

COLLEGE OF ARTS & SCIENCES

SCHOOL OF THEOLOGY

# CATALOG

AND POLICIES

2015-2016



**SEWANEE**  
THE UNIVERSITY OF THE SOUTH

*Information contained in this catalog is current as of the date of printing.*

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# School of Theology

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This catalog includes a list of programs and courses offered by the University. It also includes important information, such as academic policies and procedures, admission requirements, costs, and financial aid.

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

*The University of the South's policy against discrimination, harassment, sexual misconduct, and retaliation is consistent with Titles VI and VII of the Civil Rights Act of 1964, Title IX of the Education Amendments of 1972, 34 CFR Part 106, the Americans with Disabilities Act of 1990, Section 504 of the Rehabilitation Act of 1973 and 34 CFR 104.7, the Age Discrimination Act of 1975, the Age Discrimination in Employment Act of 1967, and the Genetic Information Non-Discrimination Act of 2008. In addition to contacting the Vice Provost for Planning and Administration, who is the compliance coordinator, persons with inquiries regarding the application of Title IX and 34 CFR Part 106 may contact the Regional Civil Rights Director, U.S. Department of Education, Office for Civil Rights, Region IV, 61 Forsyth Street S.W., Suite 19T70, Atlanta, Georgia 30303. For the full policy visit: [sewanee.edu/provost/general-policies-and-procedures/](http://sewanee.edu/provost/general-policies-and-procedures/)*

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## The University

### 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.

### About the University

The University of the South consists of the College of Arts and Sciences and The School of Theology. It is owned by 28 dioceses of the Episcopal Church and is governed by a board of trustees, most of whom are elected from these dioceses, and by the board of regents, which acts as the executive board of the trustees. Its chief executive officer is the vice-chancellor and president. The chancellor, elected from among the bishops of the owning dioceses, serves as a chair of the board of trustees and, together with the vice-chancellor, is a member of the board of regents, *ex officio*.

The University is located at Sewanee, Tennessee, in southeastern middle Tennessee atop the Cumberland Plateau, approximately 90 miles from Nashville, the state capital, and 50 miles from Chattanooga.

Established with a donation of land from the Sewanee Mining Company at a place known to the Native Americans as Sewanee, the University and the community are popularly known as Sewanee.

### History of the University

Concerned by the failure of the Episcopal Church to establish a successful institution of higher learning within the southern states, ten Episcopal dioceses agreed in 1856 to cooperate in creating a single university. Responding to their bishops' invitation, clergy and lay delegates from Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North and South Carolina, Tennessee, and Texas met at Lookout Mountain near Chattanooga, Tennessee, on July 4, 1857, to name the first board of trustees.

On October 10, 1860, the ceremonial laying of a University cornerstone was completed, but plans were drastically altered by the Civil War, which erupted a few months later. After the war, the bishop of Tennessee and the University's commissioner of buildings and lands

returned to the campus in 1866 to re-establish the institution formally. But the money raised before the war was gone, the South was impoverished, and there was much to do before the University would open.

The first convocation of the University of the South was held on September 18, 1868, with nine students and four faculty present. The campus consisted of three simple frame buildings. Although years of struggle and adversity lay ahead, the University grew because many people, eager to participate in this challenging enterprise and willing to sacrifice for it, came to Sewanee.

The University's history can be divided into several periods. The "second founding" in 1866 was followed by years of uncertainty during Reconstruction. But from the end of that period until 1909, the University experienced steady growth.

Rising expenses forced the University to close the departments of dentistry, engineering, law, medicine, and nursing in 1909 allowing it to maintain its basic departments — a preparatory school, college, and seminary. Although the academic strength and reputation of the University grew, it lived with constant financial hardships.

The University shored up its ailing finances, undertook much-needed renovations, and emerged from the eras of the Great Depression and World War II well-equipped and prepared to enter its greatest period of growth. From 1950 to 1970, the endowment increased from just over \$1 million to more than \$20 million. Old buildings underwent major renovations, new buildings were constructed, and the school became coeducational in 1969.

During the seventies and eighties a new student union and hospital were built and municipal services were modernized. These years were also characterized by a dramatic improvement in the financial condition of the University as well as a revival of religious life on campus. Moreover, the University's three-year national capital campaign met and surpassed its \$50 million goal.

From its opening in 1868 until 1981, the University included a preparatory school known successively as the Junior Department, the Sewanee Grammar School, the Sewanee Military Academy, and the Sewanee Academy. In April, 1981, the board of trustees voted to merge the academy with St. Andrew's School on the St. Andrew's campus, just outside the gates of the University Domain. St. Andrew's-Sewanee School continues today to provide quality education in an Episcopal setting.

From 2000-2010, under the leadership of Vice-Chancellor Joel Cunningham, Sewanee saw extensive growth in the physical campus, expanding enrollment, and successful fundraising. Dr. Cunningham led an administration at Sewanee characterized by fiscal discipline and a strategic planning effort that touched virtually every area of the University's operation. During his tenure, Sewanee enjoyed record applications to the College of Arts and Sciences, a comprehensive program of renovation and new construction for academic, residential and athletics facilities, growth in the influence and reach of The School of Theology, and increasing recognition as a leading national liberal arts university. Under his leadership, the University completed the historic Sewanee Call Capital Campaign in 2008, exceeding the \$180 million goal by more than \$25 million. The campaign was marked by over \$40 million in endowment commitments for scholarships; extensive academic, residential, and athletics facility construction; the addition of 3,000 acres to the University's landholdings; and significant support for faculty compensation and academic enrichment.

In July 2010 the University welcomed as its 16th vice-chancellor a nationally known educator and scholar of the American South. John McCardell, president emeritus of Middlebury College in Vermont and a scholar of the pre-bellum Southern nationalist movement, was unanimously elected by the Trustees in January.

## **The Domain**

Located on the western face of the Cumberland Plateau approximately 50 miles west of Chattanooga, the campus, residential areas, the village of Sewanee, lakes, forests, and surrounding bluffs comprise a tract of 13,000 acres owned by the University and called the University Domain. Except for the campus and town, the Domain is preserved in a natural state as a wildlife preserve, recreational area, and site for scientific study. The unincorporated town of Sewanee, which is managed by the University administration, has a population of 2,500.

## **The Library**

Website: [library.sewanee.edu](http://library.sewanee.edu)

## **Library Collections**

The duPont building contains the University library collections. The principal or "main" collection is found distributed throughout the four floors of the building. In addition there other collections as follows:

- Fooshee Collection (browsing collection of popular books) — Main Floor
- General Reference — Main Floor
- Theology Periodicals, Theology Special Collections, and Theology Reference — Third Floor
- Government Documents — Ground Floor
- Archives and Special Collections — Archives and Special Collections Building, next door to library
- Video Collection — Main Floor

- CD and LP Collections — Second Floor

The Library Catalog lists books, periodical titles (not periodical articles), government publications, and audio and video materials found in the library. It also includes online resources (e-books, e-journals and websites) with direct links that enable users to connect from any computer, either inside the library or elsewhere.

## Circulation Services

The normal circulation period of books for college students is six weeks, and for seminary students, 16 weeks. Videos and DVDs can be checked out for three days. Books may be renewed two times if there is no one waiting for the book. Renewals may be made by phone or online. Books already on loan to another person may have a “hold” or “recall” placed on them. A “hold” prevents a book from being checked out to someone else once it is returned; a “recall” sends a message to the current user that someone else would like to use the book. A student must have his or her University ID (with the library barcode attached) to check out materials at the circulation desk or at the self-check station near the front door. Reference books and periodicals generally may not be checked out.

Fines are assessed for failure to return or renew items at the end of the loan period. Fines vary for different kinds of materials and are posted at the circulation desk. Unless fines are paid at the time of return, they are forwarded to the business office at the end of each month. Replacement fees are charged for items that are lost or damaged. Taking library materials from the library without their having been properly checked out is considered a theft of University property and is a direct violation of the University’s Honor Code to which all undergraduate students agree.

## Reserve Materials

Reserve books and photocopied materials are those which instructors have requested to be set apart to provide fair access for all students for a specific course and are located at the circulation desk. The loan period varies from one hour to one week and is indicated on the material to be checked out. It is important that reserve materials be returned as soon as possible for others to use; for that reason the fine for reserve materials is considerably greater than for regular books. These materials are checked out using the student’s campus identification card with a library barcode. All materials on reserve (books, articles, etc.) are listed in the online catalog by author, title, instructor, and course number. Theology reserve materials are kept on the third floor and are for use in the library building only.

## Reference Services

Reference staff is available to give assistance to students in making the most effective use of library resources. Reference materials are designed to provide answers to a variety of information and research queries, and the collection includes print and electronic indexes to periodical articles, encyclopedias, handbooks, and bibliographies and much more. Students may make an appointment with a reference librarian for extended help in any of their information needs. Reference service hours are posted at the desk and on the library website. Students may also send their reference questions via e-mail to [askref@sewanee.edu](mailto:askref@sewanee.edu) or via instant messaging during posted hours.

## Government Documents

The library receives, through the Federal Depository Library Program, thousands of U.S. Government publications covering many areas of the curriculum as well as of general interest. The Government Documents Collection is located on the main floor in compact shelving. The library offers many print and electronic indexes and other resources to aid in the use of the library’s extensive collection of government information.

## Periodicals

The library has over 7,000 journal subscriptions, with over half of these available online from any computer connected to the internet. Both print and electronic journals can be found in the Journal Finder at [fr7nn6kp2y.search.serialssolutions.com/](http://fr7nn6kp2y.search.serialssolutions.com/) (<http://fr7nn6kp2y.search.serialssolutions.com/>), which has both alphabetical and subject listings and provides direct links to online full-text articles or to the library catalog entry for locating print-only titles. Electronic indexes and databases doing topical research are listed by title and general subject area on the library website at [library.sewanee.edu/az.php?](http://library.sewanee.edu/az.php?)

For print periodicals, the library has two reading areas displaying the most current issues: the Wright Morrow Periodical Reading Room for the general collection titles, and another on the third floor for theological titles. Students are free to use either of the periodical collections. Issues of periodicals earlier than the most current volume are found in the general periodicals stacks on the second floor or the Theology periodicals stacks on the third floor. In the case of the general collection, they are arranged by call number, and in the theology collection, by title of the periodical. Periodicals generally do not circulate.

## Interlibrary Services

There may be times when a student wants to obtain an item which duPont Library does not have. Interlibrary Services assists in obtaining items and articles from other sources. To request an item, a student creates an account using ILLiad at [sewanee.illiad.oclc.org/illiad/logon.html](http://sewanee.illiad.oclc.org/illiad/logon.html) (<https://sewanee.illiad.oclc.org/illiad/logon.html>), the automated interlibrary loan system. Once an account is created, a student may place, track and renew requests online. The time it takes to obtain an item varies greatly. To be on the safe side requests

should be submitted as early as possible, since it could take up to two weeks to obtain the material. Many items that are borrowed through interlibrary loan cannot be renewed. Please contact ILS staff at [ils@sewanee.edu](mailto:ils@sewanee.edu) with any questions.

## Archives/Special Collections

The Archives and Special Collections building is located next door to the Jessie Ball duPont Library. The building is open to the public weekdays from 1-5 p.m. except during school holidays, when it is open by appointment only.

Archives and Special Collections house many rich resources for student, faculty, and others for scholarly research. Particular strengths include southern and local history and southern agrarian literature, information on the Episcopal Church of Tennessee, and papers relating to the history of the University and the surrounding community. Classes visit the Archives and Special Collections to see anything from insects in amber and fossils in the building stone to papers on Civil Rights from the Highlander Folk School or entries from a French Encyclopedia. They may come to view exhibits from our gallery or as a class project form their own curiosity cabinet in our front room exhibit space. The permanent collection of fine arts contains an eclectic array of material covering the liberal arts. Students can view works from Albrecht Durer and Rembrandt to Jonathan Green and Alexander Calder. Students, parents, and all others are welcome to come to do research or view our exhibits. A student ID or driver's license is required to use research materials.

## Academic Technology Center

The Academic Technology Center (ATC) provides a collection of twenty-first century resources. The main lab serves as the primary student computing facility with roomy carrels and open tabletop areas. Dell and Macintosh computers are available and loaded with a variety of specialized software used in academic disciplines. There are also several multimedia workstations equipped with multimedia editing software, flatbed or slide scanners, and video-capture peripherals.

The Writing Center is located in the ATC lab and tutors are available to assist students with writing assignments. The ATC also includes two classrooms equipped with desktop computers for students and an instructor's station, a digital video editing classroom, a screening room and a courtyard with comfortable chairs and laptop tables. The ATC is equipped with wireless network access and is open 24 hours a day, seven days a week. When the library is closed, the lab is not staffed, and students must enter using their University ID.

## Campus and Buildings

The buildings of the College of Arts and Sciences and The School of Theology are constructed of native sandstone, much of it from the Domain. In many cases, they are gifts of benefactors whose names they bear. Dates of construction and rebuilding appear below in parentheses.

**Thompson Union** (1883; 1901; 1950), which originally housed the medical school, was partially destroyed by fire in 1950. The present structure served as the student union until 1974. It now houses the advancement and records offices for the Office of University Advancement and the Sewanee Union Theatre. Among contributors to the building were the Hon. Jacob Thompson and Mrs. James L. Houghteling.

**Convocation Hall** (1886) was originally planned for convocations of the University and for meetings of the senate and board of trustees. It served as a library from 1901 to 1965. Breslin Tower, donated by Thomas and Elizabeth Breslin, houses a Seth Thomas clock and chimes given by The Rev. George William Douglas. The tower also houses Sewanee's Bentley Bells, which were made possible by a gift from Mrs. Donne Bentley Wright of Chattanooga. These English change-ringing bells were cast at Whitechapel Bell Foundry of London, England, which was also responsible for Big Ben and our Liberty Bell.

**Walsh-Ellett Hall** (1890; 1959), the gift of Vincent D. Walsh, was renovated with funds bequeathed by Dr. Edward Coleman Ellett. Classrooms and faculty and administrative offices, including those for the Vice-Chancellor, Provost, and the Dean of the College, are located here.

**Fulford Hall** (1890), the home of seven vice-chancellors, became the location of admissions, financial aid, and marketing and communication in 1989. It bears the name of a Canadian bishop who participated in the consecration of its first owner, Bishop Charles Todd Quintard of Tennessee.

**St. Luke's Chapel** (1904), the gift of Mrs. Telfair Hodgson, is a memorial to her husband, a former dean of The School of Theology.

**All Saints' Chapel** (1905; 1957; 2004) replaced the early wood structure near the present site. It was left incomplete in 1907 and finished over 50 years later. Memorials to alumni, professors, residents, and benefactors are found throughout the building. Shapard Tower, given by the family of Robert P. Shapard, contains a carillon donated in memory of Leonidas Polk, Bishop of Louisiana, by his descendant W. Dudley Gale.

**Carnegie Hall** (1913) was known for years as Science Hall. The observatory is located here. It now houses the Office of the Treasurer, classrooms, faculty offices, the department of education, studios, and darkrooms. The original donor was Andrew Carnegie. Mrs. J.L. Harris gave the telescope in the observatory, the gift of the General Education Board.

**Bairnick Women's Center** (1930, 1986) hosts lectures, meetings, and the annual Sewanee Conference on Women.

**Guerry Hall** (1961) honors Dr. Alexander Guerry, vice-chancellor of the University, 1938-48. It contains classrooms, offices, an auditorium and stage, and an art gallery.

**The Snowden Forestry Building** (1962, 2010) has provided classrooms, laboratories, and a greenhouse for the Department of Forestry and Geology for almost 50 years. A renovation and addition to Snowden Hall, more than doubling its size, opened in summer 2010. The paneling in the rooms and halls of the original building, with the different kinds of wood identified by plaques, remains. The renovation was designed for LEED Gold certification, and includes the use of natural and local materials, recycled materials, daylighting, solar panels, and efficient systems to lower water and energy use.

**The Cleveland Memorial** (1965), connecting Walsh-Ellett and Carnegie, was given by the family of William D. Cleveland Jr. It houses the offices for the registrar, institutional research, and the dean of students.

**The Jessie Ball duPont Library** (1965), named for one of the University's most generous benefactors, serves as the hub for access to an enormous array of information resources. The building houses the University's collection of 752,000 print volumes, 330,000 microforms, 10,000 records, tapes, and CDs, and over 13,000 videocassettes and DVDs. As the oldest federal documents depository in the state, beginning in 1873, the library contains 378,000 government publications. The library also provides access to over 507,000 electronic books or texts, over 200 online research databases, and has over 7,000 journal subscriptions, the majority of which are available online.

The library's instructional program consists of a half-credit course in the use of information resources, periodic walk-in research assistance sessions, and custom-designed library instruction on demand for any class taught in the University. In addition, professional reference service is available from the reference staff for 60 of the 106 hours that the library is open weekly, as well as by special appointment at other times. Reference librarians provide all levels of assistance, from brief reference questions to in-depth research guidance.

Academic Technology Services is also located in the Jessie Ball duPont Library building. The ground floor is home to the main campus computing lab for Sewanee students. There are over 50 networked computers, many with advanced multimedia capabilities, available for student use. The Writing Center is also located in the lab and provides a place where students can get help and advice on writing assignments from student tutors. Adjacent to the Writing Center is the Technology Tutoring Center where students can receive help with digital assignments or software problems. In addition, the lab contains two group study rooms and a larger conference room.

Other Academic Technology Services facilities housed in the library include three computer classrooms, a screening room for video, a digital video editing lab, as well as the offices of Academic Technology Services staff. Both faculty and students can reserve media equipment, get help with instructional technology projects, or consult with staff. Academic Technology Services also coordinates and manages all other University electronic classroom equipment and academic computing labs and services as well as student computing services.

**Hamilton Hall** (1968), including Hamilton Annex (1968) and Hamilton Study Center (1948), is the home of The School of Theology and *Sewanee Theological Review*, formerly titled "St. Luke's Journal of Theology." The hall and annex were originally built as part of the Sewanee Military Academy and the study center was formerly the SMA barracks.

**The J. Albert Woods Laboratories** (1968) honors one of the University's most devoted alumni, Class of 1918. The building contains classrooms, laboratories, Blackman Auditorium, and the Waring Webb Greenhouse.

**The Bishop's Common** (1974, 2008) was constructed with funds secured by alumni, faculty, and friends as a memorial to Bishop Frank A. Juhan of Florida. Containing the Student Post Office, pub, lounges, and game rooms, it serves as the center for campus student activity. The Niles Trammell Communications Center, providing office and studio space for student publications and the radio station, is located in the building. Also located in the building are offices of the deans of students, residential life, and minority affairs.

**Emerald-Hodgson Hospital** (1976) was planned and built to replace the original Emerald-Hodgson Hospital, now Hodgson Hall.

**Clement Chen Hall** (1991) was built to replace Fulford Hall as the residence of the vice-chancellor. It was funded by a gift of the late Clement Chen, C'53, and by private donations from members of the board of regents. The residence is also used for a variety of University activities such as receptions, dinners, meetings, lectures, and readings.

**The Robert Dobbs Fowler Sport and Fitness Center** (1994) incorporates the Frank A. Juhan Gymnasium (1956-57) which, in turn, was built around the older Ormond Simkins building and the Shaffer Gymnasium. The newer part features a varsity basketball court, a swimming pool and diving well, an indoor track, handball courts, workout rooms, coaches' offices, and a classroom. Adjoining the center are the Charlotte Guerry Tennis Courts (1964), the gift of members and friends of the Guerry family. Near the gymnasium are the Eugene O. Harris Stadium and McGee Field.

**McGriff Alumni House** (1907, 2004), formerly the Phi Delta Theta House, houses the Office of Alumni Relations. Members of the Associated Alumni, all those who attended the University for two or more semesters, are welcome to take advantage of its facilities.

**Career & Leadership Development House** (1996) provides a spacious area for those who are using career service resources. The building has a career library, offices, and an area where students can access online resources or work on resumes.

**Stirling's Coffee House** (1996) hosts art shows and occasional classes. The refurbished Victorian building was named in honor of the late Dr. Edwin Murdoch Stirling, professor of English.

**The Tennessee Williams Center** (1998) was built around the old Sewanee Military Academy gym. The J. Proctor Hill Theatre, inside the center, is named for a college alumnus who derived great joy from the theatre. A Computer Aided Drafting and Design (CADD) lab offers hardware and software for theatre projects. The facility also includes a dance studio, costume workshop and storage space, performance studio, and scene shop.

**The Chapel of the Apostles** (2000) was designed by the studios of renowned Arkansan architect E. Fay Jones, and serves as a center of worship for the University's School of Theology, providing an important space for the training of priests. The building seats approximately 200 people and is flexible to meet the varied needs of the liturgies of the Episcopal Church.

Funding for the chapel was aided by an anonymous \$1 million donation, as well as a major gift from Paul and Evelyn Howell of Houston, Texas, whose contribution honors Bishop Allin, presiding bishop of the Episcopal Church, 1973-85.

**McClurg Dining Hall** (2000) is built completely of native sandstone, and replaced Gailor Hall as the dining facility, which was constructed for just 500 students. McClurg has the capacity to serve three times that number.

McClurg Dining Hall encompasses approximately 42,000 square feet, including a 450-seat formal dining hall, 250-seat informal room, a 150-seat outdoor dining area, as well as four meeting/dining rooms, a kitchen, serving area, lobby, and storage space.

**Kappa Sigma House** (2003, 2011), formerly the Gilchrist residence and the Kappa Sigma House, has been restored by William Laurie, C'52, to house Special Collections and the University Archives.

The Special Collections department includes a large collection of Sewaneeana and materials written by Sewanee authors, along with about 8,000 rare books from all periods of printing. The rare book collection is particularly strong in southern literature and fine editions of early theological works. The University Archives safeguards a collection of over a half million documents and artifacts relating to the history of the University, the history of the South, and the development of the Episcopal Church in the South.

University Archives and Special Collections moved to their newly-constructed site next door to the duPont Library in the summer of 2011. The new site incorporated the former Kappa Sigma House creating approximately 10,000 square feet of secure, climate-controlled space housing the University's rich collections of rare books, fine art, manuscripts, artifacts, and archival records. This space includes a museum space for exhibitions as well as a reading room where students and scholars can study the collections more closely.

**Gailor Hall** (1952, 2005) With a renovation completed in 2005, the Gailor Center for Literature and Languages became home to the University's English literature department, as well as those of its foreign languages. In addition, it houses the offices of the Sewanee Writers' Conference, the Sewanee Young Writers' Conference, the School of Letters, and the *Sewanee Review*. The building has 13 seminar and lecture classrooms as well as 36 offices.

**Nabit Art Building** (2005) This facility, located off of Georgia Avenue, houses Sewanee's studio art program including sculpture, painting, and drawing. Featuring large, airy studios with abundant natural lighting, the facility also offers exhibition space for viewing of student's completed works. Gifts from Mary Kay and Charles Nabit, C'77; The Rather Family; Ginny and Jeff Runge, C'77, in memory of Howard Felt; and Friends of Sewanee in honor of Ed Carlos made the project a reality.

**Spencer Hall** (2008) The 47,000-square-foot Spencer Hall addition to Woods Laboratory opened for the Fall 2008 semester, and ushered in a new era for the University's historic commitment to the sciences. Named for William Spencer, C'41, the facility greatly expanded classrooms and laboratories for environmental science and chemistry, while also creating space for the biochemistry major. The building's façade blends with the gothic architecture of Sewanee's main academic quadrangle. The building was designed with environmental concerns in mind, also capturing ample opportunity to put science on display inside.

**Residence halls:** **Hodgson** (1877; 1950), **Emery** (1916), **Hoffman** (1922), **Elliott**, formerly the Sewanee Inn (1922), **Cannon** (1925, 2012), **Johnson** (1926), **Tuckaway** (1930), **Phillips** (1951), **Quintard** (1900, 1994), **Gorgas** (1952), **Hunter** (1953), **Cleveland** (1955), **Benedict** (1963), **McCrary** (1964), **Courts** (1965), **Trezevant** (1969), and **Wiggins** (1967; 1997). **Humphreys Hall** (2003) is named in honor of alumnus David Humphreys, C'79, and his wife, Debra, who provided a gift to help make the project a reality. **St. Luke's Hall** (1878; 1951; 1956-57; 2006) formerly housed The School of Theology, which in 1984, moved to Hamilton Hall. St. Luke's also housed the *Sewanee Review*, classrooms and faculty offices for the College of Arts and Sciences, and Grosvenor Auditorium, which, in 2005, moved to Gailor Hall. The original building was a gift of an early benefactor, Mrs. Charlotte Morris Manigault. **Lucy T. & Herbert E. Smith Hall** (2013) is named in honor of Lucy T. & Herbert E. Smith. A bequest from the Smith Family of Birmingham helped Sewanee move closer to its goals for new residence life.

**The Sewanee Inn** (reconstructed 2014) features 43 tastefully appointed guest rooms and suites, over 8,000 square feet of event space including conference and dining rooms, a full-service lounge, and access to Sewanee's redesigned nine-hole golf course.

The Sewanee-Franklin County Airport facilities include a 50' x 3,700' paved runway, community and individual aircraft hangars, offices, a pilot supply shop, a flight planning area with wireless internet, a meeting room, and a ground-school classroom. Services include aircraft rental, basic, instrument, and aerobatic instruction.

## Accreditations and Approvals

The University of the South is accredited by the Southern Association of Colleges and Schools Commission on Colleges to award baccalaureate, masters, and doctorate degrees. Contact the Commission on Colleges at 1866 Southern Lane, Decatur, Georgia 30033-4097 or call 404-679-4500 for questions about the accreditation of The University of the South.

The School of Theology is additionally accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada. Contact the Commission on Accrediting at 10 Summit Park Drive, Pittsburgh, Pennsylvania 15275-1110 or call 412-788-6505. The following degree programs are approved by the Commission on Accrediting: Master of Arts, Master of Divinity, Master of Sacred Theology, and Doctor of Ministry.

The University is a member of the American Council on Education, the Association of American Colleges and Universities, the National Association of Independent Colleges and Universities, the Associated Colleges of the South, and the Appalachian College Association.

## Administration

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*Dates indicate end of term.*

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## About the School of Theology

### General Information

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.

Sewanee is a "thin" place, a place charged with God's presence, a place where the corporal and the spiritual meet. At the School of Theology, men and women discover a brilliant, passionate faculty devoting their minds to the Church's mission; a discipline of prayer that seeks the Holy Spirit's shaping energy; a community united by Christ while differing in perspective and background; informed, imaginative training in pastoral leadership; an unshaken confidence in the gifts the Anglican tradition brings to the Christian movement and the world; a humane, welcoming, vibrant community amid astonishing natural beauty: that is what Sewanee offers, in God's name.

### Academic Calendar

Go to [registrar.sewanee.edu/calendars/](http://registrar.sewanee.edu/calendars/) to view all of the University calendars.

#### Advent Semester

Date	Event
August 14-23, 2015	Orientation
August 24, 2015	Quiet Day, Matriculation
August 25, 2015	First Day of Classes
September 21-22, 2015	Reading Period
September 22-24, 2015	DuBose Lectures and Alumni/Alumnae Gathering
September 25, 2015	Reading Period
October 16, 2015	Founders' Day Convocation
November 25-30, 2015	Thanksgiving Break
December 4, 2015	Last Day of Classes
December 5-6, 2015	Service of Lessons and Carols
December 11, 2015	Last Day of Final Examinations

#### Easter Semester

Date	Event
January 11, 2016	Winter Convocation
January 11, 2016	First Day of Classes
February 10, 2016	Ash Wednesday, Quiet Day
March 10-20, 2016	Spring Break
March 25, 2016	Good Friday - No Classes
March 28, 2016	Easter Monday - No Classes
April 22, 2016	Last Day of Classes
April 29, 2016	Last Day of Final Examinations
May 6, 2016	Commencement
May 7, 2016	Baccalaureate

#### Summer Term

Date	Event
May 11, 2016	First Day of Classes for May Term
May 25, 2016	Last Day of Classes for May Term
June 6, 2016	First Day of Classes for Advanced Degrees Program
June 24, 2016	Last Day of Classes for Advanced Degrees Program

## Administration

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Courtney Cowart  
*Associate Dean and Director of the Beecken Center*

The Reverend Deborah Jackson  
*Associate Dean for Community Life*

The Reverend Benjamin John King  
*Director of the Advanced Degrees Program*

The Reverend Annwn Hawkins Myers  
*Associate Dean for Recruitment and Admissions*

The Reverend Canon James Fielding Turrell  
*Associate Dean for Academic Affairs*

The Reverend Kathryn Mary Young  
*Director of Contextual Education*

## Faculty

### **The Right Reverend J. Neil Alexander, Sr. (2012)**

B.A., Moravian College; M.Div., Lutheran Theological Seminary at Philadelphia; M.M., South Carolina State University; Th.D., The General Theological Seminary  
Professor of Liturgics & Church Music, Charles Todd Quintard Professor of Dogmatic Theology

### **Benjamin Jay Anthony (2015)**

M.Div., Emory University  
Visiting Assistant Professor of Preaching

### **The Reverend William F. Brosend II (2006)**

B.A., Denison University; M.Div., Vanderbilt University; Ph.D., University of Chicago  
Professor of Theology

### **The Reverend Michael J. Christopher Bryan (1983)**

Ph.D., University of Exeter  
C.K. Benedict Professor of New Testament, Emeritus

### **Cynthia S. W. Crysedale (2007)**

B.A., York University; M.A., University of Toronto; Ph.D., University of Toronto  
Professor of Christian Ethics and Moral Theology

### **James Warren Dunkly (1993)**

B.A., Texas Christian University; M.A., Vanderbilt University; Ph.D., Vanderbilt University  
Lecturer in Bible

### **The Reverend Julia M. Gatta (2004)**

B.A., Saint Mary's College; M.A., Cornell University; M.Div., Episcopal Divinity School; Ph.D., Cornell University  
Professor of Theology

### **Paul Andrew Holloway (2009)**

B.A., The University of Texas at Austin; M.A., Rice University; Ph.D., University of Chicago  
Professor of Theology

### **The Reverend Robert Davis Hughes III (1977)**

Ph.D., University of Toronto  
Professor of Systematic Theology and the Norma and Olan Mills Professor of Divinity, Emeritus

### **The Reverend Benjamin John King (2009)**

B.A., University of Cambridge; B.A., University of Cambridge; M.A., University of Cambridge; M.Th., Harvard University; Ph.D., Durham University

Associate Professor of Church History

**The Reverend Robert Carroll MacSwain (2009)**

B.A., Liberty University; M.Div., Princeton Theological Seminary; M.Th., The University of Edinburgh; Ph.D., University of Saint Andrews

Associate Professor of Christian Ethic & Moral Theology

**The Right Reverend James Tengtenga (2014)**

M.Div., Seminary of the Southwest; Ph.D., University of Malawi

Distinguished Visiting Professor of Global Anglicanism

**Andrew R.H. Thompson (2014)**

B.A., Duquesne University; M.A., Yale University; M.Phil., Yale University; Ph.D., Yale University

Postdoctoral Fellow in Theology

**The Reverend Canon James Fielding Turrell (2002)**

B.A., Yale University; M.A., Vanderbilt University; M.Div., Yale University; Ph.D., Vanderbilt University

Norma and Olan Mills Professor of Divinity and Professor of Liturgics & Church Music

**The Reverend Rebecca Abts Wright (1990)**

B.A., American University; M.A., Yale University; M.Div., Wesley Theological Seminary; Ph.D., Yale University

C.K. Benedict Professor of Old Testament

**The Reverend Kathryn Mary Beich Young (2011)**

B.A., Florida State University; M.Div., Bexley Hall Seabury Western Theological Seminary Federation

Lecturer of Theory & Practice of Ministry

## Programs of Study

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. The School offers the following programs:

- The Master of Divinity (p. 19) curriculum 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.
- The Master of Arts (p. 22) program 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.
- The Diploma of Anglican Studies (p. 32) 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.
- The Certificate of Theological Studies (p. 33) is designed for students who wish to pursue graduate theological education without earning a degree. The program is shaped in consultation with the student's advisor to meet the needs of the individual.
- The Master of Sacred Theology (p. 34) degree provides the opportunity to gain further mastery in a chosen area of theological study. 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.
- The Doctor of Ministry (p. 37) 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.

## 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. Attendance at the School's Triduum liturgies (Maundy Thursday, Good Friday, and Easter Vigil) is expected of seminary students. Those in field placements are released from obligations to their fieldwork parishes in order to participate fully in the Triduum at the School. 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.

### Requirements for the Degree

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

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 advisor (and, when appropriate, the associate dean for academic affairs).

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.

### JUNIOR CURRICULUM

#### Advent Semester

BIBL 501	Old Testament: Foundations I	3
BIBL 511	New Testament: Foundations I	3
CHHT 511	Church History I: From the Formation of the Church to the Reformation	3
MNST 503	Foundations of Christian Spirituality	3
THBR 531	Bibliography, Research, and Writing	1

#### Easter Semester

BIBL 502	Old Testament: Foundations II	3
BIBL 512	New Testament: Foundations II	3

CHHT 512	Church History II: From the Reformation to the Present	3
LTCM 507	Singing the Word	1
WREL 501	World Religions	3

**Summer Term**

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**

HOML 530	Fundamentals of Preaching	3
MNST 511	Pastoral Theology I: Theology and Practice of Pastoral Care	3
THEO 511	Systematic Theology I	3
Elective <sup>1</sup>		3

**Easter Semester**

CEMT 511	Introduction to Moral Theology	3
LTCM 511	History of Christian Worship	3
MNST 521	Contextual Education I	3
THEO 521	Systematic Theology II	3

**SENIOR CURRICULUM****Advent Semester**

CEMT 522	Contemporary Moral Issues	3
LTCM 521	Pastoral Liturgics: The Prayer Book of the Episcopal Church	3
MNST 522	Contextual Education II	3
WREL 502	Missiology	1
Elective <sup>1</sup>		2

**Easter Semester**

HOML 510	Advanced Preaching	3
MNST 512	Pastoral Theology II: Pastoral and Parish Leadership	3
MNST 525	Introduction to Christian Education and Formation	3
Elective <sup>1</sup>		3

**Total Semester Hours****74**

<sup>1</sup> Elective hours must include at least one three credit-hour course in church history, taken **after** the CHHT 511/CHHT 512 sequence. Eligible electives are identified each year. Students must take one elective course to maintain full-time status of twelve credit hours per semester.

**Non-credit Degree Requirements <sup>1</sup>**

Clinical Pastoral Education

Constitution and 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

<sup>1</sup> For details on these workshops, see the Non-credit Degree Requirements for Graduation ([http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit\\_degree\\_requirements\\_for\\_graduation](http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit_degree_requirements_for_graduation)) section.

**Portfolio**

Each M.Div. student will maintain a portfolio, filed with the coordinator of academic affairs in the School of Theology. A completed portfolio is a degree requirement. Portfolios are used for program assessment. A complete portfolio includes:<sup>1</sup>

Select one of the following:

A take-home exam from THEO 511

A take-home exam from THEO 521

A weekly paper from CEMT 511 or CEMT 522

Select one of the following:

The Prophets paper from BIBL 502

A paper from BIBL 511 or BIBL 512

Select one of the following:

WREL 502 assignment

The Prophets paper from BIBL 502

The issues paper from BIBL 502

One mid-term exam or paper from either CHHT 511 or CHHT 512

The final exam from LTCM 521

The final exam from WREL 501

The middler evaluation

One exam from MNST 511 or MNST 512

One sermon text, plus a DVD of the delivery of the sermon, preferably from HOML 510 or HOML 530

Field education final evaluation

<sup>1</sup> Exams and papers are to be scanned and submitted electronically to preserve faculty grades and comments. Each item should be labeled by the student, so that it may be easily identified according to the contents list above.

## Master of Arts

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.

Specific requirements for the general track and the concentrations are as follows:

General Track (p. 22)

Concentration in Bible (p. 24)

Concentration in Church History (p. 25)

Concentration in Theology (p. 29)

Concentration in Religion and the Environment (p. 26)

Concentration in Theology and Literature (p. 30)

## 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.

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 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.

## Requirements

### Core Courses

BIBL 501	Old Testament: Foundations I	3
BIBL 502	Old Testament: Foundations II	3
BIBL 511	New Testament: Foundations I	3
BIBL 512	New Testament: Foundations II	3
CHHT 511	Church History I: From the Formation of the Church to the Reformation	3
CHHT 512	Church History II: From the Reformation to the Present	3
CEMT 511	Introduction to Moral Theology	3
THEO 511	Systematic Theology I	3
THEO 521	Systematic Theology II	3
THBR 531	Bibliography, Research, and Writing	1
Select three hours of ethics		3

### Elective Courses

Select eighteen additional hours of approved electives		18
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### Total Semester Hours

49

## Non-credit Degree Requirements <sup>1</sup>

Safeguarding God's People Workshop

Safeguarding God's Children Workshop

Cultural Diversity Workshop

## Education for Ministry Experience

<sup>1</sup> For details on these workshops, see the Non-credit Degree Requirements for Graduation ([http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit\\_degree\\_requirements\\_for\\_graduation](http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit_degree_requirements_for_graduation)) section.

## Portfolio

A complete portfolio includes the following:<sup>1</sup>

Select one of the following:

A take-home exam from THEO 511

A take-home exam from THEO 521

A weekly paper from CEMT 511 or CEMT 522

Select one of the following:

The Prophets paper from BIBL 502

A paper from BIBL 511 or BIBL 512

One mid-term exam or paper from either CHHT 511 or CHHT 512

<sup>1</sup> Exams and papers are to be scanned and submitted electronically to preserve faculty grades and comments.

## Master of Arts with Concentration in Bible

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.

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 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.

### Requirements

Students pursuing a concentration in Bible 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

BIBL 501	Old Testament: Foundations I	3
BIBL 502	Old Testament: Foundations II	3
BIBL 511	New Testament: Foundations I	3
BIBL 512	New Testament: Foundations II	3
CHHT 511	Church History I: From the Formation of the Church to the Reformation	3
CHHT 512	Church History II: From the Reformation to the Present	3
CEMT 511	Introduction to Moral Theology	3
THEO 511	Systematic Theology I	3
THEO 521	Systematic Theology II	3
THBR 531	Bibliography, Research, and Writing	1

#### Concentration

Select six hours in a Biblical language	6	
Select three additional hours in Biblical studies (BIBL)	3	
Select nine hours of electives (to include three hours in ethics)	9	
THEO 598	Research Project <sup>1</sup>	3

#### Total Semester Hours

49

<sup>1</sup> A research paper is required of those M.A. students pursuing a concentration. To undertake the research paper (and therefore a concentration), the student must complete THBR 531 in the first year of study. After completing the course, the student must gain the recommendation of the instructor of THBR 531 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 (THEO 598). 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 coordinator of academic affairs.

### Non-credit Degree Requirements <sup>1</sup>

Safeguarding God's People Workshop  
 Safeguarding God's Children Workshop  
 Cultural Diversity Workshop  
 Education for Ministry Experience

<sup>1</sup> For details on these workshops, see the Non-credit Degree Requirements for Graduation ([http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit\\_degree\\_requirements\\_for\\_graduation](http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit_degree_requirements_for_graduation)) section.

## Master of Arts with Concentration in Church History

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.

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 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.

### Requirements

Students pursuing a concentration in church history 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

BIBL 501	Old Testament: Foundations I	3
BIBL 502	Old Testament: Foundations II	3
BIBL 511	New Testament: Foundations I	3
BIBL 512	New Testament: Foundations II	3
CHHT 511	Church History I: From the Formation of the Church to the Reformation	3
CHHT 512	Church History II: From the Reformation to the Present	3
CEMT 511	Introduction to Moral Theology	3
THEO 511	Systematic Theology I	3
THEO 521	Systematic Theology II	3
THBR 531	Bibliography, Research, and Writing	1

#### Concentration

Select twelve additional hours in church history (CHHT)		12
Select six hours of electives (to include three hours in ethics)		6
THEO 598	Research Project <sup>1</sup>	3

#### Total Semester Hours

49

<sup>1</sup> A research paper is required of those M.A. students pursuing a concentration. To undertake the research paper (and therefore a concentration), the student must complete THBR 531 in the first year of study. After completing the course, the student must gain the recommendation of the instructor of THBR 531 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 (THEO 598). 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 coordinator of academic affairs.

### Non-credit Degree Requirements <sup>1</sup>

Safeguarding God's People Workshop

Safeguarding God's Children Workshop

Cultural Diversity Workshop

Education for Ministry Experience

<sup>1</sup> For details on these workshops, see the Non-credit Degree Requirements for Graduation ([http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit\\_degree\\_requirements\\_for\\_graduation](http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit_degree_requirements_for_graduation)) section.

## Master of Arts with Concentration in Religion and the Environment

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.

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 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.

### Requirements

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.

#### Core Courses

BIBL 501	Old Testament: Foundations I	3
BIBL 502	Old Testament: Foundations II	3
BIBL 511	New Testament: Foundations I	3
BIBL 512	New Testament: Foundations II	3
CEMT 511	Introduction to Moral Theology	3
THEO 511	Systematic Theology I	3
THBR 531	Bibliography, Research, and Writing	1

#### Concentration <sup>1</sup>

Environmental Theology (select at least three hours from the following):		3
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 (select at least three hours from the following):		3
PHIL 230	Environmental Ethics	
CEMT 560	Environmental Ethics	
Environmental Policy (select at least three hours from the following):		3
FORS 201	Natural Resources Issues and Policies	
FORS 270	Water Resource Policy and Law	
POLS/ECON 381	The Political Economy of Sustainable Development	
ENST 334	Environmental Policy and Law	
ECON 335	Environmental Economics	
Comparative Religious Environmentalism (select at least three hours from the following):		3
RELG 307	Religious Environmentalism	
RELG 341	Religion and Ecology	
RELG 353	Buddhism and the Environment	
RELG 393	Rural Religion	
Environmental Science (select at least three hours from the following):		3
BIOL 130	Field Investigations in Biology	
BIOL 209	Advanced Conservation Biology	
BIOL 210	Ecology (Lab)	
BIOL 211	Biodiversity: Pattern and Process (Lab)	

CHEM 103	Earth, Air, Water and Fire: An Introduction to Environmental Chemistry (Lab)	
FORS 121	Introduction to Forestry (Lab)	
GEOL 121	Physical Geology (Lab)	
Select twelve additional hours from the courses above or from the list of approved electives: (p. 27) <sup>2</sup>		12
THEO 598	Research Project <sup>3</sup>	3
<b>Total Semester Hours</b>		<b>49</b>

<sup>1</sup> 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.

<sup>2</sup> These courses 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. 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. Three elective hours may be taken outside of the concentration and the core curriculum.

<sup>3</sup> The student will undertake an independent research project in the last year of enrollment. In the Advent semester, 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 Easter semester, the student registers for three credit hours of research (THEO 598). 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 <sup>1</sup>

Safeguarding God's People Workshop

Safeguarding God's Children Workshop

Cultural Diversity Workshop

Education for Ministry Experience

<sup>1</sup> For details on these workshops, see the Non-credit Degree Requirements for Graduation ([http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit\\_degree\\_requirements\\_for\\_graduation](http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit_degree_requirements_for_graduation)) section.

### Approved Electives for Concentration in Religion and the Environment

ANTH 298	Ecological Anthropology	4
ANTH 312	Place, Ritual and Belief	4
BIOL 107	People and the Environment	4
BIOL 109	Food and Hunger: Contemplation and Action	4
BIOL 114	Introduction to Botany	4
BIOL 200	Entomology	4
BIOL 201	Ornithology (Lab)	4
BIOL 202	Invertebrate Zoology (Lab)	4
BIOL 206	Plant Ecology (Lab)	4
BIOL 207	Biology of Lower Plants (Lab)	4
BIOL 215	Fungi	2
BIOL 216	Algae and Bryophytes	2
BIOL 221	Environmental Physiology of Plants (Lab)	4
BIOL 232	Human Health and the Environment (Lab)	4
BIOL 250	Molecular Evolution	4
BIOL 305	Plant Physiology	4
BIOL 310	Plant Evolution and Systematics (Lab)	4
BIOL 313	Ecosystems and Global Change (Lab)	4
BIOL 340	Microbiology (Lab)	4
CSCI 120	Introduction to Environmental Computing	4
ENGL 220	Poetry, Nature and Contemplation	4
ENGL 370	British Romanticism: the Early 19th Century	4

ENGL 396	American Environmental Literature	4
ENST 101	Introduction to Environmental Studies	4
ENST 201	Foundations of Food and Agriculture	4
ENST 302	Ecology, Evolution, and Agriculture	4
FORS 204	Forest Wildlife Management	4
FORS 211	Dendrology (Lab)	4
FORS 212	Forestry in the Developing World	4
FORS 230	Urban Forest Management	4
FORS/GEOL 303	Soils (Lab)	4
FORS 305	Forest Ecology (Lab)	4
FORS 312	Silviculture (Lab)	4
FORS 314	Hydrology (Lab)	4
FORS 316	Tropical and Boreal Forest Ecosystems	4
FORS 319	Natural Resource Management and Decisions	4
GEOL 121	Physical Geology (Lab)	4
GEOL 222	Historical Geology (Lab)	4
GEOL 230	Paleoecology	4
GEOL 235	Earth Systems and Climate Change	4
GEOL 305	Economic Geological Resources (Lab)	4
GEOL 323	Geology of the Western United States Field Trip	2
HIST 100	Topics in Western Civilization	4
HIST 283	Environmental History	4
HIST 386	African Environmental History	4
MUSC 269	Music of the Birds and Bees: Music and Nature	4
PHYS 105	Energy and the Environment	4
RUSN 363	Environmentalism and Ecocide in Russian Literature and Culture	4

## Master of Arts with Concentration in Theology

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.

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 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.

### Requirements

Students pursuing a concentration in 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

BIBL 501	Old Testament: Foundations I	3
BIBL 502	Old Testament: Foundations II	3
BIBL 511	New Testament: Foundations I	3
BIBL 512	New Testament: Foundations II	3
CHHT 511	Church History I: From the Formation of the Church to the Reformation	3
CHHT 512	Church History II: From the Reformation to the Present	3
CEMT 511	Introduction to Moral Theology	3
THEO 511	Systematic Theology I	3
THEO 521	Systematic Theology II	3
THBR 531	Bibliography, Research, and Writing	1

#### Concentration

Select twelve additional hours in theology (THEO)		12
Select six hours of electives (to include three hours in ethics)		6
THEO 598	Research Project <sup>1</sup>	3
<b>Total Semester Hours</b>		<b>49</b>

<sup>1</sup> A research paper is required of those M.A. students pursuing a concentration. To undertake the research paper (and therefore a concentration), the student must complete THBR 531 in the first year of study. After completing the course, the student must gain the recommendation of the instructor of THBR 531 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 (THEO 598). 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 coordinator of academic affairs.

### Non-credit Degree Requirements <sup>1</sup>

Safeguarding God's People Workshop

Safeguarding God's Children Workshop

Cultural Diversity Workshop

Education for Ministry Experience

<sup>1</sup> For details on these workshops, see the Non-credit Degree Requirements for Graduation ([http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit\\_degree\\_requirements\\_for\\_graduation](http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit_degree_requirements_for_graduation)) section.

## Master of Arts with Concentration in Theology and Literature

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.

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 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.

### Requirements

Drawing on the distinctive strengths of the School of Theology, the School of Letters, and the Department of English 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. 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.

#### Core Courses

BIBL 501	Old Testament: Foundations I	3
BIBL 502	Old Testament: Foundations II	3
BIBL 511	New Testament: Foundations I	3
BIBL 512	New Testament: Foundations II	3
THBR 531	Bibliography, Research, and Writing	1
Seminar in Theology and Literature <sup>1</sup>		3
<b>Concentration</b>		
Select twenty-four hours in consultation with advisor (at least four courses from the School of Letters) <sup>2</sup>		24
THEO 594	Directed Readings in Theology <sup>3</sup>	3
THEO 599	Thesis <sup>3</sup>	6
<b>Total Semester Hours</b>		<b>49</b>

<sup>1</sup> See course descriptions for offerings carrying this designation.

<sup>2</sup> Electives are chosen from appropriate offerings in the School of Theology, the School of Letters, and the English Department of the College of Arts and Sciences.

<sup>3</sup> 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.

### Non-credit Degree Requirements <sup>1</sup>

Safeguarding God's People Workshop

Safeguarding God's Children Workshop

Cultural Diversity Workshop

Education for Ministry Experience

<sup>1</sup> For details on these workshops, see the Non-credit Degree Requirements for Graduation ([http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit\\_degree\\_requirements\\_for\\_graduation](http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit_degree_requirements_for_graduation)) section.

### Typical Paradigm for Theology and Literature Concentration

#### Summer Term I

Select two literature courses (School of Letters)	6
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#### Advent Semester I

BIBL 501	Old Testament: Foundations I	3
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BIBL 511	New Testament: Foundations I	3
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THBR 531	Bibliography, Research, and Writing	1
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Select two electives (School of Theology and/or Department of English)	6
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#### Easter Semester I

BIBL 502	Old Testament: Foundations II	3
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BIBL 512	New Testament: Foundations II	3
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Seminar in Theology and Literature	3
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Select two electives (School of Theology and/or Department of English)	6
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#### Summer Term II

THEO 594	Directed Readings in Theology	3
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Select two literature courses (School of Letters)	6
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#### Advent Semester II

THEO 599	Thesis	6
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<b>Total Semester Hours</b>	<b>49</b>
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## Diploma of Anglican Studies

The Diploma of 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.

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.) (p. 34) for more information.

### Requirements for the Diploma

Graduation from the School of Theology follows the successful completion of all requirements for the specified program of study and the approval of the diploma by the faculty of the School of Theology.

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.

#### Advent Semester

CHHT 501 or CHHT 551	Episcopal Church History or Anglican History from the Reformation to the Windsor Report	3
LTCM 521	Pastoral Liturgics: The Prayer Book of the Episcopal Church	3
MNST 503	Foundations of Christian Spirituality	3
MNST 511	Pastoral Theology I: Theology and Practice of Pastoral Care	3

#### Easter Semester

HOML 510	Advanced Preaching	3
LTCM 507	Singing the Word	1
LTCM 511	History of Christian Worship	3
MNST 512	Pastoral Theology II: Pastoral and Parish Leadership	3
THEO 521	Systematic Theology II	3

**Total Semester Hours** **25**

\* 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 <sup>1</sup>

Constitution and 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

<sup>1</sup> For details on these workshops, see the Non-credit Degree Requirements for Graduation ([http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit\\_degree\\_requirements\\_for\\_graduation](http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit_degree_requirements_for_graduation)) section.

## 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.

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.

### Non-credit Graduation Requirements <sup>1</sup>

Safeguarding God's People Workshop

Safeguarding God's Children Workshop

Cultural Diversity Workshop

<sup>1</sup> For details on these workshops, see the Non-credit Degree Requirements for Graduation ([http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit\\_degree\\_requirements\\_for\\_graduation](http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit_degree_requirements_for_graduation)) section.

## Master of Sacred Theology

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.

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 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 3.00 is eligible for the award of the degree of Master of Sacred Theology.

### Master of Sacred Theology (General Track)

The Master of Sacred Theology (general track) is offered primarily during the summer months. 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.

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's Office of Academic Affairs.

### Requirements for the Degree

Students must complete a minimum of thirty semester hours of academic credit with a grade point average of 3.00 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.

### Thesis and Candidacy

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

After the completion of twelve 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 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 at least a 3.00 average in his/her degree work already completed, must have his/her thesis proposal approved, and must show 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.

## Non-credit Graduation Requirements <sup>1</sup>

Safeguarding God's People Workshop  
 Safeguarding God's Children Workshop  
 Cultural Diversity Workshop

<sup>1</sup> For details on these workshops, see the Non-credit Degree Requirements for Graduation ([http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit\\_degree\\_requirements\\_for\\_graduation](http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit_degree_requirements_for_graduation)) section. These workshops are not required of S.T.M. students in residence in summer only.

## Master of Sacred Theology (Anglican Studies Track)

The Master of Sacred Theology 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.

A Master of Sacred Theology (S.T.M.) student with a concentration in Anglican studies requires one year of full-time study. This is done during one summer and one academic year. The thirty semester hours are achieved with six hours in a summer session, twenty-four hours in the academic year, and include a thesis for six hours of credit.

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's Office of Academic Affairs.

## Requirements for the Degree

Once accepted, the director of the Advanced Degrees Program will advise students on their course of study, which will include some or all of the Diploma of Anglican Studies (D.A.S.) core requirements. Typically, students take the following courses during the academic year:

### Academic Year

CHHT 501 or CHHT 551	Episcopal Church History or Anglican History from the Reformation to the Windsor Report	3
HOML 510	Advanced Preaching	3
LTCM 507	Singing the Word	1
LTCM 511	History of Christian Worship	3
LTCM 521	Pastoral Liturgics: The Prayer Book of the Episcopal Church	3
MNST 503	Foundations of Christian Spirituality	3
MNST 511	Pastoral Theology I: Theology and Practice of Pastoral Care	3
MNST 512	Pastoral Theology II: Pastoral and Parish Leadership	3
THEO 521	Systematic Theology II	3
<b>Summer Term</b>		
THEO 595	Master of Sacred Theology Thesis	6

### Total Semester Hours

31

## Thesis and Candidacy

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.

**Non-credit Graduation Requirements**<sup>1</sup>

Constitution and 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

<sup>1</sup> For details on these workshops, see the Non-credit Degree Requirements for Graduation ([http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit\\_degree\\_requirements\\_for\\_graduation](http://e-catalog.sewanee.edu/theology/programs-of-study/noncredit_degree_requirements_for_graduation)) section.

## 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](http://theology.sewanee.edu/academics/advanced-degree-program).

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 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 3.00 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.

### Requirements for the Degree

Students admitted to the program must complete a minimum of thirty semester hours with a grade point average of 3.00 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, 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.

### 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 description of a program (educational, liturgical, homiletical, pastoral, etc.) designed by the student for his/her work, with assessment of results.
- 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 twelve 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 at least a 3.00 average in his/her degree work already completed, must have his/her project proposal approved, and must show 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.

Two final, library copies of the project (together with any supporting materials) are 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.

## **Concentrations**

### **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
- 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.

A minimum of two courses in Biblical studies is recommended.

### **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 ten 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.

## Admission, Expenses, and Financial Aid

### Admission

#### Academic Year Basic Requirements

- Applicants to all programs should hold a B.A., B.S., or the equivalent from an accredited college or university.
- In addition, admission to the Master of Sacred Theology (S.T.M.) degree on the general track requires evidence of a first theological degree.
- Applicants for the Master of Sacred Theology degree in Anglican Studies (S.T.M./A.S.) must have a Master of Divinity (M.Div.) degree from an accredited seminary and have an ecclesiastical endorsement (normally, postulancy for Holy Orders in the Episcopal Church or permission of one's bishop).
- Applicants for the Diploma in Anglican Studies (D.A.S.) should have a Master of Divinity (M.Div.) degree from an accredited seminary and have an ecclesiastical endorsement (normally, postulancy for Holy Orders in the Episcopal Church or permission of one's bishop).
- 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 undergraduate work and all other post-secondary academic work are required, from each institution attended.
- Applicants for admission to the Master of Divinity (M.Div.) program who have an ecclesiastical endorsement (normally, postulancy for Holy Orders in the Episcopal Church or permission of one's bishop, or the equivalent endorsement in another faith tradition) must submit one letter of recommendation from their bishop (or equivalent official in another faith tradition). Admission requires written proof of a background check completed by the diocese.
- Applicants for admission to the Master of Divinity (M.Div.) program who do not have an ecclesiastical endorsement must submit three letters of recommendation are required, one of which should be from a member of the clergy who can comment on the applicant's intellectual abilities, sense of vocation, psychological and spiritual maturity, and capacity for graduate-level study. Admission requires written proof of a background check conducted by the University's Human Resources office, at the expense of the applicant.
- Applicants for admission to the Diploma in Anglican Studies (D.A.S.) program must submit one letter of recommendation from their bishop. A 3 to 4 page personal statement, responding to the set of questions provided in the application, must be submitted. Admission requires written proof of a background check conducted by her or his diocese.
- Applicants for admission to the Master of Arts (M.A.) degree must submit three letters of recommendation (one from a member of the clergy and two from professors who have taught the applicant) and a 3 to 4 page personal statement responding to the set of questions provided in the application.
- Applicants for admission to the Master of Sacred Theology (S.T.M.) general track must submit two letters of recommendation from theological school professors and a 5 to 10 page personal statement responding to the set of questions provided in the application.
- Applicants for admission to the Master of Sacred Theology in Anglican Studies (S.T.M./A.S.) program must submit one letter of recommendation from the bishop. They must also submit a 5 to 10 page personal statement responding to the set of questions provided in the application. In addition, they must submit 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., and S.T.M./A.S. applicants, as well as S.T.M. general track applicants who plan to attend during the academic year.

#### 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 to all programs should hold a B.A., B.S., or the equivalent from an accredited college or university.
- Admission to the Doctor of Ministry (D.Min.) program requires 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.
- Admission to the Master of Sacred Theology (S.T.M.) degree on the general track requires evidence of a first theological degree.
- Applicants for the Master of Sacred Theology degree in Anglican Studies (S.T.M./A.S.) must have a Master of Divinity (M.Div.) degree from an accredited seminary and have an ecclesiastical endorsement (normally, postulancy for Holy Orders in the Episcopal Church or permission of one's bishop).
- 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.

## Summer Term Application Requirements

- The completed application form must be received by May 1 to begin classes in June.
- Applicants are required to provide official transcripts of college, seminary, and all other post-secondary academic work. Transcripts must be received from all institutions attended. A minimum grade average of B in post-baccalaureate work is generally required for admission.
- 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 to 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 for credit or audit at the School of Theology as "special students," with some limitations. Special students must be able to do graduate-level work, and the faculty reserves the right to determine who will be admitted as a special student. In the Advanced Degrees Program, 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, available from the coordinator of academic affairs;
- transcripts of all previous college, seminary, and graduate work from each institution attended;
- written permission from the instructor of the course to be taken.

## 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. 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 and advanced standing after appropriate evaluation, described in the catalog section on transfer credits.

## Tuition and Fees

### Academic Year Fees

One-half tuition and fees<sup>1</sup> payable by due date each semester.

<b>Registration deposit:</b>	\$100 (paid when applicant accepts admission; nonrefundable but credited to the tuition charge at registration.)
<b>Tuition:</b>	\$16,106 (all regular full-time students and non-degree-seeking full-time students)
<b>Activities fee:</b>	\$264
<b>Wednesday lunch fee:</b>	\$278
<b>Vehicle registration fee:</b>	\$100

<b>Medical insurance:</b>	The student must provide a copy of his or her health insurance card to the coordinator of academic affairs at registration.
<b>University housing:</b>	ranges from \$456 to \$1,298 per month
<b>Estimated cost for books:</b>	\$1,700 per year
<b>Part-time students:</b>	Fee per credit hour at the seminary: \$672
	AUDIT fee per credit hour at the seminary: \$231

<sup>1</sup> A person taking 12 credit hours per semester is considered a full-time student and will be charged full tuition and fees.

## Summer Term Fees

Tuition and fees<sup>1</sup> are payable no later than June 10, 2016.

<b>Registration deposit:</b>	\$100 (paid when applicant accepts admission and with each summer's registration; nonrefundable but credited to the tuition charge at registration.)
<b>Fees:</b>	2016 fees to be determined (approx. \$65; subject to change)
<b>University housing:</b>	2016 rate to be determined (approx. \$540; subject to change)
<b>Board:</b>	2016 rate to be determined (approx. \$450; subject to change)
<b>Tuition per course:</b>	\$1,485 (courses are three credit hours)
<b>Tuition per credit hour:</b>	\$495
<b>Audit fee per course:</b>	\$285

<sup>1</sup> 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

### 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. 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](http://theology.sewanee.edu/admissions/financial-aid)

- 2015-16 Financial Aid Application ([http://theology.sewanee.edu/assets/uploads/2015\\_16FinAidApp\\_SofT%283%29.pdf](http://theology.sewanee.edu/assets/uploads/2015_16FinAidApp_SofT%283%29.pdf))
- 2015-16 Parish Support Form ([http://theology.sewanee.edu/assets/uploads/2015\\_16ParishSupportForm.pdf](http://theology.sewanee.edu/assets/uploads/2015_16ParishSupportForm.pdf)) (required for Financial Aid)
- 2015-16 Diocesan Support Form ([http://theology.sewanee.edu/assets/uploads/2015\\_16DiocesanSupportForm.pdf](http://theology.sewanee.edu/assets/uploads/2015_16DiocesanSupportForm.pdf)) (required for Financial Aid)

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 Patton, 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 finaids@sewanee.edu.

### **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 Diploma of 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 cannot exceed the total of what would have been awarded if completed on a full-time basis. Part-time students who are not in a degree program are not eligible for financial aid. Financial need is calculated for a 12-month period except for the final year when it is calculated for a 10-month period.

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

### **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.

## **Academic Policies and Procedures**

### **Immunization and Health Insurance**

#### **Immunization**

All students of the seminary are required to provide proof of immunizations prior to enrollment in classes. Following is the list of required immunizations:

- Measles, mumps, rubella (MMR) - 2 doses, or documented history of the measles, mumps or rubella
- Hepatitis B series (3 dose series)
- Varicella vaccine - 2 doses, or documented history of chickenpox
- Tdap (Tetanus, diphtheria, pertussis), in the last 7 years
- Tuberculin Skin Test (within 6 months)

If you have any questions, please direct them to University Health Services at (931) 598-1270. Records must be received no later than July 1 for incoming students.

Records may be sent by fax to (931) 598-1746 or by email to healthservice@sewanee.edu. Copies may be mailed to:

University Health Services

University Wellness Center  
The University of the South  
Sewanee, TN 37383

The University Health Services can provide travel vaccines to students who may travel out of the country.

## Health Insurance

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

## 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. Lack of intent does not constitute a defense. 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/](http://deanofthecollege.vassar.edu/documents/originality/) (<http://deanofthecollege.vassar.edu/documents/originality/>). Dartmouth College has also developed useful guidance, available here: [writing-speech.dartmouth.edu/learning/materials/sources-and-citations-dartmouth](http://writing-speech.dartmouth.edu/learning/materials/sources-and-citations-dartmouth) (<http://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*, 16th ed. *The Chicago Manual of Style*, 16th edition, and *The Chicago Manual of Style Online* ([chicagomanualofstyle.org](http://chicagomanualofstyle.org) (<http://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.<sup>1</sup>
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 a 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.

<sup>1</sup> 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.

## 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 for consultation 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 coordinator of academic affairs, 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.

## 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.

## **Enrollment**

### **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 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, Office of Academic Affairs, on the Monday before classes begin. The coordinator of academic affairs 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-degrees-program](http://theology.sewanee.edu/academics/advanced-degrees-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 in a given summer session.

### **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 coordinator of academic affairs of the outcome. If the overload is approved, the coordinator of academic affairs will add the additional course.

## **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 coordinator of academic affairs of the School of Theology.

### **Course 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 coordinator of academic affairs. During the second week, the student must provide the coordinator of academic affairs 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 coordinator of academic affairs by the second day of classes.

## Course 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 coordinator of academic affairs 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 coordinator of academic affairs.

## Special Students

A special student application form may be obtained from the School of Theology coordinator of academic affairs. 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](http://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

### 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 coordinator of academic affairs 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 Doctor of Ministry project is graded on a pass/fail basis, while the Master of Sacred Theology 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

o

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 coordinator of academic affairs and to 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.

## 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 coordinator of academic affairs, 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 (e.g. A to A-). Work received on or after:

- Oct. 1 is then dropped a full letter grade (e.g. 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.

## Master of Sacred Theology Thesis/Doctor of Ministry Project Hours and Incompletes

Candidates for the Master of Sacred Theology or Doctor of Ministry degrees who are writing a thesis or project register for the appropriate credit hours once. The thesis or project must be submitted in time for the candidate to graduate before the time limit to degree has elapsed; however, the work need not be submitted in the same term for which the candidate registered for the thesis/project credit hours. If the thesis or project is not submitted by the end of that term, the placeholder of "IP" is entered. This is later removed and replaced by the grade the work earns. If the thesis/project is not submitted by the deadline for the student to graduate before the time limit to degree, the "IP" is converted to an "F."

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

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.

## Course Assignments in Summer

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.

## 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.

## Student Classification, Progress, and Status

### 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.

### Evaluation of Academic Proficiency

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

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

A student’s cumulative grade point average is computed on a 4.0 scale and is recorded on his or her transcript. A student seeking the M.Div., M.A., D.A.S., or C.T.S with less than a 2.33 grade point average (GPA) in courses taken for the current degree at the University of the South is evaluated by the faculty as either “provisional” or “inadequate.” An S.T.M. student with less than a 3.0 grade point average in courses taken for the current degree at the University of the South 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” (GPA calculated on the basis of courses taken for the current degree at the University of the South) by the end of the following semester in order to remain in school.

#### 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 (GPA) in courses taken for the current degree at the University of the South 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” (GPA calculated on the basis of courses taken for the current degree at the University of the South) 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 in courses taken for the current degree at the University of the South 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. Grades from transfer courses are not included in the calculation of grade point average for determining “good standing.”

## D.Min., S.T.M.

A student is in good standing if his or her grade point average in courses taken for the current degree at the University of the South 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. Grades from transfer courses are not included in the calculation of grade point average for determining “good standing.”

## 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 policy (p. 43).
- 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 coordinator of academic affairs. 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 coordinator of academic affairs 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.

## Transfer Credits

### Transfer Credits (M.Div., M.A., and D.A.S. Programs)

The School of Theology accepts credit for transfer and advanced standing 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.” An exception is made for credits directly comparable to courses in the degree/diploma program’s core curriculum that are assessed by the School of Theology only on a pass/fail basis. In this circumstance only, credits with a grade of “Pass” may be accepted for transfer.
- 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 degree program’s required credit hours at the School of Theology.
- 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 are not included in the calculation of GPA for the purpose of determining honors, good standing, or provisional/inadequate/adequate status.

### 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.

Transfer credits are not included in the calculation of GPA for the purpose of determining honors, good standing, or the evaluation of academic proficiency (provisional/inadequate/adequate status).

## 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](http://registrar.sewanee.edu/downloads/forms/Transcript_Request_Form.pdf).

(Ordinands should see the section titled Evaluation and Disclosure of Personal Qualifications (p. 50) for additional information.)

## 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 coordinator of academic affairs.

## **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.

## **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 coordinator of academic affairs 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.

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.

## Release of Student Information

### Notification of Students' Rights with Respect to Their Education Records

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:

1. 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.
2. The right to request the amendment of the student's education records that the student believes is inaccurate.  
Students may ask the University to amend a record that they believe is inaccurate. They should write 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 notifies the student of the decision and advises the student of his or her right to a hearing regarding the request for amendment. Additional information regarding the hearing procedures is provided to the student when notified of the right to a hearing.
3. 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. sophomore); schedule of classes; previous educational institution(s) attended; major and minor field(s) of study; awards and honors (e.g., Dean's List, Order of Gownsmen); 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, including fraternities and sororities; and height and weight of student athletes.  
Currently enrolled students may withhold disclosure of directory information by submitting written notification on an annual basis (usually prior to the beginning of the Advent semester) to the University Registrar's Office at: The University of the South, 735 University Avenue, Sewanee, Tennessee 37383-1000. Directory information is then 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.
4. The right to file a complaint with the U.S. Department of Education concerning alleged failures by the University of the South to comply with the requirements of FERPA. The name and address of the Office that administers FERPA is:  
Family Policy Compliance Office  
U.S. Department of Education  
400 Maryland Avenue, SW  
Washington, DC 20202-5901

The University of the South's complete Education Records and FERPA Policy is available at: [sewanee.edu/provost/general-policies-and-procedures/](http://sewanee.edu/provost/general-policies-and-procedures/).

### Other University Policies and Procedures

Additional policies and procedures pertaining to students, faculty, and staff may be found on the provost's website: [sewanee.edu/provost/general-policies-and-procedures/](http://sewanee.edu/provost/general-policies-and-procedures/).

# School of Theology Courses

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## Anglican Studies (ANGL)

### ANGL 525 Types of Anglican Theology (3)

This course presents an overview of Anglican theology by addressing official Anglican formularies, liturgies and statements as these relate to different aspects of ecclesiology and theology and across different periods. Rather than a straightforwardly chronological approach, we will discuss the theology and theological implications of 'official' and semi-official documents and liturgies of the Church of England, The Episcopal Church, The Anglican Communion, as well as other national and regional churches. We begin with doctrinal statements of the English Reformation and briefly look at how these have been understood in non-English Churches, before moving to liturgy, ecclesiology and current issues in Anglicanism. The historical context of each set of texts will be explored by supplementary reading and classroom notes.

### ANGL 537 C.S. Lewis: Author, Apologist, and Anglican (3)

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

### ANGL 538 Anglicanism: Traditions, Identities, and Conflicts (3)

The Constitutions and Canons of The Episcopal Church begins by listing being a "constituent member of the Anglican Communion" as one of the marks of the valid identity of the American church. There has been much debate about the nature and content of the Anglican form of Christianity over the centuries; it is at the forefront of current attempts to define Anglicanism (e.g., the Windsor Report, the Covenant, etc.) This course focuses on the history of the Anglican tradition in England and abroad and the Episcopal Church in the United States. It stresses doctrinal developments, major theological controversies, missionary expansion, and the development of distinctive Anglican institutions.

### ANGL 539 The Anglican Tradition of Reason: Butler, Newman, and Farrer (3)

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

### ANGL 540 The Shape of the Communion (3)

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.

### ANGL 541 Healing and Wholeness in Africa (3)

HIV and AIDS is one of (if not) the biggest epidemics of our age. Its spread and the effects thereof are a story that is not fully appreciated in the West. The major cause of this status quo in the West is access to antiretroviral treatment that masks the effect. The challenge of access to care and healing, and the consequent effect on culture, education, labor, and economy, and the response of both the state and the church to the pandemic is going to be the focus of this class. Both church and state responses are fraught with challenges as they interface with local worldviews. It is expected that the student will have a greater appreciation of the extent of the pandemic and its effect and the role that the church has and is playing in mitigation, the not so adequate response of the international community and the shortcomings of government responses.

**ANGL 542 Church and Politics in Africa (3)**

The Church in Africa operates in a context of religious pluralism while it claims the majority of the population. In many places in Africa it is the most trusted of all institutions in society. More often than not the state is very wary of the church's influence. Providing education, health and being the voice of the voiceless is the normal if not taken for granted role of the church. How does the church understand this role? What is the theology behind this or expressed through this? At times things have gone awry with the Church right in the middle. The course thus provides an opportunity to explore and understand this role of the church. This course seeks to lead to an appreciation of the public role of the Church in African societies and African countries and thus prepare and equip people for global understanding and engagement. It has an Anglican bias by design as it is intended to further understanding of Global Anglicanism. There will be survey discussions based on the bibliography and there will be class presentations. There will also be a term paper on an Anglican church leader from among a selection. (Desmond Tutu, Trevor Huddleston, J. Henry Okullu, David Gitari).

**ANGL 594 Directed Readings in Anglican Studies (1 to 4)**

An Anglican studies topic developed by the student and a School of Theology faculty member to meet an educational goal not met through existing courses.

**ANGL 624 Anglicanism: Love's Redeeming Work (3)**

Taking the title from our textbook, *Love's Redeeming Work: The Anglican Quest for Holiness*, this course will engage with an array of Anglican writers and thinkers through time and space. The course will seek to discover what these writers and thinkers have in common and what divides them. The chronological arrangement of the textbook will be the organizing framework for the course, as we move from the Reformation to the present day. Class each day will locate the short readings in their broader context before we have a group discussion. Our discussion will be guided by the questions, "What is this thing called Anglicanism?" and "If, where and when has it successfully participated in Love's Redeeming Work?".

**ANGL 625 Types of Anglican Theology (3)**

This course presents an overview of Anglican theology by addressing official Anglican formularies, liturgies and statements as these relate to different aspects of ecclesiology and theology and across different periods. Rather than a straightforwardly chronological approach, we will discuss the theology and theological implications of 'official' and semi-official documents and liturgies of the Church of England, The Episcopal Church, The Anglican Communion, as well as other national and regional churches. We begin with doctrinal statements of the English Reformation and briefly look at how these have been understood in non-English Churches, before moving to liturgy, ecclesiology and current issues in Anglicanism. The historical context of each set of texts will be explored by supplementary reading and classroom notes.

**Biblical Studies (BIBL)****BIBL 501 Old Testament: Foundations I (3)**

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

**BIBL 502 Old Testament: Foundations II (3)**

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

**BIBL 511 New Testament: Foundations I (3)**

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

**BIBL 512 New Testament: Foundations II (3)**

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

**BIBL 520 Bible and Sustainability (3)**

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.

**BIBL 521 Hebrew Bible and Qur'an (3)**

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.

**BIBL 531 Beginning Biblical Hebrew I (3)**

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

**BIBL 532 Beginning Biblical Hebrew II (3)**

A continuation of Beginning Hebrew I.

**BIBL 533 Intermediate Biblical Hebrew I (3)**

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

**BIBL 534 Intermediate Biblical Hebrew II (3)**

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

**BIBL 535 Advanced Biblical Hebrew I (3)**

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

**BIBL 536 Readings in Biblical Hebrew (3)**

This course will delve more deeply into matters of syntax and linguistic pragmatics with particular attention to how they affect matters of exegesis. The focus will be on prose texts.

**BIBL 538 The Historical Jesus (3)**

Thoughtful Christians and intellectuals in general have long been aware that the Bible offers various theological interpretations of Jesus, which in turn raises the question of how Jesus might be viewed when interpreted through the lens of historical reasoning. This course will attempt to answer this question and through it the related question of how the earliest interpretations of Jesus themselves were constructed.

**BIBL 541 Beginning New Testament Greek I (3)**

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

**BIBL 542 Beginning New Testament Greek II (3)**

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.

**BIBL 545 Advanced New Testament Greek I (3)**

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

**BIBL 550 Old Testament: The Book of Genesis (3)**

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

**BIBL 551 Old Testament: The Book of Exodus (3)**

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

**BIBL 553 Old Testament: The Prophets in the Lectionary (3)**

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

**BIBL 559 Old Testament: The Book of Isaiah (3)**

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. Students with previous Hebrew study may participate in a Hebrew reading session in lieu of some other work.

**BIBL 561 Exegesis from the Margins (3)**

The aims of this course will be twofold: 1) to understand sound exegetical methods in both theory and practice, and 2) to do so through examination of biblical hermeneutics through the eyes of various minorities and marginalized communities. We will engage in African American, Native American, Latino/a, Asian American, Feminist, Womanist, Queer, Postcolonial, and Socioeconomic criticisms of the Bible. Attention will be paid to both the key players and formative works that introduced each method into the world of biblical scholarship as well as the "doing" of each method—what it looks like and variation present within each method. 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: BIBL 501 or BIBL 502.*

**BIBL 562 Food and Food Sustainability in the Bible (3)**

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 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: BIBL 501 or BIBL 502.*

**BIBL 563 Human Sexuality in the Bible and Ancient Near East (3)**

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: BIBL 501 or BIBL 502.*

**BIBL 564 Is God (Non)Violent? (3)**

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. A Hebrew-reading section will be available for those with at least one semester of Biblical Hebrew. *Prerequisite: (BIBL 501 and BIBL 502) or (BIBL 501 and BIBL 502).*

**BIBL 576 New Testament: Mark (3)**

The seminar will take into account the historical, social, cultural, and literary setting of Mark's gospel, but will be chiefly concerned with examining its theological claims and implications. 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.

**BIBL 577 New Testament: Luke (3)**

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.

**BIBL 578 New Testament: John (3)**

A detailed exegetical consideration of the Fourth Gospel, with the aim of strengthening our understanding of its entirety in order to expound any of its parts in either preaching or teaching. The Gospel will be studied from Kurt Aland (ed.), *Synopsis of the Four Gospels*; students are encouraged to make use of the Greek text, though Greek is not required in order to take the course. An exegetical paper will be required to be submitted by 1 September.

**BIBL 582 The Old Testament in the New Testament (3)**

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

**BIBL 588 Apocalyptic Literature (3)**

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

**BIBL 589 Texts of the Resurrection (3)**

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 1.1-11, and John 19.25-21.25. Knowledge of Greek is not required, but will be an advantage.

**BIBL 590 Judaism in the Time of Jesus (3)**

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

**BIBL 591 Readings in Early Christian Greek (3)**

This course will consist in a close reading of some portion of the New Testament in Greek. It is not, however, simply a course in advanced Greek. Rather, the text or texts in question will be interpreted in their historical contexts, which includes among other things the rise of early Christian beliefs and practices (i.e., theology and ethics). In its current incarnation this course will focus on a close reading of Paul's letter to the Philippians.

**BIBL 592 New Testament Theology: The Rise of Early Christian Beliefs and Practices (3)**

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 CHHT and THEO.

**BIBL 593 The Synoptic Gospels (3)**

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.

**BIBL 594 Directed Readings in Biblical Studies (1 to 4)**

A Biblical Studies topic developed by the student and a School of Theology faculty member to meet an educational goal not met through existing courses.

**BIBL 598 Preaching Paul (3)**

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

**BIBL 635 The Old Testament Prophets (3)**

The prophets of the Old Testament spoke to Israel of justice and holiness, revealing the will of God in times of crisis and times of plenty. This course will bring students into the historical world of Israel's prophets, making their theological message come alive and inviting it to speak into our present life and the communities we serve. We will give close attention to the major prophets Isaiah, Jeremiah, and Ezekiel, as well as Hosea, Amos, Haggai, Zechariah, and Daniel. We will ask the question, What is a prophet?, and we will trace the shifts and transformations in biblical prophecy from its earliest beginnings to its latest manifestations.

**BIBL 636 Judaism in the Time of Jesus (3)**

Nothing has redrawn the map of early Christian studies more drastically than the recovery of early Judaism, made possible by the discovery of the Dead Sea Scrolls and the publication of other contemporary Jewish writings commonly called the Pseudepigrapha. In this course we will take a first hand look at these exciting materials and ask what relevance they hold for a new and more nuanced understanding of earliest Christianity, including the Judaism of Jesus and Paul.

**BIBL 637 The Historical Jesus (3)**

Thoughtful Christians and intellectuals in general have long been aware that the Bible offers various theological interpretations of Jesus, which in turn raises the question of how Jesus might be viewed when interpreted through the lens of historical reasoning. This course will attempt to answer this question and through it the related question of how the earliest interpretations of Jesus themselves were constructed.

**BIBL 638 Isaiah and its Empires (3)**

This course examines the book of Isaiah in its socio-political contexts, with particular attention to the Neo-Assyrian, Babylonian, and Persian empires. The course evaluates "empire" as category for studying the ancient Near East, traces Israelite prophecy's responses to shifting political circumstances, and considers ways in which prophecy and empire persist in our contemporary context. The book of Isaiah will be analyzed both in its constituent parts (First, Second, and Third Isaiah) and as a canonical whole.

**BIBL 639 New Testament Theology (3)**

This course will look at both the theory and the practice of "New Testament Theology." It will begin with the recent theoretical critique by Heikki Räisänen and then take a closer look at three very different authors writing on the topic: James Dunn, whose *Unity and Diversity in the New Testament* presses the question of whether the New Testament has a theological center; Udo Schnelle, whose *Theology of the New Testament* focuses on the problem of development; and Räisänen himself, whose *Rise of Christian Beliefs* looks at early Christian theologizing in the context of other ancient religious systems.

**BIBL 640 Enough: Limits and the Old Testament (3)**

In this course we will use three biblical "lenses" to look at both other biblical passages and some contemporary issues, especially matters having to do with scarcity and the environment. Genesis 3 tells the story of humans' first disobedience, our refusal to accept a God-given limit. Genesis 4 shows one outcome when brothers are unable to get along. 2 Samuel II is a paradigmatic account of entitlement and some of its entailments.

**Christian Ethics and Moral Theology (CEMT)****CEMT 500 Creation, Ecology, and Economy (3)**

Ancient Christian tradition maintained that God authored two books through which God continues to speak to us: the book of Scripture and the book of Nature. The "book of Nature" has been the subject of intense recent interest due to our growing awareness of human dependence on fragile ecosystems and the environmental crises of the past century. This course will begin with an experiential exploration of the spiritual character of Sewanee's natural setting, move to consider the biblical and theological witness to Creation and human responsibility for it, and conclude with the socio-economic implications for the way we live and work in the 21st century.

**CEMT 511 Introduction to Moral Theology (3)**

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

**CEMT 522 Contemporary Moral Issues (3)**

In this course we will review the different approaches in Christian ethics to contemporary moral issues in the areas of politics, sexuality, medicine, economics, and ecology. We will begin by reviewing the distinctive forms (virtue theory, natural law, divine command, and liberation) and sources (reliance on Scripture, tradition, and reason) of Christian ethics, as well as those favored by central figures in Anglicanism. We then will consider contributions by important writers on particular issues, such as the just-war tradition, same-sex marriage, genetic manipulation, and globalization. Throughout, the emphasis will be on the ethical implications of the church's apostolic mission.

**CEMT 553 Many Sides of Sustainability (3)**

This course has several goals, including helping people steeped in natural sciences and those in theology to begin to develop a common vocabulary. This will include 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 will be readings, lectures, seminars and field trips. The major piece will be a small team project. This course also has the attribute of MNST.

**CEMT 556 Building the Beloved Community (3)**

This course examines the spiritual and theological writings of Desmond Tutu and Martin Luther King, and explores the historical contexts and praxis of their ministries. The rationale and goal is to consider the use of prayer, reflection, theology and action in making the Church a prophetic witness in the Public Square. This will be a three - hour reading seminar on the works of Tutu and King.

**CEMT 557 Marriage, Family, and Sexuality (3)**

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

**CEMT 558 The Theological Ethics of Stanley Hauerwas (3)**

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

**CEMT 560 Environmental Ethics (3)**

The environmental challenges facing the world today are urgent and complex. A variety of approaches have been enacted or proposed to address these problems, ranging from practical efforts to organize for justice to conceptual attempts to shift how we view our world. All of these approaches have particular strengths and weaknesses, and all raise important questions. The purpose of this introductory seminar is to survey ethical to environmental problems and to examine the central moral questions such problems raise. We will cover traditional, “mainstream” environmental ethical responses as well as more recent alternatives to and criticisms of those responses. Discussion will include concrete case studies as well as theoretical foundations, and the final essay will seek to place the theories in the context of concrete environmental problems.

**CEMT 561 Climate Ethics (3)**

This seminar will examine the unprecedented ethical challenges raised by climate change. Readings will incorporate religious and non-religious ethical approaches and a variety of disciplinary lenses, including natural sciences, social sciences, and economic and policy perspectives. Students will engage these arguments through readings, discussions in class and online, and a final synthetic essay, in order to address questions of why and in what ways climate change matters morally, and how moral agents might respond.

**CEMT 562 Christian Social Ethics (3)**

Christian Social Ethics is a tradition of inquiry into how Christians ought to relate to the larger society and respond to social problems. This course will trace the development of this inquiry through the twentieth century, including texts from Walter Rauschenbusch, the Niebuhr brothers, and Roman Catholic Social Thought, and assess contemporary versions, including liberation theologies, feminist/womanist/mujerista ethics, and global ethics. Critics of this tradition, such as Stanley Hauerwas, will also be considered, and the question of a distinctively Anglican social ethic will be raised.

**CEMT 563 Sustainability as an Ethical Problem (3)**

The concept of sustainability necessarily entails the question, “What ought to be sustained?” In other words, sustainability is the site of a debate over the proper relationship of humankind to the nonhuman world. This course will examine sustainability from this perspective. It will begin by surveying the various and sometimes conflicting ways the term is used in political, ethical, environmental, and institutional contexts. Criticisms of and alternatives to dominant views of sustainability will be considered, including agrarian, environmental justice, and political ecological perspectives.

**CEMT 594 Directed Readings in Christian Ethics and Moral Theology (1 to 4)**

A Christian Ethics and Moral Theology topic developed by the student and a School of Theology faculty member to meet an educational goal not met through existing courses.

**CEMT 600 Creation, Ecology, and Economy (3)**

Ancient Christian tradition maintained that God authored two books through which God continues to speak to us: the book of Scripture and the book of Nature. The “book of Nature” has been the subject of intense recent interest due to our growing awareness of human dependence on fragile ecosystems and the environmental crises of the past century. This course will begin with an experiential exploration of the spiritual character of Sewanee’s natural setting, move to consider the biblical and theological witness to Creation and human responsibility for it, and conclude with the socio-economic implications for the way we live and work in the 21st century.

**Church History and Historical Theology (CHHT)****CHHT 501 Episcopal Church History (3)**

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

**CHHT 511 Church History I: From the Formation of the Church to the Reformation (3)**

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

**CHHT 512 Church History II: From the Reformation to the Present (3)**

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

**CHHT 528 Varieties of Early Christianity (3)**

Scholars have become increasingly aware of the diversity of Christian beliefs and practices in the first three centuries. It is no longer sufficient to describe some groups as heretics, who fell from the orthodoxy that was handed down from the apostles; a much more complex process was involved in the definition of belief and practice in the early period of the church’s history. This course will explore what various churches looked like on the ground as early Christians engaged with each other as well as pagans and Jews. We will examine the strengths and weaknesses of the practice of Christianity in the communities for which we have historical evidence.

**CHHT 529 Classics of Anglicanism (3)**

Beginning with the English Reformation and following the major writers in the history of Anglicanism, this course will examine Anglicanism's claim to represent a "via media" among churches, upheld by a threefold cord of Scripture, Tradition and Reason. In each class we will discuss a short text representative of the work of Richard Hooker, the Caroline Divines, the Nonjurors, the Evangelical Revival, the Oxford and Broad Church Movements, the Modernist controversy, the Chicago-Lambeth Quadrilateral and the Anglican Covenant. The historical context of each text will help us understand the development of Anglicanism and provide a background to our own ministry whether as Anglicans or non-Anglicans today.

**CHHT 531 American Church History (3)**

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

**CHHT 543 Christian Origins (3)**

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

**CHHT 544 Christian Year (3)**

An historical, theological, liturgical, and homiletic course on the origins and development of the idea of the "Christian Year", with detailed studies of examples from medieval mystery plays through Donne and Herbert to Keble and T.S. Eliot and representative Anglican sermons.

**CHHT 545 Reformation to Revolution: Religion and Politics in Early Modern England (3)**

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

**CHHT 546 The Oxford Movement (3)**

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 also has the attribute of ANGL.

**CHHT 547 Augustine and North African Christianity (3)**

This course is a seminar that will examine the theology and practice of early North African Christianity, with particular focus on Augustine of Hippo. We will seek to understand Augustine both within his own historical context and especially within the tradition of North African Christianity. Student work will be focused on reading selections of primary sources and developing skills of historical interpretation and analysis, with class sessions driven by discussion of student work. Secondary attention will be given to the significance of our historical work for contemporary ministry.

**CHHT 550 Classics of the Christian Journey (3)**

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

**CHHT 551 Anglican History from the Reformation to the Windsor Report (3)**

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

**CHHT 594 Directed Readings in Church History and Historical Theology (1 to 4)**

A Church History and Historical Theology topic developed by the student and a School of Theology faculty member to meet an educational goal not met through existing courses.

**CHHT 628 Varieties of Early Christianity (3)**

Scholars have become increasingly aware of the diversity of Christian beliefs and practices in the first three centuries. It is no longer sufficient to describe some groups as heretics, who fell from the orthodoxy that was handed down from the apostles; a much more complex process was involved in the definition of belief and practice in this early period of the church's history. This course will explore what various churches on the ground may have looked like as early Christians engaged with each other, as well as with pagans and Jews. Perhaps the insights of the early Christians will help our own ministries in a diverse society.

**CHHT 629 Classics of Anglicanism (3)**

Beginning with the English Reformation and following the major writers in the history of Anglicanism, this course will examine Anglicanism's claim to represent a "via media" among churches, upheld by a threefold cord of Scripture, Tradition and Reason. In each class we will discuss a short text representative of the work of Richard Hooker, the Caroline Divines, the Nonjurors, the Evangelical Revival, the Oxford and Broad Church Movements, the Modernist controversy, the Chicago-Lambeth Quadrilateral and the Anglican Covenant. The historical context of each text will help us understand the development of Anglicanism and provide a background to our own ministry whether as Anglicans or non-Anglicans today.

**CHHT 630 An Introduction to Ancient Eastern Christianity (3)**

In this course we look closely at early, eastern varieties of Christianity. The history of early Christianity is usually told from the perspective of Greek and Latin-speaking communities, but we will focus our attention instead on the wealth of literature that survives from Christian communities who lived in areas as diverse as Syria, Mesopotamia, Persia, India and China, who largely spoke and wrote in a dialect of Aramaic called 'Syriac,' and who have survived as a minority religion from the earliest centuries until today.

**CHHT 631 Origen, Spiritual Exegesis, and the Roots of Universal Salvation (3)**

This course will focus on the life and writings of the third-century Christian writer, Origen of Alexandria, widely regarded as one of the greatest and most influential theologians of early Christianity. He pioneered a practice of scriptural interpretation that sought to bring to the surface successive layers of spiritual meaning. This practice, sometimes called "allegorical" interpretation, was both wildly influential and controversial (and it remains so today). Origen is also (in)famous for defending universal salvation, that is, the conviction that all of creation will eventually be saved at the end of time—an event he calls the apokatastasis or "restoration of all things." He thought of our salvation as a pedagogical process, in which our embodied sojourn on earth serves to rehabilitate our fallen minds. Our reading of Origen will be with an eye to retrieving his theology for contemporary use, both his practice of spiritual exegesis (for preaching and bible study) and his controversial conviction in universal salvation.

**CHHT 646 The Oxford Movement, the Liturgy and the Crisis of Faith (3)**

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 primarily, but also on the wider Anglican Communion. 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" later in the 19th century. Finally, we will examine the successors of the Oxford Movement into the 20th century: slum priests, the Liberal Catholics, the liturgical renewal, the parish communion movement, and the theology of Radical Orthodoxy.

**Homiletics (HOML)****HOML 510 Advanced Preaching (3)**

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

**HOML 530 Fundamentals of Preaching (3)**

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

**HOML 531 History of Anglican Preaching (3)**

The History of Anglican Preaching explores the tradition of preaching in the Church of England, the Episcopal Church, and across the Anglican Communion from the English Reformation to the present day. The course will use basic texts in church history and works on social history and on reception theory, in addition to the sermons of important figures in Anglican history. The student will learn the place and practice of preaching in the Anglican Communion, the changes in the practice of preaching over time, and how those changes reflect and shaped history.

**HOML 534 Parables and Preaching (3)**

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

**HOML 535 History of Modern Preaching (Truth through Personality: The Beecher Lectures and American Preaching) (3)**

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

**HOML 536 Preaching the Old Testament (3)**

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

**HOML 537 Rowan Williams, Preacher and Theologian (3)**

This seminar will explore the theological themes, concepts and events in the sermons and occasional writings of Rowan Williams. The course traces a trajectory informed by the liturgical calendar and christology: incarnation, transfiguration, crucifixion, resurrection and the empty tomb, ascension, eucharist, ecclesiology and eschatology. Assigned readings will be a mixture of preaching documents (sermon manuscripts and video recordings) and published theological writings: *On Christian Theology, Resurrection: Interpreting the Easter Gospel, Tokens of Trust, and A Ray of Darkness: Sermons and Reflections.* Careful reading of assigned texts, seminar discussions, leadership of those discussions and written exercises of various lengths will constitute the work of this course.

**HOML 594 Directed Readings in Homiletics (1 to 4)**

A Homiletics topic developed by the student and a School of Theology faculty member to meet an educational goal not met through existing courses.

**HOML 601 Preaching in the Liturgical Tradition (3)**

This course will explore the distinctive historical, theological, and homiletical features of preaching within Anglican and other liturgical traditions. Special attention will be paid to key figures and moments in the history of preaching, to the development of the student's own theology of preaching in her or his own tradition, and to the contemporary practice of preaching within those traditions. Students will present sermons in class as a part of their graded work.

**HOML 605 Theology of Preaching for the 21st Century (3)**

How is Christian preaching a theological endeavor? This course will focus upon a theology of preaching - how does Christian theology empower, authorize, and sustain Christian proclamation? There will also be consideration of the function of our theologies in preaching. How do our claims about God inform and give substance to our sermons?.

**HOML 606 The Old Testament in Christian Preaching (3)**

The Old Testament in Christian Preaching 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 Robert Alter, Ellen Davis, Walter Brueggemann, and others will be closely read from a theoretical and practical perspective, and students will watch and critique sermons by master preachers, before preaching in class sermons exploring critical themes, characters, and issues from the Old Testament.

**HOML 607 Advanced Liturgical Preaching (3)**

Advanced Liturgical Preaching will focus on contemporary preaching in Anglican and other liturgical traditions. Building on the foundation of "Preaching in the Liturgical Tradition" students will: (1) reflect on the place of the sermon in contemporary eucharistic worship; (2) identify a contemporary preacher whose work they will study; (3a) write a research paper on a figure or topic in contemporary liturgical preaching; or (3b) submit a sermon series of at least three sermons that models an effective approach to preaching in the context of the eucharist.

**HOML 608 The Spirituality of Preaching (3)**

This course will focus on three aspects of the spirituality of preaching. Through lectures, discussions and reflective exercises participants will: Identify and explore their own experience of grace in the exercise of the preaching vocation, considering the question "How is the saving action of God shaping my life through the demands of this calling?" Consider the craft of sermon preparation as an exercise of co-creativity with God, exploring ways to identify images, motifs, metaphors and symbols that are replete with transformative power. Practice will be gained in forms of meditation and reflection that could lead to a deeper engagement of the heart in sermon preparation. Explore the transformative intentionality of their preaching enterprise. Participants will be encouraged to frame preaching in terms of spiritual formation, exploring the kinds of transformations they hope to support and incite in their listeners. How do they want their preaching to contribute to the shaping and reshaping of their congregant's hearts and minds as agents of a God who seeks intimacy and union with them?.

**HOML 609 Preaching Feasts: A Theological Approach to Holy Days (3)**

The major feasts of the liturgical year offer the preacher extraordinary opportunities to "do theology" from the pulpit. In this course we will discuss major theological themes, from incarnation to eschatology, and develop a homiletical strategy for exploring these themes while preaching on feast days. Students will share leadership for discussion, and preach sermons that apply and demonstrate their own homiletical strategy for preaching feasts.

**HOML 610 Jesus, Paul, and Preaching (3)**

The homiletical task is to proclaim the good news. That is what Jesus and Paul did. But how did they do so? What was the context in which they did so, and how can we best understand their contexts and proclamation, and apply them to our own contexts? New Testament and Homiletics scholars AJ Levine and Bill Brosend join to explore and share their understandings of how Jesus and Paul proclaimed the good news in their Second Temple contexts, and lead participants in imagining how to proclaim the good news today.

**Liturgics and Church Music (LTCM)****LTCM 507 Singing the Word (1)**

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

**LTCM 511 History of Christian Worship (3)**

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

**LTCM 521 Pastoral Liturgics: The Prayer Book of the Episcopal Church (3)**

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.

**LTCM 533 The Drama of the Word (3)**

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

**LTCM 536 Ritual and Worship in the Long English Reformation (3)**

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

**LTCM 537 Senior Chant Practicum (1)**

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.

**LTCM 542 Liturgy and Theology of the Eucharist in the Anglican Tradition (3)**

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. This course also has the attribute of CHHT.

**LTCM 594 Directed Readings in Liturgics and Church Music (1 to 4)**

A Liturgics and Church Music topic developed by the student and a School of Theology faculty member to meet an educational goal not met through existing courses.

**LTCM 625 Mapping Ritual Structures (3)**

A seminar on the ritual patterns of the Christian Initiation and Holy Eucharist with attention to the evolution and theology of effective pastoral practice for the church today. Readings will emphasize current pastoral practice against the background of grounded liturgical theology.

**LTCM 626 Ordination and Eucharist: the Theological Foundations of the Presider's Role (3)**

The content of this course will be a theological and historical overview of the ministry of eucharistic presidency, with attention to developments in the Church's contextual situation which shaped the theological and pastoral understanding of that ministry.

**LTCM 627 Liturgical Time (3)**

A seminar on the history, theology, and pastoral practice of the church's articulation of sacred time. The rhythms of day and week, season and year, paschal pattern and sanctoral cycle, will be examined from the standpoint of their origins and development, theological content, and best practices for ritual enactment in parish life.

**LTCM 628 Liturgy and Moral Imagination (3)**

We will examine some of the major rites of the BCP and ecumenical sources asking the question: in what ways does liturgy both shape and express life of a congregation in the moral life? Sources such as Rowan Williams, Iris Murdoch, Madeline L'Engle and Stanley Hauerwas will come into play. Considerations will also be given to the role of musical settings of prayer.

**LTCM 629 Ritualizing Relationships (3)**

This course considers ways in which the church ritualizes relationships between persons, looking principally at the marriage liturgies and their cognates, official and unofficial. Students will begin by examining foundational issues in gender and sexuality. Students will examine the historical evolution of the marriage rites and ancillary marriage practices, before examining emerging frontiers in the ritualizing of relationships. The purpose of this inquiry is to enable students to assess critically the marriage rites of the 1979 prayer book and the growing number of blessing rites for other sorts of relationships, as well as to understand the historical development of marriage rites.

**Research and Writing (THBR)****THBR 531 Bibliography, Research, and Writing (1)**

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

**Systematic Theology (THEO)****THEO 511 Systematic Theology I (3)**

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

**THEO 521 Systematic Theology II (3)**

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

**THEO 531 Theology of the Holy Spirit and the Spiritual Life (3)**

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.

**THEO 533 Readings in Contemporary Anglican Theology (3)**

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.

**THEO 540 Modern Spiritual Writers (3)**

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

**THEO 541 History of Christian Spirituality I (3)**

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

**THEO 542 History of Christian Spirituality II (3)**

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

**THEO 552 God and Nature (3)**

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.

**THEO 553** *The Glass of Vision: Scripture, Metaphysics, and Poetry* (3)

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. This course also has the attribute of ANGL.

**THEO 554** **The Creeds** (3)

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

**THEO 555** **Word, Spirit, and Incarnation** (3)

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

**THEO 556** **Reading Redemption: Anselm, Aquinas, and Ruether** (3)

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.

**THEO 557** **Classics of Medieval Spiritual Writers** (3)

Most classics 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 mostly primary sources (Benedict, Bernard of Clairvaux, Aelred of Rievaulx, Francis of Assisi, the author of *The Cloud of Unknowing*, and Julian of Norwich), we will sample some of the diverse schools of Western Christian spirituality from the sixth through the fourteenth centuries. The course will introduce and develop perennial categories and tensions in spiritual theology such as the affirmative and negative ways, contemplation and service, liberty and discipline. While reading these authors critically and in their own historical context, we will nonetheless be asking how their teaching might inform our prayer, theological vision, pastoral oversight, and the "cure of souls." There will be two exams and a paper. This course also has the attribute of CHHT.

**THEO 558** **'Jesus Died for our Sins:' Problems with Atonement** (3)

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 or Corequisite: THEO 511.*

**THEO 559** **Readings in Contemporary Eco-Theology** (3)

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.

**THEO 560** **Creation, Evolution, and God** (3)

Since Charles Darwin visited the Galapagos Islands over 175 years ago there has been much debate over whether the theory of evolution necessarily eliminates a belief in God. Even in theological circles ideas about God and how God creates and maintains the universe have been severely revised. This course will examine the Judeo-Christian understanding of creation, modern views of evolution, and current debates about God 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 the notion of emergent probability developed by Bernard Lonergan in our contemporary era.

**THEO 561** **Readings in Teilhard de Chardin** (3)

This course will consist of reading the major works of Pierre Teilhard de Chardin, S.J (1881-1955). De Chardin was a Roman Catholic priest in the Society of Jesus. As well as being a priest, De Chardin was trained as a geologist and did extensive fieldwork in China over a 23 year period. He wrote extensively on theology and evolution. In this course both his scientific and his theological works will be addressed.

**THEO 562 Writings of the Spiritual Quest (3)**

Study of a broad range of imaginative writings, from ancient to modern, concerned with the human search for God, transcendence, and ultimate meaning. Literatures influenced by Jewish and Christian traditions figure prominently in the reading list but works inspired by Buddhism and Native American religion are included as well. Texts include writing by at least one medieval mystic and by authors such as George Herbert, Leo Tolstoy, Black Elk, Elie Wiesel, Flannery O'Connor, T.S. Eliot, and Marilyne Robinson.

**THEO 594 Directed Readings in Theology (1 to 4)**

A systematic theology topic developed by the student and a School of Theology faculty member to meet an educational goal not met through existing courses.

**THEO 595 Master of Sacred Theology Thesis (3 or 6)**

S.T.M. students register for THEO 595 while writing their thesis.

**THEO 598 Research Project (3)**

M.A. students in the Bible, Church History, Theology, and Religion and Environment concentrations register for THEO 598 while pursuing their research project.

**THEO 599 Thesis (3 or 6)**

M.A. students in the Theology and Literature concentration register for THEO 599 while writing their thesis.

**THEO 625 Opening the Book of Nature (3)**

Ancient Christian tradition maintained that God authored two books through which God continues to speak to us: the book of Scripture and the book of Nature. The "book of Nature" has been the subject of intense recent interest due to our growing awareness of human dependence on fragile ecosystems and the environmental crises of the past century. This course will begin with an experiential exploration of the spiritual character of Sewanee's natural setting, move to consider the biblical and theological witness to Creation and human responsibility for it, and conclude with the socio-economic implications for the way we live and work in the 21st century.

**THEO 699 Doctor of Ministry Project (3 or 6)**

D.Min. candidates register for THEO 699 while pursuing their research project.

## **Theory and Practice of Ministry (MNST)**

**MNST 503 Foundations of Christian Spirituality (3)**

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

**MNST 504 Cross Cultural Field Experience (0)**

Elective cross-cultural experiences, including summer experiences, which must last a minimum of three weeks and be approved by the Director of Contextual Education and Field Education.

**MNST 511 Pastoral Theology I: Theology and Practice of Pastoral Care (3)**

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

**MNST 512 Pastoral Theology II: Pastoral and Parish Leadership (3)**

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

**MNST 521 Contextual Education I (3)**

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

**MNST 522 Contextual Education II (3)**

This course is a continuation of MNST 521.

**MNST 525 Introduction to Christian Education and Formation (3)**

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.

**MNST 528 Introduction to Spiritual Direction (3)**

This course introduces students to the ministry of spiritual direction. By exploring the nature of spiritual direction, the preparation and role of the spiritual director, and the current theory and research in spiritual direction through selected readings and a lecture-discussion-personal experience format, the course attempts to provide students with both a broad overview of this ministry and an opportunity to formulate his or her own model of spiritual direction. By itself this course does not qualify one to offer this ministry. Knowledge of the Christians spiritual tradition and supervised praxis are also necessary, and offered in this program.

**MNST 557 Leadership: Theory and Practice for Transformation and Growth (3)**

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

**MNST 560 Gender Roles and Assumptions (3)**

This course is designed to engage students in reflection and discussion on issues arising from gender assumptions and expectations in society as well as the church. Both male and female clergy need to acknowledge that the foundational element of oppression can be understood as power differentials. The misuse of power is a major factor in issues, for example, of poverty, sexism, and racism. The church should be an informed and articulate leader in eradicating the root causes of such issues, but this kind of leadership is possible only when the church itself is willing without exception to “strive for justice and peace among all people, and respect the dignity of every human being.” (BCP, p. 305) Only by realizing that the power differential in the way gender expectations are understood in society is a root factor in each of these issues can the church begin to have an authentic voice in modeling justice to the world.

**MNST 561 The Emergent Church in Anglican Perspective (3)**

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

**MNST 562 Transforming Congregations in Community (3)**

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.

**MNST 581 Advanced Pastoral Spanish (3)**

The course will continue with the foundations from earlier Spanish course. In the course the student will use the Bible in Spanish on an ongoing basis to learn/review the liturgy in Spanish and to discuss readings from the Bible.

**MNST 583 Pastoral Spanish I (3)**

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

**MNST 584 Pastoral Spanish II (3)**

The course will continue with the foundations from earlier Spanish course. In the course the student will use the Bible in Spanish on an ongoing basis to learn/review the liturgy in Spanish and to discuss readings from the Bible. This course also has the attribute of LTCM.

**MNST 585 Advanced Pastoral Spanish I (3)**

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

**MNST 586 Advanced Pastoral Spanish II (3)**

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

**MNST 592 Introduction to Liturgical Spanish and Latino Cultures (3)**

This course is geared primarily toward seniors who would like to: Learn the basics of the Spanish language; be able to perform services in Spanish; and, become familiar with the Latino community from a cultural perspective. The course would have three sub-sets/focus areas: Learning basic pronunciation skills and basic vocabulary Basic reading and pronunciation Cultural issues/awareness (About a third of the classes would be dedicated to discussions of cultural issues and the needs of the Latino Community; they would be conducted in English.) This course also has the attribute of LTCM.

**MNST 594 Directed Readings in Theory and Practice of Ministry (1 to 4)**

A Theory and Practice of Ministry topic developed by the student and a School of Theology faculty member to meet an educational goal not met through existing courses.

**MNST 595 Field Education Elective (3)**

Elective field education courses and including summer experiences, which must last a minimum of three weeks and be approved by the Director of Contextual Education and Field Education.

**MNST 599 Field Education Immersion (3 to 6)**

To provide the student with opportunity for integrating theory and practice in ministry according to the particular learning goals discerned for this intensive in a safe and accountable field education site accredited by The School of Theology. To provide the arena for theological reflection on ministry with a field education clergy mentor certified with The School of Theology as the student engages in learning and exercising skills of ordained leadership.

**MNST 628 Introduction to Spiritual Direction (3)**

This course introduces students to the ministry of spiritual direction. By exploring the nature of spiritual direction, the preparation and role of the spiritual director, and the current theory and research in spiritual direction through selected readings and a lecture-discussion-personal experience format, the course attempts to provide students with both a broad overview of this ministry and an opportunity to formulate his or her own model of spiritual direction. By itself this course does not qualify one to offer this ministry. Knowledge of the Christians spiritual tradition and supervised praxis are also necessary, and offered in this program.

**MNST 636 The Pastor and Spiritual Formation (3)**

In this course we will identify the skills and practices that constitute the art of spiritual direction and explore ways in which they can be used to bring focus and depth to a wide range of pastoral conversations. We will also explore the related pastoral skills that can intensify the effectiveness of common spiritual formation tools such as retreats and workshops.

**MNST 637 Caring for Marginalized Populations: Pastoral Care in Context (3)**

This course garners "expert" wisdom from scholars and practitioners with distinct disciplinary perspectives who have variously considered the nature and power of human hope and the potential threats to hope faced by marginalized populations and the caregivers who seek to aid them. Young African American men will serve as a primary lens to investigate the problem of threatened hope, muteness, and invisibility. However, care for other unacknowledged groups including, but not limited to, the imprisoned, the poor, the wealthy, and the elderly will be discussed.

**MNST 638 Family Process in Congregational Life and Leadership (3)**

Since the publication in 1985 of Edwin Friedman's groundbreaking work, *Generation to Generation*, the application of family systems theory to the nature, behavior, and functioning of churches and church leaders has become routine. The influence of Friedman's thinking, and of his mentor, Murray Bowen, has been widespread in seminaries, rabbinical schools, and clergy/lay seminars, just as it has in a variety of secular helping professions. This course is an in-depth review of Friedman's approach to family process, and how its wise employment as a pastoral tool can enhance congregational ministry and mission. In so doing we will also explore significant biblical parallels and theological implications of Friedman's work that neither he nor many of his interpreters have previously discerned and/or articulated.

## World Religions (WREL)

### **WREL 501 World Religions (3)**

This course will provide an introduction to world religions commonly practiced in America today. The purpose will be to learn the basic history, classical texts, and living rituals of each religion. Content will be divided into three sections, one each on Judaism, Islam, and Eastern Religions, with a focus on Buddhism. Students will be expected to do primary reading from each tradition's sacred texts, as well as supplementary, secondary material. Students will also be expected to attend a service from each tradition, with the addition of a second visit to one of the initial sites. Student evaluation will be based on fulfilling readings assignments, participation in class discussion, and field visit reports.

### **WREL 502 Missiology (1)**

This course examines all aspects of the mission of the Church, including theology and history of missions, current mission practice and experience.

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