Regional Healthcare. A counseling service psychologist talks with individual students to determine specific needs and to identify appropriate accommodations and resources, and recommended modifications. All incoming students with previously diagnosed LD/ADHD are encouraged to make an appointment with the associate dean for community life as early as possible in their seminary career. They will be subsequently advised to provide copies of relevant documentation to the University counselor and to meet with a counseling service psychologist. Documentation must include an evaluation that covers the criteria for and establishes the diagnosis of the condition in question and must be reviewed for approval by the University counselor. Any student who suspects he or she may have an undiagnosed learning disability or attention deficit or is uncertain about a previous diagnosis is welcome to consult with associate dean for community life, who will then refer them to the staff of the University counseling service consultation and subsequent evaluation as necessary. Students with LD/ADHD, as determined and/or confirmed by the University counseling service, are expected to discuss arrangements that might be necessary with their professors at the beginning of each semester. When the University counselor determines or confirms a diagnosis of LD/ADHD, the counselor gives the student a letter specifying the accommodations that should be made for the student. The student should share copies of this letter with his or her professors, so that they can make appropriate accommodations in their courses. A copy should also be submitted to The School of Theology registrar for inclusion in the student's academic file.

Assistance for the Medically Disabled

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

Access for the Physically Disabled

The location of some campus facilities may be inaccessible to some disabled students. These students should check with the office of the associate dean for community life to obtain help in dealing with specific needs related to those facilities.

Students needing help with other disabilities should contact the associate dean for community life and the University Health Services office at 931.598.1270. More information regarding assistance for the disabled is available on the University's website: sewanee.edu/catalog_student_life/assistance_for_the-disabled.

The School of Theology provides access to limited-time professional counseling services for students and their family members seeking assistance with various concerns—academic, social, emotional, or interpersonal. Discussions between students or family members and their health or service providers are confidential and information cannot be disclosed except in rare situations as required by law, or at the student’s request. This includes not disclosing health information to University officials or dioceses. Inquiries should be directed to the office for community life, located in Hamilton Hall, 931.598.1655.

INCLUSIVE LANGUAGE

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

UNIVERSITY POLICIES AND PROCEDURES

The following policies and procedures of the University of the South apply to all students of The School of Theology. The details for each of these and others may be found on the University’s website: provost.sewanee.edu/committees/policies-and-procedures

- Nondiscrimination Policy and Complaint Process
- Drugs
- Fireworks
- Weapons
- Parking

IMMUNIZATION AND HEALTH INSURANCE

While seminary students do not live in the same proximity as college students do in dormitories, they do spend a great deal of time in class and worship. The University Health Services recommends that all new School of Theology students check their immunization history and consult their doctor regarding updating immunizations. The University Health Services can provide travel vaccines to students who may travel out of the country.

ADMISSION INFORMATION

ACADEMIC-YEAR BASIC REQUIREMENTS

- Applicants to one of the graduate programs should hold a B.A., B.S., or the equivalent from an accredited college or university and are required to provide official transcripts of all previous academic work.
- Applicants for the Diploma in Anglican Studies (D.A.S.) should have a Master of Divinity (M.Div.) degree from an accredited seminary and be a postulant for Holy Orders.
- Applicants for enrollment in the Master of Divinity (M.Div.) program must be a postulant for Holy Orders or have the permission of one's bishop, presbytery, or ecclesiastical authority.
- Admission to the Master of Sacred Theology (S.T.M.) degree requires evidence of a first theological degree.
- Applicants for the Master of Sacred Theology in Anglican Studies (S.T.M./A.S.) should have a Master of Divinity (M.Div.) degree from an accredited seminary and be a postulant for Holy Orders.
- An applicant whose first language is not English is required to complete the TOEFL or IELTS. Students who do not have U.S. citizenship or legal permanent residency in the United States are required to have or acquire a valid U.S. visa.

ACADEMIC YEAR APPLICATION REQUIREMENTS

- A completed application form is required.
- Official transcripts of college work and all other post-secondary academic work is required.
- Applicants for the Diploma in Anglican Studies (D.A.S.) must present a letter from their bishop attesting to postulancy. Three letters of recommendation are required (one from a member of the clergy and two from former professors who can attest to the candidate's academic acumen) and a 3–4 page personal statement responding to the set of questions provided in the application. The D.A.S. requires written proof of a background check conducted by the diocese.
- Admission to the Master of Arts (M.A.) degree requires three letters of recommendation (one from a member of the clergy and two from former professors) and a 3–4 page personal statement responding to the set of questions provided in the application.
- Applicants for enrollment in the Master of Divinity (M.Div.) program must present a letter from their bishop attesting to postulancy. Four letters of recommendation are required (one each from a member of their parish clergy, a former professor, or someone who can attest to the postulant's academic acumen, a work supervisor, and a lay person). In addition, a 3–4 page personal statement responding to the set of questions provided in the application must be submitted. The M.Div. requires written proof of a background check conducted by the diocese.
- Application to either the Master of Sacred Theology (S.T.M.) or the Master of Sacred Theology in Anglican Studies (S.T.M./A.S.) program requires two letters of recommendation from theological school professors and a 5–10 page personal statement responding to the set of questions provided in the application. In addition, those applying to the Master of Sacred Theology in Anglican Studies (S.T.M./A.S.) must submit a letter from their bishop attesting to postulancy and written proof of a background check conducted by the diocese.
- An official visit and interview is required for all D.A.S., M.A., M.Div., S.T.M. (only those attending during the academic year), and S.T.M./A.S. candidates.

OTHER ATTRIBUTES FOR THE ACADEMIC YEAR PROGRAMS

- Applicant should have a mature Christian faith, a history of active participation in a church community, and have begun a disciplined spiritual life.
- Applicant's vocational goals should have been examined and tested within a faith community. The program to which the applicant is applying should be appropriate to his or her vocational goals.
- Applicant should have the intellectual ability and academic background to engage the curriculum in a satisfactory way and to fulfill successfully the requirements of the program to which he or she is applying.
- Applicant may be required to submit writing samples.
- If an applicant is married/partnered, his or her family should be stable, and together, they must be willing and able to make the adjustments required for life in seminary and in the community of Sewanee.
- Applicant should have what the admission committee considers a realistic plan of how the student intends to finance his or her seminary program, including (when appropriate) the needs of the applicant's family and adequate medical insurance for self and family. It is expected that the applicant will not be encumbered with significant consumer debt.

SUMMER-TERM BASIC REQUIREMENTS

- Applicants are required to provide official transcripts of college, seminary, and all other post-secondary academic work. A minimum grade average of B in post-baccalaureate work is generally required for admission.
- For the Doctor of Ministry (D.Min.) program, there must be evidence of a Master of Divinity (M.Div.) degree, or its equivalent; evidence of ordination; and a minimum of three years, full-time, experience in ministry, subsequent to the granting of the M.Div. degree.
- For the Master of Sacred Theology (S.T.M.) degree, a first theological degree is required.
- Applicants for the Master of Sacred Theology in Anglican Studies (S.T.M./A.S.) should have a Master of Divinity (M.Div.) degree from an accredited seminary and be a postulant for Holy Orders.

SUMMER-TERM APPLICATION REQUIREMENTS

- The completed application form must be received by May 1 to begin classes in June.
- Applicants for enrollment in the Doctor of Ministry program (D.Min.), including those concentrating in Liturgy or Preaching, must provide three letters of recommendation from two theological school professors and one church official or member of the clergy. In addition, a 5–10 page personal statement responding to a set of questions provided in the application must be submitted.
- Applicants to the Doctor of Ministry in Liturgy (D.Min. in Liturgy) and the Doctor of Ministry in Preaching (D.Min. in Preaching) programs must fill out the supplemental questionnaire provided in the application.
- Documentation of non-academic continuing education experiences, such as C.P.E., career development counseling, workshops, and conferences that the student considers to be relevant to his/her participation in the program can be included.

REQUIREMENTS FOR SPECIAL STUDENTS

Non-degree-seeking students may enroll in courses in the Advanced Degree Program with some limitations. Special students must be able to do graduate level work, and the Advanced Degrees

Program committee reserves the right to determine who will be admitted as a special student. Special students are limited to nine credit hours. Special student applications must be approved by the associate dean for academic affairs and include:

- the Special Student Application form
- transcripts of all previous college, seminary, and graduate work

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

Application for admission of potential transfer students follows the same admissions procedures as those listed above. Such applications are formally considered only after an appropriate placement has been determined. Therefore, transcripts and catalog descriptions of all theological studies previously completed are required as part of the application process. The School of Theology accepts credit for transfer, advanced placement, and professional certificates after appropriate evaluation, described in the section on transfer credits above.

TUITION AND FEES

Registration deposit: \$100 (paid when applicant accepts admission; nonrefundable but credited at registration to the tuition charge when the admitted applicant registers.)

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

Tuition: \$15,630

One-half payable by due date each semester.

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

ACADEMIC YEAR FEES

Activities fee: \$260

Wednesday lunch fee: \$278

Vehicle registration fee: \$100

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

University housing: ranges from \$475 to \$1,350 per month

Estimated cost for books: \$1,700 per year

Part-time students:

Fee per credit hour at the seminary: \$652

AUDIT fee per credit hour at the seminary: \$225

SUMMER TERM FEES

Tuition and fees are payable no later than June 10, 2015.

Registration deposit: \$100 (paid when applicant accepts admission and with each summer's registration; nonrefundable but credited to the tuition charge at registration.)

Fees: 2015 fees to be determined (Approx \$60; Subject to change).

University housing: 2015 rate to be determined (app. \$515; Subject to change)

Board: 2015 Rate to be determined (Approx \$505; Subject to change)

Tuition per course: \$1,401 (Courses are three-credit hours)

Tuition per credit hour: \$467

Audit fee per course: \$270

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

POLICY ON FINANCIAL REFUNDS FOR WITHDRAWAL

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

FINANCIAL AID

POLICY ON FINANCIAL AID FOR ACADEMIC YEAR STUDENTS

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

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

The following forms may be found on the website at: theology.sewanee.edu/admissions/financial-aid

- 2014-15 Application (for new and returning students)
- 2014-15 Parish Form
- 2014-15 Diocesan Form

School of Theology students should return financial aid materials to the following address: The School of Theology, Office of Financial Aid, 335 Tennessee Avenue, Sewanee, Tennessee, 37383-0001. Questions regarding the financial aid application should be directed to Connie Arrick, 931.598.1340, or email cparrick@sewanee.edu.

If you anticipate the need for a federal loan, submit your FAFSA to the University Office of Financial Aid, 735 University Avenue, Sewanee, Tennessee, 37383-1000, and questions regarding federal loans and federal loan eligibility should be directed to that office at 931.598.1312, or by email finaid@sewanee.edu.

FINANCIAL AID POLICY FOR SUMMER TERM (ADVANCED DEGREES PROGRAM) STUDENTS

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

GUIDELINES FOR FINANCIAL AID

The School of Theology annually awards a small number of Chancellor's Scholarships to some students of exceptional promise preparing for distinctive ministries in The Episcopal Church, showing exceptional academic merit, enhancing diversity among the students body, or occasionally (as determined by the dean) to meet certain goals related to strategic initiatives that serve the School's mission. These grants are not based on an applicant's demonstrated financial need. Applicants who wish to be considered for a Chancellor's Scholarship should include a letter with their financial aid application, describing their plans for ministry and mission and indicating their qualifications. Recipients are selected prior to entering seminary, and they must provide the financial documentation described below even if they are not applying for need-based financial aid. Chancellor's Scholarship recipients will continue to receive their award for the normal period of the degree program if their performance is deemed adequate by the faculty.

Financial aid is available to full-time students for the normal period to complete a degree or program (three years for the M.Div., two years for the M.A., and one year for the Certificate in Anglican Studies). Part-time, degree-seeking students may apply for financial aid in the same manner as full-time students. If aid for a part-time student is approved, it will be on a pro-rated basis, according to the number of credit hours the student is taking in the semester in question. The maximum financial aid granted during the student's program can not exceed the total of what would have been awarded if completed on a full-time basis. Part-time students who are not in a degree program are not eligible for financial aid. Financial need is calculated for a 12-month period except for the final year when it is calculated for a 10-month period.

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

TERMINATION OF FINANCIAL AID

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

CATALOG UPDATES

At times, policies and procedures are updated during the course of a student's time at The School of Theology. Updates may be found at theology.sewanee.edu/academics/catalog-updates.

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