

SCHOOL OF THEOLOGY

# CATALOG

AND POLICIES

2019-2020



**SEWANEE**  
THE UNIVERSITY OF THE SOUTH

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

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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 Title IX Coordinator, 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. The full policy on Non-Discrimination, Harassment, and Retaliation may be found here (<http://www.sewanee.edu/media/provost/Non-Discrimination-Policy.pdf>).*

Publication Date: July 2019

## 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.

### 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

### Board of Trustees

The Board of Trustees (<http://www.sewanee.edu/offices/trustees/roster-of-trustees/>) is composed of individuals from each of the 28 Dioceses of the Protestant Episcopal Church that own, support, and control the University. Individuals from the associated alumni, faculties, staff, and the student body are also elected as representatives. The Board of Trustees elects and appoints a Board of Regents, a Chancellor, a Vice-Chancellor, and a Chaplain to serve the University and governs matters related to the Charter, the Constitution, and the University Domain.

## Board of Regents

The Board of Regents (<http://www.sewanee.edu/offices/trustees/board-of-regents/>) consists of eighteen members, twelve of whom are elected by the Board of Trustees. The Regents of the University establish, maintain, and govern the University in all ways other than through those powers that are expressly reserved for the Board of Trustees.

## Chief Administrative Officers

The Right Reverend J. Neil Alexander, Sr.  
*Vice President and Dean of the School of Theology*

Lee Ann Backlund  
*Vice President for Enrollment Planning and Dean of Admission and Financial Aid*

Nancy Berner  
*Provost*

Jay Fisher  
*Vice President for University Relations*

W. Marichal Gentry  
*Vice President for Student Life and Dean of Students*

Frank Gladu  
*Special Assistant for Sewanee Village Development*

Eric Hartman  
*Vice President for Risk Management and Institutional Effectiveness*

The Very Reverend Thomas E. Macfie, Jr.  
*University Chaplain and Dean of All Saints' Chapel*

John M. McCardell, Jr.  
*Vice-Chancellor and President*

Parker Oliver  
*Associate Vice President for Marketing and Communications*

Terry L. Papillon  
*Vice President for Academic Affairs and Dean of the College of Arts and Sciences*

Vicki Sells  
*Associate Provost for Library and Information Technology Services and University Librarian*

Lucy Singer  
*Vice President and General Counsel*

Mark Webb  
*Director of Athletics*

Paul G. Wiley II  
*Assistant Provost for Academic Services and Institutional Research*

E. Douglass Williams, Jr.  
*Vice President for Finance and Treasurer*

## 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/) (<http://registrar.sewanee.edu/calendars/>) to view all of the University calendars.

### Advent Semester

Date	Event
August 16-25, 2019	Orientation
August 26, 2019	Quiet Day, Matriculation
August 27, 2019	First Day of Classes
September 20, 2019	Foundation Day Convocation
October 1-3, 2019	DuBose Lectures and Alumni/Alumnae Gathering
October 17-20, 2019	Reading Period
November 27-December 2, 2019	Thanksgiving Break
December 6, 2019	Last Day of Classes
December 7-8, 2019	Services of Lessons and Carols
December 13, 2019	Last Day of Final Examinations

### Easter Semester

Date	Event
January 13, 2020	First Day of Classes
January 17, 2020	Winter Convocation
February 26, 2020	Ash Wednesday, Quiet Day
March 12-22, 2020	Spring Break
April 10, 2020	Good Friday - No Classes
April 13, 2020	Easter Monday - No Classes
April 24, 2020	Last Day of Classes
May 1, 2020	Last Day of Final Examinations
May 8, 2020	Commencement
May 9, 2020	Baccalaureate

### Summer Term

Date	Event
June 8, 2020	First Day of Classes for Advanced Degrees Program
June 26, 2020	Last Day of Classes for Advanced Degrees Program

## Administration

H. Walker Adams  
*Director of Admission and Recruitment*

The Right Reverend J. Neil Alexander, Sr.  
*Vice President and Dean of the School of Theology*

The Reverend Deborah Jackson  
*Associate Dean for Community Life*

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

Sheri D. Kling  
*Executive Director of the Beecken Center and Associate Dean of the School of Theology*

Andrew R. H. Thompson  
*Director of the ACTS program*

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

## Faculty

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

B.A., Moravian College; M.Div., Lutheran Theological Southern Seminary; M.M., University of South Carolina-Columbia; Th.D., The General Theological Seminary  
Vice-President and Dean and Professor of Liturgy and Charles Todd Quintard Professor of Theology

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

B.A., Denison University; M.Div., Vanderbilt University; Ph.D., University of Chicago  
Professor of New Testament and Preaching

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

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

### **David Cleopas Cobb (2017)**

B.A., The University of Alabama; M.Div., Bexley Hall Seabury Western Theological Seminary Federation; D.Min., The University of the South  
Acting Director of Contextual Education

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

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

### **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  
Bishop Frank A. Juhan Professor of Pastoral 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 Theology

### **Kenneth Miller (2016)**

B.A., Lenoir-Rhyne College; M.M., Yale University; D.M.A., Yale University  
Assistant Professor of Church Music and Organist and Director of Music at Chapel of the Apostles

### **Kyle Austin Sanders (2016)**

B.A., Davidson College; M.A., The University of Texas at Austin; Ph.D., The University of Texas at Austin  
Visiting Assistant Professor of Classics

### **David M. Stark (2018)**

B.A., Anderson University; M.A., Boston College; M.Div., Duke University  
Instructor of Homiletics

**Romulus Daniel Stefanut (2016)**

M.A., University of Chicago; Ph.D., University of Chicago  
Director of the School of Theology Library & Assistant Professor of Theological Bibliography

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

B.A., Duquesne University; M.A., Yale University; M.Phil., Yale University; Ph.D., Yale University  
Visiting Assistant Professor of Theological Ethics

**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

**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

## 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. 7) 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. 10) 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. 17) 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. 18) 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. 18) 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. 20) 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. The dean 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-three 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 their 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 to be awarded the master of divinity degree. Work toward the M.Div. degree is to be concluded within six consecutive years from the date of matriculation.

Additionally, a student must satisfy all financial obligations to the University. The University will neither confer a degree nor provide transcripts to any student or former student who has unsatisfied financial obligations to the University.

Code	Title	Semester Hours
<b>JUNIOR CURRICULUM</b>		
<b>Advent Semester</b>		
BIBL 501	Old Testament: Foundations I	3
BIBL 511	New Testament: Foundations I	3
CHHT 511	Church Histories 1: Asia and Africa	3
THBR 531	Bibliography, Research, and Writing	1
THEO 503	Foundations of Christian Spirituality	3
<b>Easter Semester</b>		
BIBL 502	Old Testament: Foundations II	3
BIBL 512	New Testament: Foundations II	3
CHHT 512	Church Histories 2: Europe and North America	3
LTCM 507	Singing the Word	3
<b>Summer Term</b>		
Clinical Pastoral Education (CPE) is ordinarily taken in the summer after the junior year, if it was not taken before matriculation.		
<b>MIDDLER CURRICULUM</b>		
<b>Advent Semester</b>		

HOML 530	Fundamentals of Preaching	3
MNST 511	Pastoral Theology I: Theology and Practice of Pastoral Care	3
THEO 511	Systematic Theology I	3
WREL 501	World Religions	3
<b>Easter Semester</b>		
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
<b>SENIOR CURRICULUM</b>		
<b>Advent Semester</b>		
LTCM 521	Pastoral Liturgics: The Prayer Book of the Episcopal Church	3
MNST 522	Contextual Education II	3
WREL 502	Missiology	2
Elective(s) <sup>1</sup>		4
<b>Easter Semester</b>		
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		73

<sup>1</sup> Seniors take an ethics elective, such as CEMT 522, CEMT 561, or others bearing the CEMT designation to satisfy the requirement of a second ethics course. Eligible electives are identified each year. Students must take elective courses to maintain full-time status of twelve credit hours per semester.

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

Code	Title	Semester Hours
	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>

Code	Title	Semester Hours
Select one of the following:		
	A short paper from THEO 511	
	A short paper from THEO 521	
	A short essay or book report from CEMT 511	
Select one of the following:		
	The Prophets paper from BIBL 502	
	A paper or final exam 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 or video 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. 10)

Concentration in Bible (p. 11)

Concentration in Church History (p. 13)

Concentration in Theology (p. 16)

Concentration in Religion and the Environment (p. 14)

## 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 to be awarded the master of arts degree. Work toward the M.A. degree is to be concluded within four consecutive years from the date of matriculation.

Additionally, a student must satisfy all financial obligations to the University. The University will neither confer a degree nor provide transcripts to any student or former student who has unsatisfied financial obligations to the University.

## Requirements

Code	Title	Semester Hours
<b>Core Courses</b>		
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 Histories 1: Asia and Africa	3
CHHT 512	Church Histories 2: Europe and North America	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
<b>Elective Courses</b>		
Select eighteen additional hours of approved electives		18
Total Semester Hours		49

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

Code	Title	Semester Hours
	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>

Code	Title	Semester Hours
Select one of the following:		
	A short paper from THEO 511	
	A short paper 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		
M.A. portfolio integrative essay and conference <sup>2</sup>		

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

<sup>2</sup> The integrative essay is a 4-5 page essay in which the student describes in specific and thematic terms the work completed in fulfillment of the master of arts degree. The essay is primarily retrospective, articulating insights gained in specific courses. At the same time the essay is to be integrative, showing how these insights contribute to a broadly coherent theological program and, if applicable, to future ministry. The essay will include: (1) introduction, (2) motivation for pursuing a master of arts in theology, (3) concepts and themes in portfolio documents, (4) insights gained in the course of M.A. curriculum, (5) synthesis or comparison of concepts/themes/insights, (6) conclusion (may include contribution to future ministry, broadly understood). This essay is to be submitted to the student's advisor or other faculty member to serve as evaluator, along with the student's portfolio, no later than April 15. The student should schedule a conference with the evaluator within two weeks of the submission. The conference is an opportunity to reflect with a faculty member on the portfolio and on the learning gained from the degree program. At the end of the conference, the faculty member evaluates the portfolio and the conference and submits the results to the office of academic affairs.

## 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 to be awarded the master of arts degree. Work toward the M.A. degree is to be concluded within four consecutive years from the date of matriculation.

Additionally, a student must satisfy all financial obligations to the University. The University will neither confer a degree nor provide transcripts to any student or former student who has unsatisfied financial obligations to the University.

## 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.

Code	Title	Semester Hours
<b>Core Courses</b>		
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 Histories 1: Asia and Africa	3
CHHT 512	Church Histories 2: Europe and North America	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
<b>Concentration</b>		
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 supervisor once it is completed. Once the project supervisor approves the paper, they submit a grade for the paper to the coordinator of academic affairs.

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

Code	Title	Semester Hours
	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 to be awarded the master of arts degree. Work toward the M.A. degree is to be concluded within four consecutive years from the date of matriculation.

Additionally, a student must satisfy all financial obligations to the University. The University will neither confer a degree nor provide transcripts to any student or former student who has unsatisfied financial obligations to the University.

### 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.

Code	Title	Semester Hours
<b>Core Courses</b>		
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 Histories 1: Asia and Africa	3
CHHT 512	Church Histories 2: Europe and North America	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
<b>Concentration</b>		
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 supervisor once it is completed. Once the project supervisor approves the paper, they submit a grade for the paper to the coordinator of academic affairs.

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

Code	Title	Semester Hours
	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 to be awarded the master of arts degree. Work toward the M.A. degree is to be concluded within four consecutive years from the date of matriculation.

Additionally, a student must satisfy all financial obligations to the University. The University will neither confer a degree nor provide transcripts to any student or former student who has unsatisfied financial obligations to the University.

### 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.

Code	Title	Semester Hours
<b>Core Courses</b>		
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
<b>Concentration <sup>1</sup></b>		
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	
THEO 561	Readings in Teilhard de Chardin	
Environmental Ethics (select at least three hours from the following):		3
PHIL 230	Environmental Ethics	
CEMT 560	Environmental Ethics	
CEMT 561	Climate Ethics	
Environmental Policy (select at least three hours from the following):		3
FORS 270	Water Resource Policy and Law	
POLS 382	International Environmental Policy	
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	
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)	
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 ( <a href="http://e-catalog.sewanee.edu/theology/programs-of-study/master-arts/master_of_arts_with_concentration_in_religion_and_the_environment/electives/">http://e-catalog.sewanee.edu/theology/programs-of-study/master-arts/master_of_arts_with_concentration_in_religion_and_the_environment/electives/</a> ) <sup>2</sup>		12
THEO 598	Research Project <sup>3</sup>	3
Total Semester Hours		49

<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>

Code	Title	Semester Hours
	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

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. 10)

Concentration in Bible (p. 11)

Concentration in Church History (p. 13)

Concentration in Theology (p. 16)



Concentration in Religion and the Environment (p. 14)

## 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 to be awarded the master of arts degree. Work toward the M.A. degree is to be concluded within four consecutive years from the date of matriculation.

Additionally, a student must satisfy all financial obligations to the University. The University will neither confer a degree nor provide transcripts to any student or former student who has unsatisfied financial obligations to the University.

### 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.

Code	Title	Semester Hours
<b>Core Courses</b>		
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 Histories 1: Asia and Africa	3
CHHT 512	Church Histories 2: Europe and North America	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
<b>Concentration</b>		
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
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 supervisor once it is completed. Once the project supervisor approves the paper, they submit a grade for the paper to the coordinator of academic affairs.

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

Code	Title	Semester Hours
	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.

## 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. 18) 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 and who has a cumulative grade point average (GPA) of at least 2.33 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.

Additionally, a student must satisfy all financial obligations to the University. The University will neither award a diploma nor provide transcripts to any student or former student who has unsatisfied financial obligations to the University.

Students whose prior M.Div. coursework duplicates part of the curriculum should consult the associate dean for academic affairs about advanced standing.

Code	Title	Semester Hours
CHHT 551	Anglican History from the Reformation to the Windsor Report	3
LTCM 521	Pastoral Liturgics: The Prayer Book of the Episcopal Church	3
MNST 511	Pastoral Theology I: Theology and Practice of Pastoral Care	3
THEO 503	Foundations of Christian Spirituality	3
HOML 510	Advanced Preaching	3
LTCM 507	Singing the Word	3
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		27

\* 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>

Code	Title	Semester Hours
	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>

Code	Title	Semester Hours
	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 Program 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.

Additionally, a student must satisfy all financial obligations to the University. The University will neither confer a degree nor provide transcripts to any student or former student who has unsatisfied financial obligations to the University.

## 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 consult 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. The Advanced Degrees Program Committee will review each student's candidacy request and thesis proposal and either approve candidacy, 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. 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 this person's verbal agreement, but no formal invitation may be extended except by the director.

The normal paradigm is two classes in each of four summers and registration for thesis hours after the fourth summer. A student may not register for thesis hours until the thesis proposal has been approved. 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 video conference, as circumstances may demand.

A final, library copy of the thesis is submitted to the coordinator of academic affairs for binding. Final submission must take place by April 1 for graduation the following May. Formatting requirements are available from the coordinator.

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

Code	Title	Semester Hours
	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 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 a 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.

Additionally, a student must satisfy all financial obligations to the University. The University will neither confer a degree nor provide transcripts to any student or former student who has unsatisfied financial obligations to the University.

Typically, students take the following courses during the academic year:

Code	Title	Semester Hours
<b>Academic Year</b>		
CHHT 551	Anglican History from the Reformation to the Windsor Report	3
HOML 510	Advanced Preaching	3
LTCM 507	Singing the Word	3
LTCM 511	History of Christian Worship	3
LTCM 521	Pastoral Liturgics: The Prayer Book of the Episcopal Church	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		30

### 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. 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 video conference, 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>

Code	Title	Semester Hours
	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 college or university 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 at the advanced degrees program (<http://theology.sewanee.edu/seminary/academics/story/advanced-degrees.html>) page.

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 to be awarded a doctor of ministry degree. 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.

Additionally, a student must satisfy all financial obligations to the University. The University will neither confer a degree nor provide transcripts to any student or former student who has unsatisfied financial obligations to the University.

## 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 program. The Advanced Degrees Program 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. 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, but no formal agreement may be extended except by the director.

The normal paradigm is two classes each in four summers and registration for project hours after the fourth summer. A student may not register for project hours until the project proposal has been approved. 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 video conference, as circumstances may demand.



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

## 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
- Write a thesis or complete a 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 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 is required. For more information on admission to the School of Theology, and to complete an application, visit the Admission (<http://theology.sewanee.edu/seminary/admission/main-feature/admission.html>) page and click on the links in the drop-down menu.
- Official transcripts of undergraduate work and all other post-secondary academic work are required, from each institution attended.
- Applicants for programs with residency in the Advent and/or Easter semesters must submit written proof of a background check. Normally ordination track and ordained students should have this sent by their diocese. Non-ordination track students will work with the Office of Admission to fulfill the requirement.
- 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 that endorsement. This requirement may be waived when deemed appropriate by the Dean of the School of Theology.

- Two letters of recommendation are required for all degrees and programs, one from a person who can attest to the applicant's academic acumen, normally professors or college faculty, and one from a church official or member of the clergy.
- An official interview is required of all applicants.

### **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 the student is applying.
- Applicant may be required to submit writing samples.
- If an applicant is married/partnered, their 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 their 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. Note that the financial aid deadline is April 1.
- 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 master of sacred theology (S.T.M.) and doctor of ministry program (D.Min.), including those concentrating in Liturgy or Preaching, must provide three letters of recommendation from two persons who can attest to the applicant's academic acumen, normally theological school professors, and from one church official or member of the clergy.
- 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 their 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 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>	\$17,568 (all regular full-time students and non-degree-seeking full-time students; \$732 per credit hour; \$245 per hour audit fee)
<b>Activities fee:</b>	\$280
<b>Wednesday lunch fee:</b>	\$300
<b>Vehicle registration fee:</b>	\$110
<b>Medical insurance:</b>	The student must provide a copy of their health insurance card to the coordinator of academic affairs at registration.
<b>University housing:</b>	Ranges from \$600 to \$2,000 per month based on unit size, age, condition, and amenities
<b>Estimated cost for books:</b>	\$1,700 per year
<b>Part-time students:</b>	Fee per credit hour at the seminary: \$732 AUDIT fee per credit hour at the seminary: \$245

<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 (Advanced Degrees Program) Fees

Tuition and fees are payable no later than June 1, 2020

<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>	2020 fees to be determined (approx. \$75)
<b>University housing:</b>	2020 rate to be determined (approx. \$480 double occupancy, \$650 single occupancy)
<b>Board:</b>	2020 rate to be determined (approx. \$515)
<b>Tuition per course:</b>	2020 to be determined (approx. \$1,620; courses are three credit hours)
<b>Tuition per credit hour:</b>	2020 to be determined (approx. \$540)
<b>Audit fee per course:</b>	2020 to be determined (approx. \$540, \$180 per credit hour)

### 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.
- Refunds for any student who is a federal loan recipient are 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.

More information and financial aid forms may be found on the School of Theology Financial Aid Policy and Forms page (<http://theology.sewanee.edu/seminary/admission/story/financial-aid-details/financial-aid-policy-and-forms.html>).

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 [connie.patton@sewanee.edu](mailto:connie.patton@sewanee.edu).

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

## 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 student body, and 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 strengths and qualifications in the areas listed above. Recipients are selected prior to entering seminary, and they must provide the financial documentation described above 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.

## Summer Term (Advanced Degrees Program) Students

Some scholarship monies are available for tuition to D.Min. and S.T.M. students enrolled in the advanced degrees program. More information and financial aid forms may be found on the School of Theology Financial Aid Policy and Forms page (<http://theology.sewanee.edu/seminary/admission/story/financial-aid-details/financial-aid-policy-and-forms.html>). 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.

## Academic Policies and Procedures

### 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, when acting as a body, and the student.

## 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 students 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 (<http://deanofthecollege.vassar.edu/documents/sources/>). Dartmouth College has also developed useful guidance, available here (<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*, 9th ed., University of Chicago Press, 2018, which reflects the citation of *The Chicago Manual of Style*, 17th ed. *The Chicago Manual of Style*, 17th edition, and *The Chicago Manual of Style Online* (<http://www.chicagomanualofstyle.org/home.html>) (<http://www.chicagomanualofstyle.org/home.html>) 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, the associate dean shall make a judgment as to whether it gives sufficient cause to believe that a breach of academic honesty has occurred. If they so judge, 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 and two students named by the dean of the School of Theology. 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.

## Weekly Schedule and Class Attendance

Most courses receive three credit hours. Core courses generally follow a lecture format, sometimes with discussion sections. Electives and summer courses have a limited enrollment and are generally offered as seminars, requiring more student interaction.

The Dean's Forum is held on many Thursdays from 3:30 p.m. to 5:15 p.m. and provides an opportunity to hear guest speakers and other presentations. Classes are not scheduled during that time frame and students are expected to attend. See the website's events (<https://emsweb.sewanee.edu/mastercalendar/MasterCalendar.aspx>) page 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 their name 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 (fall) semester classes in the School of Theology, Office of Academic Affairs, on the Friday before classes begin. The coordinator of academic affairs will contact any students who begin their course of study in the Easter (spring) semester to arrange for registration. Summer term students generally register via email.

### Registration for the Summer Session

The advanced degrees program web page (<http://theology.sewanee.edu/seminary/academics/story/advanced-degrees.html>) is updated in early October to show the coming summer's course offerings. Information regarding registration, housing, and financial aid will be posted in February each year. Registration forms must be received by May 31. 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 they are 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 as electives upper level (300–400) 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.

## Directed Readings

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

The student must identify a faculty member willing and qualified to direct the work. Only regular members of the School of Theology faculty may supervise directed reading courses or outside projects. Working with the faculty member, the student develops a written proposal to submit to the faculty. The proposal must conform to the ROSE model and include a substantial bibliography. See details below.

The proposal is submitted by the student, through the proposed instructor, to the dean's assistant for consideration by the faculty. It must be submitted not later than one week before the last regularly scheduled faculty meeting of the semester prior to the one in which the student intends to pursue the directed reading.

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

## The ROSE Model

The ROSE model is a planning design for educational events aimed at describing and facilitating the clearest and most efficient planning and execution of courses and learning events. The term ROSE is an acronym for Rationale, Objectives, Strategies, and Evaluation, the four steps in preparing a "ROSE."

The ROSE gives the student a guide by which they may know what is intended to be taught, what strategies may be used, and what evaluation will take place. This measurement, or evaluation, customarily results in a grade given for the course of study to report the extent to which the objectives of the course have been accomplished by the student.

A carefully designed ROSE model assures the student that the instructor has planned a course with specific direction in mind and with the contents of the course fully disclosed from the beginning. A carefully designed ROSE model assures the instructor that the student is aware of the requirements of the course. The evaluation to be accomplished is determined in advance so that there are no justifiable complaints of surprise by the student at the completion of the study.

The ROSE model for any given course of study should be stated as briefly as possible in clear and precise language.

The RATIONALE indicates why the topic, course, title, or lesson is important to the curriculum and the situation of the student at the moment. It may indicate why the learning event comes at the point at which it does in the total learning process of the curriculum.

The OBJECTIVE indicates the specific learning expectation for the student. It indicates the skills, knowledge, or expertise to be gained.

The STRATEGY is the manner in which the objective or objectives will be accomplished. Strategies may include lectures and seminars, library research, and classroom presentation by the students, for example.

The EVALUATION is the set of instruments used to measure the extent to which the student has accomplished the objectives, such as papers or presentations. The evaluation may include classroom participation in discussions. Whatever evaluation is chosen to be accomplished should let the instructor know to what extent the objectives of the course have been achieved by the student.

## Course Drop/Add

A student may drop or add a course during the first two weeks of a semester. The student should consult with their 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. Withdrawal from a course 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 the advanced degrees program and the coordinator of academic affairs.

## Special Students

A special student is one who is not pursuing a degree, diploma, or certificate program but nevertheless enrolls in a course at the School. 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 degree-seeking students may receive a discounted tuition rate. Up-to-date information will be included with student financial information on the School of Theology website (<http://theology.sewanee.edu/>).

## Special Students in the Summer Session

Non-degree-seeking students may enroll in courses in the advanced degrees 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 shall state the percentage of the final course grade contributed by each assignment.

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
0	F	59–00 (Failure to accomplish task)

## Grade Appeals

A student who believes that they have been assigned a course grade that is unfair or inappropriate, and who has been unable to resolve the matter with the instructor 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 that 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 as a form of peer review that cannot compel a change in grade. 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 they 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 an additional full letter grade (e.g. A- to B-);
- Nov. 1 is then dropped another full letter grade;

- Dec. I is then dropped another full letter grade;
- Jan. I 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. Honors are not conferred in the other degree, diploma, and certificate programs.

## 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 summer 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, 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. 26).
- 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 of any supporting documents that 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 may accept 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, and only on the basis of an official transcript.
- 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 one third of their degree/diploma program's required credit hours at the School of Theology.
- Credits that have been earned as part of another graduate degree are eligible for transfer. Pursuant to the educational standards of the Association of Theological Schools, not more than half of the credits required for the other degree may be transferred into the program at the School of Theology. Subject to the approval of the dean and upon the recommendation of the associate dean for academic affairs, students may be simultaneously enrolled in another master's program under this provision, as long as each degree program has a clear integrity and meets accreditation standards.
- 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 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, and only on the basis of an official transcript.
- 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 twelve 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 Office of the University Registrar. Information relating to courses and grades is kept there and is summarized on the students' transcripts. Instructions for ordering transcripts may be found here (<http://registrar.sewanee.edu/students/common-questions/?question=how-do-I-request-a-transcript/>).

Ordinands should see the section titled Evaluation and Disclosure of Personal Qualifications (p. 34) 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 and also in the life of the seminary community. It includes several kinds of reporting: grades, oral statements, and written evaluations. 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 during the Advent semester 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

Written and spoken language used by students and faculty when referring to humanity shall be gender inclusive. It shall avoid perpetuation of derogatory stereotypes such as those based on gender, age, race, ethnicity, ability, religion, sexual orientation, or birth or family status.

Language about God is primarily analogical and metaphorical. Written and spoken language referring to God shall therefore avoid exclusive use of masculine language and imagery. When speaking and writing about God, students and faculty shall draw on the diverse and expansive images used in Scripture, tradition, and the arts.

## Assistance for Students with Disabilities

The University of the South is committed to fostering respect for the diversity of the University community and the individual rights of each member of its 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 students with disabilities reasonable accommodations that are needed to ensure equal access to the programs and activities of the University. The University provides a number of services to support the academic work of all its students (including tutoring and study skills programs). Additional accommodations can be made through the University's Student Accessibility Services (SAS) specifically for students with learning disabilities, mobility limitations, certified visual and hearing impairments, and other functional limitations as defined by the ADA. Students are expected to discuss the accommodations recommended by SAS with their professors at the beginning of each semester.

In addition to accommodations, Student Accessibility Services (SAS) provides consultation and advocacy for qualified students with disabilities. SAS values relationships with students, seeks to promote pride in the value of one's disability-related experience, and empowers students to self-advocate by providing them with necessary skills and support. Students may contact Student Accessibility Services by phone at (931) 598-1325 or email at [sas@sewanee.edu](mailto:sas@sewanee.edu).

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.

## Immunization and Health Insurance

### Immunization

All students at the graduate level in the School of Letters or the School of Theology are required to provide proof of immunizations prior to enrollment in classes. Following is the list of required immunizations:

- Measles, mumps, rubella (MMR) - two doses, or proof of immunity
- Hepatitis B series - three-dose series, or proof of immunity
- Varicella vaccine - two doses, or proof of immunity
- Tdap (Tetanus, diphtheria, pertussis), in the last 10 years
- Tuberculin Skin Test (within 6 months), or QuantiFERON®-TB Gold test

**Students living in a University residence hall** who are under the age of 24 and have not had a meningococcal vaccine after the age of 16 years are required to have a booster meningococcal vaccine; students over the age of 24 who intend to live in a residential hall on campus are encouraged to speak with their healthcare provider for recommendations regarding this vaccine.

If you have any questions, please direct them to University Health Services at (931) 598-1270. Records must be received no later than July 15 for incoming School of Theology students and by June 1 for School of Letters students.

Records may be sent by fax to (931) 598-1746 or by email to [uwc@sewanee.edu](mailto:uwc@sewanee.edu) ([healthservice@sewanee.edu](mailto: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 their health insurance card to the coordinator of academic affairs at registration.

## 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, membership in the Order of the Gown); 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 here (<http://provost.sewanee.edu/media/provost/FERPA-Policy.pdf>).

## **Other University Policies and Procedures**

Additional policies and procedures pertaining to students, faculty, and staff may be accessed with Sewanee credentials at this page (<http://provost.sewanee.edu/information-for-faculty-and-staff/policies-and-procedures/>).

# Discrimination and Misconduct Policies and Procedures

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The University of the South stands firmly for the principle that its employees, students, and participants of university-sponsored programs have a right to be free from discrimination based on race, color, sex, religion, national origin, age, disability, sexual orientation, gender identity, veteran status, pregnancy and childbirth, and genetic information, and free from sexual misconduct in its educational programs and activities and with regard to employment. The University is committed to sustaining a community in which the dignity of every individual is respected. Key to this value are efforts to nurture an environment of civility and mutual respect and to foster a culture of reporting concerns so that the University can respond promptly and equitably whenever an incident occurs. All employees, students, and participants of university-sponsored programs also have the right to be free from harassment and retaliation.

The University'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 Title IX Coordinator, 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.

More information, policy, and procedures can be found by visiting the links below to the University website:

- Non-Discrimination, Harassment, and Retaliation Policy (<http://www.sewanee.edu/media/provost/Non-Discrimination-Policy.pdf>) (includes procedures for filing a report)
- Information on Title IX (<http://www.sewanee.edu/provost/title-ix/>) for employees and students
- FAQ about campus safety, Title IX, and Clery reporting (<http://www.sewanee.edu/provost/title-ix/faq-campus-safety-title-ix-and-clery-reporting/>)
- Sexual Misconduct Policy (<https://www.sewanee.edu/media/provost/Sexual-Misconduct-Policy.pdf>)
- Updates from the Provost's Office on Diversity, Inclusion, and Cohesion (<http://www.sewanee.edu/provost/diversity-inclusion-and-cohesion/>)
- Information and links on Reporting a Concern or Complaint (<http://www.sewanee.edu/provost/report-a-concern-or-complaint/>)

# School of Theology Courses

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## Anglican Studies (ANGL)

### 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 historical development and Anglican character of his work. It will consider how Lewis treated certain key themes through more than one genre, focusing particularly on his apologetics, science fiction, and fantasy. Themes and texts considered will include suffering and eschatology (*The Problem of Pain / The Great Divorce*), natural law and posthumanism (*The Abolition of Man / That Hideous Strength*), theism and naturalism (*Miracles / The Lion, the Witch, and the Wardrobe*), and human and divine love (*The Four Loves / Till We Have Faces*).

### 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.

### ANGL 543 Contemporary Anglican Theologians (3)

Long overshadowed by the disciplines of Biblical, historical, and liturgical studies, in the late 1980s and early 1990s doctrinal, constructive, and systematic theology in the Anglican tradition experienced an impressive renaissance that continues to this day. While many theologians around the Communion contributed to this development, most of the seminal figures were from the United Kingdom. Rather than a comprehensive survey, this seminar offers a close look at significant texts by David Brown, Sarah Coakley, John Milbank and Rowan Williams (among others) that represent various aspects of contemporary Anglican theology. This course also has the attribute of THEO.

### ANGL 544 Anglican Conciliarity (3)

This course traces the development of such Anglican Communion gatherings as the Lambeth Conference, Pan Anglican Congresses, the Anglican Consultative Council, and the Primates Meeting and explores the synergy or lack thereof as they give expression to the Anglican ecclesiological value of autonomy in communion. The concepts of conciliarity, synodality, subsidiarity, and reception are explored to see how they inform or challenge the now common phrase, "synodically governed and episcopally led."



**ANGL 559 Debating Same-Sex Relationships in the Anglican Communion (3)**

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

**ANGL 594 Directed Readings (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.

**ANGL 643 Contemporary Anglican Theologians (3)**

What is the contribution of Anglicanism to theology today? This course examines the writings of selected Anglican theologians to find out both what is distinctive in the work of David Brown, Sarah Coakley, David F. Ford, John Milbank, Mark McIntosh, Kathryn Tanner, Rowan Williams, and others, and at the same time show what these theologians have in common. That commonality is central to Anglicanism, and we hope to show that there are reasons why a tradition with its roots in Great Britain still offers virtues to be practiced across the Communion, and likewise provides help in dealing with persistent theological problems. These theologians all begin their theology with (more or less critical) readings of Scripture and ecclesial practice. But each demonstrates that, from there, contemporary Anglican theology makes many "border crossings:" into the theology of other Christian traditions, into philosophy and sociology, into the arts and natural sciences, even into divine life.

**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 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 (1 to 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 543 Intermediate New Testament Greek (3)**

This third course in the Greek language sequence offers New Testament readings including Luke, Acts, and Paul's letters. Students perform text criticism and consider the role of ancient literacy genres in shaping the NT text. Overall, the course emphasizes the fundamentals of reading comprehension including vocabulary and morphology while also introducing several principles and methods of scholarship.

**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.*

**BIBL 565 Death and Resurrection: A Biblical, Theological, and Homiletical Inquiry (3)**

The course examines classical, Old Testament, New Testament and post-biblical understandings of death and resurrection, and considers the implications of these understandings for Christian teaching, preaching and practice. Through close readings of ancient texts, and related secondary literature, students shape their own theologies of death and resurrection, and explore the implications of their theology for their practice of ministry.

**BIBL 566 Poverty in the Bible (3)**

This seminar class examines biblical texts relevant to economic and social matters of poverty, hunger, and social stratification, as well as religious and political reactions. Possible relevance to contemporary pastoral settings are also discussed. *Prerequisite: BIBL 501 and BIBL 502.*

**BIBL 567 Ideological Criticism from African, Asian, Latin American, and Anglican Perspectives (3)**

"Reading from this place" will introduce students to the ideological criticism of biblical texts, with particular emphasis on the role of social location as a key to a rich and varied approach to the critical task. Students will be introduced to post-colonial, African-American, feminist, and Hispanic/Latino/a criticism, especially as practiced in various locations in the Anglican Communion.

**BIBL 568 Luke/Acts (3)**

Luke/Acts will offer a close reading of the texts of the Gospel of Luke and the Acts of the Apostles from a literary, historical and socio-rhetorical perspectives. The seminar will explore the narrative unity of the two works, the places of the speeches in Acts and the canticles and parables in Luke, and develop strategies for teaching and preaching.

**BIBL 569 God's Dissidents: Apocalyptic Then and Now (3)**

This course explores "apocalyptic" as a literary phenomenon of Second Temple Judaism and as a constructive theological resource. The first part of the course evaluates the achievement of apocalypses like 4 Ezra: the biblical traditions they mobilize and integrate, the theological problems they address, the experiences they induce, the praxis they envision. The second part considers works of more recent Christian theology in order to assess the continuing relevance of "apocalyptic" themes, especially as they appear in entries by Black, Womanist, Feminist, and Indigenous thinkers.

**BIBL 572 Paul's Earliest Interpreters (3)**

Examines the influence of Paul and his authentic letters in the later writings of the New Testament, including but not limited to Ephesians, Colossians and the Pastoral Letters. Other New Testament writings arguably showing Paul's influence include: Mark, Luke-Acts, 1 and 2 Peter, and Hebrews. New Testament writings written in reaction to Paul include: James, Matthew, and Revelation.

**BIBL 573 Paul's Letters to Macedonia: 1 Thessalonians and Philippians (3)**

A close reading of Paul's two Macedonian letters: 1 Thessalonians, Paul's earliest letter and the oldest surviving Christian document, and Philippians, written near the end of Paul's life in a Roman prison. Attention will be paid to the development of Paul's thought from 1 Thessalonians to Philippians, and to the early interpretation of these letters in Chrysostom's homilies and Theodoret of Cyrrhus's *commentarii*.

**BIBL 574 Paul's Letters to Corinth (3)**

This course introduces students to the academic study of Paul's Corinthian correspondence. It begins with an examination of the source critical problem and what can be known of the social history of the Christian assembly at Corinth. It continues with a close reading of significant portions of Paul's letters focusing on their theological and ethical topics. Attention is paid to the place of the Corinthian letters in the larger Corpus Paulinum and in the development of Paul's thought.

**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.

**BIBL 579 New Testament: Romans (3)**

A close reading of Paul's *magnum opus*, his letter to the several assemblies of Christ-believers in Rome. Assumes both a critical introduction to the New Testament and a willingness to engage Paul's letter critically. The letter will be read in translation, though students wishing to read the letter in Greek will also be accommodated and evaluated appropriately.

**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 584 The Letters and Legends of Apostle Paul (3)**

An introduction to the academic study of Paul, including his earliest interpreters as well as the significant shifts in Pauline studies over the past half century. Particular attention is given to the ways in which current understandings of ancient Judaism and emergent Christianity are influencing the study of Paul.

**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 1 Corinthians 15, Mark 15:37-16:8, Matthew 27:45-28:19, Luke 24:44-52 and Acts 1:1-11, and John 19:25-21:25. Knowledge of Greek is not required, but will be an advantage.

**BIBL 590 Judaism in the Time of Jesus (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 (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.

**BIBL 641 People of the Land: Biblical Visions for Justice and Ecology (3)**

At the root of social, political, and ecological injustices in our society is a vision of people and land fundamentally at odds with the Biblical testimony. This course explores Biblical understandings of the relation of people to land and their implications for social justice and ecological sustainability. Particular attention is given to agrarian and political ecological perspectives.

**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. *Prerequisite: CEMT 511.*

**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 554 Neighborhood Ethics (3)**

This course will consider theological and ethical reflection on the nature of community and strategies for enhancing it. Ideas about place, the distinctive characteristics of urban and rural communities, environmental considerations, and the cultivation of community as a polis will shape the inquiry. A final project in coordination with a Sewanee nonprofit will seek to put learnings into practice in a local context.

**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. *Prerequisite: CEMT 511 or permission of the instructor.*

**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 564 Dietrich Bonhoeffer's Theological Ethics (3)**

The ethics of Dietrich Bonhoeffer - political, radical, and deeply theological - have never been more relevant. This course will examine Bonhoeffer's writings throughout his career, with attention to his unique historical and social context. The influences of Kierkegaard, Barth, and Reinhold Niebuhr will be considered, as will Bonhoeffer's legacy for contemporary ethical action.

**CEMT 594 Directed Readings (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.

**CEMT 660 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 course is to survey ethical to environmental problems and to examine the central moral questions such problems raise. The course covers traditional, "mainstream" environmental ethical responses as well as more recent alternatives to and criticisms of those responses. It also considers the ethical and theological foundations for environmental ministries on a parish level, and the final essay seeks to integrate these concrete examples with particular ethical approaches.

## **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 also has the attribute of ANGL.

**CHHT 511 Church Histories I: Asia and Africa (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 Histories 2: Europe and North America (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.

**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 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 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 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 also has the attribute of ANGL.

**CHHT 594 Directed Readings (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 647 Philosophy in the Desert: An Introduction to Early Christian Monasticism (3)**

This course will inquire into the rise of Christian "monasticism" in the fourth-century, in which men and women withdrew from society, renounced sexuality and other pleasures (and burdens) of the flesh, and devoted themselves to spiritual exercises such as prayer, study, contemplation, and (crucially) wrestling with demons. This way of life was styled a new "philosophy," and was much informed by the vibrant intellectual scene in Alexandria. Egypt was at the center of this wider counter-cultural movement, and its deserts became the scenes for the pursuit of holiness - hence "philosophy in the desert." This course introduces students to the major figures and texts associated with Egyptian monasticism.

**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 538 Preaching Against Violence (3)**

The redemption of human violence is at the heart of the Christian belief and practice. This course takes up violence and its transformation through close readings of contemporary homiletic theory and theological discourse. The preparation and delivery of a cycle of sermons on the Triduum (Maundy Thursday, Good Friday, and the Easter Vigil) and a theological reflection on those sermons integrates theological reflection with homiletical practice. This course also has the attribute of THEO. *Prerequisite: HOML 530.*

**HOML 539 Language for Preaching (3)**

The difficulty of speaking about God generates and limits homiletical speech. Readings are drawn from linguistics, theology and literature in order to gain perspective on the habits and limits of language. The creation, presentation and revision of weekly writing assignments cultivate writing cognizant of these challenges and shaped for preaching. Sermons preached for the feasts of the Ascension, Pentecost and Trinity Sunday integrate the difficulty of speaking about God with the practice of preaching.

**HOML 540 African American Preaching (3)**

This course will examine and reflect upon the historical context, theology, rhetoric, and impact of African American preaching from the antebellum period to the present. Students will: (1) Engage in intensive reading and seminar discussion of African American preachers and homileticians (2) identify an African American preacher whose life and preaching they will study; (3a) write a research paper on that figure; or (3b) preach a sermon (in class) informed by your understanding of African American homiletics and submit a second sermon in writing.

**HOML 541 Preaching and Interpretation: Second Isaiah (3)**

This course examines the ways interpretation of an extended portion of scripture informs preaching, while also exploring the unique ways that preparing to preach shapes interpretation. The course will analyze and exegete texts in English and in original languages where there is aptitude. It will also engage in regular homiletic practice and reflection. *Prerequisite: BIBL 501 and BIBL 502 and BIBL 511 and BIBL 512.*

**HOML 542 Preaching and Justice (3)**

This course explores the reasoning, resources, and best practices for preaching justice. Through exploring contemporary issues, interpreting scriptural texts, analyzing sermons, examining insights of scholars, and practicing preaching, this course seeks to help students develop hermeneutical, homiletical, theological resources for meaningfully engaging justice in the pulpit.

**HOML 594 Directed Readings (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.

**HOML 611 The Art in Preaching: Using Fiction and Poetry in Sermons (3)**

The playwright John Shea says, "We turn our pain into narrative so we can bear it; we turn our ecstasy into narrative so we can prolong it. We tell our stories to live." As humans, we make meaning through narrative. When Jesus was asked questions, he told stories. The objectives of this course are to deepen students' ability to analyze fiction and poetry from a theological perspective and to improve their capacity to incorporate stories and images into their sermons.

**HOML 612 The Rhetoric of Proclamation (3)**

This course is a workshop in sermon preparation and delivery. Each student prepares and presents a minimum of three sermons for class critique and discussion, with particular focus on sermon structure and form, style, and delivery. Attention is given to the development of illustrative material, storytelling, improvisation, and facility with a variety of preaching styles.

**HOML 613 Preaching the Old Testament (3)**

This course will examine the challenges and opportunities of preaching the Old Testament. We will pay special attention to the ways genre, historical-critical method, theological construals of good news, and liturgical setting(s) impact the proclamation of an Old Testament text—and are, themselves, impacted by power and privilege. Students will engage in seminar discussion of course readings, examine biblical texts, analyze exemplary sermons, and preach their own new sermon from an Old Testament passage.

**HOML 694 Directed Readings (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 during the academic year. Not available during summer term.

**Liturgics and Church Music (LTCM)****LTCM 507 Singing the Word (3)**

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

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

This course introduces students to the history of Christian ritual activity. 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 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 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 543 The Liturgical Music of Johann Sebastian Bach (3)**

This course explores the musical, poetic, and theological contexts of the works Johann Sebastian Bach composed for the Lutheran liturgy from his early career (the cantata *Gottes Zeit ist die allerbeste Zeit*, BWV 106) through his final years (*Mass in B Minor*, BWV 232). Consideration is given not only to the texts Bach sets but also, and more importantly, to the ways in which the music itself comments on and interprets those texts. A working knowledge of basic music notation is helpful for class discussion.

**LTCM 544 The Hymn since 1982 (1)**

The past half-century has seen an explosion of new hymn texts and tunes; the number of good poets and composers writing hymns is perhaps greater now than at any other point in church history. Additionally, American churches are beginning to sing hymns from a wider range of cultures. This class will examine what has happened to congregational singing since the publication of the *Hymnal 1982*.

**LTCM 545 Even at the Grave: Music and the Christian Funeral (3)**

Since the early church, the order of burial has almost always involved singing. This class will investigate the history of Christian funeral music, looking especially at a series of pieces by important composers, from the earliest polyphonic setting of the Requiem mass (Ockeghem) to twentieth-century masterworks (Duruflé, Britten, and others). The class will conclude by discussing funeral music in the contemporary parish context.

**LTCM 546 ¡Fiesta!: Liturgical Celebrations in Latino/a Contexts (3)**

The 2018 General Convention passed a resolution recognizing the importance of “multicultural liturgies” and adding a number of liturgies from Latin American traditions to the Book of Occasional Services. This course will examine the historical development, theological significance, and common practice of these and other celebrations, including Día de los Muertos, las Posadas, the Feast of Our Lady of Guadalupe, Día de los Tres Reyes, and Semana Santa. It will also consider rites of passage in Latino/a contexts, such as Quinceañeras and the Presentation of a Child. Students will learn the distinctive characteristics of these celebrations and practice designing liturgies for bilingual and multicultural congregations. Knowledge of Spanish is not required.

**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, the trial use marriage texts of 2015, and the growing number of blessing rites for other sorts of relationships, as well as to understand the historical development of marriage rites.

**LTCM 630 Eucharistic Theology (3)**

This course examines Eucharistic theology and practice as the sacramental source and summit of Christian life in community and its individual members. Study of historical and contemporary sources encourages the development of a critical appreciation of what liturgy does, a constructive theology of the faith revealed in symbol and ritual, and why this all matters ecclesially, pastorally, and ethically.

**LTCM 631 Major Texts in Liturgical Renewal from Ecumenical Perspective (3)**

This is an advanced seminar in pastoral liturgy designed specifically for those in the liturgy track, but open to others as an elective. The seminar explores a variety of texts from the mid-19th century to the present that have had significant impact on liturgical renewal. Treatises, papal encyclicals, acts of ecumenical bodies, denominational position papers, and similar documents, are examined in order to trace the development of current thinking, the crossovers and interchange between traditions, and the relevance of these documents as we move into the new phase of liturgical revision.

**LTCM 632 Contemporary Liturgical Theology (3)**

This course on contemporary liturgical theology examines six 20th- and 21st-century theologians who have attempted to develop a theology that has liturgy as its source, including three Roman Catholics (Kilmartin, Fagerberg, and Chauvet), one Lutheran (Lathrop), one Reformed/Evangelical (Boersma), and one Methodist (Saliers). The course includes some lectures on additional 20th-century liturgical theologians, but is conducted mainly as a seminar consisting of student presentations and class discussions. Each student is expected to lead a class presentation, providing both an outline and questions for discussion.

**LTCM 633 Liturgical Renewal Movements in Anglicanism (3)**

This course explores five centuries of Anglican liturgical renewal. The liturgical changes wrought by the English Reformers, Puritans, Laudians, Oxford Movement, and Liturgical Movement are examined through primary sources (prayer books and other texts on liturgical practice from each period). Consideration is given to how each of these five groups interpreted what their predecessors had achieved and failed to achieve enables discussions at an advanced level of both the history and historiography of liturgical development.

**LTCM 634 Rites with the Sick, The Dying, and the Dead (3)**

This class explores Christian liturgical rites surrounding care of the sick, the dying, and funerals from historical, theological, and ritual perspectives. After surveying the historical development of each of the ritual trajectories, we will turn to a comparative ecumenical study of current liturgical traditions as well as specifically Anglican developments. Contemporary issues of inculturation and interplay between the health professions, pastoral care, ethics, and spirituality will also be entertained.

**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.

**THBR 533 Theological Research and Writing for ESL Students (3)**

This course is designed to help international student writers succeed in writing, editing, and completing a large research project specific to their discipline. This could be a research paper, journal article, literature review, dissertation chapter, grant proposal, or other relevant document. The course provides intensive help with grammar, idiomatic phrasing, and overall clarity for writers whose native language is not English. The instructor will collaborate with the Language Center of the University for additional resources.

**Systematic Theology (THEO)****THEO 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.



**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 519 The Pastor in Literature (3)**

This course explores the complexities of the pastoral vocation as dramatized in a broad span of literary works, primarily fiction. Addressing the imaginative expression of authors from different Christian traditions, it variously considers the pastor's sense of call, exercise of responsibility, family challenges, moral dilemmas, temptations, and moments of sheer grace. These matters are embedded, through literary art, in an array of historical, social, and cultural contexts which, in turn, shape vocation. Besides stimulating reflection on the pastoral calling, the close reading of texts should enhance students' exegetical skill, while fostering eloquence in both written and oral communication.

**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)**

This course engages spiritual writers from the early twentieth century to the present day whose works enlarge the vision of God, disclose the mystery of Jesus' death and resurrection, and deepen life in the Spirit. It includes authors such as Evelyn Underhill, Pierre Teilhard de Chardin, Thomas Merton, C.S. Lewis, and Rowan Williams, among others. 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 551 Major Thinkers in Theology (3)****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 classic texts of Christian spirituality are actually works of spiritual guidance. Rooted in a profound experience of God, they move from prayer to pastoral art, seeking to guide others in the ways of grace through the written word. Over the centuries, Christians in a variety of circumstances have continued to draw wisdom and insight from these spiritual mentors of the past. Through a close reading of primary texts by authors such as Benedict of Nursia, Bernard of Clairvaux, Aelred of Rievaulx, Francis of Assisi, the author of *The Cloud of Unknowing*, and Julian of Norwich, the course samples diverse schools of Western Christian spirituality from the sixth through the fourteenth centuries. It examines enduring polarities in spiritual theology such as the affirmative and negative ways, contemplation and service, liberty and discipline. While reading these authors critically and in their own historical context, it also explores how their teaching could inform prayer, theological vision, pastoral oversight, and spiritual counsel.

**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 Marilynne Robinson.

**THEO 564 The Parish Priest as Public Theologian (3)**

This course deals with the place and role of the public theologian by looking at some of the historical and theological rationale, and practice of theology in the public sphere. Participants will discuss Karl Barth's thinking regarding spheres and the Kingdom of God, in addition to discussing the prophetic tradition, the Civil Rights Movement and liberation theology. Reinhold Niebuhr, Martin Luther, Jr., James Cone, Cornel West, Anne Lamott, Desmond Tutu, David Gitari and Oscar Romero will be the case studies of theologians in the public sphere.

**THEO 565 The Ecumenical Imperative (3)**

This course explores the theology and history of the ecumenical movement and within it locates the Anglican Communion and World Council of Churches. It engages the practice of ecumenism through the bilateral dialogues with Lutherans, Methodists, Roman Catholics, and the Orthodox Church as case studies with particular attention to the Episcopal Church's participation.



**THEO 594 Directed Readings (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 504 Cross Cultural Field Experience (1 to 3)**

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 spiritual direction, a ministry centrally concerned with discerning the workings of God through focused, spiritual conversation. While the course does not, by itself, qualify one to exercise this ministry, it offers a broad overview of it through reading, lecture, and class discussion. It explores the nature of spiritual direction, the role and preparation of the spiritual director, and occasions for spiritual guidance in parish ministry. The course is not a practicum in spiritual direction, although it will take account of personal experience. Students are encouraged to take this course pass/fail. *Prerequisite: THEO 503.*

**MNST 532 Family Systems Theory (3)**

Family Systems Theory is one of the dominant theories informing pastoral practice, both in the care of individuals and families and in the care of the congregation as an organic whole. This course presents family systems theory through an immersion in primary and secondary texts, through an analysis of the recent Netflix series *Bloodline*, and congregational assessments. In keeping with key tenants of the theory, a substantial part of the course will focus on the self of the pastor (self-regulation and individuation). Students should already have completed CPE and be currently serving a contextual education placement. *Prerequisite: MNST 511.*

**MNST 535 Chaplaincy in Comparative Contexts (3)**

Building on the foundation of inter-religious literacy and competency laid in WREL 501, this course explores a variety of contexts in the US today where Christian chaplains serve alongside chaplains of other traditions in multifaith offerings of emotional and spiritual care as well as the personal, professional, and ethical implications of chaplaincy practice. A multi-day experience visiting at least eight different chaplaincy contexts is a required component of the course. *Prerequisite: WREL 501.*

**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 570 God and the Other (3)**

The Other/otherness are central notions in contemporary debates about identity and diversity. And they are fundamental for Christian thought and practice: ethics (the love of neighbor), psychology (the experience of "me" and "not-me"), and theology (God's transcendence and revelation in the face of the stranger). This course is a critical analysis of the ways that the notion of the Other functions in cultural, psychological, and theological frameworks, with a focus on implications for pastoral ministry. Attention will be given to issues of race, gender, and other differences. *Prerequisite: (THEO 511 and (MNST 511.*

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

This course introduces the student to basic conversational and liturgical Spanish as well as Latino cultures. It is intended to give a person entering the Church the ability to conduct services in Spanish and to respond to basic pastoral situations. Emphasis is on verbal communication; however we also focus on reading and writing in Spanish. Active participation in the Spanish Evening Prayer (weekly) and the Spanish Eucharist (bi-weekly) services is required. There will also be readings from The Book of Common Prayer, the Bible (Spanish), and from typically Latino services (e.g. *La Quinceañera*). The textbook used is *¿Como se dice...?*, and we also read and discuss *Guadalupe, Mother of the New Creation*. The course also has the attribute of LTCM.

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

This course, a continuation of the first semester course, introduces the student to basic conversational and liturgical Spanish as well as Latino cultures. It is intended to give a person entering the Church the ability to conduct services in Spanish and to respond to basic pastoral situations. Emphasis is on verbal communication; however we also focus on reading and writing in Spanish. Active participation in the Spanish Evening Prayer (weekly) and the Spanish Eucharist (bi-weekly) services is required. There will also be readings from The Book of Common Prayer, the Bible (Spanish), and from typically Latino services (e.g. *La Quinceañera*). The textbook used is *¿Como se dice...?*, and also reading material related to liturgical traditions particular to countries in Latin America. This course also has the attribute of LTCM.

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

The objective of the course is to continue along a path of linguistic and cultural proficiency combined with active participation in the weekly *Oración Vespertina* and the bi-weekly *Santa Eucaristía* services. Students officiate and read at the weekly *Oración Vespertina* services; and, once language proficiency is demonstrated, students will be expected to preach in Spanish at the *Santa Eucaristía* services. The textbooks include *¡Continuemos!*, *El Libro de Oración Común* (bi-lingual), the Bible in Spanish, *La Violencia del Amor*, and short stories written by Latin American authors. The course also has the attribute of LTCM.

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

This course, a continuation of the first semester course, continues along a path of linguistic and cultural proficiency combined with active participation in the weekly *Oración Vespertina* and the bi-weekly *Santa Eucaristía* services. Students officiate and read at the weekly *Oración Vespertina* services; and, are expected to preach in Spanish at the *Santa Eucaristía* services. The textbooks include *¡Continuemos!*, *El Libro de Oración Común* (bi-lingual), the Bible in Spanish, *La Violencia del Amor*, and short stories written by Latin American authors. During the second half of the semester we will focus on liturgies in Spanish: *La Santa Eucaristía*, *Bautismo* and *Casamiento*. The course also has the attribute of LTCM.

**MNST 587 Advanced Pastoral Spanish I (3)**

The objective of this course is to be able to confidently and comfortably converse in Spanish. Readings from various Latin American authors will give the students a flavor of the culture of the country of residence of each author and also provide discussion opportunities in Spanish of moral, theological and cultural issues. Students will be expected to prepare homilies in Spanish and deliver them at the assigned *Santa Eucaristía*. The textbooks include *En Breve, A Concise Review of Spanish Grammar* by Seymour Resnick, William Giuliano and Phyllis M. Golding; and *Anthology of Spanish American Poetry: The Twentieth Century* compiled, annotated and edited by Thomas Spaccarelli. The course also has the attribute of LTCM.

**MNST 588 Advanced Pastoral Spanish II (3)**

This course is a continuation of the first semester course, with its objective being to confidently and comfortably converse in Spanish. Readings from various Latin American authors will give the students a flavor of the culture of the country of residence of each author and also provide discussion opportunities in Spanish of moral, theological and cultural issues. Students will be expected to prepare homilies in Spanish and deliver them at the assigned *Santa Eucaristía*. The textbooks include *En Breve, A Concise Review of Spanish Grammar*; an *Anthology of Spanish American Poetry: The Twentieth Century*; and other reading material geared to the Spanish proficiency level and wishes of the students. The course also has the attribute of LTCM.

**MNST 589 Episcopal Latino Ministry Competency Course (3)**

The Episcopal Latino Ministry Competency Course, co-sponsored by the School of Theology and the Episcopal Office of Latino/Hispanic Ministry, provides an overview of the historical, cultural, socio-demographic, and religious aspects of Latinos/Hispanics in the United States. This course addresses the pastoral and liturgical needs of dual-language congregations, and it explores the general characteristics of ministries aimed at immigrant and first-generation Latinos, as well as the more acculturated U.S. born Latinos. Designed for clergy, seminarians, and lay leaders, this course offers the theoretical background and practical tools necessary to discern the type of Latino/Hispanic ministry that best fits the particular setting and context of a congregation.

**MNST 590 Introduction to Latino Theology and Spirituality (3)**

This course provides an introduction to Latino theology and spirituality. It considers the historical context for the development of Latino theology in the United States, its contemporary sources and theological methods, and its implications for pastoral ministry. Drawing on a variety of ecumenical perspectives, it considers key issues and themes in Latino theology, such as *lo cotidiano* (the everyday lived experience), *mestizaje* (the mixing of cultures), and *acompañamiento* (accompaniment). Readings include texts from liberation theology, *mujerista* theology, and the work of several contemporary Roman Catholic and Protestant theologians. Spanish is helpful but not required.

**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 (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 (1 to 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.

**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.

**MNST 639 Implanting the Word: Skills for Helping People Internalize Scripture's Transformative Symbols (3)**

With metaphors such as "engrafting" or "implanting" the word, (Jas. 1:21) and injunctions such as "may the word of Christ dwell in you richly" (Col. 3:16), Scripture itself supports the distinction between merely pulling ideas from the Bible and an inner appropriation of its dynamic symbols through which they become incorporated as "renewable resources" for our lifelong process of meaning-making. This course focuses on ways in which pastors can facilitate and intensify this deeper engagement with the revelatory images of Scripture through their preaching and work as counselors and spiritual guides. It examines the religious experience of interiorization from various perspectives, looking systematically at the constellations of imagery which provide the Bible's palette, learning from the intellectual discipline of hermeneutics how symbols work in activating insight and motivating change, and tapping the rich resources of perennial wisdom found in classic Christian traditions of scriptural meditation.

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

Using historical and ethnographic approaches and some of the lenses of cultural history, anthropology, and comparative religions, this course explores a number of religious traditions, situating them in terms of the milieu in which they developed and their key concepts and teachings followed by particular attention to how they take shape in religious life and lives in contemporary US contexts. Texts, films, multimedia, and off-campus site visits are utilized, and critical reflection upon all these comprises the heart of the course. Native American, Yoruba, Jewish, Islamic, Baha'i, Hindu, Buddhist, Confucianist, Daoist, and Chinese popular religious cultures are considered.

**WREL 502 Missiology (2)**

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

**WREL 503 Missions and Slavery in East Africa (3)**

This course focuses on the role of the Universities' Mission to Central Africa and the Church Missionary Society in East Africa and the Indian Ocean in the abolition of slavery. These nineteenth century mission societies to Central and East Africa emerged in response to David Livingstone's call to introduce Christianity, Commerce, and Civilization to Africa as a means to combat and replace (and mitigate the effects of) the inhumane trade in African human beings with legitimate commerce.

**WREL 594 Directed Readings (1 to 4)**

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

## Courses Open to Undergraduates

Credit for courses approved by the faculties of the School of Theology and the College of Arts and Sciences may be applied to undergraduate degrees in the College as elective credit; however, such courses may not be used to satisfy general education requirements.

These courses may be used to fulfill requirements within a program of study (major, minor, or certificate of curricular study) with the consent of the appropriate College department or program, which may be expressed through the course approval process or by submitting a program of study modification form for an individual student.

<b>Code</b>	<b>Title</b>	<b>Semester Hours</b>
ANGL 537	C.S. Lewis: Author, Apologist, and Anglican	3
BIBL 531	Beginning Biblical Hebrew I	3
BIBL 532	Beginning Biblical Hebrew II	3
BIBL 533	Intermediate Biblical Hebrew I	3
BIBL 534	Intermediate Biblical Hebrew II	3
BIBL 535	Advanced Biblical Hebrew I	3
BIBL 559	Old Testament: The Book of Isaiah	3
CEMT 561	Climate Ethics	3
CEMT 563	Sustainability as an Ethical Problem	3
THEO 503	Foundations of Christian Spirituality	3
THEO 552	God and Nature	3
THEO 560	Creation, Evolution, and God	3
THEO 561	Readings in Teilhard de Chardin	3

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