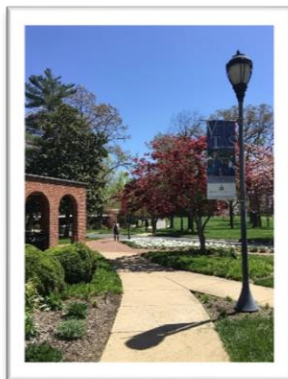


# Learning at



VIRGINIA THEOLOGICAL  
SEMINARY

## 2021-2022



## **VIRGINIA THEOLOGICAL SEMINARY**

*Also known as The Protestant Episcopal Theological Seminary in Virginia*

3737 Seminary Road

Alexandria, Virginia 22304

Website: [www.vts.edu](http://www.vts.edu)

Main Phone Number: 703-215-9134 or 1-800-941-0083

*Revised August 2021*

### **Introduction**

*Learning at VTS* contains the Seminary's regulations, policies and guidelines relating to academic life, financial aid and personal integrity. Unless otherwise indicated, the regulations, policies and guidelines included in this publication apply to all students enrolled in one or more academic program. Substantial changes made in the curriculum after a student has been accepted and enrolled in a degree or diploma program may not be applicable or required.

*Learning at VTS* is published each year and is frequently updated. It contains detailed information pertaining to such matters as dropping and adding courses, independent study projects, financial obligation restrictions, and other explanatory material. The most up-to-date version of this document is posted, in various electronic formats, to the *VTS Hub*. In consultation with your academic advisor, *Learning at VTS* will assist you to set learning goals and monitor progress towards graduation. In addition, you may consult with any faculty member regarding course selection and overall planning of a course of study.

Further questions about academic policies may be explored with the Vice President of Academic Affairs, the Associate Dean of Students, or the Registrar.

In the event of any confusion, in interpretation or texts, of these regulation and policies, those kept in the Office of the Vice President of Academic Affairs shall be deemed to be definitive.

## Table of Contents

|   |           |
|---|-----------|
| <b>Introduction .....</b>   | <b>2</b>  |
| <b>About Virginia Theological Seminary .....</b>                          | <b>6</b>  |
| Mission of VTS .....  | 6         |
| History .....   | 6         |
| Accreditation .....   | 7         |
| <b>Degree and Diploma Programs – At A Glance .....</b>                    | <b>8</b>  |
| <b>Doctoral Programs.....</b>   | <b>10</b> |
| Curricular Design of the Doctoral Programs.....                           | 10        |
| Learning Goals for VTS Doctoral Programs.....                             | 11        |
| Admissions Requirements .....   | 12        |
| Application Process and Procedures (D.Min & D.Ed.Min) .....               | 12        |
| Campus Residency Sessions .....   | 13        |
| Study at Home.....  | 14        |
| Project Thesis: Final Residency and Beyond .....                          | 15        |
| Curriculum Sequence by Degree and Specialization .....                    | 17        |
| Academic Policies for Doctoral Level Students.....                        | 23        |
| Registration .....  | 24        |
| Codes of Conduct for Doctoral Students .....                              | 25        |
| Confidentiality Principles of the Doctoral Programs .....                 | 25        |
| <b>Masters Level Programs .....</b>                                       | <b>26</b> |
| <b>Master in Divinity Degree .....</b>                                    | <b>26</b> |
| Program Description .....   | 26        |
| M.Div. Student Learning Outcomes (SLOs).....                              | 27        |
| VTS M.Div. Curriculum.....  | 28        |
| Concentrations .....  | 30        |
| Portfolios.....   | 31        |
| <b>Master of Arts Program.....</b>  | <b>33</b> |
| Program Description .....   | 33        |
| M.A. Student Learning Outcomes (SLOs) .....                               | 33        |
| VTS M.A. Curriculum.....  | 34        |
| Degree Requirements.....  | 35        |
| Portfolios.....   | 37        |
| <b>Diploma in Anglican Studies .....</b>                                  | <b>38</b> |
| <b>Diploma in Theology .....</b>  | <b>39</b> |
| <b>Pathway to Ministry .....</b>  | <b>40</b> |
| <b>Part-Time Non-Degree Study .....</b>                                   | <b>40</b> |
| <b>Academic Regulations and Policies for Master’s Level Students.....</b> | <b>41</b> |
| Degree Work.....  | 41        |
| Grading System .....  | 41        |

|   |           |
|---|-----------|
| Pass/Fail Grades.....   | 42        |
| Audit Policy.....   | 43        |
| Policy on Extensions on Assignments and Incomplete Course Grades.....                                   | 43        |
| Policy for Changing Final Course Grades.....  | 43        |
| Policy for Appealing a Grade.....   | 43        |
| Examinations.....   | 44        |
| Required Courses.....   | 44        |
| Transfer Credit.....  | 44        |
| Writing Tutors.....   | 44        |
| Academic Caution.....   | 44        |
| Academic Probation.....   | 45        |
| Cross Registration.....   | 45        |
| Waiver of Required Courses.....   | 45        |
| Changing Degree Programs.....   | 45        |
| Independent Studies.....  | 45        |
| Registration.....   | 45        |
| Dropping, Adding, or Withdrawing from Courses.....  | 46        |
| Course Evaluations.....   | 46        |
| Course Attendance.....  | 46        |
| Residency Requirement.....  | 46        |
| <b>Master in Divinity Thesis and Master of Arts Thesis or Summative Capstone Project .....</b>          | <b>47</b> |
| <b>Contextual Ministry and Clinical Pastoral Education .....</b>  | <b>49</b> |
| <b>Awarding of Master’s Level Degrees and Diplomas .....</b>  | <b>52</b> |
| Requirements for Graduation.....  | 52        |
| <b>Leave of Absence, Withdrawal, and Continuous Registration.....</b>                                   | <b>53</b> |
| <b>Record Keeping.....</b>  | <b>53</b> |
| <b>Transcript Information and Requests.....</b>   | <b>54</b> |
| <b>Washington Theological Consortium .....</b>  | <b>54</b> |
| <b>The Bishop Payne Library.....</b>  | <b>55</b> |
| <b>Policies for Financial Aid.....</b>  | <b>56</b> |
| Financial Aid Policies for Doctoral Level Students.....   | 56        |
| Financial Aid Policies for Master’s Level Students.....   | 57        |
| <b>Inclusive Language .....</b>   | <b>61</b> |
| <b>Regulations Governing Recommendations for Ordination .....</b>                                       | <b>62</b> |
| <b>Living with Integrity at VTS.....</b>  | <b>62</b> |
| <b>Guidelines for Research Conducted by Persons Affiliated with Virginia Theological Seminary .....</b> | <b>65</b> |
| <b>Academic Calendar for 2021-2022 .....</b>  | <b>68</b> |
| <b>Faculty and Vice Presidents .....</b>  | <b>69</b> |
| <b>Board of Trustees.....</b>   | <b>73</b> |
| <b>Doctoral Level Courses.....</b>  | <b>74</b> |

|                                     |            |
|-------------------------------------|------------|
| <b>Master's Level Courses .....</b> | <b>80</b>  |
| <b>Index .....</b>                  | <b>126</b> |

## About Virginia Theological Seminary

### Mission of VTS

Led by the Holy Spirit, Virginia Theological Seminary forms and educates leaders who proclaim the Gospel of Jesus Christ and helps others participate in God's mission throughout the world. We are a racially and culturally diverse residential community of The Episcopal Church, devoted to worship & prayer; teaching & learning; and research & service to the wider church.

### *The Mission Emphases*

Our home is The Episcopal Church. We bring to all we do: an abiding commitment to the life of faith with the life of the mind; our love of liturgy, music, and preaching; and a generous, open orthodoxy.

Our longing is for God to form human lives who are passionate in their beliefs and practices for the Good News of God in Christ, caring for the earth, and bringing the presence of Christ to congregations through pastoral care and ministry to those in need.

Our ministry and mission are grounded on a lovely campus in a residential community, where people daily learn the discipline of worship, engage in rigorous graduate studies, and participate in lively table fellowship in the Refectory.

Our work is graduate theological education, where texts and traditions are opened, where connections are made with the contemporary church and the world in ways that compel and excite.

Our mission is global in reach. Through our deep connections in the Anglican Communion and our Center for Anglican Communion Studies, we have ministry partners worldwide. We value our ecumenical and interfaith relationships and seek to learn from the perspectives of others.

Our Lifelong Learning programs, through creative and innovative initiatives, seek to bring education, training, and resources within the reach of all.

Our deep commitment is to shape Church leaders, lay and ordained, who are committed to the creation of a just society in which the image of God in all people is honored and where the sins of racism and injustice are named, challenged, and ultimately eradicated.

Our service to the Church and the world is enhanced by a dedicated focus on research with an emphasis on practice. Our connections with alumni, friends, and congregational and diocesan partners are important and strengthen the Seminary.

Our mission is delivered by dedicated employees who strive for excellence through the provision of services, and through careful stewardship of our resources. We are invested in the development of our staff, and are committed to diversity, equity, and inclusion in all aspects of our life together.

### History

Virginia Theological Seminary was founded in 1823 to educate men for the ministry of Christ's church. It was born of the struggle which followed the Revolutionary War. During the early days of America's independence, a small group dedicated themselves to the task of recruiting and training a new generation of church leaders. In 1818, a "Society for the Education of Pious Young Men for the Ministry" was formed and five years later opened the "School of Prophets," which became the Protestant Episcopal Theological Seminary in Virginia. When the school opened in Alexandria with two instructors, 14 students were enrolled.

Embracing the wholeness of God's creation, Virginia Theological Seminary has made steady, but gradual progress in the diversification of its student body and faculty. The first Native American student, Joseph DuBray, was admitted in 1913, the first African American student, John T. Walker, arrived in 1951. In 1953, Virginia Seminary merged with The Bishop Payne Divinity School, the seminary in Petersburg that trained Black men and women founded in 1878. Women first joined courses in 1958 and were admitted into degree programs beginning in 1960. The first woman to graduate with a VTS degree was Phyllis Ingraham in 1966.

In January 1997, the Board of Trustees of the Seminary officially adopted the policy “Call to a Holy Life” recognizing that individuals from the LGBTQ+ community are welcome at VTS. In 2009, The Very Rev. Ian S. Markham, Dean and President of VTS issued a formal apology for the Seminary’s participation in the “sinful structures of oppression and injustice” prevalent in society throughout the Seminary’s history. He also pledged that “going forward, we promise to do what we can to challenge racism and create an institution that can train and utilize all the gifts of all God’s people.”

## Accreditation

Virginia Theological Seminary is accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada (ATS), and the following degree programs are approved: Master in Divinity, Master of Arts, Doctor of Ministry and Doctor of Educational Ministry.

The Commission’s contact information is:

The Commission on Accrediting of the Association of Theological Schools in the United States and Canada

10 Summit Park Drive Pittsburgh, PA 15275 USA

Telephone: 412-788-6505

Fax: 412-788-6510

Website: [www.ats.edu](http://www.ats.edu)

Individuals who believe that VTS is not meeting any of the standards established by ATS are encouraged to address their concerns in writing to the Chair of the Board of Trustees or the Dean and President. The Board Chair or the Dean will determine an appropriate means to investigate the concern, to judge its validity, and to remedy it if warranted. The Chair and the Dean will keep records of all correspondence and subsequent actions related to a concern on file. Since the ATS is the Seminary’s only accrediting agency, degrees may not be recognized by public institutions for certification and courses may not be accepted at other institutions.

## Degree and Diploma Programs – At A Glance

### Doctor of Ministry

The D.Min. program has three distinct tracks. Ministry Development is the program track focused on ministry and leadership for the building and strengthening of community and public witness in churches, mission settings, and the military. The Educational Leadership track is focused on educational, administrative, and spiritual leadership in schools, universities, denominational judicatories, churches with strong educational ministries, and other educational settings. The Christian Spirituality track is focused on ministry and leadership to strengthen spiritual care and development and to foster communities of discipleship in a wide range settings including churches, retreat centers, and healthcare settings. The D.Min. is generally completed in 4 years: 2 years (three consecutive summer terms) of coursework and an additional two years for project thesis completion, yielding a total of 34 credits.

### Doctor of Educational Ministry

The D.Ed.Min. offers the same three tracks as the D.Min. It is for students who possess an earned Masters degree in a field related to the focal areas of educational, organizational, or spiritual leadership, but who otherwise do not hold a Masters-level education in the theological disciplines. This program requires four summer residencies, or a total of 44 credits, completed in five to six years including project thesis completion.

### Master in Divinity

The academic curriculum for the M.Div. degree consists of 78 credit hours and seeks to balance two values: structured discipline in acquiring the knowledge and skills necessary for ordained ministry and freedom for students to pursue knowledge and skills to which they feel called. Students will integrate their understanding of the Christian tradition with their understanding of the world and grow in their life with God. Students pay attention to the life of study by attending classes, to the life of prayer by attending daily chapel, and to a life of interaction with community by participating in the noon day meal.

### Master of Arts

The M.A. prepares students academically for advanced research and/or professionally for service to the church. In the equivalent of 2 years of full-time study, students pursue a program which emphasizes disciplined focus (the majority of credits are devoted to the field of study and a summative capstone project) and supports cross-disciplinary and interdisciplinary engagement via cross-cultural programs and electives.

The Master of Arts degree is a 48-credit program specialized in three disciplinary areas:

- *The Master of Arts in Biblical Studies* aims to prepare students academically by an in-depth focus on the field of biblical languages and interpretation.
- *The Master of Arts in Church and Witness* aims to prepare students academically by an in-depth focus on the fields of theology, history, and ethics.
- *The Master of Arts in Christian Formation* aims to prepare students academically and professionally by an in-depth focus on the fields of practical theology and liturgy.

### Diploma in Theology

The 24-credit hour Diploma in Theology program allows for the greatest amount of flexibility in the design of a program of theological study that will meet the student's overall goals for study and academic interests. Its requirements include taking one 3 credit hour course in each of the following subject areas: Old Testament, New Testament, Church History, and Theology. Additional coursework can be chosen from among the courses offered in the Master's level curriculum.

### Diploma in Anglican Studies

Through offerings in Anglican history, theology, liturgy, polity, ecumenism, and the Anglican Communion, the Diploma in Anglican Studies prepares students for ordination in the Episcopal Church. Students form a cohort group, and curricular offerings are supplemented with a weekly formation and advising group, daily worship opportunities, participation in worship planning teams and worship leadership. Requirements include the successful completion of at least 24 credit hours at VTS. 13 credits must normally be in required courses.



### Pathway to Ministry

During a year at VTS, students enroll in a selection of courses that provides a well-rounded foundation of theological knowledge, and participate in a structured program of discernment. Students in this program are eligible to receive the Diploma in Theology at the end of one year, with the option to apply to continue for a second year (earning a Master of Arts degree), or second and third year (earning the Master in Divinity).

### Non-Degree Program

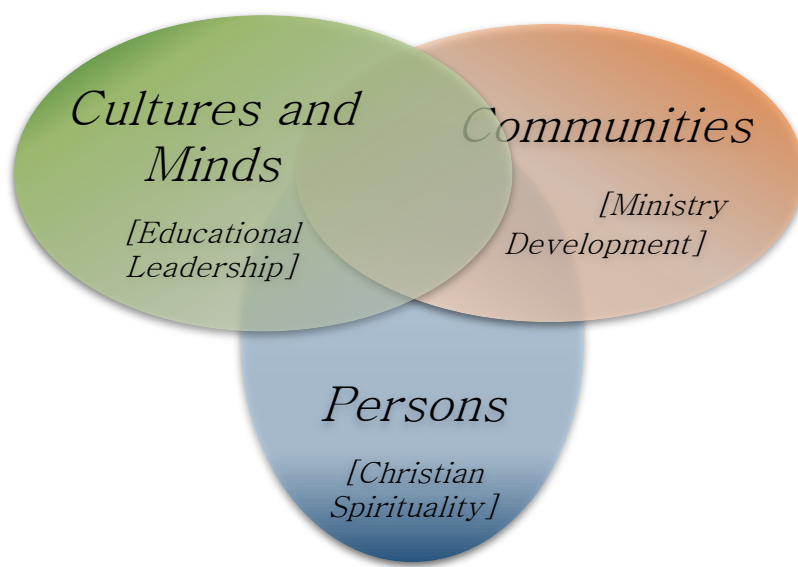
This option for study is suitable for those who want to learn more about a particular area of interest, experience the academic life at seminary before committing to beginning a full degree or diploma program, enjoy study with the greatest degree of flexibility, or take classes in conjunction with seminary study elsewhere. It is the policy of the Seminary that a college graduate may apply for admission as a Part-Time Non-Degree student, a status that entitles one to take up to 11 credit hours a semester. This does not, however, constitute admission to a degree program.

## Doctoral Programs

### Curricular Design of the Doctoral Programs

The doctoral programs are designed with an intentional, developmental trajectory in mind. Student development in ministry and leadership effectiveness is the overarching aim – to build up and strengthen students as wise, skillful, faithful leaders, for the sake of transforming lives, communities, and cultures. These greater aims of personal, communal, and cultural transformation are rooted in the life-giving, life-changing gospel of Jesus Christ and his proclamation of the kingdom of God, and the power of the Holy Spirit at work in the world and in all places of human life.

The figure below shows how the Doctoral Programs overlap in their concern with all three domains of transformative ministry and leadership – personal, communal, and cultural (societal). The figure also shows how each of the three tracks within the Doctoral Programs – Educational Leadership, Ministry Development, and Christian Spirituality – emphasizes one of these three areas of transformation, while also overlapping with the other two areas. This sense of a primary emphasis with important overlapping concerns is important in understanding how the Doctoral Programs seek both to focus and to expand students' attention in regard to the wide-ranging perspectives and skills for transformational leadership.



Ministry Development's primary focus is on transformational work with communities – both the faith community itself and the surrounding neighborhoods and public communities – with overlapping attention to persons and cultures.

Christian Spirituality's primary focus is on transformational work with individuals, with overlapping attention to communities and cultures.

Educational Leadership's primary focus is on transformation of cultures, and of minds, with overlapping attention to persons and communities.

To work toward these aims of strengthening transformational leaders, the coursework in the doctoral programs is designed to develop knowledge, skill, and habit through interdisciplinary academic rigor, integrative analytic movement between theory and practice—and between text and context—unflinching challenge for personal growth, and demanding expansion of skills and habits through practice, experimentation, and reflection that is intertwined with students' contexts of ministry.

The deepest and most integral work in the doctoral programs happens in the **Integrative Courses**. In these, students work to develop consistent, sturdy habits of bridging between theory and practice, between text and context. Here,

students learn to study deeply their context of ministry, and themselves in action, drawing on different traditions of wisdom and insight to see themselves and their settings with new eyes. Here, students read deeply in Christian scripture and tradition, and in other disciplines, to expand their understanding of how people have understood paths of transformation toward holy and healthy life in individuals, communities, and cultures—and then bring these insights into conversation with the challenges and opportunities they face in their specific settings.

The **Core Courses** help to form a solid foundation specifically intended for students in each track. Drawing on biblical, theological, historical, and social scientific and pragmatic sources, these courses help to provide some overarching perspectives and form new practices for transformational leadership specific to the building and strengthening of persons, communities, and cultures.

The **Project Thesis** allow for students to branch out—to explore and dig deeply into a range of topics and practices that are most applicable to their contexts and most of interest for their own development.

### Learning Goals for VTS Doctoral Programs

The primary goal of VTS doctoral programs is to strengthen Christian ministry and leadership for increased excellence in fostering transformation in individuals, communities, and cultures in witness to the living Christ. These programs offer terminal degrees for ministry practitioners which demand original research through innovative ministry projects that are attentive to cultural contexts, culminating in a summative thesis of doctoral level academic writing. Program wide goals and track specific goals are as follows:

#### *Program Learning Goals:*

1. **Theological Foundations:** To sharpen expertise and understanding of the historical, biblical and theological foundations of Christian discipleship, creatively integrating them with contemporary Christian ministry, leadership and mission.
2. **Transformational Vision:** To identify, articulate, and incorporate aims of Christian ministry with the communities with which one serves for the purposes of Christ and the common good.
3. **Contextual Interpretation:** Using theological, social scientific, and related professional disciplines to build advanced critical skills reading, understanding, and shaping the life of communities of faith in diverse and changing contexts.
4. **Personal Growth:** To develop enduring habits for effective leadership and to learn how to form relationships of mutual support that cultivate ministry expertise as a reflective and scholarly practitioner.
5. **Analysis of Ministry Practice:** To develop advanced capacities for assessing ministerial experience and context, critically integrating biblical, theological, behavioral, developmental, and organizational tools.
6. **Leadership Development:** To develop professional skills and habits that foster leadership in self and lead others to committed discipleship.

#### *Track Specific Learning Goals:*

##### **Ministry Development:**

1. **Strengthening communities:** Engage practices that forge community bonds amid varying circumstances and contexts to inspire mission.
2. **Mission and evangelism:** Theologically engage interdisciplinary approaches that promote personal and communal transformation in order seek personal and social transformation in the world in Christ's name.
3. **Leadership Development:** Develop reflective capacities and skills to engage institutional systems and structures and to form transformational leaders.

##### **Educational Leadership:**

1. **Transforming Contexts:** Foster learning communities that prioritize spiritual formation and promote the worth and dignity of every human being.
2. **Knowing Traditions:** Understand, interpret, and engage perspectives on Christian religious education and formation.
3. **Leadership Development:** Demonstrate creativity and collaboration shaping institutional cultures committed to human flourishing and God's transforming work in the world.

##### **Christian Spirituality:**

1. **Knowing traditions:** Understand, interpret, and appropriate the wisdom of scriptural and historical traditions of Christian spirituality.
2. **Fostering discernment:** Develop habits of discernment through contemplative listening and study to support personal and communal transformation.
3. **Living practices:** Explore and cultivate spiritual practices in oneself in order to lead contemporary Christian communities in spiritual practices for formation and transformation.

*Revised goals adopted by the VTS Faculty in May 2020*

## Admissions Requirements

### *Doctor of Ministry Program*

All applicants should fulfill the following basic prerequisites:

1. Possess an earned Master of/in Divinity degree from an accredited seminary, or its equivalent, with at least a B grade average (consideration will be given to an applicant with a Master's degree in a non-theological discipline, if the applicant demonstrates knowledge, competence or skills that would normally be provided by specific MDiv-level courses.);
2. Show strong motivation for professional and spiritual growth;
3. Exhibit curiosity, humility, and courage to learn and try new ways of leading;
4. Demonstrate a strong capacity for writing, reading, reflection, and conversation in the English language;
5. Have a minimum of three years' experience in employed work of ministry and leadership.  
**Educational Leadership** - at least three years in school, campus, or educational ministry, and be at work full-time in continuing school, campus, or educational ministry.  
**Ministry Development** - at least three years in ordained ministry or full-time church work, and be at work full-time in continuing ministry.  
**Christian Spirituality** - at least three years in educational, congregational, or pastoral care ministry, and be at work full-time in continuing ministry.

### *Doctor of Educational Ministry Program*

All applicants should fulfill the following basic prerequisites:

1. Possess an earned Master's degree in one of the cognate disciplines that represents one of the central foci of the Educational Leadership program of at least 48 credits: education and educational leadership, organizational behavior and leadership, or spiritual and pastoral leadership or related field;
2. Demonstrate a strong capacity to comprehend and work with texts and concepts from the classic theological disciplines;
3. Show strong motivation for professional and spiritual growth;
4. Exhibit curiosity, humility, and courage to learn and try new ways of leading;
5. Demonstrate a strong capacity for writing, reading, reflection and conversation in the English language;
6. Have a minimum of five years' experience in employed educational vocation, and be at work in a position of organizational leadership, direction, or instruction in a religiously affiliated or sympathetic educational setting;
7. Be an active member of congregations and faith communities for at least six years and through the present.

## Application Process and Procedures (D.Min & D.Ed.Min)

Applicants must submit their applications online via the VTS Admissions portal. Admission requirements include:

1. A non-refundable application fee of US \$75.
2. An official transcript of work completed at each college, university or seminary the applicant has attended.
3. A resume or CV that includes a record of all significant employed and volunteer work since college.
4. Two essays (delineated below).
5. Three letters of reference: one letter of endorsement and recommendation from the applicant's ecclesiastical authority or equivalent, one recommendation letter from a ministry colleague and one from an academic instructor. In other words, one letter must speak to the applicant's spiritual readiness, one must speak to the applicant's professional readiness, and one must speak to the applicant's academic readiness for Doctoral work. For D.Ed.Min. applicants, the letter of endorsement from a church pastor or priest must include an affirmation of applicant's active involvement in church life.

The Admissions Committee is interested in the applicant's range of experience in the practice of ministry. Applicants need to prepare the following items and upload them to the online application:

1. A 4- to 5-page essay entitled "Theology of Leadership," which displays how the applicant understands and expresses leadership within their specific ministry context. The essay should include the following elements: 1) a brief description of applicant's ministry context (no more than one page); 2) a portrayal of the applicant's leadership within that context, that is, how the context shapes their leadership and how their leadership shapes that context; 3) exploration of theological and biblical resources that shape the applicant's approach to leadership. The essay should reference at least two books significant to the applicant's thought and practice.
2. A 2-page Personal Statement outlining the applicant's areas of interest for research, study, and practice of ministry during doctoral work.

Essays should be double-spaced, Times New Roman font with 1" margins.

## Campus Residency Sessions

The Summer Sessions at VTS are the heart of the doctoral program experience. For consecutive summers (mid-June through early July), students come to VTS for up to three weeks of on-campus residency. Each residency includes daily four-hour class sessions for three intensive core and elective courses, daily worship, daily afternoon seminar sessions for integrative courses, and the project thesis proposal workshop (final summer).

### *Academic Courses and Seminars*

Academic courses are the essence of the Doctor of Ministry and Doctor of Educational Ministry programs. Each residency, students are immersed in courses for integrative work for effective ministry, leadership and mission. Each track in the doctoral program requires a set of core academic courses that provide central foundations, principles, and best practices particular to that track. In addition, students can take elective courses on topics of particular interest to them. These courses bring together biblical, theological, social science, and professional perspectives on issues such as governance and authority, conflict and change, spirituality and spiritual development, education and formation, mission and evangelism, and the development of communities and cultures. Students prepare for courses in advance of each residency and complete final assignments in a designated period following each residency.

### *Case Study Workshops*

The case study method is the heart of VTS Doctor of Ministry and Doctor of Educational Ministry programs. In case study seminars, students reflect with each other and with faculty on their practices of ministry, through the study of case situations about themselves in action in situations from the prior year that took them to the edge of their competency and comfort. Case studies are written using an action-reflection approach that involves studying oneself in action in ministry and leadership, and then relating that action and people's responses to theological and social science perspectives. Students learn the case study method in their first residency. Prior to all subsequent residency sessions, students prepare case studies on their experiences of and actions in ministry and leadership, submit these for review by faculty, and then post them in defined peer-and-faculty groups online. Students are assigned cases for which to write an analytic appraisal. Colleagues and faculty discuss and explore each case in case study seminars during the residencies. Faculty members facilitate discussion and reflection, emphasizing theological, social science, and practical reflection. Seminar members form a mentoring community as together they consider their leadership roles as missionaries, pastors, educators, administrators, and spiritual and ethical guides.

The case method offers an opportunity for students to:

- identify effective styles of ministry and leadership increase self-understanding in ministry and decision-making develop skills in analysis of situations and context
- reflect on the theology of the mission and ministry of school, church, hospital, or other context.

### *Contextual Study Seminars*

In the first residency of the D.Min. program and second residency of the D.Ed.Min. program, students attend sessions that prepare them for the yearlong study they will conduct of their contexts of ministry and surrounding communities. Following this yearlong study, students submit their completed in-depth studies for review by faculty, and then post them in defined peer-and-faculty groups online. Each student then writes an analytic appraisal of a posted study. Colleagues and faculty then discuss and explore each study in seminars that are conducted similarly to case study seminars.

### *Progress Consultations*

During the residential terms students have opportunities for one-on-one consultations with the director of the Doctoral programs and other faculty members. Each student's work is reviewed and discussed with the case study workshop leaders as well. Suggested reading emerges from these discussions as goals for the program are stated and clarified.

### *Worship and Scripture*

Daily worship in Immanuel Chapel is an integral part of Summer residencies. Attendance at worship (expected) brings students and faculty together for varied ecumenical expressions of praise, prayer, and deep immersion in scriptural texts. Holy Eucharist (Communion) is celebrated twice a week.

### *Family on campus*

Due to the intense, immersive nature of the residential periods of study in the Doctoral programs, we **highly** recommend that students attend the residential periods unaccompanied by family members. There is no on-campus housing for families during the residency periods. Students who choose to bring their families to the Washington area during the residency period must seek suitable housing off campus and will not be given special consideration for class absences or failure to complete assignments due to circumstances related to family responsibilities or commitments.

### *Study at Home*

The doctoral programs at VTS require work throughout the year, between and in preparation for summer residencies. All core and elective courses require an Online Component, which includes completion of all readings, participation in online forums, and completion of preparatory assignments. Integrative courses require ongoing study of text and context and the learning of practical theological methods, through the yearlong process of studying one's context of ministry, the two-year *Visions of Transformation* reading course, and the practice of deep reflection on situations of ministry and leadership through the writing of case studies. Prior to the final Summer Session, students prepare their project thesis proposals.

### *Online Component of Summer Coursework*

Residencies require preparatory reading and work, beginning months in advance—the courses themselves begin with online work which starts in April. Short syllabi with assigned texts are provided to students at the time of online registration, allowing for early acquisition and reading of texts. From April through early June, each academic seminar course provides three to six weeks of online coursework that engages course readings and concepts through forums and assignments. Students are expected to engage fully in online work in the assigned timelines of each course. Through this online engagement, students begin to form a course culture of interaction with each other and the instructor(s), focus on key questions and themes from course readings, and prepare themselves for high quality class sessions during residency.

### *Contextual Study*

Following the first residency, students will study the place of ministry where the student serves. Students conduct this study in partnership with their chosen Contextual Study Group, through an eight-month online course that takes them through different approaches to "reading" their congregation, school, hospital, judicatory, or other context of ministry—and its surrounding community. The study examines the congregation's or ministry organization's history, current life, organizational structure, interpersonal and social dynamics, human capital, implicit theology, and relationship with the surrounding community and broader world, in order to describe the challenges that confront the organization's ongoing mission and ministry. Students are expected to check in with faculty and peers through online forums provided, and through other means of continuing contact. Each study will include student self-assessment of the role, leadership strengths and areas for growth, and points of learning – with input from the contextual study team.

### *Independent Reading*

Doctoral students are expected to have developed mastery of a body of biblical, theological, social scientific, professional, and interdisciplinary literature that relates directly to their context of ministry and their work in leadership and ministry development. Admission to the Doctoral program includes assignment of required foundational readings for entry into the program. Upon admission, new students are enrolled in their first courses and gain access to syllabi with assigned preparatory readings and assignments. All residency academic courses and



seminars involve thorough preparatory reading and preliminary assignments to be completed before the residency class sessions. Each course provides required and recommended reading lists, which become part of the corpus of literature that each student begins to master. Beyond this, students are expected to read and study in areas that pertain to their interests in personal, professional, and congregational/community development. This body of literature will begin to be assembled in the creation of an annotated bibliography, and will contribute to and be expanded by the references that are used in writing the theology of ministry paper and the project thesis.

### *Biblical and Theological Studies (D.Ed.Min Only)*

Biblical and Theological Studies I and II provide an overview of Christian doctrine and biblical studies for students without an MDiv or equivalent. The overview is offered with particular attention to application in contemporary contexts of ministry. Oriented toward students in the Doctor of Educational Ministry program, they are introductory courses that provides students a background in theology and biblical studies, such that they may fully engage VTS's doctoral programs' commitment to integrating thought and praxis. Biblical and Theological Studies I focuses on theology; Biblical and Theological Studies II focuses on ethics. Biblical Studies is integrated throughout both semesters.

### *Visions of Transformation: The Two-Year Guided Readings Course*

A sequence of four guided readings courses for Doctoral students titled "Visions of Transformation" takes two years to complete. This course is designed to immerse Doctoral students in biblical, theological, philosophical, and social / psychological literature that offers images and ideals of a good society and good person, from across time and different cultural contexts. The course is intended to help students to focus their theological reflection around questions of ultimate aims (teleology, or God's desires and intentions for humanity as individuals, communities, and cultures) ultimate outcomes (eschatology, or "how the story will end"), and the means by which we might move toward those aims and outcomes in concert with the Holy Spirit (soteriology, or God's process of salvation and sanctification and our participation in that process). This course will help guide some of the selections of students' independent readings, and will be completed at the conclusion of students' first three years in the program.

*Students are encouraged to incorporate various components of their at-home doctoral study into their ministry and leadership. Previous students have used texts from the two-year reading course or from other courses in study groups and to help shape sermons and teaching. Previous students have also used the contextual study process as a means of leadership development with individuals in their setting, and as a means of developing new connections between people in their setting.*

## **Project Thesis: Final Residency and Beyond**

### *Project Thesis Proposal Seminar and Workshop*

For their final Summer residency, students prepare a proposal for their project theses-their focused thesis topic and associated project that will become their major written work. A thorough development and vetting process assists students in drafting a project thesis proposal that is critically and clearly focused on a specific challenge in Christian ministry and leadership that transcends their own setting, deeply grounded in theological and social science perspectives, solid in design and research methodology, and geared toward focused transformational impact.

Prior to the final residency, each student consults with the director or other designated faculty for guidance on the shaping of the thesis and associated project. Students then post proposal drafts online for peer and faculty review and discussion, and for reflection on issues relating to the proposal. During the residency, students attend an initial proposal discussion seminar and a final proposal workshop. Through refinement, each student emerges with a proposal vetted, approved, and ready for launch under the direction of a chosen thesis advisor.

An instructor in the Doctoral program must be selected as faculty advisor for a student's project thesis. This advisor will supervise and work with the student through the various stages in the development of the project thesis and its completion. After the first or second residential session at VTS, identifying a faculty advisor becomes a high priority for the student in consultation with the director of the program. NOTE: The advisor's approval of the accepted proposal is the final stage of approval to move to the next stage.

### *Project Thesis*

Upon acceptance of the proposal by Doctoral faculty, the director, and the advisor, the student will be a candidate for the doctoral degree. The student consults with the advisor and director to create a thesis committee that includes the advisor and two readers.

The thesis is written and the project is conducted, in the context of a student's location of ministry and leadership. Each student is expected to consult with their advisor on matters related to theological and social scientific content, project and research design, and structure of the document. Chapters are submitted to and reviewed by their advisor through email correspondence. Students may also consult, for specific purposes only, their readers prior to completion of their full draft.

The thesis may focus on a wide variety of areas of ministry but must be rooted in the practice of ministry. Integrating material and insights from the theological and behavioral disciplines that illuminate the topic and its associated project is critical to the thesis. An acceptable project thesis will state its case in 80 to 120 pages of text. This does not include any appendices or bibliographical references.

### *Final Oral Defense*

The oral defense takes place at the Seminary. Students will schedule their defense in consultation with the Doctoral Program Coordinator Six weeks in advance of a desired defense date, students are expected to submit to their readers a complete draft as approved by their advisor. Readers will review and respond with feedback at least three or four weeks prior to the defense, allowing student and advisor to work together on appropriate revisions. A defense-ready draft must be submitted to the entire committee at least two weeks in advance of the scheduled defense date.

A two-hour oral defense of the project thesis concludes the degree program. The thesis committee will read the manuscript and conduct the oral defense with the student. At the conclusion of the defense, the project thesis will receive one of the following evaluations:

- High Pass without revisions
- High Pass with minor revisions
- Pass without revisions
- Pass with minor revisions
- Pass with moderate revisions
- Revise and resubmit

The Doctoral degree is conferred each May at Commencement. Candidates must complete all academic work and successfully pass the oral defense by March 31 of the year of graduation.

### *Preparations and Completion Dates*

Case studies and congregational/institutional/contextual studies are fundamental to the work of fostering disciplines and habits in integrated reflection and skill expansion in the actions of ministry and leadership. Due dates for case studies and Contextual Studies are indicated on their respective Brightspace pages.

The project thesis proposal engages a deeper/broader question about the practice and aims of ministry and leadership and the mission of a congregation or school, offers a design of a ministry/leadership project that is the means for exploring and pressing the deeper/broader question, and examines both the question and the project in light of biblical/theological perspectives and behavioral/organizational/education frameworks. Project thesis proposals are generally due on Brightspace by June 1.



## Curriculum Sequence by Degree and Specialization

### *Doctor of Ministry in Ministry Development*

|                  |   |  |            |
|------------------|---|--|------------|
| First Residency  | Online Component begins in April, ends in August. |  | Credits    |
|                  |   | PRXT 900: Ministry in Context                            | 2          |
|                  |   | Core Course  | 2          |
|                  |   | Core Course  | 2          |
|                  |   | Intercultural Leadership Workshop                        | 1          |
|                  |   | PRXT 970: Case study Method and Introduction             | 1          |
|                  |   | First session of PRXT 975: Contextual Study              |            |
|                  |   |  |            |
| Interim Period   | July-December                                     | CHWT 981 Visions of Transformation                       | 1          |
|                  | January - June                                    | CHWT 982 Visions of Transformation                       | 1          |
|                  | July-June   | PRXT 975: Contextual Study                               | 4          |
|                  |   |  |            |
| Second Residency | Online Component begins in April, ends in August. | PRXT 971: Case Study                                     | 1          |
|                  |   | PRXT 971: Case Study                                     | 1          |
|                  |   | Core Course  | 2          |
|                  |   | Core Course  | 2          |
|                  |   | Core Course or Elective                                  | 2          |
|                  |   | Last session of PRXT 975: Contextual Study               |            |
|                  |   |  |            |
| Interim Period   | July- December                                    | CHWT 983: Visions of Transformation                      | 1          |
|                  | January - June                                    | CHWT 984: Visions of Transformation                      | 1          |
|                  |   |  |            |
| Third Residency  | Online Component begins in April, ends in August. | Elective or Core Course                                  | 2          |
|                  |   | WWRE 992: Project Thesis Proposal                        | 1          |
|                  |   | PRXT 971: Case Study                                     | 1          |
|                  |   |  |            |
| Two Years        | Continued Thesis Work                             | WWRE 994: Project Thesis Continuation (every six months) | 0          |
|                  |   | WWRE 995: Project Thesis Defense                         | 6          |
|                  | TOTAL   | 4 years, one month                                       | 34 credits |

*Doctor of Ministry in Educational Leadership*

|                  |   |  |            |
|------------------|---|--|------------|
| First Residency  | Online Component begins in April, ends in August. |  | Credits    |
|                  |   | PRXT 900: Ministry in Context                            | 2          |
|                  |   | Core Course  | 2          |
|                  |   | Core Course  | 2          |
|                  |   | Intercultural Leadership Workshop                        | 1          |
|                  |   | PRXT 970: Case study Method and Introduction             | 1          |
|                  |   | First session of PRXT 975: Contextual Study              |            |
|                  |   |  |            |
| Interim Period   | July-December                                     | CHWT 981 Visions of Transformation                       | 1          |
|                  | January - June                                    | CHWT 982 Visions of Transformation                       | 1          |
|                  | July-June   | PRXT 975: Contextual Study                               | 4          |
|                  |   |  |            |
| Second Residency | Online Component begins in April, ends in August. | PRXT 971: Case Study                                     | 1          |
|                  |   | PRXT 971: Case Study                                     | 1          |
|                  |   | Core Course  | 2          |
|                  |   | Core Course  | 2          |
|                  |   | Core Course or Elective                                  | 2          |
|                  |   | Last session of PRXT 975: Contextual Study               |            |
|                  |   |  |            |
| Interim Period   | July- December                                    | CHWT 983: Visions of Transformation                      | 1          |
|                  | January - June                                    | CHWT 984: Visions of Transformation                      | 1          |
|                  |   |  |            |
| Third Residency  | Online Component begins in April, ends in August. | Elective or Core Course                                  | 2          |
|                  |   | WWRE 992: Project Thesis Proposal                        | 1          |
|                  |   | PRXT 971: Case Study                                     | 1          |
|                  |   |  |            |
| Two Years        | Continued Thesis Work                             | WWRE 994: Project Thesis Continuation (every six months) | 0          |
|                  |   | WWRE 995: Project Thesis Defense                         | 6          |
|                  | TOTAL   | 4 years, one month                                       | 34 credits |

*Doctor of Ministry in Christian Spirituality*

|                  |   |  |            |
|------------------|---|--|------------|
| First Residency  | Online Component begins in April, ends in August. |  | Credits    |
|                  |   | PRXT 900: Ministry in Context                            | 2          |
|                  |   | Core Course  | 2          |
|                  |   | Core Course  | 2          |
|                  |   | Intercultural Leadership Workshop                        | 1          |
|                  |   | PRXT 970: Case study Method and Introduction             | 1          |
|                  |   | First session of PRXT 975: Contextual Study              |            |
|                  |   |  |            |
| Interim Period   | July-December                                     | CHWT 981 Visions of Transformation                       | 1          |
|                  | January - June                                    | CHWT 982 Visions of Transformation                       | 1          |
|                  | July-June   | PRXT 975: Contextual Study                               | 4          |
|                  |   |  |            |
| Second Residency | Online Component begins in April, ends in August. | PRXT 971: Case Study                                     | 1          |
|                  |   | PRXT 971: Case Study                                     | 1          |
|                  |   | Core Course  | 2          |
|                  |   | Core Course  | 2          |
|                  |   | Core Course or Elective                                  | 2          |
|                  |   | Last session of PRXT 975: Contextual Study               |            |
|                  |   |  |            |
| Interim Period   | July- December                                    | CHWT 983: Visions of Transformation                      | 1          |
|                  | January - June                                    | CHWT 984: Visions of Transformation                      | 1          |
|                  |   |  |            |
| Third Residency  | Online Component begins in April, ends in August. | Elective or Core Course                                  | 2          |
|                  |   | WWRE 992: Project Thesis Proposal                        | 1          |
|                  |   | PRXT 971: Case Study                                     | 1          |
|                  |   |  |            |
| Two Years        | Continued Thesis Work                             | WWRE 994: Project Thesis Continuation (every six months) | 0          |
|                  |   | WWRE 995: Project Thesis Defense                         | 6          |
|                  | TOTAL   | 4 years, one month                                       | 34 credits |

*Doctor of Educational Ministry in Educational Leadership*

| Sector of Educational Ministry in Educational Leadership |   |   |            |
|--|---|---|------------|
| First Residency  | Online Component begins in April, ends in August. |   | Credits    |
|  |   | PRXT 900: Ministry in Context                             | 2          |
|  |   | CHWT 970: Foundations of Biblical and Theological Studies | 2          |
|  |   | Core Course   | 2          |
|  |   | Intercultural Leadership Workshop                         | 1          |
|  |   | PRXT 970: Case study Method and Introduction              | 1          |
|  |   |   |            |
| Interim Period   | July-December                                     | CHWT 971: Biblical and Theological Studies                | 1          |
|  | January-July                                      | CHWT 972: Biblical and Theological Studies                | 1          |
|  |   |   |            |
| Second Residency   | Online Component begins in April, ends in August. | Core Course   | 2          |
|  |   | Core Course   | 2          |
|  |   | Core Course   | 2          |
|  |   | PRXT 971: Case Study                                      | 1          |
|  |   | PRXT 971: Case Study                                      | 1          |
|  |   | First session of PRXT 975: Contextual Study               | 0          |
|  |   |   |            |
| Interim Period   | July-December                                     | CHWT 981 Visions of Transformation                        | 1          |
|  | January - June                                    | CHWT 982 Visions of Transformation                        | 1          |
|  | July-June   | PRXT 975: Contextual Study                                | 4          |
|  |   |   |            |
| Third Residency  | Online Component begins in April, ends in August. | PRXT 971: Case Study                                      | 1          |
|  |   | PRXT 971: Case Study                                      | 1          |
|  |   | Core Course   | 2          |
|  |   | Core Course or Elective                                   | 2          |
|  |   | Elective  | 2          |
|  |   | Final session of PRXT 975: Contextual Study               | 0          |
|  |   |   |            |
| Interim Period   | July- December                                    | CHWT 983: Visions of Transformation                       | 1          |
|  | January - June                                    | CHWT 984: Visions of Transformation                       | 1          |
|  |   |   |            |
| Fourth Residency   | Online Component begins in April, ends in August. | Core Course or Elective                                   | 2          |
|  |   | PRXT 971: Case Study                                      | 1          |
|  |   | WWRE 992: Project Thesis Proposal                         | 1          |
|  |   |   |            |
| Two Years  | Continued Thesis Work                             | WWRE 994: Project Thesis Continuation (every six months)  | 0          |
|  |   | WWRE 995: Project Thesis Defense                          | 6          |
|  | TOTAL   | 5 years, one month  | 44 credits |

*Doctor of Educational Ministry in Ministry Development*

|                  |   |   |            |
|------------------|---|---|------------|
| First Residency  | Online Component begins in April, ends in August. |   | Credits    |
|                  |   | PRXT 900: Ministry in Context                             | 2          |
|                  |   | CHWT 970: Foundations of Biblical and Theological Studies | 2          |
|                  |   | Core Course   | 2          |
|                  |   | Intercultural Leadership Workshop                         | 1          |
|                  |   | PRXT 970: Case study Method and Introduction              | 1          |
| Interim Period   | July-December                                     | CHWT 971: Biblical and Theological Studies                | 1          |
|                  | January-July                                      | CHWT 972: Biblical and Theological Studies                | 1          |
| Second Residency | Online Component begins in April, ends in August. | Core Course   | 2          |
|                  |   | Core Course   | 2          |
|                  |   | Core Course   | 2          |
|                  |   | PRXT 971: Case Study                                      | 1          |
|                  |   | PRXT 971: Case Study                                      | 1          |
|                  |   | First session of PRXT 975: Contextual Study               | 0          |
| Interim Period   | July-December                                     | CHWT 981 Visions of Transformation                        | 1          |
|                  | January - June                                    | CHWT 982 Visions of Transformation                        | 1          |
|                  | July-June   | PRXT 975: Contextual Study                                | 4          |
| Third Residency  | Online Component begins in April, ends in August. | PRXT 971: Case Study                                      | 1          |
|                  |   | PRXT 971: Case Study                                      | 1          |
|                  |   | Core Course   | 2          |
|                  |   | Core Course or Elective                                   | 2          |
|                  |   | Elective  | 2          |
|                  |   | Final session of PRXT 975: Contextual Study               | 0          |
| Interim Period   | July- December                                    | CHWT 983: Visions of Transformation                       | 1          |
|                  | January - June                                    | CHWT 984: Visions of Transformation                       | 1          |
| Fourth Residency | Online Component begins in April, ends in August. | Core Course or Elective                                   | 2          |
|                  |   | PRXT 971: Case Study                                      | 1          |
|                  |   | WWRE 992: Project Thesis Proposal                         | 1          |
| Two Years        | Continued Thesis Work                             | WWRE 994: Project Thesis Continuation (every six months)  | 0          |
|                  |   | WWRE 995: Project Thesis Defense                          | 6          |
|                  | <b>TOTAL</b>                                      | 5 years, one month  | 44 credits |

*Doctor of Educational Ministry in Christian Spirituality*

|                  |   |   |  |
|------------------|---|---|--|
| First Residency  | Online Component begins in April, ends in August. |   | Credits                                      |
|                  |   | PRXT 900: Ministry in Context                             | 2  |
|                  |   | CHWT 970: Foundations of Biblical and Theological Studies | 2  |
|                  |   | Core Course   | 2  |
|                  |   | Intercultural Leadership Workshop                         | 1  |
|                  |   |   | PRXT 970: Case study Method and Introduction |
|                  |   |   |  |
| Interim Period   | July-December                                     | CHWT 971: Biblical and Theological Studies                | 1  |
|                  | January-July                                      | CHWT 972: Biblical and Theological Studies                | 1  |
|                  |   |   |  |
| Second Residency | Online Component begins in April, ends in August. | Core Course   | 2  |
|                  |   | Core Course   | 2  |
|                  |   | Core Course   | 2  |
|                  |   | PRXT 971: Case Study                                      | 1  |
|                  |   | PRXT 971: Case Study                                      | 1  |
|                  |   | First session of PRXT 975: Contextual Study               | 0  |
|                  |   |   |  |
| Interim Period   | July-December                                     | CHWT 981 Visions of Transformation                        | 1  |
|                  | January - June                                    | CHWT 982 Visions of Transformation                        | 1  |
|                  | July-June   | PRXT 975: Contextual Study                                | 4  |
|                  |   |   |  |
| Third Residency  | Online Component begins in April, ends in August. | PRXT 971: Case Study                                      | 1  |
|                  |   | PRXT 971: Case Study                                      | 1  |
|                  |   | Core Course   | 2  |
|                  |   | Core Course or Elective                                   | 2  |
|                  |   | Elective  | 2  |
|                  |   | Final session of PRXT 975: Contextual Study               | 0  |
|                  |   |   |  |
| Interim Period   | July- December                                    | CHWT 983: Visions of Transformation                       | 1  |
|                  | January - June                                    | CHWT 984: Visions of Transformation                       | 1  |
|                  |   |   |  |
| Fourth Residency | Online Component begins in April, ends in August. | Core Course or Elective                                   | 2  |
|                  |   | PRXT 971: Case Study                                      | 1  |
|                  |   | WWRE 992: Project Thesis Proposal                         | 1  |
|                  |   |   |  |
| Two Years        | Continued Thesis Work                             | WWRE 994: Project Thesis Continuation (every six months)  | 0  |
|                  |   | WWRE 995: Project Thesis Defense                          | 6  |
|                  | TOTAL   | 5 years, one month  | 44 credits                                   |

## Academic Policies for Doctoral Level Students

### *Grading in the Doctoral Programs*

Students accepted into the Doctoral programs are expected to be intrinsically motivated learners. Traditional grades are not given. Performance in all classes is assessed using the following grades: HP (High Pass), P (Pass), and F (Fail).

All written work in fulfillment of academic courses for the doctoral degrees must be submitted by the appointed due date and will be given an assessment of High Pass (occasionally), Pass, or Fail. The assessment should be based on the student's theological analysis and interpretation, as well as the use and citation of primary resources.

|                                  | Grade | Descriptor  |
|----------------------------------|-------|---|
| High Pass - Superior Performance | HP    | Exceeds expectations as articulated in course objectives, demonstrating accurate and perceptive understanding and application of knowledge and skills. Displays exceptional synthesis and integration with ministry context, drawing from a wide variety of sources. Equivalent to a high A (93%+). |
| Pass - Satisfactory Performance  | P     | Consistently meets requirements as derived from course objectives. Demonstrates understanding and application of theoretical knowledge and practical skill. Equivalent to A- to B- (80%-92%).   |
| Incomplete                       | INC   | Only given when student did not complete course due to exceptional circumstances warranting an extension.   |
| Fail                             | F     | Does not meet requirements as derived from course objectives. Equivalent to C+ (79%) or below.  |

It is each student's responsibility to submit work in a timely manner - or, in the event of unforeseen circumstances, to request an extension from the instructor no less than four days prior to a due date for any assigned work. Failure to submit a paper by the due date, or to file successfully for an extension, will result in a failure for that assignment.

### *Incompletes*

Incompletes (a placeholder grade giving a student an extended time period to finish their coursework) are given at the discretion of the individual professors. Final deadlines for completing incomplete work are given below, although professors may require earlier deadlines.

| Term                | Deadline to finish work | Deadline for faculty to submit grade |
|---------------------|-------------------------|--------------------------------------|
| Summer              | Jan 1                   | February 1                           |
| Y1- (July-December) | July 1                  | Aug 1                                |
| YR- (July-June)     | Jan 1                   | February 1                           |
| Y2 (Jan-June)       | Jan 1                   | February 1                           |

### *Required Courses*

It is expected that all required courses will be taken at VTS. With permission of the Vice President of Academic Affairs or the Director of Doctoral Programs, exceptions may be granted.

### *Transfer Credit*

Courses completed at the appropriate level in other accredited institutions may be counted Doctoral degrees if they are at the level of "B" or higher and are no more than 10 years old at the time the student requests consideration from the Vice President of Academic Affairs or Director of the Doctoral Programs. Doctoral-level students must complete at least ½ of their credits at VTS, and ordinarily the doctoral program's core courses are not transferable.

In all programs, not more than half of the credits required may have been earned as part of the award of another degree program at the same academic level from VTS or any other accredited institution.

#### *Academic Probation*

1. A student who receives 1 or more grades of “F” or lower in any given term will be placed on Academic Probation for the following term.
2. Any student who is placed on Academic Probation will develop learning goals and a plan for implementation of those goals in consultation with the Director of Doctoral Programs. The results of the consultation will be communicated in writing to the student.
3. A student who is placed on academic probation for more than one consecutive years will be asked to withdraw from the Seminary and will not be eligible to reenter for at least a year after the withdrawal. The faculty reserves the right to deny reentry to any student for academic reasons.

#### *Waiver of Required Courses (or requirements)*

Normally, students who are degree candidates will complete all required courses in their degree program. In some cases, students may have already covered the material in a particular course by work done in another academic institution. In such cases students may request that they be granted a waiver of the required course and be allowed to substitute an elective in the same field for that required course. Permission can be given by the Vice President of Academic Affairs or the Director of Doctoral Program.

#### *Changing Tracks Within Degree Programs*

Student wishing to change tracks in the doctoral program should inform the registrar and the Director of Doctoral Programs in writing. If such a request occurs after students’ first summer then this change must be approved by the Vice President of Academic Affairs.

#### *Independent Studies*

Any student may register for an independent study project with the agreement of the professor who will direct the study. Adjunct instructors do not serve as the directors of independent studies without special permission of the Vice President of Academic Affairs. At registration, students must file an Independent Study form (Supplement B). Normally independent study projects will not be undertaken if they cover material that is already covered in existing courses. Independent studies normally do not fulfill required courses.

#### *Leave of Absence*

Doctoral-level degree students may apply for a leave of absence for residency terms exceeding no more than 24 consecutive months. Doctoral students considering a leave of absence must consult with the Director of the Doctoral program before completing and submitting a Leave of Absence Request Form (Supplement P). Doctoral students incur a fee (\$250) for leaves of absence. The Leave of Absence Request Form (Supplement P) must be submitted to the Registrar prior to the first day of the term/residency in which the leave is to begin.

Students should notify the Registrar and the Director of Doctoral Programs if they wish to resume their coursework earlier than indicated on the leave of absence form. Students who do not return after the end of the approved leave of absence will be administratively withdrawn from their degree program and must reapply for admission if they later wish to re-enroll.

#### *Degree Completion*

Requirements for the Doctor of Ministry are typically completed in five years, the maximum time allowed for completion is ten years. Requirements for the Doctor of Educational Ministry are typically completed in six years, the maximum time allowed for completion is ten years.

### **Registration**

#### *Policy on Registration*

Students are required to register through the VTS Student Information System (VTS SIS) by the published deadlines each semester for the future enrollment periods. Students who register after the deadline may not be enrolled in courses. Changes in course registration must be made through VTS SIS according to the published deadlines for each enrollment period.



### *Dropping, Adding, or Withdrawing from Courses*

Students may add, drop or change to audit, credit (letter grade), or pass/fail any course, based on the dates published in the Academic Calendar. The Academic Calendar is located on the VTS SIS.

For all changes in registration, students must use VTS SIS. After the drop/add period, courses cannot be added or dropped without the approval of the Director of Doctoral Programs.

Under special circumstances a student may wish to withdraw from a single course. The student shall write a letter to the Director of Doctoral Programs requesting withdrawal. Withdrawals will be granted on a case by case basis. Failure to take the examination in a course or withdrawing from or ceasing to attend classes in a course after the drop/add period without approval of the Director of Doctoral Programs will result in a grade of "F" for the course.

### *Course Evaluations*

Course evaluations are administered by the Doctoral Program Office at the end of each Term.

### *Course Attendance*

Regular attendance is expected in all courses. Failure to maintain regular attendance may be grounds for exclusion from the school, or from the course, or seminar involved. Attendance, preparation or lack thereof, and class participation may be considered by the individual instructor in determining grades.

## **Codes of Conduct for Doctoral Students**

The codes of conduct for doctoral students are identical to those for Masters level students. Matters relating to academic, personal, and professional expectations are outlined in this document's section, "Policies on Personal and Academic Integrity." It is expected that Doctoral students abide by these policies during their campus residency terms, in their online and between-residency coursework, and during the entirety of their work on their project theses. Students are also expected to adhere to the community covenant.

Conduct with one another in classes, during residencies, and in online and distance interactions shapes the culture and character of the doctoral programs. There are the usual prohibitions, of course, regarding academic, personal, and professional integrity, including but not limited to: no plagiarism, no sexual or discriminatory harassment or misconduct.

In addition, Doctoral students and instructors are expected to adhere to a high standard of respectful, honest, and caring discourse with one another-within and across cohorts, tracks, and programs.

Doctoral students working on their congregational, institutional, or contextual studies and on their project theses must adhere to the [Guidelines for Research Conducted by Persons Affiliated with Virginia Theological Seminary](#). It is essential that students review these guidelines prior to any research or project conducted in their ministry contexts.

## **Confidentiality Principles of the Doctoral Programs**

We at Virginia Theological Seminary hold in highest regard the personal and professional lives of our Doctoral students and the people in their contexts of ministry. A mutually understood pledge by all allows people to take the step of bringing some of the most challenging situations for mutual reflection and shared wisdom and insight.

Under no circumstances are experiences of other students or faculty to be shared outside the context of the Doctoral programs' residency sessions or with anyone outside the doctoral programs. This applies to classroom discussions of individual situations as well as case studies. In particular, our integral use of case studies presented by D.Min. and D.Ed.Min. students from real situations encountered in their contexts of ministry must be engaged with an understood high level of trust among fellow students and faculty.

1. Cases are distributed only to members of the assigned case study discussion group-and these documents are returned to the case presenter (unless expressed permission is given by the presenter to keep the document).
2. Group members pledge to keep discussion of any identifying details of the case within the confines of the group, and promise to share no identifying details or themes with anyone outside the group.
3. Under no circumstances are case situation documents-printed or electronic-to be distributed to anyone outside the group discussing the case, without the explicit written consent of the author.

4. All participants-students and faculty-pledge to keep to themselves matters about each other's leadership competencies and skills that are engaged in group discussions.

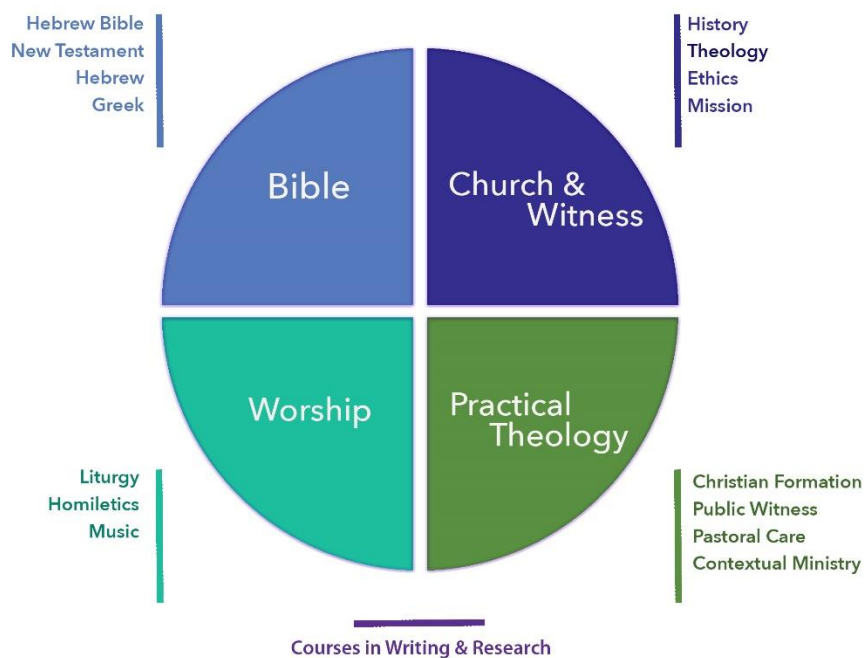
Any action by a student, staff member, or faculty member that violates these norms of confidentiality, in written, electronic, or verbal exchange will entail serious consequences, potentially including dismissal.

It is also recommended that students preparing case studies take reasonable steps to safeguard a degree of confidentiality and privacy for the people about whom they write in particular case situations. Standard practice in medical, legal, and psychotherapeutic cases involves using fictitious names. We advise students to adopt this practice; in preparing case studies, each student is advised to change names and other identifying characteristics of people in the situation.

## Masters Level Programs



### THE VTS MASTERS-LEVEL CURRICULUM



## Master in Divinity Degree

### Program Description

The curriculum for the M.Div. degree balances structured discipline in acquiring the knowledge and skills necessary for ministry and freedom for students to pursue knowledge and skills to which they feel called. There are a wide variety of courses available to students both on campus and through the Washington Theological Consortium. In addition to academic classes, the program aims to foster a life of prayer through attending daily chapel attendance and a life of interaction with community by participating in the noon day meal.

## M.Div. Student Learning Outcomes (SLOs)

**Goal 1. Religious Heritage:** Know and interpret the texts and contexts of Scripture and Christian traditions.

The student will be able to:

1. Demonstrate knowledge of the Bible and the Christian tradition as given in worship, belief, and way of life. (knowledge of tradition)
2. Appropriately use the faith to interpret and critique human life and society. (use of tradition)

**Goal 2. Understanding Cultural Contexts:** Reflect on the faith in light of a diverse and complex society with special sensitivity to the dynamics of racism.

The student will be able to:

1. Interpret contemporary life and events from a theological and multidisciplinary perspective. (awareness of cultural contexts)
2. Actively engage difference with knowledge and sensitivity. (intercultural literacy)

**Goal 3. Ministerial and Public Leadership:** Lead communities collaboratively in service of God's mission.

The student will be able to:

1. Communicate the Christian faith with critical thinking, creativity, and rhetorical power. (articulation of the faith)
2. Engage the public square in participating in God's mission of justice. (promotion of justice)
3. Provide and develop pastoral care, Christian formation, lay ministry, evangelism, faithful stewardship, and effective governance. (ministerial leadership)
4. Demonstrate cultural sensitivity in contexts of religious pluralism and a secular society, including engaging ecumenically and interreligiously. (ecumenical and interfaith relationships)

**Goal 4. Personal and Spiritual Formation:** Embody an authentic Christian practice.

The student will be able to:

1. Model one's faith through Christian vocation in the church and in the world. (enacting faith)
2. Develop and practice a rule of life. (rule of life)
3. Articulate a theology of vocation. (theology of ministry)
4. Demonstrate self-awareness and identify areas for growth. (self-knowledge and personal growth)
5. Embrace the struggles and opportunities of living in community. (community membership)

**Goal 5. Liturgical Formation and Leadership:** Proclaim the gospel of Jesus Christ and lead the worship of the church in a variety of cultural contexts.

The student will be able to:

1. Demonstrate a historical and theological understanding of liturgical and homiletical practices of the church. (theology of liturgy)
2. Preside, preach, and lead effectively the community of faith in its worship. (liturgical leadership)
3. Employ music and the other arts in worship effectively. (liturgical arts)



VIRGINIA THEOLOGICAL  
SEMINARY

## THE VTS M.DIV. CURRICULUM



Total of 78 credits, with 16.5 free electives

SLOs: 1. Religious Heritage, 2. Understanding Cultural Contexts, 3. Ministerial & Public Leadership,

4. Personal & Spiritual Formation, 5. Liturgical Formation & Leadership

For additional requirements, see Learning at VTS

## Degree Requirements

The Master in Divinity Degree at VTS consists of 78 credits, distributed as specified below:

| <b>Texts and Contexts – 31.5 credits</b>   |   | Course Number                | Credits   | Completed? |   |
|--|---|------------------------------|---|------------|---|
| <b>Bible- BIBL</b>   |   |                              |   |            |   |
| Old Testament Interpretation 1   |   | BIBL 501                     | 3   |            |   |
| Old Testament Interpretation 2   |   | BIBL 502                     | 3   |            |   |
| New Testament Interpretation 1   |   | BIBL 503                     | 3   |            |   |
| New Testament Interpretation 2   |   | BIBL 504                     | 3   |            |   |
| Biblical Languages (Beginning Biblical Greek or Hebrew)  |   | BIBL 510/511                 | 3   |            |   |
| <b>Church and Witness- CHWT</b>  |   |                              |   |            |   |
| Historical Witness of the Church   |   | CHWT 501                     | 3   |            |   |
| Contemporary Witness of the Church   |   | CHWT 502                     | 3   |            |   |
| Church History Distributed Elective - Selected from:<br>Anglican Reflective Seminar, History of the Episcopal Church, Medieval/Reformation   |   | CHWT 650, 651, 652           | 1.5   |            |   |
| Theology Distributed Elective – Selected from:<br>Nicea & Chalcedon (3), Suffering, Science and the Problem of Evil, The Doctrine of God in Two Voices, Seminar in Contemporary Theology (3), Seminar in a Pre-Modern Theologian (3), Seminar in a Modern Theologian |   | CHWT                         | 1.5   |            |   |
| Ethics Distributed Elective - Selected from:<br>Christianity and Politics, Moral Problems or Environmental Ethics  |   | CHWT 680, 681, 682           | 1.5   |            |   |
| Mission Distributed Elective - Selected from:<br>Anglican Theology of Mission (3), Resistant Theologies or Missional Communities   |   | CHWT 617, 667, 676           | 1.5   |            |   |
| <b>Additional Church and Witness Area Electives (Total 4.5 credits)</b>  |   |                              |   |            |   |
| <b>Arts of Ministry – 30 credits</b>   |   | Course Number                | Credits   | Completed? |   |
| <b>Practical Theology- PRXT</b>  |   |                              |   |            |   |
| Foundations for Ministry   |   | PRXT 500                     | 3   |            |   |
| Contextual Ministry  |   | PRXT 600-606                 | 9   |            |   |
| Christian Formation/Public Witness Elective<br>Discipleship Practices/Catechesis (3.0), Teaching Faith (3.0), Being Fully Human (3.0), Evangelism (3.0), Spirituality of Children (1.5)  |   | PRXT 615, 659, 616, 617, 6XX | 3   |            |   |
| Congregational Study/Pastoral Care Elective<br>Foundations in Christian Leadership (3.0), Family Systems (3.0), Pastoral Care Across Cultures (3.0), Congregational Management as Pastoral Care (1.5)  |   | PRXT 621, 652, 653, 651      | 3   |            |   |
| <b>Worship- WRSH</b>   |   |                              |   |            |   |
| Introduction to Liturgics and Chapel Worship   |   | WRSH 500                     | 0.5   |            |   |
| Introduction to Homiletics   |   | WRSH 501                     | 3   |            |   |
| Liturgical History and Theology  |   | WRSH 510                     | 2   |            |   |
| Liturgical Music   |   | WRSH 515                     | 2   |            |   |
| Homiletics Elective  |   | WRSH 6XX                     | 1.5   |            |   |
| Liturgical Theology and Performance  |   | WRSH 600                     | 3   |            |   |
| <b>Free Electives – 16.5 credits (Includes 2.0 WTC credits)</b>  |   |                              |   |            |   |
| Course #   | Credits   | Course #                     | Credits   | Course #   | Credits   |
|  |   |                              |   |            |   |
|  |   |                              |   |            |   |
|  |   |                              |   |            |   |
| Consortium Course: At least 2 credits:   |   |                              |   |            |   |
| <b>Additional Required Elements</b>  |   |                              |   |            |   |
| Portfolio<br><input type="checkbox"/>  | Sexual Misconduct Prevention <input type="checkbox"/> |                              | Intercultural Competency <input type="checkbox"/> |            | 3.0 Credits January Term <input type="checkbox"/> |
| <b>Total Credits – 78 Credits</b>  |   |                              |   |            |   |

Entering students are required to participate in the August term, which combines the Foundations for Ministry course and orientation to life in the Seminary community.

Students who enter the program with prior academic work in one or more of the required areas of study are encouraged to apply to the Office of Academic Affairs and Student Life for assessment and possible permission to fulfill the requirement by other means than the standard introductory course.

## Concentrations

### *New Mission Practices*

This concentration seeks to equip leaders with critical and constructive competencies for creative ministries in local, national, and international contexts and at the edges of traditional ministry.

Faculty Shepherd: The Rev. Dr. Joseph Thompson

| Primary Courses  |             |
|--|-------------|
| CHWT 676 Missional Church                                    | 1.5 credits |
| Elective Courses   |             |
| CHWT 617 Anglican Theology of Mission                        | 3.0 credits |
| CHWT 647 Mission of God                                      | 3.0 credits |
| CHWT 665 Latin American Theology in Context                  | 1.5 credits |
| CHWT 664: Latin American Theology: Liberation Themes         | 1.5 credits |
| CHWT 710 Crossing Cultures Well                              | 1.5 credits |
| PRXT 520 The Prayer Book in Spanish                          | 1.5 credits |
| PRXT 521 The Bible in Spanish                                | 1.5 credits |
| PRXT 615 Discipleship: Practices and Processes               | 3.0 credits |
| PRXT 616 Being Fully Human: Becoming Spiritual and Religious | 3.0 credits |
| PRXT 617 Evangelism  | 3.0 credits |
| PRXT 653 Pastoral Care across Cultures                       | 3.0 credits |
| PRXT 659 Teaching Faith                                      | 3.0 credits |
| PRXT 660 Christian Formation of Youth in Varied Contexts     | 3.0 credits |
| WRSH 638 Prophetic Preaching                                 | 1.5 credits |

*Updated Oct. 2020*

### *Christian Spirituality*

This concentration allows students to develop a theological account of the cultivation of virtue and growth in holiness as the foundation for contemporary Christian spiritual practices. Against the background of biblical and classical texts and schools of Christian spirituality, special attention is given to the Anglican ascetical tradition and, where relevant, its enrichment through ecumenical and interfaith engagement. Students may explore the origins and performance of practices such as centering prayer, the “Jesus prayer,” lectio divina, breath prayers, types of meditation, spiritual direction as a form of pastoral care and formation, and others. This concentration involves an expectation of a specified number of hours in an immersive experience of practice in approved institutional or formational settings.

Faculty Shepherd: The Rev. Dr. James Farwell

| Required Courses:                              |             |
|--|-------------|
| CHWT 659 A History of Christian Spirituality   | 3.0 credits |
| <b>OR**</b>                                    |             |
| CHWT 527 Foundations of Christian Spirituality | 3.0 credits |
| CHWT 668 Ascetical Theology                    | 1.5 credits |
| CHWT 835 Immersion in Spiritual Practice       | 3.0 credits |
| Suggested Electives:                           |             |
| BIBL 633 Psalms                                |             |
| CHWT 659 A History of Christian Spirituality   |             |
| CHWT 625 Anglican Thought                      |             |
| CHWT 654 Monasticism and Spirituality          |             |
| CHWT 663 Monastic Interfaith Encounters        |             |
| CHWT 673 Reading the Patristics                |             |
| PRXT 511 Introduction to Spiritual Direction   |             |



|   |   |  |
|---|---|--|
| PRXT 616  | Being Fully Human: Becoming Spiritual and Religious |  |
| PRXT 675  | Priesthood in Context and Practice                  |  |
| PRXT 681  | Spirituality of Children                            |  |
| Consortium Courses  |   |  |
| Spiritual Formation in the Parish                                 |   |  |
| The Spirituality of Prayer  |   |  |
| African American Spirituality                                     |   |  |
| Cultivating Mental Health through Spiritual Practices             |   |  |
| The Spirituality of Saints  |   |  |
| Poetry as Spiritual Practice                                      |   |  |
| Spiritual Formation   |   |  |
| Introduction to Meditation  |   |  |
| Spiritual Theology acc. to St. Thomas Aquinas                     |   |  |
| Biblical Teaching on Prayer                                       |   |  |
| Experiential Introduction to Contemplative Christian Spirituality |   |  |
| The Saints' Guide to Happiness                                    |   |  |
| Spiritual Formation in the Parish                                 |   |  |
| Spirituality in Nature  |   |  |
| Eastern Spirituality  |   |  |
| Introduction to Historical Christian Spirituality                 |   |  |
| The Carmelite Tradition   |   |  |
| Patristics II   |   |  |

Updated Oct. 2020

## Portfolios

Portfolios provide the opportunity to assess student work across the entire program, which is a requirement for accreditation with the Association of Theological Schools. To comply with this requirement, the faculty have selected the following artifacts for collection within the portfolio. These artifacts will be submitted and evaluated via the Brightspace learning management system.

| Artifact   | Type of Work/Submission Date | SLOs     | Description and Purpose  |
|--|------------------------------|----------|--|
| Admissions essay   | Baseline work                | 4.1, 4.4 | A 4-5 page essay describing events that led to application to seminary, assessment of academic abilities, and reflection on strengths and challenges student faces as she/he prepares for leadership in the church |
| Intercultural Competency Reflection  | Baseline work                | 2.1; 2.2 | A short pre- and post- reflection on the experience  |
| PRXT 500<br>Rule of Life   | Baseline work                | 4.2, 4.4 | Students propose a rhythm of spiritual practices to foster health of body, mind, and spirit for their first semester   |
| WRSH 500<br>Prayers of the People  | Baseline work                | 5.1, 5.2 | An example of Prayers of the People that was completed in class  |
| WRSH 500<br>Instructor's assessment of student's public reading of Scripture | Baseline work                | 5.2      | The instructor's assessment of public reading of Scripture   |

|  |                  |                              |   |
|--|------------------|------------------------------|---|
| CHWT 501<br>Response Paper   | Baseline work    | 1.1, 1.2, 3.1                | A 3-4 page paper analyzing a significant theme in a primary source  |
| Upper-level CHWT or BIBL Assignment  | Upper-level work | 1.1, 1.2, 3.1                | Any assignment from an upper-level CHWT or BIBL course  |
| Upper-level PRXT Assignment  | Upper-level work | 3.2, 3.3                     | Any assignment from an upper-level PRXT course  |
| CHWT 710 or CCEP Cultural Briefing Paper (only for students taking CHWT 710) | Upper-level work | 2.1, 2.2, 3.4                | A 5-page paper outlining a particular cultural issue to be engaged in a CCEP site, if taken   |
| CXM Final Assessment by Supervisor   | Middler year     | 3.3, 5.2                     | Addresses student's skills in pastoral care, Christian formation, lay ministry, evangelism, faithful stewardship, & effective governance, as well as liturgical leadership  |
| Middler Self-evaluation  | Middler year     | 4.1, 4.2, 4.3, 4.4, 4.5      | To be completed before the student meets with the faculty member, including questions on enacting faith, rule of life, theology of ministry, self-awareness and areas for growth, and community membership; as well as academic gaps and plans for coverage |
| WRSH 600 Liturgical Planning Assignment                                      | Senior Year      | 3.1, 5.1, 5.2, 5.3           | Liturgical planning assignment from WRSH 600  |
| Senior Year Sermon   | Senior Year      | 1.1, 1.2, 2.1, 3.1, 3.2, 5.2 | An audio or video recording of a sermon preaching in Immanuel Chapel or at CXMT placement site.   |
| Senior Reflection  | Senior Year      | 4.1, 4.2, 4.3, 4.4, 4.5      | In the spring, seniors review their portfolio to reflect on how they have seen their development in their education and vocation and shares in formation & advisory group   |

The M.Div. can be earned through part-time study, however the final two years of study must be taken full-time. The degree can be completed in a minimum of three years or a maximum of seven years. A minimum of 53 credits must be taken at VTS.



# Master of Arts Program

## Program Description

The M.A. program prepares students academically for advanced research and/or professionally for service to the church. In the equivalent of 2 years of full-time study, students pursue a program which emphasizes discipline focus (the majority of credits are devoted to the field of study and a summative capstone project) and supports cross disciplinary and interdisciplinary engagement via cross-cultural programs and electives.

The Master of Arts degree is specialized in three disciplinary areas:

- *The Master of Arts in Biblical Studies* is a 48-credit program which aims to prepare students academically by an in-depth focus on the field of biblical languages and interpretation. The course requirements consist of:
  - Introductory and upper level courses in bible, with at least 1 year of Greek or Hebrew required (27 credits)
  - a thesis with writing courses to support this project (9 credits)
  - international travel normally to either Palestine/Israel or Rome (4.5 credits)
  - free electives (7.5 credits)
- *The Master of Arts in Church and Witness* is a 48-credit program which aims to prepare students academically by an in-depth focus on the fields of theology, history, and ethics. The course requirements consist of:
  - Introductory and upper level courses in theology, history, and ethics (27 credits)
  - a thesis with writing courses to support this project (9 credits)
  - international travel (4.5 credits)
  - free electives (7.5 credits)
- *The Master of Arts in Christian Formation* is a 48-credit program which aims to prepare students academically and professionally by an in-depth focus on the fields of practical theology and liturgy. The course requirements consist of:
  - Introductory and upper level courses in practical theology and liturgy (27 credits)
  - either a thesis or summative capstone project with writing courses to support this project (9 credits)
  - contextual ministry (6 credits)
  - Free electives (6 credits)

## M.A. Student Learning Outcomes (SLOs)

**Goal 1. Religious Heritage:** Know and interpret the texts and contexts of Scripture and Christian traditions.

1. Combine knowledge of texts, tradition, theories, and best practices in a chosen area of concentration. (knowledge of tradition)
2. Appropriate the faith to interpret and critique human life and society. (use of tradition)

**Goal 2. Cultural Contexts:** Reflect on the faith in light of a diverse and complex society with special sensitivity to the dynamics of racism.

1. Interpret contemporary life and events from a theological and multidisciplinary perspective. (awareness of cultural contexts)
2. Actively engage difference with knowledge and sensitivity. (intercultural literacy)

**Goal 3. Ministerial and Public Leadership:** Lead communities collaboratively in service of God's mission.

1. Communicate effectively with critical thinking, creativity, and rhetorical power. (effective communication)
2. Engage the public square in participating in God's mission of justice. (promotion of justice)

**Goal 4. Personal and Spiritual Formation:** Integrate theological education and ministry for life.

1. Articulate one's academic interests and vocational goals, and set goals for lifelong learning in the chosen area of ministry or study. (self-knowledge and personal growth)
2. Develop a pattern of life shaped by intentional spiritual practices to support one's chosen field of ministry. (rule of life)

**Goal 5. Theory and Praxis Integration:** Develop knowledge and wisdom through rigorous study, research, and practical engagement in chosen field.

1. Demonstrate the ability to integrate material from across disciplines. (interdisciplinary integration)
2. Be a reflective practitioner. (theory and praxis integration)

## VTS M.A. Curriculum



### THE VTS M.A. CURRICULUM



Total of 48 credits, emphasizing discipline focus and supporting cross-disciplinary and interdisciplinary engagement

SLOs: 1. *Religious Heritage*, 2. *Understanding Cultural Contexts*, 3. *Ministerial & Public Leadership*,  
4. *Personal & Spiritual Formation*, 5. *Theory & Praxis Integration*  
For additional requirements see, *Learning at VTS*

## Degree Requirements

### Biblical Studies

| <b>Biblical Studies – 27 credits</b>  |         |   |         | Course Number                                     | Credits | Completed? |
|---|---------|---|---------|---|---------|------------|
| Old Testament Interpretation 1  |         |   |         | BIBL 501  | 3       |            |
| Old Testament Interpretation 2  |         |   |         | BIBL 502  | 3       |            |
| New Testament Interpretation 1  |         |   |         | BIBL 503  | 3       |            |
| New Testament Interpretation 2  |         |   |         | BIBL 504  | 3       |            |
| Biblical Language (Beginning Biblical Greek or Hebrew)  |         |   |         | BIBL 510/511                                      | 3       |            |
| Biblical Language (NT Biblical Greek or OT Biblical Hebrew)   |         |   |         | BIBL 600/601                                      | 3       |            |
| Upper- Level Bible Elective   |         |   |         | BIBL 6XX  | 3       |            |
| Upper- Level Bible Elective   |         |   |         | BIBL 6XX  | 3       |            |
| Upper- Level Bible Elective   |         |   |         | BIBL 6XX  | 3       |            |
| Relevant upper-level electives from other fields can be substituted. 3.0 credits of Cross-Cultural Colloquy can be included for international students in place of Upper Level Electives. Introductory courses may be waived for upper-level electives with applicable previous educational background. |         |   |         |   |         |            |
| <b>Cross-Cultural Education – 4.5 credits</b>   |         |   |         | Course Number                                     | Credits | Completed? |
| Crossing Cultures Well  |         |   |         | CHWT 710  | 1.5     |            |
| A Cross-Cultural Education Program (Normally Jerusalem, Rome)   |         |   |         | CHWT 854, 8XX                                     | 3       |            |
| <b>Academic Writing and Thesis- 9 credits</b>   |         |   |         | Course Number                                     | Credits | Completed? |
| Introduction to Theological Writing   |         |   |         | WRRE 510  | 3       |            |
| Advanced Theological Writing  |         |   |         | WRRE 600  | 3       |            |
| Thesis  |         |   |         | BIBL 8XX  | 3       |            |
| <b>Free Electives – 7.5 credits</b>   |         |   |         |   |         |            |
| Course #  | Credits | Course #  | Credits | Course #  | Credits |            |
|   |         |   |         |   |         |            |
|   |         |   |         |   |         |            |
|   |         |   |         |   |         |            |
|   |         |   |         |   |         |            |
| <b>Additional Required Elements</b>   |         |   |         |   |         |            |
| Portfolio <input type="checkbox"/>  |         | Sexual Misconduct Prevention <input type="checkbox"/> |         | Intercultural Competency <input type="checkbox"/> |         |            |
| <b>Total Credits – 48 Credits</b>   |         |   |         |   |         |            |

Christian Formation

| Christian Formation – 27 credits   |         |   |         | Course Number                                     | Credits | Completed? |
|--|---------|---|---------|---|---------|------------|
| Foundations for Ministry   |         |   |         | PRXT 500  | 3       |            |
| Upper- Level Practical Theology/Liturgics Elective   |         |   |         | PRXT/WRSH 6XX                                     | 3       |            |
| Upper- Level Practical Theology/Liturgics Elective   |         |   |         | PRXT/WRSH 6XX                                     | 3       |            |
| Upper- Level Practical Theology/Liturgics Elective   |         |   |         | PRXT/WRSH 6XX                                     | 3       |            |
| Upper- Level Practical Theology/Liturgics Elective   |         |   |         | PRXT/WRSH 6XX                                     | 3       |            |
| Upper- Level Practical Theology/Liturgics Elective   |         |   |         | PRXT/WRSH 6XX                                     | 3       |            |
| Upper- Level Practical Theology/Liturgics Elective   |         |   |         | PRXT/WRSH 6XX                                     | 3       |            |
| Upper- Level Practical Theology/Liturgics Elective   |         |   |         | PRXT/WRSH 6XX                                     | 3       |            |
| Upper- Level Practical Theology/Liturgics Elective   |         |   |         | PRXT/WRSH 6XX                                     | 3       |            |
| 3.0 credits of Cross-Cultural Colloquy can be included for international students in place of Upper Level Electives. Introductory courses may be waived for upper-level electives with applicable previous educational background. |         |   |         |   |         |            |
| Contextual Ministry – 6 credits  |         |   |         | Course Number                                     | Credits | Completed? |
| Contextual Ministry  |         |   |         | PRXT 600  | 3       |            |
| Contextual Ministry  |         |   |         | PRXT 601  | 3       |            |
| Academic Writing and Summative Capstone Project- 9 credits   |         |   |         | Course Number                                     | Credits | Completed? |
| Introduction to Theological Writing  |         |   |         | WRRE 510  | 3       |            |
| Advanced Theological Writing   |         |   |         | WRRE 600  | 3       |            |
| Summative Capstone Project or Thesis   |         |   |         | PRXT 8XX  | 3       |            |
| Free Electives – 6.0 credits   |         |   |         |   |         |            |
| Course #   | Credits | Course #  | Credits | Course #  | Credits |            |
|  |         |   |         |   |         |            |
|  |         |   |         |   |         |            |
|  |         |   |         |   |         |            |
| Additional Required Elements   |         |   |         |   |         |            |
| Portfolio <input type="checkbox"/>   |         | Sexual Misconduct Prevention <input type="checkbox"/> |         | Intercultural Competency <input type="checkbox"/> |         |            |
| Total Credits – 48 Credits   |         |   |         |   |         |            |

## Church and Witness

| Church and Witness – 27 credits   |         |   |         | Course Number                                     | Credits | Completed? |
|---|---------|---|---------|---|---------|------------|
| Historical Witness of the Church  |         |   |         | CHWT 501  | 3       |            |
| Contemporary Witness of the Church  |         |   |         | CHWT 502  | 3       |            |
| Upper- Level Church History, Theology, Mission or Ethics  |         |   |         | CHWT 6XX  | 3       |            |
| Upper- Level Church History, Theology, Mission or Ethics  |         |   |         | CHWT 6XX  | 3       |            |
| Upper- Level Church History, Theology, Mission or Ethics  |         |   |         | CHWT 6XX  | 3       |            |
| Upper- Level Church History, Theology, Mission or Ethics  |         |   |         | CHWT 6XX  | 3       |            |
| Upper- Level Church History, Theology, Mission or Ethics  |         |   |         | CHWT 6XX  | 3       |            |
| Upper- Level Church History, Theology, Mission or Ethics  |         |   |         | CHWT 6XX  | 3       |            |
| Relevant upper-level electives from other fields can be substituted. 3.0 credits of Cross-Cultural Colloquy can be included for international students in place of Upper Level Electives. Introductory courses may be waived for upper-level electives with applicable previous educational background. |         |   |         |   |         |            |
| Cross-Cultural Education – 4.5 credits  |         |   |         | Course Number                                     | Credits | Completed? |
| Crossing Cultures Well  |         |   |         | CHWT 710  | 1.5     |            |
| A Cross-Cultural Education Program (e.g. Jerusalem, Rome, Myanmar)  |         |   |         | CHWT 85X  | 3       |            |
| Academic Writing and Thesis- 9 credits  |         |   |         | Course Number                                     | Credits | Completed? |
| Introduction to Theological Writing   |         |   |         | WRRE 510  | 3       |            |
| Advanced Theological Writing  |         |   |         | WRRE 600  | 3       |            |
| Thesis  |         |   |         | CHWT 8XX  | 3       |            |
| Free Electives – 7.5 credits  |         |   |         |   |         |            |
| Course #  | Credits | Course #  | Credits | Course #  | Credits |            |
|   |         |   |         |   |         |            |
|   |         |   |         |   |         |            |
|   |         |   |         |   |         |            |
| Additional Required Elements  |         |   |         |   |         |            |
| Portfolio <input type="checkbox"/>  |         | Sexual Misconduct Prevention <input type="checkbox"/> |         | Intercultural Competency <input type="checkbox"/> |         |            |
| <b>Total Credits – 48 Credits</b>   |         |   |         |   |         |            |

The M.A. can be earned through part-time study, full-time residency or any combination of the two. The degree can be completed in a minimum of two years or a maximum of seven years. A minimum of 32 credits must be taken at VTS. A grade point average of at least 2.0 is required.

## Portfolios

Portfolios provide the opportunity to assess student work across the entire program, which is a requirement for accreditation with the Association of Theological Schools. To comply with this requirement, the faculty have selected the following artifacts for collection within the portfolio. These artifacts will be submitted and evaluated via the Brightspace learning management system.

| Artifact         | Submission Date                 | SLOs | Description and Purpose                                |
|------------------|---------------------------------|------|--|
| Admissions essay | End of 1 <sup>st</sup> semester | ALL  | Baseline of academic knowledge and professional skills |

|  |   |                                    |   |
|--|---|------------------------------------|---|
| Intercultural Competency Reflection  | End of 1 <sup>st</sup> semester               | 2.1; 2.2                           | Baseline of intercultural competency  |
| Self-assessment 1 (Advising/Formation Groups)  | End of 1 <sup>st</sup> semester               | All, especially 2.2; 3.2; 4.1; 4.2 | Helps student reflect on, take responsibility for, and set goals for learning that integrates academic knowledge and professional skills  |
| 1 assignment completed during first semester based on track                                  | End of 1 <sup>st</sup> semester               | Various                            | Biblical Interpretation: One exegesis paper (1.1; 1.2; 3.1)<br>Church & Witness: A response paper from Historical Witness of the Church (1.1; 1.2; 3.1)<br>Christian Formation: Rule of Life (4.2; 4.4) and Theology of Ministry paper (2.1; 3.1; 4.3; 4.4) from PRXT 500 |
| Cultural Briefing Paper OR an assignment completed during first year                         | End of 1 <sup>st</sup> year (24 credit hours) | Various                            | Cultural Briefing Paper from CCEP, if taken (2.1; 2.2; 3.4)   |
| Approved Summative Capstone Project Proposal   | End of 1 <sup>st</sup> year (24 credit hours) | Various, especially 3.4            | Helps student plan large project; allows advisor and Masters Committee to suggest revisions   |
| Cultural Briefing Paper OR an assignment completed during second year                        | End of 2 <sup>nd</sup> year (48 credit hours) | Various                            | Cultural Briefing Paper from CCEP, if taken (2.1; 2.2; 3.4)   |
| Summative Capstone Project   | End of 2 <sup>nd</sup> year (48 credit hours) | Various, especially 3.4            | Requires student to integrate and apply academic knowledge in an area of interest   |
| Self-Assessment 2 & Reflection on seminary experience as a whole (Advising/Formation Groups) | End of 2 <sup>nd</sup> year (48 credit hours) | All, especially 2.2; 3.2; 4.1; 4.2 | Helps student reflect on, take responsibility for, and set goals for learning that integrates academic knowledge and professional skills  |

## Diploma in Anglican Studies

### Program Description

Through offerings in Anglican history, theology, liturgy, polity, ecumenism, and the Anglican Communion, the Post-Graduate Diploma in Anglican Studies prepares students for ordination in the Episcopal Church. Students form a cohort group, and curricular offerings are supplemented with a weekly formation and advising group, daily worship opportunities, participation in worship planning teams and worship leadership.

This program is for individuals who have received a graduate theological degree. Exceptions may be made for qualified applicants without a graduate theological degree from local or diocesan formation programs. Applicants for this program should be postulants or candidates for Holy Orders or have the written permission of their Bishop to attend.

### Student Learning Outcomes

This program aims to equip students for ministry leadership in an Episcopal setting.

### Requirements for Graduation

Requirements include the successful completion of at least 24 credit hours at VTS. 12 credits must normally be in required courses as specified in the following curriculum.



| Required Courses- 12.0 credits  |         |   |         | Course Number                                     | Credits | Completed? |
|---|---------|---|---------|---|---------|------------|
| Introduction to Anglican Studies (August)                                 |         |   |         | CHWT XXX  | 2.0     |            |
| The History and Identity of Anglicanism (Fall)                            |         |   |         | CHWT 650  | 1.5     |            |
| History of the Episcopal Church (Fall)                                    |         |   |         | CHWT 651  | 1.5     |            |
| Anglican Thought (Fall)   |         |   |         | CHWT 625  | 1.5     |            |
| Liturgical Theology and Performance (Fall)                                |         |   |         | WRSH 600  | 3.0     |            |
| Priesthood in Context and Practice (Spring)                               |         |   |         | PRXT 6XX  | 1.5     |            |
| Liturgical History and Theology (Spring)                                  |         |   |         | WRSH 510  | 2.0     |            |
| Free Electives – 12.0 credits   |         |   |         |   |         |            |
| Course #  | Credits | Course #  | Credits | Course #  |         |            |
|   |         |   |         |   |         |            |
|   |         |   |         |   |         |            |
|   |         |   |         |   |         |            |
| Additional Required Elements  |         |   |         |   |         |            |
| Two offerings from Center for Anglican Communion <input type="checkbox"/> |         | Sexual Misconduct Prevention <input type="checkbox"/> |         | Intercultural Competency <input type="checkbox"/> |         |            |
| Total Credits – 24 Credits  |         |   |         |   |         |            |

### Typical Annual Programming in Anglican Studies

Requirements include the successful completion of at least 24 credit hours at VTS. 13 credits must normally be in required courses as specified in the following curriculum.

#### August Term

Mapping Anglican Studies (2cr)  
Intercultural Competency  
Prevention of Sexual Misconduct

#### Fall Semester

The History & Identity of Anglicanism (1.5 cr)  
Liturgical Theology & Performance (3cr)  
History of TEC (1.5 cr)  
Anglican Thought (1.5 cr)  
Electives (5.5 cr)

#### Spring Semester

Priesthood in Context & Practice (1.5 cr)  
Liturgical History & Theology (2 cr)  
Electives (8.5 cr)

In addition, Anglican Studies students must attend at least two offerings of the Center for Anglican Communion Studies, complete Intercultural Competency Training, Prevention of Sexual Misconduct Training, meet regularly in formation groups, participate in worship leadership, and regularly eat in the refectory.

11 additional credit hours of Contextual Ministry, Practical Theology, History, Ethics, Liturgics, etc., chosen in consultation with VTS's Director of Anglican Studies and informed by expectations of the Bishop or other diocesan authorities where the student is resident. Anglican Studies students are encouraged to take a course in singing the services of the church.

Students have the option to pursue this program either full-time living on campus, or part-time commuting to campus. The diploma can be completed in a minimum of 1 year and a maximum of 5 years.

A grade point average of at least 2.0 is required.

## Diploma in Theology

### Program Description

The purpose of the Post-Graduate Diploma in Theology is to strengthen theological formation for students who want to deepen or refresh their learning from their previous institutions.

## Student Learning Outcomes

The outcomes of the program are shaped by the particular needs, interests, and plans for ministry of the participating students.

## Program Requirements

- A minimum of 24 hours credit earned at VTS.
- At least 3 credit hours in each of the following disciplines: Old Testament, New Testament, Church History, and Theology.
- Additional training requirements (not for credit) include Intercultural Competency Training and Prevention of Sexual Misconduct Training.
- A grade point average of at least 2.0.
- The diploma can be normally completed in a minimum of 1 year and a maximum of 5 years.

## Pathway to Ministry

### Program Description

Pathway to Ministry offers one year of study to students who have not yet engaged a discernment process but wish to pursue formal theological education in an academically rigorous and spiritually nurturing environment.

### Program Requirements

| August Term – 3.5 credits                                     | Course Number   | Credits   | Completed? |
|---|---|---|------------|
| Foundations for Ministry                                      | PRXT 500  | 3   |            |
| Intro to Liturgics and Chapel Planning                        | WRSH 500  | 0.5   |            |
| Fall Semester – 12 credits                                    | Course Number   | Credits   | Completed? |
| Old Testament Interpretation 1/New Testament Interpretation 1 | BIBL 501/503  | 3   |            |
| Biblical Language (Beginning Biblical Greek or Hebrew)        | BIBL 510/511  | 3   |            |
| Historical Witness of the Church                              | CHWT 501  | 3   |            |
| Introduction to Theological Writing                           | WRRE 510  | 3   |            |
| Spring Semester – 12 credits                                  | Course Number   | Credits   | Completed? |
| Old Testament Interpretation 2/New Testament Interpretation 2 | BIBL 502/504  | 3   |            |
| Contemporary Witness of the Church                            | CHWT 502  | 3   |            |
| Elective Credits  |   | 3   |            |
| Elective Credits  |   | 3   |            |
| Additional Required Elements                                  |   |   |            |
|   | Sexual Misconduct Prevention <input type="checkbox"/> | Intercultural Competency <input type="checkbox"/> |            |
| Total Credits – 27.5 Credits                                  |   |   |            |

## Part-Time Non-Degree Study

Virginia Seminary welcomes applicants who wish to explore theological education, but who do not currently want to pursue a degree or earn a diploma. Studying as a Part-Time Non-Degree student is an excellent way to become acquainted with VTS and what the Seminary has to offer. For instance, a person might desire to take classes in an area of study that is of particular interest, for continuing personal enrichment, or to begin study in anticipation of joining a degree program at a later time. For those who would like to study on a part-time basis (up to 11 credit hours), it is possible to apply for admissions as a Part-Time Non-Degree student.

To be eligible for this program one must have earned a baccalaureate degree, complete a brief application process and have an interview with the Director of Admissions. Part-Time Non-Degree students may continue in this capacity until



they have accumulated 26 credit hours of study. Credits earned in this program can be transferred into a degree program at a later date.

## Academic Regulations and Policies for Master's Level Students

For the purposes of this section, Master's Level students include student enrolled in the following programs: Master in Divinity, the Master of Arts, the Post Graduate Diploma in Theology, the Post Graduate Program in Anglican Studies, and Pathway to Ministry. These policies also apply to non-degree students enrolled in courses for credit where applicable.

### Degree Work

In order to receive the degree for which they are enrolled, students must complete the prescribed course of study with a grade point average of 2.0. To earn the three-year Master in Divinity degree, students may not receive a grade of "D" or lower in more than six courses, of which not more than four shall be required courses. Those in the Master of Arts program may not receive a grade of "D" or lower in more than four courses, of which not more than three shall be required courses.

An "F" in a required course must be made up by retaking the course or an approved equivalent at the Seminary or at one of the other schools of the Washington Theological Consortium.

### Grading System

The following are the faculty approved guidelines for grading at Virginia Theological Seminary. Specific grading criteria will differ according to individual instructors and the goals, structure, and requirements of particular courses. Means of evaluation may include examinations, papers, projects, presentations, and class participation.

|                     | Letter grade | Numerical grade | Grade point | Descriptors   |
|---------------------|--------------|-----------------|-------------|---|
| Outstanding         | A            | 93-100          | 4.0         | Demonstrates excellent knowledge of content and concepts and evidences superior understanding of assumptions and implications among different authors and points of view in the field of study. Written work as required goes beyond a "B" paper in its command, exposition, use of sources, and its constructive and creative development. Class attendance is exemplary, and contribution in class demonstrates preparation, often including reading beyond the required texts, and integrates other courses and life experience into discussions.                |
| Excellent           | A-           | 90-92           | 3.7         |   |
| Accomplished        | B+           | 87-89           | 3.3         | Demonstrates solid knowledge of content and concepts and evidences a good understanding of primary assumptions and implications among different authors and points of view. Written work as required is organized and developed around a clear thesis. All work evidences adequate grammar, draws upon primary resources, and correctly uses scholarly tools, including citation of resources. The student attends class except for good reason, engages materials and other students with respect and an open mind, fulfills commitments, and meets all deadlines. |
| Good                | B            | 83-86           | 3.0         |   |
| Fine                | B-           | 80-82           | 2.7         |   |
| Developing/Marginal | C+           | 77-79           | 2.3         | Demonstrates only basic knowledge of course material and may exhibit one or more of the following: inability to understand assumptions and  |
| Developing/Marginal | C            | 73-76           | 2.0         |   |

|                     |    |       |     |  |
|---------------------|----|-------|-----|--|
|                     |    |       |     | implications among different authors and points of view; written work that is unfocused, uses few or no primary sources, or is technically flawed in failing to properly cite sources; several unexplained absences from class, rare or irrelevant engagement in class discussion, failure to listen to other opinions, and the turning in of late work.                   |
| Developing/Marginal | C- | 70-72 | 1.7 |  |
| Minimal             | D  | 60-69 | 1.0 | Demonstrates inadequate knowledge of course material, appears unprepared for class, and may turn work in late. Written work lacks logical coherence, may use non-standard or poor grammar, may be unedited, and may not include proper references to cited materials. Student has several unexplained absences from class and/or minimally engages in in class discussion. |
| Inadequate          | F  | 0-59  | 0.0 | Fails to demonstrate knowledge of course material and may exhibit one or more of the following: failure to complete assignments, failure to attend class, or deliberate acts of academic dishonesty.   |

### Pass/Fail Grades

Letter grades are the norm for all courses. In special cases, a course may be designated as pass/fail.

A student may take a letter graded course as a pass/fail course with the permission of the instructor if: it is not a required course or Consortium course (unless all students in the class are graded on a pass/fail basis); and the pass/fail grade is requested at the time of registration or within the “drop/add” period. Also, for Master of Arts students, all courses taken to satisfy Distribution Requirements must be taken for a letter grade, except for the language courses.

Required courses may not be taken pass/fail, except for the following courses that are designated as pass/fail:

- Advanced Theological Research and Writing - requirement for MA students only
- Contextual Ministry (See CXM description)
- Introduction to Liturgical Performance
- The required semester of biblical language (that are not designated as pass/fail, see note below)

Courses designated P/F do not count toward the limit of pass/fail courses.

Independent study projects may be graded pass/fail or for a letter grade, except for a Master in Divinity Honors Thesis, which must be taken for a letter grade. The decision to take an independent study pass/fail must be made at the time of registration for the course.

Students in degree programs must take at least 75% of their course work for a letter grade.

|                                 | Grade | Descriptor   |
|---------------------------------|-------|--|
| Pass - Satisfactory Performance | P     | Meets requirements as derived from course objectives. Ranges from accomplished to minimal in understanding and application of theoretical knowledge and/or practical skill. Equivalent to 100%-60% |
| Incomplete                      | INC   | Student has not completed the course work and was granted an extension.  |
| Fail                            | F     | Does not meet requirements as derived from course objectives. Equivalent to 59% or below.  |
| Audit                           | AU    |  |
| Withdrawal                      | W     |  |

|                  |     |  |
|------------------|-----|--|
| Work in Progress | WIP |  |
|------------------|-----|--|

## Audit Policy

Auditors in Master's level courses have an official relationship with VTS, although they do not receive academic credit. The purpose of auditing is for the continuing education benefit of the learner, recognizing that an auditor is a guest in the classroom and not a fully enrolled student. In order to audit a class, one must complete the "Quick Application" through the VTS Admissions Office with information about academic background and reasons for desiring to audit. Permission to audit is granted (or not) by the instructor of the course. An auditor is counted among those registered for the course, and therefore there must be space available in the class in order to register as an auditor. Below are expectations for auditors in a Master's level course at VTS. Instructors may modify these criteria at their sole discretion provided auditors are notified in order to prevent misunderstandings.

- Auditors do not take exams or write papers, and participate in class as directed by the instructor.
- All communication about registration must go through the Registrar's office.
- Auditors may only attend classes in which they are enrolled.
- Those on a wait list for a class may not attend the class until they are notified a seat has become available.
- Auditors may not bring guests to class.
- Auditors may register for up to 3 audit hours in Master's level courses during each term (Fall term: June through December; Spring term: January through May). Participation in the continuing education classes is not included.

All regularly matriculated students may audit any course with the consent of the instructor. The instructor may impose terms upon granting of consent. If the student wishes the audited course to be included on the transcript, an audit contract must be completed, signed, and submitted at registration (Supplement A). Supplement forms are available on the *VTS Hub*.

Any student, degree-seeking or not, who has audited a course may not normally take that course for credit at a later time.

## Policy on Extensions on Assignments and Incomplete Course Grades

A student who for sufficient reason is not able to complete an assignment by the deadline for the submission of the assignment must request an extension in writing to the instructor before the assignment is due. The instructor may grant the request and negotiate a new due date. In all cases, all work for the class must be submitted 3 weeks after the term (i.e. by the time grades are due). If instructors have received all the assignments by the time grades are due but have not had time to grade them, they can submit a temporary course grade of "I". All course grades of "I" must be changed into valid course grades two weeks after the original course grade was due.

## Policy for Changing Final Course Grades

Grades may be changed by the instructor up to one semester after the original deadline for the submission of grades. This is done by the instructor making a request in writing to the Registrar. Changes past this date (but before grades for graduates are due) can only be requested due to computational error or the unintentional overlooking of relevant work completed by the student during the course. A change of this sort must be requested in writing and approved by the VPAA or the Director of Doctoral Programs. If the contested grade relates to a course taught by the VPAA or the Director of Doctoral Programs, the ADoS will stand in his/her place.

## Policy for Appealing a Grade

If a student believes that her/his course work has been erroneously evaluated by the instructor, she/he must meet with the instructor to see if the issue can be resolved (see above). If this does not resolve the issue, the student can make a formal appeal to the VPAA or the Director of Doctoral programs via a written document that states the ground for the appeal and includes a copy of the syllabus and all relevant coursework.

If the appeal involves a particular assignment that the student believes has been mis-graded, an anonymous copy of this work will be given by the VPAA or the Director of Doctoral Programs to a colleague to be re-graded and returned to the VPAA or the Director for moderation.

If the student believes that there has been a computational error (and this cannot be resolved via the change of grade policy outlined above), the various elements will be re-calculated by the VPAA or the Director. In both instances, the VPAA or Director will report the final grade to the Registrar and inform the Masters or the Doctoral Committee. Appeals made relating to potential mis-grading of course assignments must be made by the end of the semester after the grade was due. Appeals made relating to possible computational errors must be made before the grades for graduating students are due. If the contested grade relates to a course taught by the VPAA or the Director of Doctoral Programs, the ADoS will stand in his/her place.

## Examinations

A student who fails to take or complete a final examination for illness or other imperative reason should promptly notify the instructor and the Executive Assistant in the Office of Academic Administration and Student Life or other administrative personnel in that department (703-461-1722). The student should make a written request for an extension as soon as possible and arrange with the instructor to make-up the examination by special provisions.

## Required Courses

It is expected that all required courses will be taken at VTS. With permission of the Vice President of Academic Affairs, exceptions may be granted.

## Transfer Credit

Courses completed at the appropriate level in other accredited institutions may be counted toward the M.Div. and M.A. degrees if they are at the level of "B" or higher and are no more than 10 years old at the time the student requests consideration from the Vice President of Academic Affairs. Masters level students must complete at least 2/3 of their credits at Virginia Theological Seminary (i.e., 32 credits out of the required 48 must be completed at VTS for the M.A. degree, 53 out of the required 79 must be completed at VTS for the M.Div. degree). For the M.Div degree, students must also meet the two year full-time residency requirement.

In degree programs, not more than half of the credits required may have been earned as part of the award of another degree program from VTS.

## Writing Coaches

To assist students in improving their writing skills, the Seminary engages qualified coaches who are available by appointment throughout the academic year. Coaches do not propose topics or serve as proofreaders of completed pieces of student writing. Rather, coaches help in response to students' requests in such matters as refining the topic for a paper, organizing ideas and clarifying thoughts, examining drafts and suggesting revisions, and helping students learn to spot their own errors in grammar, punctuation, and English usage.

The Seminary recommends that all students take advantage of this opportunity to strengthen existing writing skills. The Admissions Committee may require a student to work with a Writing Coach, if at the time of admission; he or she is perceived to have need of improved writing skills. Students with English as a second language will take the Art of Writing Theologically Seminar during the August Term.

## Academic Caution

1. A student whose admission file contains undergraduate transcript(s) with low grades or a low grade point average or a poorly written essay may be admitted on Academic Caution.
2. A student who receives 2 or more grades of "C+" or lower in any given semester will begin the following semester on Academic Caution. This includes Semester, Summer, January, and August term grades.
3. Any student who is placed on Academic Caution will develop learning goals and a plan for implementation of those goals in consultation with the Associate Dean of Students and the professors in the courses involved. The results of the consultation may be communicated in writing to the student and the student's bishop (if applicable).
4. The student will be removed from Academic Caution following two consecutive semesters (Fall, Spring) with grades of no more than one "C".
5. To earn the three-year Master in Divinity degree, students may not receive a grade of "D" or lower in more than six courses, of which not more than four shall be required courses. Those in the M.A. program may not

receive a grade of “D” or lower in more than four courses, of which not more than three shall be required courses.

### Academic Probation

1. A student who receives 2 or more grades of “D” or lower in any given semester will be placed on Academic Probation for the following semester. This includes Semester, Summer, January, and August term grades.
2. Any student who is placed on Academic Probation will develop learning goals and a plan for implementation of those goals in consultation with the Associate Dean of Students and the professors in the courses involved. The results of the consultation will be communicated in writing to the student and the student’s bishop (if in discernment process).
3. A student who is on Academic Probation is not eligible for election to student body or class offices and may be asked to resign an office if he or she goes on Academic probation subsequent to the election.
4. A student who is placed on academic probation for two consecutive semesters (Fall, Spring) will be asked to withdraw from the Seminary and will not be eligible to reenter for at least a year after the withdrawal. The faculty reserves the right to deny reentry to any student for academic reasons.
5. A student who is placed on academic probation for three semesters, consecutive or otherwise, will be asked to withdraw from the Seminary permanently.

### Cross Registration

Candidates for the M.Div. degree are required to take at least two credit hours taught by a member of the faculty of another school at another campus in the Washington Theological Consortium or a Consortium-sponsored seminar. The course can be taken in person or online.

### Waiver of Required Courses

Students may request that they be granted a waiver of a required course and be allowed to substitute an elective in the same field for that required course. Permission can be given only by the Vice President of Academic Affairs who may consult with the instructor or department offering the required course. Students must complete a waiver form (Supplement D) available on the *VTs Hub*.

### Changing Degree Programs

**From M.Div. to M.A.** – Persons wishing to transfer from the M.Div. to the M.A. program must write to the Chair of the Admissions Committee, and must complete the M.A. degree requirements. The transfer must be approved by the faculty.

**From M.A. to M.Div.** – Persons wishing to transfer from the M.A. to the M.Div program must write to the Chair of the Admissions Committee and must complete the M.Div degree requirements. Normally such applications require prior admission to postulancy. Permission to transfer must be approved by the faculty.

### Independent Studies

Any student may register for an independent study project with the agreement of the instructor who will direct the study. Adjunct instructors do not serve as the directors of independent studies without special permission of the Vice President of Academic Affairs. At registration, students must file an Independent Study form (Supplement B). Normally independent studies will not be approved if they cover material that is already covered in existing courses and do not fulfill required courses.

### Registration

#### *Policy on Registration*

Students are required to register through VTS Student Information System (Blackbaud) by the published deadline each semester for future enrollment periods. Students who register after the deadline may not gain enrollment into preferred courses. Changes in course registration must be made through the VTS SIS according to the published deadline for each enrollment period.

Full-time students must register for a minimum of 12 credit hours in any Parent Term. Parent terms for Master’s level programs are defined as: Fall Parent: August Term, Fall Semester and January term; Spring Parent: Spring Semester

and Summer Term. No student may register for more than 15 credit hours in any semester without the permission of the Vice President of Academic Affairs. Student may request a registration overload by completing the form available on the *VTs Hub*. Financial Aid will not be given for over 18 credits in a Parent Term.

In the case of a legitimate and duly reported emergency, a student may, with permission of the Vice President of Academic Affairs, be permitted to register late.

### *January Term*

Master's level students should normally take only one course per week and no more than 3.0 credit hours total. Independent study forms for those doing immersions during January are due on or before the first day of the January Term. M.Div. students are required to take 3.0 credit hours during January Term.

### *Enrollment*

A full-time student will normally take 12-15 credit hours and must take a minimum of 12 credit hours per parent term and no more than 18 credits per parent term.

### *Part-Time, Non-Degree Student Enrollment*

Enrollment in courses that are required for degree or diploma programs is limited to space available after matriculated students have registered.

Normally, part-time non-degree students may not take more than 26 hours of courses for credit. Part-time non-degree students who apply for admission to a degree program may transfer a maximum of 26 hours of credit to the degree program. Courses taken for audit are not counted toward a degree and normally may not be repeated for a grade.

## **Dropping, Adding, or Withdrawing from Courses**

Students may add, drop or change to audit, credit (letter grade), or pass/fail any course, based on the dates published in the Academic Calendar, located on the *VTs Hub*. Students may add, drop, or change to audit, credit (letter grade), or pass/fail a course taught in the Summer, August, or January Terms by the end of the first day of class.

For all changes in registration, students must use Blackbaud. After the drop/add period, courses cannot be added or dropped without the approval of the Vice President of Academic Affairs.

Under special circumstances a student may wish to withdraw from a course. The student shall write a letter to the Vice President of Academic Affairs requesting withdrawal. Withdrawals will be granted on a case by case basis. Failure to take the examination in a course or withdrawing from or ceasing to attend classes in a course after the drop/add period without approval of the Vice President of Academic Affairs will result in a grade of “F” for the course.

The final date to withdraw from a course without an “F” is noted in the Academic Calendar.

## **Course Evaluations**

Course evaluations are administered through Brightspace at the end of each academic term and semester.

## **Course Attendance**

Regular attendance is expected in all courses. Failure to maintain regular attendance may be grounds for exclusion from the school or from the course involved.

## **Residency Requirement**

**Students in a 3-year M.Div. program** are required to be in residence full-time for the last two years of their course of study. Any exception to this policy requires a vote of the faculty.

**Pathway to Ministry students** are required to be full-time and live on campus.

**Full-time M.Div. and Anglican Studies Commuter Students:** As with all full-time M.Div., Pathways to Ministry, and Anglican Studies students living on campus, residency for all full-time M.Div. and Anglican Studies Commuter students



entails participation in class, lunch in the Refectory any day they are on campus for classes, participation in one act of corporate worship daily when they are on campus, and participation in formation and advising/colloquy groups.

**Part-time Students:** Part-time M.Div. and Anglican Studies students are expected to attend classes, participate in one act of corporate worship on the days when they are on campus, and are encouraged to attend a formation and advising/colloquy group. Lunch participation is also encouraged.

**Worship Leadership Expectations:** Full-time M.Div. and Anglican Studies students—both residential and commuter—are expected to participate in the worship rota, and in worship planning teams.

**M.A. Students:** M.A. students may pursue their degree either full-time or part-time.

Full-time M.A. students are expected to participate in class, lunch in the Refectory any day they are on campus for classes, participation in one act of corporate worship daily when they are on campus, and participation in formation and advising/colloquy groups.

Part-time M.A. students are expected to attend classes, participate in one act of corporate worship on the days when they are on campus, and are encouraged to attend a formation and advising/colloquy group.

M.A. students are encouraged to participate in the worship rota and in worship planning teams.

## Master in Divinity Thesis and Master of Arts Thesis or Summative Capstone Project

### Purpose and Description

A Masters level Thesis or a Summative Capstone Project (SCP) provides a distinctive opportunity for the investigation of a problem or question that will yield unexpected insight, sharpen skills in reading texts and developing arguments, and generate creative work.

An M.A. or M.Div. Thesis is a major paper. An M.A. SCP may be a major paper or may take other forms, such as a media presentation or an annotated work of art or literature. An M.A. Flex SCP may also include curricula, a portfolio, or an oral examination, for example, in the area of concentration. A Thesis length is usually 12,000 words (approximately 40 pages) inclusive of footnotes and bibliography, with a 10% allowance above or below for 3.0 credits. An MA SCP should be of appropriate equivalent length. M.Div. students writing for 6.0 credits should double these amounts. The precise nature of a Thesis or SCP should be developed in consultation with and at the discretion of the Thesis Advisor.

The student must develop a bibliography to support their Thesis or SCP, demonstrating engagement with primary and secondary materials related to the topic and an awareness of relevant periodic literature or sources. The form, style and presentation of the finished Thesis must follow the VTS Style Guide. Clear English prose with correct grammar, spelling and citations is required.

### Eligibility

All M.A. students are required to complete a Thesis or SCP. To write a Thesis, the M.A. student must have at least a 3.5 Grade Point Average after completing 24 credits. To write an Honors Thesis, the M.A. student must have a 3.75 Grade Point Average after completing 24 credits, and receive no less than an A- on the Thesis itself.

M.Div. students who have a member of the permanent residential VTS faculty willing to serve as a Thesis Advisor may write a Thesis in their final year. To write a Thesis, the M.Div. student must have a 3.0 Grade Point Average at the end of their middler year. To write an Honors Thesis, the M.Div. student must have a 3.75 Grade Point Average sustained throughout the final year, and receive no less than an A- on the Thesis itself.

### Procedure and Timeline

Students who wish to write a Thesis or SCP must:

1. Complete talks with a faculty member about serving as the Thesis or SCP Advisor between April 1 and April 10 of the academic year prior to graduation.
2. Secure the signature of the Thesis or SCP Advisor by April 10 on a Supplement M or E (M.Div. students) or a Supplement N (M.A. students).
3. The Advisor should be from the department most clearly related to the selected subject area. The Advisor should approve the general topic, the outline, the approach and the format of the work. The Advisor will schedule periodic meetings through the duration of the course to discuss and evaluate the progress of the study. It is the responsibility of the Advisor, in consultation with the Masters Committee, to authorize and oversee the scope and depth of the approved project, such that it reasonably meets the equivalent standard of 3 credits of advanced graduate level work.
4. If a student is still without an Advisor after April 10, he or she should contact the Vice President of Academic Affairs for further possible suggestions.
5. Submit a completed M.A. Supplement N to the Vice President of Academic Affairs by April 15, who will then submit it to the Masters Committee for approval.

Or

Submit a completed M.Div. Supplement E or M to the Registrar by April 15 for a Fall Semester or Full Year Thesis. M.Div. students writing a 3-credit Thesis in the Spring semester of their final year should submit a completed Supplement E or M to the Registrar by January 1 of that year.

6. Register for CTS 455 Advanced Theological Research and Writing to be taken in the Fall Semester by all M.A. students. This course is optional (but highly recommended) for M.Div. students writing a Thesis.
7. Secure and notify the Director of Academic Writing of a Second Reader, chosen in consultation with the Thesis Advisor, before the beginning of the Fall Semester of the final year. The Second Reader will read the completed Thesis or SCP, submit a written evaluation to the Thesis Advisor, and suggest a grade. The Second Reader for an M.A. Thesis, an M.A. Flex SCP or an M.Div. Thesis is a member of the VTS faculty. The Second Reader for an M.A. Honors Thesis or an M.Div. Honors Thesis is a faculty member from another institution, also referred to as an External Reader.
8. In the request to the potential External Reader, the student and/or Advisor may wish to include these guidelines from the formal contract letter sent out by VTS For a Full Year or Spring Semester Thesis: "Your responsibility will be to read the Thesis upon its completion on or before March 30, 20XX, and to send to the Thesis Advisor a one-page written evaluation of the Thesis (including a suggested grade) on or before April 15, 20XX. The due date for a signature from you on the final version of the Thesis is May 1, 20XX. VTS can offer you a small honorarium."
  - For M.Div. students writing a 3.0 credit Fall Semester Thesis, the relevant dates are November 15, 20XX, November 30, 20XX, and December 20, 20XX.
9. Submit the completed Thesis or SCP to the Advisor and Second Reader for evaluation on or before March 30 of the final year.
  - For M.Div. students writing a 3.0 credit Fall Semester Thesis, this date is November 15.
10. Receive Reports back from the Second Reader and Advisor by April 15, to allow time for possible revisions and retyping before the deadline for work required for graduation.
  - For M.Div. students writing a 3.0 credit Fall Semester Thesis, this date is November 30.
11. Submit two typed and proofread copies of the revised Thesis or SCP for the final approval of the Advisor no later than May 1. These copies must be submitted with the standard title page found at the end of this section, signed by the Advisor and Reader, and returned to the student before May 12.
  - For M.Div. students writing a 3.0 credit Fall Semester Thesis, this date is December 20.
12. Present his or her project briefly to the VTS Community on the evening of May 5.
13. Submit one signed copy of the Thesis or SCP to the Bishop Payne Library by May 12. The form for the Library submission is found on the VTS Hub. The second copy of the Thesis or SCP is for the student to keep.

## Credits and Grading

M.A. students will register for the Thesis or SCP as a 3.0 credit course, and will receive an additional 3.0 credits upon the completion of WRRE 600 – Advanced Theological Research and Writing in the Fall Semester.

M.Div. students may register for a Thesis as a 3.0 credit course, in the Fall or Spring semester. Students may choose to register for a Thesis in both the Fall and Spring semesters as a 6.0 credit course. In a 6.0 credit Full Year Thesis, no grade will be given until the end of the Spring semester, at which time the grade will be recorded for both semesters.



Each M.A. Thesis or M.Div. Thesis will be assigned a letter grade by the Thesis Advisor, taking into account the suggestion of the Second Reader. This will be the final grade for the course.

The final grade for an M.A. Honors Thesis or an M.Div. Honors Thesis must be A- or higher to qualify for the honors designation. A passing grade lower than A- will result in a standard (non-honors) thesis designation. The evaluation will take into account form as well as content.

Pass/Fail is the default option for an M.A. Flex SCP. However, an A-F letter grade may be selected by eligible students who have a 3.5 Grade Point Average or higher after completing 24 credits, when registering for the SCP.

Sample Thesis Title Page

A sample thesis title page is available on the *VTS Hub*.

Bishop Payne Library Submission Form

Each thesis writer must donate a copy of his or her master’s thesis to the library for the collection by May 12. Please consult the Bishop Payne Library Submission Form available on the *VTS Hub*.

Study Carrels

Students who are writing a Thesis or a SCP are eligible for a study carrel in the Bishop Payne Library.

Contextual Ministry and Clinical Pastoral Education

Purpose

The Contextual Ministry Program at VTS is designed to provide experiential, contextual learning opportunities to assist seminarians with:

- Integrating study of Christian tradition and practice of Christian ministry;
- Developing pastoral liturgical, teaching, and leadership abilities;
- Fostering personal and professional growth and identity, and
- Engaging in ongoing theological reflection on ministry.

Contextual Ministry Program Requirements

M.Div. students must complete nine (9) required CXM credits in the Middler year chosen from one of three tracks and participate in Colloquy in the Fall and Spring semesters. M.A. students in Christian Formation complete six (6) CXM credits.

| Preparation in the Junior Year  |   |
|---|---|
| Visiting CXM sites in the Washington, D. C., Maryland and Virginia areas that may best provide practical experiences related to your personal learning goals including: |   |
| Parish Sites  | Organizational Sites  |
| Urban<br>Suburban<br>Rural<br>Church-Plants<br>Emergent<br>Multi-Cultural Congregations<br>Historic Churches<br>No Staff<br>Multi-Staff Churches                        | Episcopal Schools<br>Universities<br>Hospitals<br>Prisons<br>Hospices<br>Retirement Communities<br>Church/Community Organizations |
| Reflect on these visits in consultation with the CXM Director.  |   |
| Active and prayerful discernment in the site selection process.   |   |
| Interviewing with supervisors to negotiate their own site, supervisor, and stipend.   |   |

|  |
|--|
| <b>Track I:</b><br>Track I seminarians complete 9 credit hours of CXM in the Middler Year in this sequence:<br>12 hours/week in the fall semester (3.0 credits)<br>24 hours/week in the spring semester (6.0 credits)  |
| <b>Track II:</b><br>Track II seminarians complete 9 credit hours of CXM in the Middler Year in this sequence:<br>12 hours/week in the fall semester (3.0 credits)<br>A January OR Summer Term CXM Intensive. See CXM Intensives for further explanation. (3.0 – 6.0 credits)<br>12 hours/week in the spring semester (3.0 credits) |
| <b>Track III:</b><br>Seminarians planning to do CXM in chaplaincy settings (e.g., hospital, work, military, port, etc.) will work with the CXM Director and their Supervisor to develop an Individual CXM Plan to be implemented and completed in the seminarian's Middler year.   |

Students in MA or Diploma programs may choose to complete either three (3), six (6) or nine (9) credits of CXM with permission from the CXM Director.

M.Div. Students may continue in an “unofficial” (i.e., not for credit) or elective credit capacity in the Senior year to fulfill specific diocesan requirements and/or to experience deeper involvement and learning by remaining in the same placement for two years.

## CXM Intensives

All CXM intensives must be pre-registered for and approved by the Director of Contextual Ministry.

### Requirements for January Term Intensives/Summer Term:

|                   |  |
|-------------------|--|
| For Parishes      | Three credits, 160 hours.<br>Six credits, 320 hours (Summer Only)<br>Regular weekly supervision of the seminarian.<br>Minimum: 1 hour/week supervision.<br>Regular weekly lay support team meetings.                           |
| For Organizations | Three credits, 160 hours.<br>Six credits, 320 hours (Summer Only)<br>The above requirements, with the lay support team as optional<br>An additional written description of training within the organization by the supervisor. |

## Stipends

Stipends are based primarily on the geographical distance of each site from the Seminary. CXM stipends of \$600 or more per year are taxable. In such cases, seminarians are responsible for completing the appropriate tax forms. At any point in the interview process, seminarians negotiate directly with their supervisors regarding the amount of the stipend they will receive and date(s) of receipt. The CXM Director serves as a resource for seminarians in negotiating stipends with sites and can serve as a resource and/or advocate regarding stipends.

Once an agreement is reached, the seminarian must e-mail the CXM Dept. with the Supervisor on copy with the following information:

1. Supervisor's name
2. Site Name & Location
3. Annual stipend
4. Payment date(s)
5. CXM track

## Seminarian Learning Covenant

In consultation with the CXM Director and CXM supervisor, each seminarian formulates two or three CXM learning goals, which can be revised or updated at the beginning of each semester.

## Supervisors

While serving at a site, all seminarians will engage in weekly individual or group supervision with their supervisor. Supervisors are expected to participate in a three-year Supervisors' Enrichment program.

## Lay Support Teams

Seminarians will participate in monthly, two-hour meetings with their Lay Support Team, comprised of site members committed to assisting the seminarian in their formation. To facilitate this ministry to VTS seminarians, all seminarians and lay support team conveners will be required to participate in Annual Lay Support Team Orientation and Assessment workshops as scheduled. The seminarians and conveners will in turn train the rest of the lay support team members with what they learned during the workshop and share the documents and resources they received.

## CPE Segue and Colloquy

In lieu of traditional weekly Formation and Advising Groups Middler groups will meet for CPE Segue (2-3 sessions) and Colloquy (all other sessions). Seminarians gather in confidential, small groups to reflect and further integrate the CPE and CXM experiences into ministerial identity and practice. Each format has its own purpose: CPE Segue provides an opportunity to debrief after the intensity of CPE, while Colloquy develops the art and skill of theological reflection in relation to ministry. Facilitators are experienced faculty and senior seminarians recommended by previous facilitators as especially gifted in theological reflection and small group leadership skills.

CPE Segue and Colloquy is required for all M.Div., and optional for all M.A., and Diploma in Theology seminarians participating in Contextual Ministry. Anglican Studies students are expected to attend Formation group sessions and are not able to participate in Colloquy.

## Grading

All papers, forms, evaluations, and reports assigned by the CXM Director to the seminarian and their supervisor, as well as attendance and participation in Colloquy, serve as the basis for CXM grades. All papers are due by dates listed on the CXM calendar.

|                                 | Grade | Descriptor   |
|---------------------------------|-------|--|
| Pass - Satisfactory Performance | P     | Meets requirements and has made adequate progress towards stated learning goals. Demonstrates satisfactory engagement in theological reflection, integration of coursework and ministry activities, attention to professional and personal development and growth in leadership practices. |
| Incomplete                      | INC   | Student and/or supervisor did not submit all required assignments by the due date.   |
| Fail                            | F     | Does not meet requirements or show progress with regards to stated learning goals. Demonstrates minimal engagement in theological reflection, integration of coursework and ministry activities, attention to professional and personal development and growth in leadership practices.    |

## Clinical Pastoral Education

Clinical Pastoral Education (CPE) is training in pastoral care in hospitals, prisons, schools, social service agencies, and other sites in need of pastoral support. Although CPE is not required for the M.Div. degree, most dioceses require or recommend it. Please contact your diocesan liaison for specific requirements and permissions.

CPE is generally taken the summer between Junior and Middler years. Seminararians are responsible for the application process and all fees or other expenses associated with CPE. Upon satisfactory completion and receipt of the final signed evaluation and certificate of completion by the Contextual Ministry Department, three (3) credit hours are recorded on the seminararian's transcript as transfer credit.

VTs supports CPE experiences by providing:

1. A CPE orientation.
2. Assistance with finding a CPE site, and
3. CPE Segue to facilitate the transition back into seminary life. Please see CPE Segue and Colloquy for further explanation.

## Awarding of Master's Level Degrees and Diplomas

### Requirements for Graduation

Being an accredited member of the Association of Theological Schools in the United States and Canada, this seminary follows the requirements for graduation and for awarding degrees as laid down by the association. To receive the M.Div. degree students must successfully complete a minimum of 53 semester hours at VTs and meet the two-year full-time residency requirement. To receive the M.A. degree, students must complete a minimum of 32 semester hours at VTs. Credits more than ten years old may not be counted toward a degree without faculty approval.

All Master level degree/diploma students are required to take the following training (not for credit): Inter-Cultural Competency Training and Prevention of Sexual Misconduct Training.

#### *Master in Divinity*

The degree of Master in Divinity (M.Div.) will be awarded to candidates who have successfully completed the three-year course of study, with a grade point average not lower than 2.0, and have earned 78 hours of credit in the designated areas (see Supplement G.) The last two years of work must be done in full-time study (12 credit hours per parent term) in residence at the Seminary. All requirements must be completed within seven years.

#### *Admission Without Bachelor's Degree (M.Div. Program)*

In limited circumstances, students can be admitted under ATS regulations without a college degree. Those students will be considered for admission to the M.Div. after successfully completing their first year of study.

#### *Master of Arts*

The degree of Master Arts will be awarded to candidates who have successfully completed the Master of Arts course of study, with a grade point average not lower than 2.0, and have earned 48 hours of credit. Full-time study in residence is not required for this degree. All requirements must be completed within seven years.

#### *Post-Graduate Diploma in Theology*

The Post-Graduate Diploma in Theology will be issued to students who have completed a one-year course of study with a grade point average not lower than 2.0, and have earned at least 24 hours of credits with least 3 credit hours in each of the following disciplines: Old Testament, New Testament, Church History, and Systematic Theology.

#### *Post-Graduate Diploma in Anglican Studies*

The Post-Graduate Diploma in Anglican Studies will be issued to students who have a previous theological degree and have successfully completed the one-year course of study, with an average not lower than 2.0, and have earned 24 hours of credit.

#### *Cum Laude*

MA & M.Div students are eligible to graduate Cum Laude if they complete the prescribed course of study with a grade point average of 3.80 or higher and attain a GPA in the top 10% of the graduating class.

#### *Financial Obligations*

The Seminary reserves the right to refuse to issue diplomas to students who are delinquent in their financial obligations to the Seminary.

## Leave of Absence, Withdrawal, and Continuous Registration

### Leave of Absence

Master's level degree students may apply for a leave of absence from their program of studies for academic terms exceeding no more than 12 consecutive months. Master's students considering a leave of absence must consult with the Associate Dean of Students before completing and submitting a Leave of Absence Request Form (Supplement P).

Students should notify the Registrar and the Vice President of Academic Affairs if they wish to resume their coursework earlier than indicated on the leave of absence form. Students who do not return after the end of the approved leave of absence will be administratively withdrawn from their degree program and must reapply for admission if they later wish to re-enroll.

A leave of absence suspends the time limitations for the completion of the degree until the end of the leave period.

### Withdrawal from Seminary Programs

Students who wish to leave their master's or doctoral studies permanently must complete the Withdrawal Form (Supplement L) and submit it to the Registrar. Full-time degree students who do not formally apply for either a withdrawal or a leave of absence and who fail to attend classes and participate in Seminary life over a semester period will be administratively withdrawn. Students who are voluntarily or administratively withdrawn must reapply for admission if they later wish to re-enroll.

### Withdrawal from Individual Seminary Courses by Master's Level Students

Master's level students who find it necessary to withdraw from a given course(s) beyond the approved drop/add period, must apply in writing to the Associate Dean of Students. A determination will be made whether to grant withdrawal from the course(s). If approval is granted, consultation with the faculty will determine whether an F or a W will be recorded on the student's transcript for the course(s) not completed. The final date to withdraw from an individual course is noted on the Academic Calendar.

### Continuous Registration for Part-Time Master's Level Students

All degree and diploma students are expected to maintain continuous enrollment from the point of matriculation until graduation. Part-time master's level degree students who wish to temporarily discontinue studies and not enroll for a given term or semester must request to remain active under Continuous Registration status by contacting the Registrar.

## Record Keeping

### Directory Information

According to federal law, schools must furnish such information as date and place of birth, date of enrollment, degree to be earned and anticipated date of award, home and local addresses and telephone numbers as published annually in the Seminary Directory online. If you do not wish this information to be disclosed, please notify the Registrar in writing at the beginning of each academic year.

### Address and Name Change

Notification of any change of name or address must be reported to the Office of Academic Affairs and Student Life in order for the student's records to be corrected promptly and properly.

### Confidentiality and Retention of Student Records

Within the administrative support structure that serves students from the time of inquiry, application, and admission to the time of their withdrawal or graduation, there are a number of offices that maintain student records. These records are maintained with integrity and discretion, and largely in keeping with the guidelines of The Family Educational Rights and Privacy Act (FERPA). Access to a student's academic record is not allowed to anyone other than faculty or administrative personnel without the student's written permission, except upon Court Order or subpoena, in either of which case the student will be notified. (See also Policy on Reporting to the State of Virginia).

Each student's academic record (in the student files) shall be available for review by that student, to the extent specified by law, during regular working hours. Otherwise, a student's academic record shall be held confidential by the Seminary as permitted or required by law and is not released without written authority of the student.

### General Ordination Examination Results

The results of the General Ordination Examination are communicated to the Dean and President by the General Board of Examining Chaplains and may be shared with faculty members as determined by the Dean and President.

### Family Educational Rights and Privacy Act (FERPA)

FERPA permits the disclosure of Personally Identifiable Information (PII) from students' education records, without consent of the student, if the disclosure meets certain conditions found in § 99.31 of the FERPA regulations. Except for disclosures to school officials, disclosures related to some judicial orders or lawfully issued subpoenas, disclosures of directory information, and disclosures to the student, § 99.32 of FERPA regulations requires the institution to record the disclosure. Eligible students have a right to inspect and review the record of disclosures. A postsecondary institution may disclose PII from the education records without obtaining prior written consent of the student.

## Transcript Information and Requests

### Authority

The Registrar maintains student academic records and issues official copies of academic transcripts.

In keeping with the federal law on privacy and the Seminary's policy on confidentiality of records, all requests for academic transcripts must go through the online transcript request portal, linked on the Registrar's page of The Hub and VTS.edu. Current transcript fees are posted on the request portal. Official digital and paper transcripts are available.

### Transcripts for Postulants and Candidates

Students will need to request a transcript through the transcript portal at the end of each semester to be sent to their Bishop as needed according to their Diocese's practices and procedures.

### Financial Obligation Restrictions

The Seminary reserves the right to refuse to permit registration or to issue transcripts for students with delinquent financial obligations to the Seminary.

### End of Semester Grade Reports

Unofficial transcripts and grade reports are available on VTS SIS.

## Washington Theological Consortium

### Consortium Courses

The Washington Theological Consortium is a rich ecumenical and interfaith resource in the greater Washington area. All students are encouraged to consider enrolling in one or more courses.

### Consortium Course Requirement

M.Div. students are required to take at least 2.0 credits taught by a non-VTS faculty member at another school of the Consortium. The required Consortium course may not be taken pass/fail unless the entire class is graded on a pass/fail basis.

### Fulfillment of Required Courses

Normally, Consortium courses may not be taken to fulfill required courses. In some cases, a student may petition the Vice President of Academic Affairs to take a required course through the Consortium.

## Enrollment Privileges

Only students who have been accepted into a degree or diploma program may cross-register for a Consortium course. This privilege is not extended to field education supervisors or part-time non-degree students.

## Registration

Students should register for a Washington Theological Consortium course by filling out the WTC Cross-Registration form and providing it to the Registrar. The form is found on the Registrar and Academic Information page of the Hub.

## Members, Academic Calendars, Schedules, and Locations

The member schools' calendars, schedules and location of classes vary and are posted at [www.washtheocon.org/academic.html](http://www.washtheocon.org/academic.html). The student is responsible for contacting the consortium school for schedule and location of specific classes.

## Washington Theological Consortium Libraries

VTS students and faculty have borrowing privileges during the academic year and summer at the seminaries of the Washington Theological Consortium. To borrow from any of the schools, you must present a WTC Reciprocal Borrowing Agreement Form and a photo ID (preferably your VTS ID). Borrower's forms may be obtained at the VTS library.

## Consortium Certificates

To receive a Certificate from the Consortium, the student must complete a total of twelve credits in courses related to the certificate that are offered in the Consortium member schools. For further information see the Consortium website at <http://washtheocon.org/for-students/consortium-certificates/>. These certificates are tracked and awarded by the consortium.

## The Bishop Payne Library

"Our passion is to help you go deeper in your faith and vocation through reading, research, and resources." – Mitzi Budde, Head Librarian

The library supports the mission of the seminary through the provision of resources, research assistance, and a place to study. The library meets patron needs through extensive resources in the field of religion (theology, biblical studies, ministry, and ecclesiology) in both print and e-book formats, as well as additional subject-areas to supplement core holdings. At the Bishop Payne Library, you will find an atmosphere conducive to deep study and a staff ready and willing to serve your learning.

## Overview

**Catalog Home:** <https://librarycatalog.vts.edu>, search here for print and e-resources, books and journals.

**Regular Hours:** Please check the library website: <https://vts.edu/bishop-payne-library>

**Reach Out for Assistance:** Talk to circulation desk staff, call (703) 461-1733, or email [paynelib@vts.edu](mailto:paynelib@vts.edu) for questions about using the library, research, or resources. During library hours, librarians and staff are always ready to assist you in-person. Stay up to date by visiting our Brightspace page and "liking" our Facebook Page: [www.facebook.com/bishoppaynelibrary](http://www.facebook.com/bishoppaynelibrary)

## Resources & Collections

The library maintains a collection of over 200,000 print resources in addition to extensive access to hundreds of thousands of e-resources across the disciplines.

- **Borrowing:** Students can borrow books for 4-weeks at a time, though they may be recalled if needed for course reserves. If not recalled, students may renew materials up to three times. E-resources are available at any time for use online. Off-campus users will be required to authenticate using their library barcode.
- **Reserve Books:** Course texts are available for two-hour borrowing, ask at the circulation desk.



- **Archives:** Materials related to the history of the Episcopal Church and VTS, and the African American Episcopal Historical Collection are available for research. [askarchives@vts.edu](mailto:askarchives@vts.edu); [askaaehc@vts.edu](mailto:askaaehc@vts.edu).
- **Rare Books:** Historical editions of the Book of Common Prayer, Anglican liturgies, church music, and the history of the Bible are all part of the library's rare book collection available for research.

## Study & Research

- **Study Space:** The library provides tables, desks, and reading chairs to suit your preferences. There are computers for patron use, and Wi-Fi is available anywhere in the library. Group study rooms of various sizes are open for use when not reserved.
- **Research Questions:** Library staff have various subject specialties. They are eager to support your individual research questions, in-person, via Zoom, or email [paynelib@vts.edu](mailto:paynelib@vts.edu).
- **Library Guides:** Staff maintain "library guides" on specific subjects, search tips and suggestions, and basics for using e-resources: [vts.libguides.com](https://vts.libguides.com).
- **Printing & Scanning:** Multiple printers/scanners are available for use throughout the library using the Papercut system. Circulation desk staff can get you oriented and set up.

## Policies for Financial Aid

### Financial Aid Policies for Doctoral Level Students

Virginia Theological Seminary significantly subsidizes tuition for all students in its doctoral programs. In addition, the Seminary offers limited financial aid for doctoral students. One type of aid comes in the form of Ministry Context Grants which help reduce the cost of tuition. Because doctoral students must be employed and ministering full-time to be enrolled in the Seminary's doctoral programs, VTS does not award grants based upon the student's financial need. Grants are instead targeted to students who minister in newly launched churches or organizations, or in churches or organizations that reach underserved and/or financially challenged populations, so that the benefits of a doctoral-level educated minister may have the greatest impact on the Church and God's people. Ministry Context Grants range from \$800-\$2,000 and assist with only a portion of each residency's tuition costs. Students must secure funding for all remaining tuition, room, board, fees, books, and travel expenses. International students are required to demonstrate capacity to meet all financial obligations, including any annual visa fees. To be considered for a Ministry Context Grant, students must complete the Ministry Context Grant Application Form (found in the online admissions application portal) and submit it along with the required admissions application materials.

Another source of financial aid comes in the form of grants offered through the Crum Scholarship Program. Doctor of Ministry students in their first, second, or third term of residency are considered for scholarships from The Käthe and Milton Crum Doctor of Ministry Scholarship Fund. Any doctoral student currently active in the program will be considered, with some priority consideration given to Episcopal clergy and graduates of Virginia Theological Seminary. Scholarship awards may be renewed across consecutive residency terms, but renewal is not guaranteed. Scholarship awards for any recipient who subsequently takes a leave of absence from the program will be discontinued, but given good academic standing the student will again be considered upon return to the program.

To be considered for the scholarship, one must be a newly accepted student or an active student in the doctoral program at Virginia Theological Seminary in good academic standing.

In consultation with the Doctoral Committee and the Admissions Committee, the Director of the Doctoral Program will consider students for scholarships from this fund based on the following criteria:

1. Strong past academic performance and strong academic capacity as evidenced in undergraduate and graduate transcripts, quality and depth of writing in application essays, and recommendation letters. For returning students, ongoing academic performance and capacity in the doctoral program are considered in light of grades and instructor feedback.
2. Strong experience and adeptness in ministry and leadership in religiously affiliated or religiously sympathetic organizations and settings, as evidenced in current and previous work in contexts of ministry and leadership, including churches and regional judicatories, schools and universities, hospitals and health-related agencies, and social service and social justice agencies. Other previous or simultaneous occupations will be considered for their contribution to a student's array of ministry and leadership capacities. Performance and impact in current and prior settings will be considered as noted in resume, essays, and recommendation letters.



3. Current work of ministry and leadership that addresses particular challenges (internal and/or external) in a setting, as evidenced in resume, essays, letters, and context grant application. If needed, additional description of the context of ministry and its impact may be requested. The following provide examples of types of settings given priority in consideration for student scholarship:

Smaller organizations and settings with significant impact or with potential for increased impact.

Newer organizations or communities of faith facing challenges of growth and development.

Organizations and settings engaged with people and communities that are typically under-served or less privileged.

Organizations and settings in which there is direct and sustained intentional work with people, families, or communities affected by disabilities or trauma. Scholarships in amounts up to \$2,000 per year will be awarded. The Director of the doctoral program will bring potential recipients to the Admissions Committee for discussion and approval of award.

Doctoral students are encouraged to network for sources of funding through their ecclesiastical governing bodies, places of worship, and employing institutions. Funding may also be pursued from various private scholarship foundations, as well as from educational and civic organizations with which the student is affiliated.

#### *Payment Options*

With all financial support considered, some students may still find they need help in meeting their personal payment responsibilities. The Seminary offers payment flexibility by accepting one-time or incremental payments made in advance of a residency, as well as payment via credit card. The Seminary also makes available an interest-free installment payment plan so that students may pay each residency's billed charges over the course of several months.

#### **Financial Aid Policies for Master's Level Students**

Virginia Theological Seminary (VTS) now offers an expanded and simplified financial aid application and award process that will allow most students to have their costs of education covered. All full-time students applying for financial aid with a combined adjusted gross income (single/family) less than \$150,000 annually and combined assets less than eight times the respective Cost of Residency category (see below) will receive a package that includes:

- The cost of tuition;
- The cost of on-campus housing (if available);
- The cost of a meal plan (for single students, three meals/weekday; for all others, the lunch-only plan);
- A maximum contribution of \$4,000 towards healthcare cost for those selecting the VTS-sponsored health insurance plan.

Students must apply for financial aid in order to be considered for this award package. Assets to be considered for the Cost of Residency requirement are: Cash and Cash Equivalents, Stocks, Bonds, and Real Estate Holdings. Primary Residence and Pension/Retirement accounts will not be considered. Cost of Residency categories are defined as follows:

- Single students: \$24,200;
- Students living in an on-campus one-bedroom apartment: \$34,100;
- Students living in an on-campus two-bedroom apartment: \$36,500;
- Students living in an on-campus three-bedroom apartment or house: \$38,900;
- Students that cannot live on-campus and live in rented accommodation off-campus: \$41,300.

Any student electing to live off-campus when on-campus housing is available will not be eligible for housing accommodation, but will be eligible to receive an award to cover tuition, fees, and meal plan. Each student will be required to present an annual budget of living expenses. This budget should clearly identify the sources that will be used to meet all other financial obligations during residency. Students must also provide up to three years of financial documentation to confirm asset holdings. In addition to the VTS financial aid package, students are encouraged to explore other potential sources of financial support (diocese, parish, family, friends, private scholarships) as needed. The Seminary strives to clearly articulate its aid policies and procedures, pledging to consistently apply them in order to foster an environment of accessibility, transparency, and accountability for all involved. Students must communicate openly, honestly, and regularly with Seminary personnel to ensure an effective collaboration in all matters of financing their education.

The Seminary values a diverse community of learners, and as such offers a portion of its institutional aid in the form of scholarships and prizes that attract and assist students with exceptional academic backgrounds and students from underrepresented ethnicities and international locations. For example, students of color and international students can expect to receive a \$5,000 stipend in addition to the standard financial aid package offered to all qualified students (international students are also required to hold an on-campus job). The vast majority of aid funding is, however, offered in the form of need-based grants that seek to bring a theological education within reach of anyone called to pursue it.

### *Need-Based Aid*

Prospective students should apply for need-based aid concurrently with the admissions application process. Specific procedures and deadlines are as follows:

1. Submit the financial aid application found on the online admissions application portal.
2. Submit a signed photocopy or scanned electronic copy of all pages, schedules, and W-2 forms from your federal income tax return for the calendar year ended immediately prior to the academic year for which aid is sought. Married and partnered students whose spouse/partner filed a separate federal income tax return must submit a copy of all pages, schedules, and W-2 forms from the spouse's/partner's federal income tax return for the same year. Single students who were claimed as a financial dependent by their parents or other persons must submit a copy of all pages, schedules, and W-2 forms from the parent's/guardian's federal income tax return for the same year, regardless of whether the student filed his or her own return. If an Extension of Time to File is submitted to the Internal Revenue Service for any of these returns, a copy of that request must be submitted to VTS.
3. Respond promptly to any request from the Office of Financial Aid to supply additional information or documentation, which may include bank statements, proof of home sale or purchase, verification of spouse/partner income, or other financial materials.

VTS does not participate in federal financial aid programs. As a result, students do not need to file a Free Application for Federal Student Aid (FAFSA) to apply for financial aid.

### *Apartment-Style Housing Support*

Students interested in on-campus apartment housing must have a spouse, and/or dependent children living with them, which makes them unable to live in the single-style housing set aside for individuals.

Students who choose to live off campus when on-campus apartments are available will not be eligible for a housing subsidy. Should the Seminary not be able to meet an applicant's housing needs through its on-campus units, an off-campus housing subsidy may be offered to a very small number of applicants (this decision will be made at the time of admission; Pathway to Ministry students must live on-campus and are not eligible for an off-campus housing subsidy). If you already live in the Alexandria area and rent an apartment, please contact the office of Financial Aid to discuss your situation. VTS does not subsidize mortgages for students who are buying a house.

### *Awarding of VTS Aid*

VTS aid is automatically renewed each year provided that the student's financial situation remains the same; if any major changes occur, it is the responsibility of the student to immediately notify the VP for Finance and Operations so that financial aid can be reassessed if necessary. VTS financial aid of any kind is ordinarily available only for the standard time period required to complete a degree, meaning 3 years maximum eligibility for the M.Div., 2 years maximum for the M.A., and 1 year maximum for Anglican Studies/Diploma in Theology/Pathway to Ministry.

Scholarships received from outside sources (diocese, parish, etc.) may be paid directly to the Seminary, and a check cut to the student for any credit balance remaining on the student's account after billing has been completed.

### *Taxability of Grant Financial Aid*

Any grant/gift aid received by a student from all sources of funding (VTS, Parish, Diocese, etc.) over and above the required VTS charges (Tuition and Fees) is considered taxable income. Students will receive a 1098-T with appropriate information for filing taxes at the end of January each year. These grants have not had taxes withheld

from them, so there may be a tax liability for any student receiving aid over Tuition and Fees. IRS Publication 970 is a resource for the interaction of education payments, grant scholarships, and taxes.

#### *Aid Disbursement and Student Account Processes*

Virginia Theological Seminary assesses charges to students for two different billing periods during the academic year. To conserve resources, the Office of Administration and Finance no longer issues paper invoices but instead notifies students via e-mail when they may view their statement of account online. During the month of August, students may view their statement of account reflecting all August Term and Fall Semester charges. Any amount owed is due no later than the Thursday before Fall Semester classes begin. In early January, students may view their statement of account reflecting all January Term and Spring Semester charges. This amount is due no later than the Thursday before Spring Semester classes begin.

Academic year scholarships and grants from VTS are disbursed to student billing accounts in two installments, one for each billing period. VTS aid will not be credited to a student's account until the Office of Financial Aid has received an electronically signed financial aid award contract in acceptance of aid offered and any other requested documentation to complete the student's financial aid application.

Students are responsible for contacting their sponsoring diocese and home parish to determine when and how any funds offered will be disbursed. Some dioceses/parishes require proof of the student's enrollment or wish to see a copy of the student account invoice before releasing their funds. If any type of documentation is needed to secure diocesan or parish funds and students need help in compiling materials, students should contact the Office of Financial Aid for assistance.

If there is a credit on the student billing account, the Office of Administration and Finance will issue eligible students a refund payment; students are then responsible to budget these monies for all unbilled expenses. Refunds are not available until the end of the second week of the Fall and Spring Semesters, so students must budget their own monies accordingly, especially for August and January Term expenses.

For students who owe a balance that they are unable to pay in full, the Office of Administration and Finance offers an installment payment plan that allows the balance to be paid over the course of the semester. There are no fees or interest charged for the installment payment plan. Students interested in this option should contact the Student Billing Coordinator and complete a Schedule of Payment form.

#### *Payment Policy*

Students who are admitted and register for classes at Virginia Theological Seminary are financially responsible for all associated fees and charges. Full payment and/or acceptable documentation to demonstrate that the student's balance will be fully paid must be received prior to the published deadline. Acceptable documentation includes enrollment in the Seminary's Schedule of Payment plan, a financial aid notification letter, or a copy of an outside scholarship/third party award letter.

Changes in schedules during the defined add/drop period will result in adjustments to the student account. Students withdrawing from a class or classes after the defined add/drop period will not receive an adjustment to their student account. Students who officially withdraw from all courses during the first eight weeks of a semester will receive tuition and board refund in accordance with the following Tuition Refund Policy.

Any student who is utilizing Ch. 33 post 9/11 GI Bill or Ch. 31 VocRehab benefits, will be allowed to enroll in classes, even if the VA has not yet supplied payment towards tuition and fees. Virginia Theological Seminary reserves the right to require a student produce the VA's Certificate of Eligibility by the first day of class if funds have not yet arrived from the student's benefits.

#### *Veteran's Benefits Grievance Policy*

The Virginia State Approving Agency (SAA) is the approving authority of education and training programs for Virginia. Our office investigates complaints of GI Bill beneficiaries. While most complaints should initially follow the school grievance policy, if the situation cannot be resolved at the school, the beneficiary should contact the office via email [saa@dvs.virginia.gov](mailto:saa@dvs.virginia.gov).

### *Full-Time Master's Students: Tuition Refund Policy*

For those students not receiving full scholarship, tuition will be refunded for full-time master's level students who withdraw completely from all coursework for withdrawals requested by the last business day:

|   |      |
|---|------|
| Through the 2nd calendar week of the Fall or Spring Semester: | 100% |
| Through the 4th calendar week of the Fall or Spring Semester: | 50%  |
| Through the 6th calendar week of the Fall or Spring Semester: | 25%  |
| After the 6th calendar week of the Fall or Spring Semester:   | NONE |

No tuition is charged to full-time students for the August or January Term, so there is no tuition owed for withdrawal during either of these terms.

All fees (e.g., Registration and Degree, Student Activities) are non-refundable.

The annual residence hall charge is not refundable regardless of the date of withdrawal.

Charges for meal plan service are assessed at the beginning of each billing cycle and are refundable on a daily basis for any full remaining days of the term.

Health Insurance charges are refundable on a monthly basis for any full remaining months.

### *Full-Time Doctoral Students: Tuition Refund Policy*

Tuition will be refunded for doctoral students who withdraw completely from all coursework for withdrawals requested:

|   |      |
|---|------|
| Through the 2nd instructional day of the residencies: | 100% |
| Through the 4th instructional day of the residencies: | 50%  |
| Through the 6th instructional day of the residencies: | 25%  |
| After the 6th instructional day of the residencies:   | NONE |

The residence hall charge for each residency period is not refundable regardless of the date of withdrawal.

Charges for meal plan service are assessed at the beginning of each residency and are refundable on a daily basis for any full remaining days.

### *Part-Time Master's and Doctoral Students*

Tuition will be refunded as follows for part-time students who wish to drop some or all of the coursework for which they are registered:

During the Fall and Spring Semesters, the Full-Time Master's Student refund policy applies.

During the January and Summer Terms, cancellations must be received before 11:59 pm on the first day of class to receive a full refund of tuition charges. Students canceling on the first day of class will receive a full refund of tuition but will be charged a \$100 cancellation fee. Cancellation on the second or subsequent days of class will be charged the cost of full tuition and payment is expected.

### *Balance Due Accounts*

Students are expected to keep their accounts current. A financial hold will be placed on a student's record if the student owes the Seminary an outstanding debt. The debt could include, but is not limited to, outstanding tuition, fees, overdue book fees, and Butterfly House fees. Financial holds may prevent the student from participating in registration, room lottery, re-admittance, receiving or having a transcript mailed to another institution, and receiving their diploma. The financial obligation must be paid in full in order for the hold to be removed. The Seminary reserves the right to cancel the enrollment of a student with past indebtedness; the cancellation of enrollment, however, does not relieve the student of the incurred debt. Any student with past due indebtedness may not attend classes or be permitted to move into campus residences, nor be allowed to participate in registration, room lottery, enroll for any subsequent semester, obtain a transcript, or receive a diploma until their accounts are settled with the Office of Student Accounts. In the event an account becomes delinquent, the Seminary reserves the right to notify a student's bishop if applicable, and assign the account to the credit bureau and/or a collection agency, at which time the student will be responsible for all associated collection fees, costs, and expenses incurred in such collection efforts.

### *Tuition and Fees for Doctoral Students*

|  |                        |
|--|------------------------|
| Registration and Degree Fee (new students only)  | \$ 200                 |
| Tuition per specified residency  | \$ 5,295               |
| Room & Board, per week   | \$ 380                 |
| Lunch Meal Plan, per week  | \$ 86                  |
|  |                        |
| Project Thesis Fee (charged every 6 months for at least 4 terms)   | \$450                  |
|  |                        |
| Other Potential Costs  |                        |
| Leave of Absence   | \$ 250 /year           |
|  |                        |
| Unbilled Costs - Estimated Living Expenses for the Academic Year:<br>(not billed by the Seminary but generally incurred by students) |                        |
| Books & Supplies   | \$ 1,500/year          |
| Transportation   | \$ 200-\$500/residency |
|  | \$ 150/residency       |

### *2021-22 Tuition and Fees for Masters Students*

|   |                              |
|---|------------------------------|
| Registration and Degree Fee (new students only) | \$ 200                       |
| Tuition (full-time/per credit)                  | \$ 14,000/\$655              |
| Housing (Residence Hall)                        | \$ 2000                      |
| Housing (Apartment, 1BR, 2BR, 3BR)              | \$14,400, \$16,800, \$19,200 |
| Meal Plan (full)                                | \$ 4000                      |
| Meal Plan (lunch only)                          | \$ 1,500                     |
| Student Activity Fee                            | \$ 200                       |

## **Inclusive Language**

### **Policy on Inclusive Language**

Exclusive language can work unwitting and unintended harm by distorting reality and excluding members from our community. Therefore, all members of the Virginia Theological Seminary community (students, faculty, and staff) are invited to join together in using language which more adequately reflects the unity of the people of God and the reality of God.

### **Guidelines on Inclusive Language**

The following guidelines are suggested for use in lectures, papers, sermons, publications, and classroom discussions as possible ways of carrying out the spirit of that policy. These items refer only to gender issues:

1. Avoid the generic use of the term “man,” especially by itself but also in such compounds as “mankind.” Use instead such words as humanity, humankind, human beings, humans, persons, people, everyone, or men and women.
2. Avoid the exclusive use of masculine or feminine pronouns such as “he” or “his,” “her” or “hers,” to refer to men and women together. Substitutes might include “he and she,” or “his and hers,” or such combinations as “she/he” or “his/hers.” Other ways to handle the problem include:
  - a) Reword to eliminate unnecessary gender pronouns -e.g., “The average American drinks his coffee black” can be replaced by “The average American drinks black coffee.” Recast into the plural -e.g., “Most Americans drink black coffee.”
  - b) Alternate male and female pronouns, expressions and examples -use “his” in one sentence, “hers” in another, etc. when referring to generic terms or including men and women in the same group. Replace masculine pronouns with “you” or (less desirable) “one,” but do so sparingly.
3. Avoid occupational terms ending in man, replacing them whenever possible by terms that include member of either sex. If referring to a specific person, it would be possible, but not necessarily desirable, to use the sex-specific form of the word in question, for instance: “clergyperson” and other such “-person” combinations

should be used whenever this is not unduly awkward; alternative descriptions should also be used when possible -e.g., “letter carrier” for “mailman.”

4. Language used to designate and describe females and males should treat both sexes equally.
5. Use parallel language for women and men-“men and women,” “husband and wife” (not “men and ladies,” or “man and wife”). Refer to women in the same way as to men -“Ann Smith and John Doe,” not “Mrs. Smith and John Doe.” Similarly not “Mrs./Dr. Ulanov,” unless you would also (and do) say “Mr. Ulanov.” One sex should not always be first in order of mention, but order should be alternated-“sisters and brothers,” “men and women.” Avoid using only feminine pronouns to refer to such entities as the Church or Israel. Conversely, avoid using male dominant phrases when more than just males are meant, such as “sons of God,” “faith of our fathers,” or “the brethren” when referring to the whole Christian assembly.
6. The use of imagery and examples should display both men and women as whole human beings sharing common human strengths and weaknesses, hopes and dreams, abilities and faults. For example, men may be portrayed as nurturing, as passive, or as accommodating. Women may be portrayed as decisive, as assertive, or as aggressive.
7. The roles and tasks in which women and men are seen need to be balanced in examples and images, regardless of cultural stereotyping. For example, women should be portrayed in roles that can be emulated by men as well as women. For example, “He wanted to grow up to be just like Professor Helen White.” Men should be portrayed in roles in which they deal with the day to day minutiae of home life, regardless of class distinctions. For example, “Dr. Dave Jones spent the day folding laundry and sweeping up after the children.”

## Regulations Governing Recommendations for Ordination

The attention of applicants planning to study for the ordained ministry of the Protestant Episcopal Church is called to the requirements set forth in Title III of the canons of the Episcopal Church. A student will normally have been accepted as a postulant by his or her bishop before enrolling at Virginia Theological Seminary and before entering the M.Div. program.

Transcripts and annual evaluations of a student’s academic and personal qualifications for the ordained ministry are required to be submitted to the bishop and the postulant. At the end of the three-year period the faculty is required to give a judgment about the candidate’s personal qualifications for the ministry of the Episcopal Church. This means that every student enters the Seminary with the understanding that he or she is beginning a period of evaluation, because the faculty cannot give its recommendation unless the candidate has convinced them that he or she has the necessary personal as well as academic qualifications.

## Living with Integrity at VTS

(Voted by the VTS Faculty, Oct 31, 2017 and Board of Trustees, Nov 14, 2017)

Virginia Theological Seminary calls for and expects the integrity of every member of the community. Integrity can be considered a regard to the values of “honesty, trust, fairness, respect, and responsibility” -these five values, along with “the courage to act on them even in the face of adversity,” form the foundation of the academy.<sup>1</sup> Such values are also the expression of life among a community of persons “marked as Christ’s own forever” (BCP 1979, 308) who in their common life seek to “be subject to one another out of reverence for Christ” (Eph 5:21).

We seek, then, to be forthright with one another as an act of reverence to Christ: communicating honestly; collaborating appropriately and giving proper credit; representing ourselves and our credentials with honesty and humility; supporting the work of others without interference in their learning process; truth-telling with regard to our academic successes and failures; and discretion and love in all things.

A commitment to academic integrity is also manifested in clear and transparent policies and procedures to guide our common life. The following is offered to that end.<sup>2</sup>

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1 T. A. Fishman, ed. *The Fundamental Values of Academic Integrity* (2nd ed. Clemson University: International Center for Academic Integrity, 2014), 16.

2 Many elements of the following definitions, policy, and procedure are adopted from McMaster University’s “Academic Integrity Policy” (<https://www.mcmaster.ca/policy/Students-AcademicStudies/AcademicIntegrity.pdf> [downloaded, September 4, 2016]). We gratefully acknowledge the permission of McMaster University for this use.



Academic Dishonesty includes, but is not limited to:

- Plagiarism, as defined in the next section,
- Submission of academic work for assessment that was acquired from another source,
- Improper collaboration on academic work for assessment,
- Aiding another student's academic dishonesty, or failing to take reasonable precautions to
  - prevent academic work from being improperly used by other students,
- The use of unauthorized aids or resources in tests or examinations,
  - Stealing, tampering with or destroying another student's academic work, or in any other manner preventing any other student from completing a task for academic assessment,
  - Submitting false information or false medical documentation to gain a postponement or advantage for any academic work,
- Misrepresenting credentials or submitting false information to gain admission or credits,
- Impersonating another student for the purpose of academic assessment,
  - Providing a false signature for attendance at any class or assessment procedure or on any document related to the submission of material where the signature is used as proof of authenticity or participation in the academic assessment.

Plagiarism includes, but is not limited to:

The reproduction of any material derived from work authored by another without clearly acknowledging the source, or  
duplicating substantial amount of material previously used in other work submitted for assessment or review without acknowledging such other previous submission.

Thus, plagiarism may be committed in a number of ways, including: copying another person's work or ideas; submitting previously submitted or assessed work of your own without attribution; submitting work solicited from (or written by) others; and/or failing to reference sources adequately.

All sources, including the internet, anonymous or unpublished materials (including work done by another student) must be properly acknowledged and correctly cited.

### Procedures in Cases of Academic Dishonesty

1. The course instructor will make the initial determination of the possibility of academic dishonesty. The method of determination is at the discretion of the instructor but may include his/her own analysis of a student's work or self-representation, consultation with another faculty member, and/or consultation with the student.
2. The course instructor shall notify the Associate Dean of Students of any such case in which she/he is determining a (possible) instance of academic dishonesty, notwithstanding whether a charge of academic dishonesty is ultimately brought. This step is a safeguard against a pattern of possible academic dishonesty across courses that an individual instructor is not in the position to detect.
3. The Associate Dean of Students will notify the instructor if similar investigations of academic dishonesty have been reported by other instructors.
4. When the instructor, in consultation with the Associate Dean of Students, believes that there is sufficient cause to proceed with a possible charge of academic dishonesty, one or both will meet with the student to review the material as well as the procedures. The student can bring a companion to this meeting. In cases involving academic work submitted for course credit, the Registrar shall be notified of the charge and asked to withhold the filing of a final grade. The student may not be permitted to withdraw from the course prior to the determination.
5. Within one week after the meeting, the Associate Dean of Students shall confer with the instructor and determine whether or not there has been a violation of academic integrity as well as the penalty (if any), and notify the student and his/her advisor. If the student is in the ordination process and the charge is determined to be neither a first nor a minor offence (see below), the student's Bishop will be informed.

### Penalties for Acts of Academic Dishonesty

If the determination is that no violation has been committed or that there is insufficient evidence on which to make a determination, the Registrar shall be advised to enter the grade. In the case of insufficient evidence, the charge may be re-considered if further emerges at a later date.

If the determination is that a violation has been committed, the Associate Dean of Students and the instructor shall consider the following:

If it is a first and minor offence (such as inadequate academic referencing or an insufficient awareness of academic conventions) then the instructor may reduce the grade on the piece(s) of academic work, or reduce the course grade up to 5%;

If it is neither a first offence nor a minor offence (as listed above), the Associate Dean of Students and the instructor may impose a penalty of:

- a letter noting the offence and warning against further infringements from the Associate Dean of Students to the student and his/her advisor;
- a reduction of the grade on the piece(s) of academic work;
- a reduction of the course grade (including the grade of "F");
- suspension, i.e., the withdrawal by the Seminary of all academic and community privileges for a specified period of time, after which the student is eligible to return;
- expulsion, i.e., the withdrawal by the Seminary of all academic and community privileges for an indefinite period of time;
- recommendation to Board of Trustees to rescind the student's degree;
- such other penalties as may be appropriate in the circumstances.

A student may not resubmit a corrected version of the piece of academic work for a grade.

### Appeals Against the Decision of Academic Dishonesty

Students shall have a right of appeal of a determination that he/she has committed an act of academic dishonesty and of any penalty on the following grounds: failure to follow these procedures, the commission of a substantive administrative error in the determination of the guilt or penalty, or the existence of new and significant evidence.

Appeals are made to the Vice President of Academic Affairs and/or the Dean and President.

Appeals will be considered only if submitted in writing, accompanied by all necessary documentary evidence Substantiating the ground of the appeal, within 2 weeks of the date of the notice informing the student of the decision. The student shall be informed of the decision within 2 weeks of receipt of the written request for an appeal.

The Vice President and/or the Dean and President can decide that no offence has occurred and remove the original penalty; confirm the original decision and/or penalty; or confirm the original decision and adjust the penalty.

### The Use of Quotations in Written Work

Anything quoted directly from a book, periodical, or other published material either in print or on the Internet should be clearly indicated and cited with proper references to the original source. In the case of a relatively short quotation, the words should be placed within quotation marks and the source indicated by the use of a footnote or endnote. Longer quotations may be indicated by indenting and single-spacing the quoted material, again indicating the source by a footnote or endnote. Students should also acknowledge by a footnote or endnote indirect quotes, paraphrases or citations of another person's ideas, even though they are rewritten in the student's own words. All resources should be listed in a bibliography.

The purpose of a paper is to give the student an opportunity to study a subject in some depth and then, after careful thought, to expound or reflect on that subject in his or her own words. Quotations may be useful in several ways: illustrating a point already made in one's own words, providing a principle of organization for the discussion, summarizing, or serving as a foil for one's own ideas. It is not appropriate, however, to write a paper which is essentially the pasting together of long quotations from published works strung together with minimal comments from the student, even when such quotations are footnoted. It is, of course, unacceptable to submit the work of another person, either directly quoted or in paraphrased form, as one's own work.

### Submission of a Paper in More than One Course

It is not permissible to submit the same paper to fulfill the requirements in two different courses. This is true even if the assignments in two courses are sufficiently parallel to make it seem possible to do so.

The only exception to the above rule is that a student may ask permission from two instructors involved to do a double paper and submit it in two courses. This request can be made when the subject matter of the two courses



makes such a double paper educationally appropriate. If the permission is granted by both instructors, then the same paper may be submitted in both courses if the length of the paper be equal to the sum of the lengths of the two papers required.

### Use of Computers for Examinations

Students taking in-class or closed-book examinations may normally use computers. Exam administrators may set conditions for particular examinations that are different from the following policies; students should be notified in advance of those exceptions or modifications.

Students may use the computers in the Arthur Vining Davis Computer Classroom (Addison 107), or other computers brought into a classroom. All in-class or closed-book exams are normally expected to be taken in a classroom and not in private rooms or carrels. Computer users are expected to be sensitive to other test takers' need for silence.

The exam administrator may place restrictions on the use of materials during the exam; those restrictions should be reasonably even-handed between those hand-writing the exam and those taking the exam by computer. For example, students allowed to use only an unmarked copy of the Bible might also be allowed to use an electronic text of the Bible but not other Bible software tools. If handwritten class notes are not permitted, electronic class notes are not permitted either. If computer users are permitted to use spell check or thesaurus utilities, hand-writers could be permitted to use a printed spelling dictionary or thesaurus.

Extra time for printing the examination is not allowed unless extra time is allowed to recopy handwritten exams.

### Policy on Continuance in Course

It is the prerogative of the Dean and President to separate from the Seminary those students who in the opinion of the Dean do not meet the academic, personal, or ethical standards of VTS. Such action may be deemed necessary, for example, in response to patterns of behavior that have a significant disruptive effect on the general welfare of the community or in cases of cheating on examinations, plagiarism, or other violations of trust and mutual respect.

## Guidelines for Research Conducted by Persons Affiliated with Virginia Theological Seminary

Faculty, staff, and students may at times engage in contextual, situational, and historical research that requires information-gathering from and intervention with living people. These guidelines are applicable for all involved in such research, particularly in research that deals with non-public sources of information.

All persons who conduct research with individuals, communities, and organizations, under the auspices of Virginia Theological Seminary, are expected to abide by fundamental ethical principles and best practices of "human subjects research" as outlined in various fields of social science. All researchers will treat everyone involved in their research with the respect and care expected in ethical research practice. Researchers are expected to abide by the following guidelines to ensure adequate protection and informed, uncoerced participant consent.

### 1. Informed Consent

The principal investigator (researcher) shall explain to participants, prior to their participation,

- (a) the objectives of the research;
- (b) the procedures to be followed;
- (c) the expected duration of the person's participation;
- (d) any foreseeable risks to the participant, including psychological and social discomforts;
- (e) any benefits that the participant or others may reasonably expect from the research;
- (f) the extent to which the confidentiality of the records identifying the participant will be maintained; and
- (g) how data and information will be used to optimize confidentiality, especially in the case of interview quotes and meeting proceedings.

Where it is determined that the research involves no more than minimal risk to the participant (see below) and involves no procedures for which written consent is normally required outside of the research context, informed consent may be obtained either through a signed consent form, an oral or email-based discussion. In the case of a written research instrument (e.g., a survey), the above information about the research should be placed in a visible

place on that instrument. The respondent's completion of the instrument shall constitute implied consent. All investigators are expected to document the procedures by which informed consent has been gained.

In circumstances of minimal risk, and where it is in the interest of the research not to provide full information before administering research instruments or conducting interviews, the investigator shall provide additional pertinent information to participants after their participation.

## 2. Freedom from Constraint

Investigators shall not use individuals in their research unless satisfied that they, or others legally responsible for their well-being, consent to participation freely and with understanding of the consequences.

No persons may be induced to participate by means or in circumstances that might affect their ability to decide freely.

It shall be made clear to participants that they are free to withdraw from active participation in the research at any time.

Anyone indicating a desire to withdraw shall be allowed to do so promptly and without penalty of loss of benefits to which the subject is otherwise entitled. Investigators shall clearly communicate such freedom to withdraw.

### *Special Concerns*

- a. **Children and Youth:** Research with anyone under the age of 18 requires informed consent, with information given and consent received from both the parents and the child (not including children under the age of 2). Research involving direct and sustained interaction with minors requires institutional review.
- b. **Incarcerated or Institutionalized Populations:** Research with any incarcerated or institutionalized persons requires informed consent procedures that include the persons, their legal guardians or wards, and the institution in which they live. This applies to prison and jail populations, as well as to people in long-term or permanent residence in facilities, or to people with significant physical, developmental, or mental disabilities or disorders. Due to the vulnerability of such populations, research in these places automatically requires institutional review.
- c. **Pastoral Relationships and Research:** Investigators need to clearly communicate their research intentions and aims with anyone whom they wish to interview, observe, or survey, with whom they have a pastoral relationship (i.e., a relationship in which the person otherwise seeks out or relies upon the investigator for pastoral care, support, and authoritative guidance). Particular attention needs to be given to ensuring the person's freedom of participation, freedom from necessity to please the researcher, and guarantee of no diminishment of the person's access to pastoral care.
- d. **Organizational or Institutional Consent:** Virginia Theological Seminary considers it a matter of good practice to inform and obtain general consent from any organization or institution (e.g., school, congregation, business, government agency) in which a researcher plans to do significant research that might focus in some way on organizational patterns of behavior, action, or experience, and expects researchers to inform organizational or institutional bodies of their presence, aims, and interests.
- e. **Research Venues:** Investigators shall conduct research in settings that are visible, accessible, and meet Episcopal Church Safeguarding standards. If the research requires more private conditions, institutional review is required.

## 3. Confidentiality

Investigators shall respect participants' privacy. They shall protect confidential information given them, advising people in advance of any limits upon their ability to ensure that the information will remain confidential, particularly including revelations of actual or planned harm to self or others, or of abuse from others.

## 4. Disclosure of Affiliation and Sponsorship

Investigators should indicate their relationship with Virginia Theological Seminary and shall disclose whether the research is sponsored by the Seminary.

## 5. Requirements for Review

Research that involves minimal risk shall not be subject to special review. Minimal risk means that the probability and magnitude of physical or psychological harm or discomfort anticipated in the research are not greater in and of

themselves than those ordinarily encountered in daily life or during the performance of routine physical or psychological examinations or tests.

Student investigators are expected to describe their research in a brief proposal, to be submitted first to their faculty advisors, and then to the designated review committee of their degree program (i.e., the Doctoral or Masters Committee). This proposal should state its scope and intentions, its methods and means for collection of data and information, the types of information to be gathered from people, and a brief description of risks and benefits for individuals and communities involved. The proposal should also outline the range and scope of interactions (information-gathering) and interventions (efforts to change structures, environments, thoughts, or behaviors) intended in the research.

Faculty investigators are expected to meet the ethical standards of any organization funding the research, including the Seminary, and to submit any proposal that poses more than minimal risk to participants to the Seminary's designated research review committee. In the event that the submitting faculty member serves on the research review committee, they are expected to recuse themselves from the process.

If research is deemed to pose more than minimal risk to participants, it shall be subject to more thorough review before approval by the Seminary's designated research review committee.. Such "more than minimal" risks may include:

- a. responses or observations of participants recorded in such a way that direct identification of subjects may be possible; and
- b. the responses or observations participants, if they became known outside the research, could reasonably place participants at risk of criminal or civil liability or be damaging to their financial standing or employability; or
- c. the research deals with sensitive aspects of the participants behavior, such as illegal conduct, drug or alcohol use, or sexual behavior; or
- d. Research with direct and sustained interaction with youth under 18

On the rare occasion that a research proposal involves selective or experimental interventions (for instance, offering a specific form of pastoral care or leadership training to one set of people but not to another) it will require more thorough review, with direct consultation of external resources on human subjects research, including individuals and committees at other institutions. Such referrals will be made by the research review committee designated by the Vice President for Academic Affairs.

## 6. Suspension of Research

Research shall be immediately suspended and reviewed by the Seminary's designated review committee if complaints of risk are received from participants, or investigators observe that such risk factors are present, or if investigators observe any adverse consequences that may be attributable to the research.

## 7. Records of Research Proposals and Projects

Research proposals approved by the Masters and Doctoral Committees will be recorded in the committee minutes. Those approved by the Seminary's designated review committee will be recorded in writing and kept in electronic form in the Office of Academic Affairs. Investigators of approved higher risk research are expected to notify the Office of Academic Affairs of project completion, with a brief summary of numbers of people interviewed/surveyed and types of interactions and interventions. Any substantive changes to methods also require notification to the Office of Academic Affairs.

## Academic Calendar for 2021-2022

| Academic Schedule for 2021-2022 |   |             |   |
|---------------------------------|---|-------------|---|
| Virginia Theological Seminary   |   |             |   |
| Jul. 31                         | Move in date for students living in on campus apartments and residence halls  | Jan. 31     | SPRING SEMESTER 2021 BEGINS (8am Opening Eucharist with Academic Procession)        |
| Aug. 11-12                      | AUGUST TERM - Orientation Activities for entering students; August 12- Opening Community Eucharist and Dinner                 | Feb. 3      | Formation, Advising and Colloquy groups begin                                       |
| Aug. 13                         | AUGUST TERM - Classes Begin   | Feb. 8-9    | Board of Trustees meets- TBC  |
| Aug. 21                         | DEADLINE: Registration changes to August term courses - add/drop, pass/fail, credit, or audit                                 | Feb. 10     | DEADLINE: Changes to Spring Semester courses - add/drop, pass/fail, credit or audit |
| Aug. 23                         | through July 31st)  | Feb. 17     | DEADLINE: Master level courses grades due for January Term                          |
| Aug. 25                         | DEADLINE: Registration for Fall Semester and January Term (Entering students)   | Feb. 21     | Classes Meet- Offices Closed (President's Day)                                      |
| Sept. 1                         | Intercultural Competency Training (continuing through Fall Semester)  | Mar. 4      | DEADLINE: Doctoral student Registration for Summer 2021                             |
| Sept. 2                         | Tuition, Room and Board, and Student Fees due for Fall 2020 Semester  | Mar. 8      | Lenten Quiet Day- All Classes cancelled   |
| Sept. 2                         | AUGUST TERM ENDS- Closing Community Eucharist and Dinner  | Mar. 14-18  | Spring Break (No CXM Sunday 3/14)   |
| Sept. 2-3                       | Faculty meetings  | Mar. 24     | Last day to withdraw from a course without "F"                                      |
| Sept. 7                         | FALL SEMESTER 2020 BEGINS (8am Opening Eucharist with Academic Procession)  | Mar. 31     | DEADLINE: theses, Honors theses, and summative projects                             |
| Sept. 9                         | Formation, Advising and Colloquy groups begin   | Apr. 4      | Doctoral Summer Term Online Component begins (no assignments Holy Week)             |
| Sept. 16                        | Washington Theological Consortium: New student prayer service and orientation- TBC  | Apr. 6-7    | Dr. MLK, Jr. Commemoration  |
| Sept. 17                        | DEADLINE: Final date for registration changes to Fall Semester courses - add/drop, pass/fail, credit (letter grade), or audit | Apr. 15     | Good Friday (no classes)  |
| Sept. 22                        | Quiet Day- All classes cancelled  | Apr. 17     | Easter Sunday (is a CXM Sunday)   |
| Sept. 27                        | DEADLINE: Grades due for Masters and Doctoral Program Summer Term   | Apr. 18     | Easter Monday (no classes)  |
| Oct. 11-12                      | Convocation, including Academic Procession on Oct. 12th, Tuesday afternoon classes are cancelled (rescheduled for 12/7)       | April 28    | Final Formation, Advising and Colloquy groups                                       |
| Oct. 21-22                      | Fall Break- No CXM 10/24  | May 4       | Day shift: Academic Friday class schedule   |
| Nov. 2                          | Last Day to Withdraw from Course without "F"  | May 4       | Spring Semester- Last Day of Classes  |
| Nov. 9-10                       | Fall Annual Meeting of the Board of Trustees  | May 5       | 12:00 noon DEADLINE: Grades for graduating students' Spring Semester                |
| Nov. 12                         | Fall Visit Day  | May 5       | Thesis and Summative Project presentations- 7:00 PM                                 |
| Nov. 22-26                      | Thanksgiving Holiday (no classes, no formation groups, no CXM 11/28)  | May 5-6     | Reading Days  |
| Nov. 27                         | DEADLINE: Doctoral registration for Y2 classes opens  | May 6       | All-day faculty meeting   |
| Dec. 7                          | Reading morning, Tuesday afternoon classes held (make up Oct. 12)   | May 7, 9-10 | Exam Days; SPRINGS SEMESTER ENDS - May 10   |
| Dec. 9                          | Final Formation, Advising and Colloquy Group of Semester  | May 10-11   | Board of Trustees meets   |
| Dec. 10                         | Fall Semester- Last Day of Classes  | May 12      | Commencement with Academic Procession   |
| Dec. 11-13                      | Reading days  | May 14      | Residence Halls Close at Noon   |
| Dec. 13                         | All-day faculty meeting   | May 17      | All-day Faculty meeting   |
| Dec. 14-16                      | Exam days; FALL SEMESTER ENDS- December 16  | May 18      | Employee Appreciation Day   |
| Dec. 17                         | Christmas Break begins  | May 31      | Apartment Move Out- Residents without school-aged children                          |
| Jan. 1                          | Doctoral: Y2 Online Reading courses begin   | Jun. 1      | DEADLINE: Grades due for Spring Semester  |
| Jan. 3-6                        | G.O.E. Week (Wednesday is a free day)- TBC  | Jun. 4      | Doctoral: Registration for Y1 and YR classes open                                   |
| Jan. 6                          | DEADLINE: Grades due for Fall Semester  | Jun. 17     | Tuition and Student Fees due for Summer 2021 Courses                                |
| Jan. 10                         | JANUARY TERM 2022 BEGINS: deadline for add/drop, credit, audit, pass/fail is 1st day of January Term class                    | Jun. 20     | SUMMER DOCTORAL RESIDENCY BEGINS  |
| Jan 11-14                       | Doctoral Writing Course   | Jun. 30     | DEADLINE: deadline for add/drop, credit, audit, pass/fail is 1st day of class       |
| Jan. 17                         | Dr. MLK, Jr. Holiday (no classes)   | Jun. 30     | Apartment Move Out- Residents with school-aged children                             |
| Jan. 21                         | DEADLINE: Doctoral grades due for Y1 courses (July through December)  | Jul. 4      | 4th of July offices closed, classes meet  |
| Jan. 22                         | Make-up day for MLK, Jr. holiday  | Jul. 8      | SUMMER DOCTORAL RESIDENCY ENDS  |
| Jan. 23-25                      | Faculty Meeting (Sun-Tue)   |             | 1/08/2021   |
| Jan. 27                         | Tuition, Room and Board, and Student Fees due for Spring 2021 Semester  |             |   |
| Jan. 28                         | JANUARY TERM 2021 ENDS  |             |   |

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## Doctoral Level Courses

### BIBL 910: Biblical Foundations of Christian Spirituality

Credit Hours: 2.0

An exploration and immersion in biblical texts, and the foundations they have set for different expressions of Christian spirituality. The course emphasizes close exegetical and hermeneutical work, including intensive engagement with specific texts determined by the instructor.

### BIBL 921: Sacred Texts and Education

Credit Hours: 2.0

An ongoing challenge in school and college education is the role of sacred texts in the curriculum. The course employs different educational approaches and models in the study of specific biblical and other sacred texts, as a means of exploring a variety of ways that scripture can be engaged, thereby providing a platform upon which teachers can design new courses and redesign existing courses that use scripture.

### BIBL 925: Foundations of Ministry and Community Formation

Credit Hours: 2.0

This course explores visions of community and practices of mission that are informed by New Testament accounts of Jesus' life and ministry. Through engaging theological readings of scripture, students will come to understand how the social locations of Jesus' ministry and the emphasis the New Testament writers give to Jesus as God-with-us provides a resource for critical reflection and application of ministry in parish and other settings.

### BIBL 945: Scripture and Ministry Seminar

Credit Hours: 2.0

This seminar course is offered periodically with a focus on varying biblical subjects as they relate to ministry, changing in relation to instructor interests.

### CHWT 911: Interpretation and Contemplation in Christian Spirituality

Credit Hours: 2.0

This course explores defining themes and approaches to the study of Christian spirituality through an introduction to theories of interpretation, an examination of selected classic texts, and engagement with contemplative spiritual practices. A core course for Doctor of Ministry students in the Christian spirituality track, the Foundations course also holds relevance for those studying leadership and education.

### CHWT 912: Historical Expressions of Christian Spirituality

Credit Hours: 2.0

This course introduces students to many of the most significant theologians and practitioners in the history of spirituality. Extending from late antiquity through the early modern period, we will examine figures important to Catholic, Orthodox, and Protestant traditions of Christian spirituality within a broadly historical framework. Our discussions of particular practices within Christian spirituality will parallel the other courses in the Foundations sequence.

### CHWT 913: Contemporary Expressions of Christian Spirituality

Credit Hours: 2.0

This course offers an overview of contemporary Christian spirituality. We will focus on the lived experience of faith in contemporary contexts giving particular attention to the witness of feminist spirituality, liberationist spirituality, African American spirituality, and the intersection of spirituality with syncretism. Students will engage in spiritual practices and personal reflection to complement academic study.

### CHWT 930: Moral and Ethical Leadership

Credit Hours: 2.0

The institutional leader is called upon, virtually every day, to make decisions based on competing goods and the conflicting self-interests of different constituencies. This course examines the role that character, virtue, ethical

decision-making and integrity play in the leadership process, as well as how leaders can help to shape the moral identity of an institution.

### CHWT 940: Spirituality, Leadership and Mission

Credit Hours: 2.0

Explores the Christian spiritual traditions - including the Ignatian, Carmelite, Salesian and Franciscan traditions - for the wisdom they offer people in positions of leadership, for deepening their own spirituality, and for placing their spiritual life in service of the mission of the Church. Questions explored include: What do Christian spiritual traditions communicate about what it means to be a leader? What are the virtues a leader is called to embody? How does a leader nourish his or her own spiritual life?

### CHWT 941: Spirituality, Liturgy and the Arts

Credit Hours: 2.0

This course explores liturgical, visual, musical and literary arts, and the relationship among them, as sources and languages of the spiritual life, and as instruments of ministerial leadership in the spiritual life of persons and communities.

### CHWT 942: Fostering Cultures of Spiritual Guidance

Credit Hours: 2.0

This course explores the ministry of spiritual guidance, including the basic skills of spiritual direction. Students will interrogate the Christian spiritual tradition for “best practices” for providing spiritual guidance to individuals and communities through times of change, discernment, spiritual darkness and grief.

### CHWT 945: Seminar in Spirituality

Credit Hours: 2.0

This seminar course is offered periodically with a focus on varying subjects in spirituality, changing in relation to instructor interests.

### CHWT 946: Dynamics of Change and Conflict

Credit Hours: 2.0

In this course, students and instructors explore different factors and dynamics contributing to and resulting from change and conflict. Participants examine change and conflict in a variety of social, religious, and organizational contexts. Through practice of various approaches to effectively engage in change facilitation and management, conflict identification, conflict resolution, and appropriate and well-timed agitation, students develop new ways of leading in change and conflict.

### CHWT 947: Ecumenism and Interfaith Relations

Credit Hours: 2.0

This course provides a foundational understanding of classical and constructive Christian positions on the plurality of the world's religions and its significance for Christian faith, in relation to changing understandings of the nature of religious traditions; to bring students up to date on significant initiatives and accomplishments in ecumenical dialogue and cooperation among the world's Christian bodies; to create a space for theological reflection on these facts; and to consider the implications of such reflection for ministry in various institutional contexts.

### CHWT 970: Critical Methods of Biblical and Theological Study

Credit Hours: 2.0

This course provides D.Ed.Min students with an introduction to biblical and theological literature, and an immersion in fundamental methods and practices of biblical exegesis and interpretation and theological thinking and analysis.

### CHWT 971: Biblical and Theological Studies I

Credit Hours: 1.0

This is a set of guided and self-directed readings courses (online) that immerses D.Ed.Min. students in foundational biblical and theological texts during their first year of study. The first course is intended to provide students with a helpful introduction to an array of biblical and theological voices and perspectives over six months.

### CHWT 972: Biblical and Theological Studies II

Credit Hours: 1.0

This is a set of guided and self-directed readings courses (online) that immerses D.Ed.Min. students in foundational biblical and theological texts during their first year of study. The second course continues with expanding and deepening student exposure to an array of biblical and theological voices and perspectives.

### CHWT 981: Visions of Transformation I

Credit Hours: 1.0

This is a set of guided and self-directed readings courses (online) to immerse doctoral students in biblical, theological, philosophical, and social / psychological images and ideals of the Good Society and the Good Person. In CHWT 981, students study *biblical texts and biblical scholarship* over six months to discern similarities and differences within scripture in visions of the Good and of paths of transformation.

### CHWT 982: Visions of Transformation II

Credit Hours: 1.0

This is a set of guided and self-directed readings courses (online) to immerse doctoral students in biblical, theological, philosophical, and social / psychological images and ideals of the Good Society and the Good Person, from different historical, cultural, and religious contexts. In CHWT 982, students study *theological texts* over six months to grasp differences in visions of the personal and communal Good, and the paths of personal and societal transformation that emerge with these visions.

### CHWT 983: Visions of Transformation III

Credit Hours: 1.0

This is a set of guided and self-directed readings courses (online) to immerse doctoral students in biblical, theological, philosophical, and social / psychological images and ideals of the Good Society and the Good Person, from different historical, cultural, and religious contexts. In CHWT 983, over six months, students engage *social, political, educational, and developmental philosophies and other interdisciplinary literature* that present visions of the Good, paths of transformation, and best practices and tools to aid in facilitating transformation.

### CHWT 984: Visions of Transformation IV

Credit Hours: 1.0

This is a set of guided and self-directed readings courses (online) to immerse doctoral students in biblical, theological, philosophical, and social / psychological images and ideals of the Good Society and the Good Person, from different historical, cultural, and religious contexts. In CHWT 984, students *develop their own trajectories* over six months, reading literature and collecting resources that focuses on a particular vision of the Good and of transformation, and that helps develop capacities and a body of tools for facilitating such focused transformation.

### PRXT 900: Ministry in Context: Methods of Doctoral Study

Credit Hours: 2.0

The course provides students an overview of the research practices employed in their doctoral studies at Virginia Theological Seminary. Designed for students in their first year of study, it is primarily a course in practical theology that gives frameworks for understanding a ministry context in its wholeness. The course covers the basics of qualitative research, assumptions and practices of social sciences, and provide an introduction to the practice of action research. The research tools provide a means of discernment by which students can engage their ministry contexts with greater theological acuity.

### PRXT 915: History and Philosophy of Education in America

Credit Hours: 2.0

This course explores major themes in the historical and social development of education in the United States. Participants explore undergirding educational and political philosophies that have shaped various education movements, as well as an examination of how church-state relations, social and political movements, and issues of

gender, race, and class have affected and been affected by education and how they relate to the work and life of the students.

### PRXT 920: Building Evangelizing Communities

Credit Hours: 2.0

Building upon previous coursework, this course introduces students to best practices in strengthening evangelism as a fundamental practice of Christian leaders and faith communities. Students are expected to develop a plan for fostering evangelistic practice in their congregations and faith communities.

### PRXT 930: Governance and Mission

Credit Hours: 2.0

This course considers issues of leadership from a theological perspective. The syllabus is designed to encourage cross-disciplinary and inter-professional discussion both within and between our two cohorts. The course raises such questions as: What is pastoral leadership? How are patterns of decision-making, authority and governance in our respective institutions compatible with our pastoral instincts and training? What resources—scriptural and spiritual, intellectual, psychological, material—do we bring to bear as leaders when we encounter new situations or find our way through times of crisis?

### PRXT 931: Theological Anthropology and Human Development

Credit Hours: 2.0

This is an in-depth interdisciplinary course exploring the interface between psychological theories of development and various systems of theology. Through examination of human across the lifespan (with particular foci on childhood, adolescence, and early adulthood) and consideration of some key theological systems and constructs, participants map the relationships between human development and religious belief, faith, and practice. The course moves through developmental literature and theological readings toward an understanding of “developmental theology” - a dynamic understanding that concepts of God, humanity, and the nature of being and purpose change over the life course. Application of this integrative work is expected in relation to participants' contexts of pastoral, educational, liturgical, and organizational leadership.

### PRXT 940: Public Witness and Community Partnership

Credit Hours: 2.0

This course provides an intensive examination of different forms of Christian engagement in the public square, different pathways of the Church's influence in public and political life, and different partnerships forged creatively that cross “sacred/secular” divisions in order to address social problems, foster societal transformation, and strengthen the common good. Through exposure to historical and current examples of the Church engaging with social challenges in settings around the world, the course equips students with theological frameworks and effective strategies for public witness and community partnerships for the sake of societal transformation.

### PRXT 941: Human Emotion and Ministry

Credit Hours: 2.0

Through this course, religious leaders deepen their awareness of the mystery of each person and human system, strengthen skills for identifying and responding to different human emotions, learn to think holistically about ministry that touches rather than avoids human emotion, and approach change with grace. The course explores the basic human emotions (joy, sadness, anger, surprise, fear, disgust, contempt), the “self-conscious” emotions (pride, guilt, shame), emotions in trauma and loss, and expansive emotions (wonder, awe, terror, ecstasy). Further attention is given to grief and anxiety in processes of change and transition, the role of attachments in fostering anxiety, anger, and addictive patterns, and the role of emotion in human systems, community life, and character development.

### PRXT 943: Pastoral Care, Counseling and Referral

Credit Hours: 2.0

This course examines the complexity and competing goods of pastoral care, counseling, and referral in institutional settings such as schools and universities, and explores best practices for personal and institutional care.



### PRXT 945: Theology and Ministry Seminar

Credit Hours: 2.0

This seminar course is offered periodically with a focus on varying theological subjects, changing in relation to instructor interests.

### PRXT 947: Learning While Leading: Adapting Theory to Practice

Credit Hours: 2.0

Developing skills in leading organizational change requires that the leader as well as the organization is actively learning and engaging in adaptive behaviors. This course will explore how leaders learn and guide their congregations in change that is adaptive and continuously learning.

### PRXT 948: Religious Diversity in Institutional Settings

Credit Hours: 2.0

This course provides an overview of the changing American religious scene with attention to significant developments in Christian and non-Christian traditions, and in Inter-Faith relationships. Participants examine the challenges faced by church-related and independent schools as they serve students and families that represent a rapidly increasing religious diversity. Students examine the ways that schools articulate their religious identity (both written and non-verbal), and discuss ways that schools might communicate both inclusiveness and faithfulness to their sponsoring ecclesiastical entities.

### PRXT 970: Case Study Method and Introduction

Credit Hours: 1.0

The case study method is at the heart of the VTS Doctoral programs. In this course, students are introduced to the action-reflection approach for writing case studies that looks closely at one's own ministry-in-practice and in relation to the theology of the church and to best practices in service and leadership. The first case study is written on campus and discussed during the first residency as a way to learn and practice the art of writing and discussing case studies.

### PRXT 971: Case Study Seminar

Credit Hours: 1.0 per case study and discussion

In this seminar, doctoral students present case studies in discussion groups that include other doctoral students and two instructors. Case studies are written by students with an analytic eye drawing upon practical theological method, and are discussed intently in groups in a manner both focused and exploratory. Through case studies and discussions, students become more adept at reading the complexities and nuances of situations, and at assessing themselves in ministry and leadership in light, in light of deep and wide-ranging theological and social/behavioral perspectives. This course is repeated until completion of the required number of case studies designated for a particular D.Min. or D.Ed.Min. track.

### PRXT 975: Contextual Study

Credit Hours: 4.0

This online course exposes students to a range of ways to read, understand, and assess congregations and the communities in which they are set. Each module presents a distinct perspective, and a set of exercises for gathering information and input that will broaden, deepen, and clarify understanding of the patterns, meaning systems, and structures that are part of the rich life of each student's congregation and community. By the end of this course, students will have gathered all needed material to write a rich, insightful congregational study for their ministry contexts.

### WRSH 940: Leading from the Pulpit

Credit Hours: 2.0

This course invites reflection on the relationship of preaching to the whole of the student's ministry. As an integrative and public practice, preaching is a focal point for congregational ministry. Through analysis of one's preaching, one gains new insight into the whole of one's ministerial leadership, and discover ways that preaching can be more effective in shaping ministry overall. One of the principal tools for analysis of preaching is examination of the body's experience in preaching, proceeding from the principle what happens in preaching—in relationship to self, text, God,



and congregation—is lodged in one's body. Changing the body's experience in preaching is one means toward a holistic transformation of ministry overall.

### WWRE 992: Project Thesis Proposal

Credit Hours: 1.0

In this workshop each student brings a preliminary project thesis proposal which includes a description of the problem to be addressed, a focused thesis statement, a description of the project to be designed or implemented, the method of analysis and reflection, and an annotated bibliography. The final document will meet the expectations of the faculty advisor and thesis committee.

### WWRE 994: Project Thesis Continuation

Zero credit hours, repeating half-year registrations until project thesis defense. Fee of \$450.00 per registration.

Doctoral students approved to conduct their projects and write their theses must register for this course every six months, with approval from their thesis advisors, to continue as active students working toward completion of the program.

### WWRE 995: Project Thesis Defense

Credit Hours: 6.0

The final stage of the Doctor of Ministry Program is the Project Thesis, a major undertaking which combines the integrative method of study used in the residential program, the application of ministry practice and theory in a “live” setting (the Project), and an academic paper reporting on and analyzing the design and outcome of the project (the Thesis Paper). Registration must be designated by the academic area for which the Thesis will be credited.

### XXXX 961: Independent Study

Credit Hours: 1.0

An Independent Study proposal must be approved by the Director of the Doctoral Program.

### XXXX 962: Independent Study

Credit Hours: 2.0

An Independent Study proposal must be approved by the Director of the Doctoral Program.

## Master's Level Courses

### BIBL501: Old Testament Interpretation 1

Stephen Cook, Judy Fentress-Williams, Melody Knowles

Credit Hours: 3.0

Prerequisites: None

This course is the first semester of a 2-semester sequence that explores the Old Testament/Hebrew Bible while learning strategies for reading and interpreting the text. The first semester takes as its focus the Torah and historical narratives and will survey the contents, historical arc, and major streams of tradition relating to this part of the Bible. Students will be introduced to exegetical approaches and tools for the purpose of hermeneutical competence in Old Testament as a theological discipline and a cross-cultural exercise. The course will intersect with theological reflection, Christian formation, homiletical practice, and artistic interpretations of the text.

#### **Course Learning Outcomes (tied to SLOs):**

Recognize the major events and themes of the biblical corpus

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Identify major traditions in the Bible

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Apply a variety of critical approaches to the text

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Locate the contexts of biblical material and identify the context of the reader

M.Div. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

Reflect on possible theological meanings of the text

M.Div. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Effective Communication (3.1); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2)

Exegete a variety of biblical passages for biblical scholarship, teaching, and preaching

M.Div. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Articulation of the Faith (3.1);

Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Effective Communication (3.1); Self-Knowledge and Personal Growth (4.1); Theory and Praxis Integration (5.2)

### BIBL502: Old Testament Interpretation 2

Stephen Cook, Judy Fentress-Williams, Melody Knowles

Credit Hours: 3.0

Prerequisites: None

This course is the second semester of a 2-semester sequence that explores the Old Testament/Hebrew Bible while learning strategies for reading and interpreting the text. The second semester takes as its focus the prophets, poetry, wisdom literature and writings, and will survey the contents, historical arc, and major streams of tradition relating to this part of the Bible. Students will be introduced to exegetical approaches and tools for the purpose of hermeneutical competence in Old Testament as a theological discipline and a cross-cultural exercise. The course will intersect with theological reflection, Christian formation, homiletical practice, and artistic interpretations of the text.

#### **Course Learning Outcomes (tied to SLOs):**

Recognize the major events and themes of the biblical corpus

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Identify major traditions in the Bible

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Apply a variety of critical approaches to the text

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Locate the contexts of biblical material and identify the context of the reader

M.Div. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

Reflect on possible theological meanings of the text

M.Div. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Effective Communication (3.1); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2)

Exegete a variety of biblical passages for biblical scholarship, teaching, and preaching

M.Div. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Articulation of the Faith (3.1); Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Effective Communication (3.1); Self-Knowledge and Personal Growth (4.1); Theory and Praxis Integration (5.2)

## BIBL 503- New Testament Interpretation 1

John Yieh

Credit Hours: 3.0

Prerequisites: None

This course is the first semester of a 2-semester sequence that explores the New Testament while learning strategies for reading and interpreting the text. The first semester takes as its focus the four Gospels and the historical Jesus and will survey the contents, historical arc, and major streams of tradition relating to this part of the Bible. Students will be introduced to exegetical approaches and tools for the purpose of hermeneutical competence in New Testament as a theological discipline and a cross-cultural exercise. The course will intersect with theological reflection, Christian formation, homiletical practice, and artistic interpretations of the text.

### **Course Learning Outcomes (tied to SLOs):**

Discuss the distinctive features of each New Testament writing studied and reflect theologically upon its contents.

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Locate the places where major events occurred on a map of the Mediterranean Sea and its environs.

M.Div. SLOs: Awareness of Cultural Contexts (2.1)

M.A. SLOs: Awareness of Cultural Contexts (2.1)

Recognize the source of important quotations from the New Testament texts read.

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Engage in research on cultural and historical matters related to the interpretation of the New Testament.

M.Div. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

Imagine literary and other artistic ways in which the New Testament writings can be interpreted for our times, or at least begin to do so.

M.Div. SLOs: Articulation of the Faith (3.1)

M.A. SLOs: Effective Communication (3.1)

## BIBL504: New Testament Interpretation II

John Yieh

Credit Hours: 3.0

Prerequisites: None

This is the second semester of a year-long study of New Testament interpretation. Having explored the canonical Gospels and the Jesus of history, we turn our attention to the uncontested letters of Paul, the post-Pauline letters, other New Testament epistles, the Acts of the Apostles, the Apocalypse or Revelation to John, and questions about the canon, inspiration, and the authority of Scripture for the Church, by means of lectures, exegetical studies, and discussions. Attention will be given to historical background and setting, literary genre, the development of the early Church, the history of the interpretation of biblical texts, the basic issues of New Testament theology and ethics, with their implications for the Church's faith and life today.

### **Course Learning Outcomes (tied to SLOs):**

Discuss the distinctive features of each New Testament writing studied and reflect theologically upon its contents.

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Locate the places where major events occurred on a map of the Mediterranean Sea and its environs.

M.Div. SLOs: Awareness of Cultural Contexts (2.1)

M.A. SLOs: Awareness of Cultural Contexts (2.1)

Recognize the source of important quotations from the New Testament texts read.

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Engage in research on cultural and historical matters related to the interpretation of the New Testament.

M.Div. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

Imagine literary and other artistic ways in which the New Testament writings can be interpreted for our times, or at least begin to do so.

M.Div. SLOs: Articulation of the Faith (3.1)

M.A. SLOs: Effective Communication (3.1)

## BIBL 510: Beginning Biblical Greek

John Y. H. Yieh

Credit Hours: 3.0

Prerequisites: None

This course introduces students to the foundational grammar of the noun system, the verb system in the indicative mood, and the translation of simple sentences.

### **Course Learning Outcomes (tied to SLOs):**

Write the Greek alphabet and the names of the Greek letters

Conjugate the present active indicative of some verbs

Decline the first and second declensions of some nouns

Say the Lord's Prayer in Greek

Conjugate the present middle and passive, imperfect, future, aorist and perfect indicative of some verbs

Decline the definite article

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

## BIBL 511: Beginning Biblical Hebrew

Judy Fentress-Williams, Stephen L. Cook, or Melody Knowles

Credit Hours: 3.0

Prerequisites: None

This is the first semester of the Hebrew sequence and intends to give students an introduction to reading Biblical Hebrew. By the end of the semester, students will be able to read basic sentences of the biblical text in its original language.

### **Course Learning Outcomes (tied to SLOs):**

Recognize and be able to write out the Hebrew alphabet

Understand elementary aspects of Hebrew grammar

Recognize basic vocabulary

Read and translate very basic Hebrew sentences

Recognize the value of reading Biblical texts in the original language

Develop strategies for studying Hebrew

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

## BIBL 600: New Testament Biblical Greek

John Yieh

Credit Hours: 3.0

Prerequisites: BIBL510 Beginning NT Greek

This is the second installment of a year-long study of Biblical Greek. Built on the progress made in BIBL510 that introduces students to the foundational grammar of the noun system, the verb system in the indicative mood, and the translation of simple sentences, this course advances to the uses of the verb in participial, subjunctive, infinitive and imperative moods, which add layers of nuance to the Greek language, and the translating of complex and compound sentences. Students will increase their Greek vocabulary frequently used in the New Testament. Emphasis will be

placed on grammatical analysis and translation strategies of Greek sentences to prepare students for a proficient exegesis of the Greek New Testament.

**Course Learning Outcomes (tied to SLOs):**

At the end of this course, the student will be able to:

Demonstrate a grammatical understanding of how the Greek language works in New Testament texts.

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Translate New Testament Greek texts into accurate and fluent English.

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Engage in cross cultural dialogue with ancient writers of the New Testament, the Greek Orthodox tradition and some liturgical texts in Greek.

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

M.A. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

Analyze and reflect on nuances of biblical interpretation not available in English translations in preparation for sound exegesis, teaching and preaching.

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Articulation of the Faith (3.1)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Effective Communication (3.1)

## **BIBL 601: Old Testament Beginning Hebrew**

Judy Fentress-Williams, Stephen L. Cook, or Melody Knowles

Credit Hours: 3.0

Prerequisite: BIBL 511 or equivalent

This part of the Hebrew sequence intends to give students exposure to reading and exegeting Biblical Hebrew. Having achieved a basic comprehension in the earlier courses, students will now be able to delve much more deeply into the world of the text.

**Course Learning Outcomes (tied to SLOs):**

Understand many aspects of Hebrew grammar

Recall significant vocabulary in the Hebrew Bible

Read and translate complex Hebrew sentences

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Exegete Hebrew texts in a way that understands biblical interpretation as a cross-cultural exercise

M.Div. SLOs: Intercultural Literacy (2.2)

M.A. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

Begin to transfer what they are learning in this course to other aspects of theological education

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2)

## **BIBL 610: Monsters, Mayhem, and Messiah**

Stephen L. Cook

Credit Hours: 3.0

Prerequisites: BIBL 501 & BIBL 502

The course engages Scripture's apocalyptic texts, including their literary form, their conception of reality, and their place in society and history. Selected texts from the Dead Sea Scrolls, the Book of Daniel, and the Major and Minor Prophets are investigated in English translation. Students will work to develop the skills and experience necessary for critical, exegetical study of apocalyptic texts. They will also explore modern hermeneutical and theological approaches to apocalypticism, wrestling with apocalypticism's current relevance in a world of COVID-19, marked racial tensions and civil unrest, radical climate change, and widespread terrorism. The seminar also confronts the fierce debate in church and academy about the Apocalyptic Jesus.

**Course Learning Outcomes (tied to SLOs):**

Recognize the major themes and concern of the biblical apocalyptic corpus

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Apply a variety of critical approaches to the apocalyptic texts

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

- M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)
- Locate the contexts of biblical apocalyptic material and identify the context of the reader  
 M.Div. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2)  
 M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)
- Reflect on possible theological meanings of the apocalyptic texts  
 M.Div. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2)  
 M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Effective Communication (3.1); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2)
- Exegete a variety of biblical apocalyptic passages for scholarship, teaching, and preaching  
 M.Div. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Articulation of the Faith (3.1); Intercultural Literacy (2.2)  
 M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Effective Communication (3.1); Self-Knowledge and Personal Growth (4.1); Theory and Praxis Integration (5.2)

## BIBL 611: Genesis 12-50: The Ancestors

Judy Fentress-Williams

Credit Hours: 3.0

Prerequisites: BIBL 501 & BIBL 502

The stories of the ancestors are central to the identity of the Abrahamic religions. In this English exegesis course, we will closely read Genesis 12-50 and wrestle with the narratives, themes, motifs, metaphors, and theologies of the ancestral narratives that have shaped Christian imagination and identities. Special attention will be given to the gap between the narratives and the traditions that form around them, the role of women, and the Joseph narrative. Because these stories come from the oral tradition, the spiritual discipline of biblical storytelling will be a component of our in-class work and assignments. We will also engage in limited dialogue with ancestral traditions in Judaism and Islam that inform and challenge our own.

### Course Learning Outcomes (tied to SLOs):

At the end of this course, the student will be able to:

Identify the major themes and motifs in the ancestral material and distinguish between text and traditions

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Exegete scripture for teaching and preaching

M.Div. SLOs: Use of Tradition (1.2); Articulation of the Faith (3.1)

M.A. SLOs: Use of Tradition (1.2); Effective Communication (3.1)

Engage in a group “theological remix” of the ancestral materials

M.Div. SLOs: Use of Tradition (1.2); Community Membership (4.5)

M.A. SLOs: Use of Tradition (1.2); Theory and Praxis Integration (5.2)

Create a digital story or tell a biblical story “by heart” about the ancestors

M.Div. SLOs: Use of Tradition (1.2); Articulation of the Faith (3.1); Enacting Faith (4.1)

M.A. SLOs: Use of Tradition (1.2) Theory and Praxis Integration (5.2)

## BIBL 612: Parables of Jesus

John Yieh

Credit Hours: 3.0

Prerequisites: BIBL 503 or permission of instructor

Jesus is a master storyteller specialized in provocative and memorable parables which contain his central message of the Kingdom of God and his major teachings on discipleship and eschatology. This seminar uses multiple tools (literary-narrative, social-historical, theological-contextual, and hermeneutic-reflective) to explore and appreciate Jesus’ parables in the multi-layered contexts of his historical ministry, the Synoptic traditions, the history of interpretation, and the history of art, to facilitate a critical reflection and proper use of them as resources for theological construction, preaching preparation, and teaching plan.

### Course Learning Outcomes (tied to SLOs):

Know well Jesus’ parables reported in each Gospel

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Interpret their meanings in historical, literary and theological contexts

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)



M.A. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

Assess various hermeneutical approaches taken to interpret those parables and the consequences of those interpretations in the history of the church

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Use them critically as biblical resources for theological reflection, teaching and preaching

M.Div. SLOs: Articulation of the Faith (3.1)

M.A. SLOs: Effective Communication (3.1)

## **BIBL 613: Corinthian Correspondences**

John Yieh

Credit Hours: 3.0

Prerequisites: BIBL 504 or permission of instructor

This NT seminar is an exegetical study of Paul's two Letters to the Corinthians in their social-historical contexts with the purposes to understand Paul's theological vision and ethical advice on holy life and church as community, to assess the implications and effects of influential interpretations in history, and to reflect on the principles and praxis of ministry that might be applicable today. The Church in Corinth was an urban, diverse and gifted church called to be saints, but their division over leadership, difficulties over conversion, and debates over cultural and church practices caused dangerous chaos in the young church. In response, Paul discussed such topics as spiritual wisdom, new life in faith, the body of Christ, the gift of love, the hope for resurrection (1Cor), ministry of the new covenant and offering for the saints (2Cor), all of which continue to be informative and paradigmatic for the ministry of the present-day church.

### **Course Learning Outcomes (tied to SLOs):**

Explain the main issues and rhetorical arguments in Paul's Letters to the Corinthians

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Describe the social-historical settings for the issues confronting the Church in Corinth

M.Div. SLOs: Awareness of Cultural Contexts (2.1), Intercultural Literacy (2.2)

M.A. SLOs: Awareness of Cultural Contexts (2.1), Intercultural Literacy (2.2)

Evaluate the significance of Paul's theological insights, ethical persuasions, and pastoral skills in building up the church as a community of faith, hope and love

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2)

Use the history of effects approach to assess competing interpretations of Paul's theology and ministry in the Corinthian Correspondences and use them as resources for preaching and teaching.

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Articulation of the Faith (3.1); Ministerial Leadership (3.3); Theology of Ministry (4.3)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Effective Communication (3.1)

## **BIBL 620: The Bible, Myth, and Superheroes**

Judy Fentress-Williams

Credit Hours: 3.0

Prerequisites: BIBL 501 & BIBL 502

The resurgence of myth and superheroes in film and other media is, among other things, a commentary on the values and needs of the cultures that produce them. Contemporary superhero stories are designated modern day myth, yet they function like the ancient stories. What if anything is "modern" or unique about the heroic tales we tell today?

What roles do superheroes play in contemporary western culture? To what extent does the function of modern-day myth and hero inform our understanding of the function of myth in scripture? This course will undertake the following tasks: to define and identify myth in ancient and modern stories, to consider the function and pattern of myth and the roles of heroes in literature and society through the lens of intersectionality, and finally to reflect of the theological function of myth and hero in the ancient and modern world.

### **Course Learning Outcomes (tied to SLOs):**

Develop a working definition of myth as a literary and cultural phenomenon in biblical and extra-biblical literature

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)



Recognize and critique patterns of the hero's journey in myth, and articulate how these influence the power and effectiveness of the myth

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Analyze myth through the lens of intersectionality

M.Div. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

Critically engage the function and economics of myth in comic books, science fiction, and the Bible with an eye towards the purposes these serve in our culture and our spiritual formation

M.Div. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Articulation of the Faith (3.1)

M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1)

Create an artifact of "mythic proportion" that can be used in some aspect of teaching, formation or proclamation

M.Div. SLOs: Articulation of the Faith (3.1); Enacting Faith (4.1); Liturgical Arts (5.3)

M.A. SLOs: Effective Communication (3.1); Theory and Praxis Integration (5.2)

## **BIBL 621: The Gospel of Matthew**

John Y.H. Yieh

Credit Hours: 3.0, Limited to 15 students

Prerequisite: BIBL 503 or permission of instructor

The Gospel of Matthew contains distinctive materials such as the Nativity stories, the Sermon on the Mount, the parables of the Final Judgement, and the Great Commission, and was the most popular Gospel in early Church. By carefully studying the texts, contexts, and effects of the First Gospel, the main purpose of this course is to gain a deep understanding of its central messages for the first readers in the social historical contexts at the end of the first century (exegesis); its major impacts on various doctrines and practices of the Church throughout history (history of effects); and its important relevance to the faith and life of the Church today (contextualization). This seminar provides students with ample opportunities to hone their critical exegetical skills, to explore various interpretive approaches and to develop creative uses of Matthew as resources for theological reflection and spiritual formation. It may also help students prepare sermon ideas and teaching plans for the Lectionary Year of Matthew (application)

### **Course Learning Outcomes (tied to SLOs):**

Explain the literary features and main themes of Matthew's Gospel

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Describe the social-historical settings of Matthew's church

M.Div. SLOs: Knowledge of Tradition (1.1); Intercultural Literacy (2.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Evaluate the significance of Matthew's theological insights

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Account for influential interpretations and effects of the Gospel in history

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Intercultural Literacy (2.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

Appraise the strengths and weaknesses of major scholarly approaches to the Gospel

M.Div. SLOs: Use of Tradition (1.2); Articulation of the Faith (3.1)

M.A. SLOs: Use of Tradition (1.2)

Apply their critical study of Matthew to the task of preaching and teaching

M.Div. SLOs: Use of Tradition (1.2); Articulation of the Faith (3.1)

M.A. SLOs: Use of Tradition (1.2); Self-Knowledge and Personal Growth (4.1); Theory and Praxis Integration (5.2)

## **BIBL 622: Film and the Bible**

Melody Knowles

Credit Hours: 3.0

Prerequisite: At least one semester of an introductory Bible course at the Masters level

This class will examine several films that present a "re-telling" of biblical texts. Goals of the class include an exposure to an international variety of visual exegetical projects, a critical engagement with the ways film artists interact with

biblical texts, and an expansion of ability to discuss the bible in reference to popular culture and thoughtful artists. This course deliberately incorporates an international selection of films in order to see biblical texts presented in a variety of contexts and periods (Hollywood in the 1950's, Montreal in the 1990's, Mali and South Africa in the early 21st century), as well as in a variety of languages (French, Xhosa, English, and Bambara). The course aims to have students articulate their visual and cultural expectations of the ancient biblical world, including assumptions about race and gender and religion, and to interrogate these expectations while providing alternatives. Films often screened include *La Genèse*, *Noah*, *Unogumbe – Noye's Fludde*, *The Ten Commandments*, *Prince of Egypt*, *David and Bathsheba*, *King David*, *Il Vangelo secondo Matteo*, *Jésus de Montréal*, *The Passion of the Christ*, and *Son of Man*.

**Course Learning Outcomes (tied to SLOs):**

Demonstrate competency in analyzing the use of biblical texts in a variety of filmic projects

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2)

Fine-tune an exegetical hermeneutic that recognizes the force of cultural context upon biblical interpretation

M.Div. SLOs: Awareness of Cultural Contexts (2.1)

M.A. SLOs: Awareness of Cultural Contexts (2.1)

Engage the arts (esp. media and music) in an analysis of parts of the Christian tradition

M.Div. SLOs: Articulation of the Faith (3.1)

M.A. SLOs: Effective Communication (3.1); Interdisciplinary Integration (5.1)

## BIBL 635: Luke-Acts

John Yieh

Credit Hours: 3.0

Prerequisites: BIBL 503 or permission by instructor

Who was Jesus of Nazareth, executed for treason by the Roman Empire? How did his Jewish followers survive the trauma of his death? Why did his religious movement from the periphery of the Empire expand across regions and cultures to reach the center even under persecution? What happened to Peter and Paul as leaders of the Church? How did the Holy Spirit guide the mission of the Church? To answer these important questions, Luke, a learned Gentile convert, wrote a two-volume history of Jesus and his Church for peoples from all nations. This seminar will engage in exegetical, historical, and theological studies of *The Gospel of Luke* and *The Acts of Apostles* to appreciate Luke's theological insights and the Church's first missionary efforts, and to reflect on their continuous significance to the identity and ministry of the church today.

**Course Learning Outcomes (tied to SLOs):**

Retell major events in the narrative of Luke-Acts, identify key characters and issues, and locate those events in their particular social-historical contexts.

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Discern major theological themes in Luke-Acts and explain how they are interpreted to inform the various traditions of faith and mission throughout the history of the church.

M.Div. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

Converse with scholars on historical contexts and theological themes of Luke-Acts.

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

M.A. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

Develop exegetically sound preaching and theologically coherent teaching from selected pericopes in Luke-Acts.

M.Div. SLOs: Articulation of the Faith (3.1); Ministerial Leadership (3.3); Theology of Ministry (4.3)

M.A. SLOs: Effective Communication (3.1)

## BIBL 640: Hebrew Readings 1: Narrative

Judy Fentress-Williams or Stephen L. Cook or Melody Knowles

Credit Hours: 3.0

Prerequisite: BIBL-601 or equivalent

Students will read through Jonah and Ruth and selections from the narrative biblical texts as they continue to hone their exegetical skills.

**Course Learning Outcomes (tied to SLOs):**

Successfully read and translate the book of Ruth or Jonah

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Increase knowledge of Hebrew grammar and syntax

Expand the working vocabulary for Hebrew prose and some poetry

Increase competency in using references including lexicons and software

Become more confident in recitation, singing and reading Hebrew aloud

Develop competence and in translating prose

## **BIBL 645: Biblical Prophecy**

Stephen L. Cook

Credit Hours: 3.0

Prerequisites: BIBL 502, or the equivalent, or permission of the instructor.

A prophet, Abraham Heschel wrote, gets caught up in God's viewpoint and pain, responds to God's pathos, and strains to reconcile humanity and God. He or she insists on God's certain involvement in human history, on God's embroilment in earth's aggressive, sprawling pride, and on God's ancient, long-range plan to set earth right. The course will entail theological interpretation of selected prophetic texts to be chosen, in part, based on the particular interests and desires of students enrolled in the course. The course will intersect with theological reflection, Christian formation, homiletical practice, and artistic interpretations of the text.

### **Course Learning Outcomes (tied to SLOs):**

Recognize the major themes and concern of the biblical prophetic corpus

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Apply a variety of critical approaches to the prophetic texts

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Locate the contexts of biblical prophetic material and identify the context of the reader

M.Div. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

Reflect on possible theological meanings of the prophetic texts

M.Div. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Effective Communication (3.1); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2)

Exegete a variety of biblical prophetic passages for biblical scholarship, teaching, and preaching

M.Div. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Articulation of the Faith (3.1); Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Effective Communication (3.1); Self-Knowledge and Personal Growth (4.1); Theory and Praxis Integration (5.2)

## **BIBL 655: The Psalms and Negro Spirituals**

Judy Fentress-Williams

Credit Hours: 3.0

Prerequisites: BIBL 501 & BIBL 502

This course is an examination of the texts, contexts and functions of Psalms and Negro Spirituals. We will critically examine the historical and cultural contexts that produced these sung prayers. Using the words and music when applicable, we will catalogue the various functions of spirituals and Psalms along the continuum of praise and lament. We will sing and listen to Psalms and spirituals as they are expressed in a variety of forms. The similarities and differences between these two collections will form a dialogue intended to provide a deeper understanding of the theological imagination that shapes both collections.

### **Course Learning Outcomes (tied to SLOs):**

At the end of this course, the student will be able to:

Understand the contexts and functions of Psalms of Praise and Lament

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2) Awareness of Cultural Contexts (2.1)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2) Awareness of Cultural Contexts (2.1)

Understand the contexts and functions of sorrow songs in the Negro Spirituals and songs of rejoicing

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2) Awareness of Cultural Contexts (2.1)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2) Awareness of Cultural Contexts (2.1)

Consider the functions of psalms and spirituals through the lens of the other

M.Div. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

Identify and articulate the theological underpinnings of these sung prayers

M.Div. SLOs: Articulation of the Faith (3.1)

M.A. SLOs: Effective Communication (3.1)

Engage in the creation and/or celebration of psalms and spirituals in ways that have meaning for themselves and communities of faith

M.Div. SLOs: Enacting Faith (4.1); Self-Knowledge and Personal Growth (4.4); Community Membership (4.5)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1); Theory and Praxis Integration (5.2)

## **BIBL 658: Bad Girls of the Bible**

Judy Fentress-Williams

Credit Hours: 3.0

Prerequisites: BIBL 501-502

This course will examine the stories of women whose behavior and/or ancestry has traditionally been perceived as ranging from morally suspect to reprehensible. Using the Hebrew Scriptures as a primary source, we will carefully read and reevaluate their stories by studying their literary function in the narrative. Our goal is to liberate these women from the limitations of narrow and unimaginative traditions. We will pay attention to the dialogic nature of scripture and use a dialogic method to interpret these stories literarily and theologically for contemporary and culturally diverse audiences.

### **Course Learning Outcomes (tied to SLOs):**

Distinguish between the material in the Bible and the traditions that are formed around biblical characters,

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Articulation of the Faith (3.1)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Effective Communication (3.1)

Exegete biblical narrative using a dialogic approach,

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Articulation of the Faith (3.1)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Effective Communication (3.1)

Engage in a remix of biblical stories using digital and oral storytelling for use in Christian formation and preaching.

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Articulation of the Faith (3.1); Enacting Faith (4.1)

M.A. SLOs: Awareness of Cultural Contexts (2.1); Effective Communication (3.1); Interdisciplinary Integration (5.1)

## **BIBL 660: Reflection on Violence**

Stephen L. Cook

Credit Hours: 3.0

Prerequisites: BIBL 501 & BIBL 502

This seminar explores hermeneutical and theological approaches to interpreting, preaching, and teaching biblical passages of violence, including divine violence. Our work will aim at students developing a biblical theology of the nature of violence (including both destructive violence and constructive violence); especially as it is described in Scripture. The course will intersect with theological reflection, Christian formation, homiletical practice, and artistic interpretations of the text.

### **Course Learning Outcomes (tied to SLOs):**

Recognize the major themes and design patterns in Scriptures of violence.

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Apply a variety of critical approaches to the biblical texts of violence.

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Locate the contexts of biblical texts of violence and identify the context of the reader

M.Div. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

Reflect on possible theological meanings of the biblical texts of violence

M.Div. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Effective Communication (3.1); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2)

Exegete a variety of biblical passages for biblical scholarship, teaching, and preaching

M.Div. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Articulation of the Faith (3.1); Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Effective Communication (3.1); Self-Knowledge and Personal Growth (4.1); Theory and Praxis Integration (5.2)

## **BIBL 663: The Psalms**

Melody Knowles

Credit Hours: 3.0

Prerequisites: BIBL 502 or permission of instructor

The course will combine an overview of some of the broader issues of the Book of Psalms with a deeper study of individual psalms. Emphasis will be placed on core categories of analysis (especially poetic features, form, and function) that will emphasize poetic approaches and history of reception as well as feminist and multi-cultural critique.

### **Course Learning Outcomes (tied to SLOs):**

Exegete Psalms with greater skill

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Articulation of the Faith (3.1)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Effective Communication (3.1)

Examine and assess the use of Psalms within a variety of communities throughout time

M.Div. SLOs: Intercultural Literacy (2.2)

M.A. SLOs: Intercultural Literacy (2.2)

## **BIBL 720: Gospel of John**

John Yieh

Credit Hours: 3.0

Prerequisite: BIBL 503 or permission of instructor.

This is an advanced seminar for students with proficiency in NT interpretation to pursue a critical and comprehensive study of the Gospel of John. We will analyze the remarkable literary devices of John's gospel (e.g. dualism, symbols, ironies); social-historical complexities of John's community (e.g. Jewish-Christian conflict, social tension with the world); consequential theological themes in John's construction (e.g. incarnation, eternal life, Spirit); and spiritual/pastoral issues in contexts (e.g. abiding in the Son, mutual love, polemical language). We will also examine select passages of the gospel to research their history of interpretation and history of effects and engage in a hermeneutical reflection on their messages and implications for the life and ministry of the church today.

### **Course Learning Outcomes (tied to SLOs):**

Be able to explain the main themes of the Gospel of John and analyze the theological problems, social tensions and pastoral crises confronting John's community.

M.Div. SLOs: Knowledge of Tradition (1.1); Awareness of Cultural Contexts (2.1)

M.A. SLOs: Knowledge of Tradition (1.1); Awareness of Cultural Contexts (2.1)

Be able to use the Gospel of John as a historical and theological source properly to assess the early Christian formation and debates of Christology, ecclesiology, Spirit and ethics.

M.Div. SLO: Use of Tradition (1.2); Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2)

Be able to articulate the relevance of John's visions of faith and discipleship to the challenges of the church today in faith, life and missions.

M.Div. SLOs: Ecumenical and Interfaith Relationships (3.4)

M.A. SLOs: Interdisciplinary Integration (5.1)

Be able to preach and teach the text of the Gospel of John faithfully and effectively.

M.Div. SLOs: Articulation of the Faith (3.1)

M.A. SLOs: Effective Communication (3.1)

## **CHWT 501: Historical Witness of the Church**

Hannah Matis and Kate Sonderegger

Credit Hours: 3.0

Prerequisites: None



This is the first half of a two-part interdisciplinary sequence integrating introductory themes and topics from theology, history, global mission, and ethics. The course will be taught by at least two faculty from these areas, and will represent a meditation on the church's response in late antiquity to empire, questions of heresy and catholicity, and the formation of regional theological vocabularies to approach fundamental questions of Christian doctrine. The course will examine the history and doctrine of the early Christian church and the ecumenical councils in light of its most ancient centers of martyrdom, scholarship, and identity: Jerusalem, Antioch, Alexandria, Constantinople, North Africa, and Syria considered more broadly, culminating in the council of Chalcedon in 451. The course will examine how martyrdom and monasticism, theological dissent, and the development of Christian doctrine and ecclesiastical structures generated Christian mission, illuminating the global nature of early Christianity and the relationships between its differing branches. The course will also examine the different responses of Christians to their Roman cultural heritage and the specific question of the Christian response to empire and the emperor, whether as antichrist or agent of God. The course will combine plenary lecture with examination of primary source texts in discussion sections.

**Course Learning Outcomes (tied to SLOs):**

Be familiar with the institutional, contextual, and global history of the church in late antiquity.

M.Div. SLO: Knowledge of Tradition (1.1)

MA SLO: Knowledge of Tradition (1.1)

Situate the Episcopal Church and present-day Christian moral responsibility in the broader landscape of the religious and political life of the ancient church and the patristic tradition.

M.Div. SLO: Use of Tradition (1.2)

MA SLO: Use of Tradition (1.2)

To articulate the essential, traditional core of Christian doctrine and theology in the historical experience of the church.

M.Div. SLO: Articulation of the Faith (3.1)

MA SLO Use of Tradition (1.2)

## CHWT 502: Contemporary Witness of the Church

Robert Heaney and Ross Kane

Credit Hours: 3.0

Prerequisites: None

This is the second half of a two-part interdisciplinary sequence for juniors integrating introductory theological and ethical themes in relation to the history and mission of the church.

With a particular focus on Anglican thought and the Anglican Communion this course will introduce, and begin to interrogate, the church's theological and ethical commitments in light of the mission of God. The witness of the modern church in relation to colonialisms, contextualizations, heresy, and the quest for catholicity will be examined as a means to approach fundamental questions of Christian doctrine and practice.

This course will introduce students to a broad sweep of Christian and Anglican history beginning with the Jamestown colony; the development of an Anglican Communion 'beyond the realm'; the emergence of the modern missionary and ecumenical movement; and the possible meanings of a post-colonial witness. It will address issues particularly relevant to contemporary churches in the United States, including theology's response to modern methods of historical and biblical inquiry as well as moral formation amid secularism.

The witness of the church throughout this period raises particular ethical and missiological questions. These include various approaches to moral discernment; Gospel witness amidst pluralism; liturgy's role in moral formation; conversion and proselytism; and Christian responses to wicked problems like race, empire, colonialism, and environmental degradation.

The course will combine plenary lecture with examination of key texts in discussion sections, and represent a balance of historical context with the theological resources for contemporary witness.

**Course Learning Outcomes (tied to SLOs):**

Know the institutional, contextual, and global history of the church, particularly the place of Christian mission, in an imperial and post-colonial context.

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Situate the Episcopal Church and present-day Christian moral responsibility in the broader landscape of the religious and political life of the Anglican Communion.

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2)

Articulate the essential, traditional core of Christian doctrine and theology in the historical experience of the church.

M.Div. SLOs: Articulation of the Faith (3.1)

M.A. SLOs: Use of Tradition (1.2)

Discern relevant theological and ethical perspectives from the Global South and understand their distinctive theological voices.

M.Div. SLOs: Promotion of Justice (3.2)

M.A. SLOs: Promotion of Justice (3.2)

## CHWT 520: Theology of Culture

Robert S. Heaney

Credit Hours: 1.5

Prerequisites: None

Open to all students, this is a class examining theology of culture and the theological significance of experiences across cultures. Beginning with lived experience, this course provides opportunity for students to develop inter-cultural understanding, theology, and practice for the sake of renewed leadership in the church and Communion.

### **Course Learning Outcomes (tied to SLOs):**

Recognize how the cultures and societies in which churches are set affect how the Christian faith is lived

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

M.A. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2)

Demonstrate a critical awareness of one's own culture in relation to that of another

M.Div. SLOs: Ministerial Leadership (3.3); Self-Knowledge and Personal Growth (4.4); Community Membership (4.5)

M.A. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Interdisciplinary Integration (5.1)

Produce a personal framework towards better relationships across cultures with special reference to the VTS community and the Anglican Communion

M.Div. SLOs: Promotion of Justice (3.2); Ministerial Leadership (3.3)

M.A. SLOs: Theory and Praxis Integration (5.2)

## CHWT521: Theology of Culture, Advanced Seminar

Robert S. Heaney

Credit Hours: 1.5

Prerequisites: None; CHWT 520 (Theology of Culture Seminar) is a companion course to this class.

This class provides an opportunity to understand culture and cultural change in the context of World Christianity. In conversation with theories, theologies, and experiences of crossing cultures — students will develop a critical approach to understanding their own culture and capacities for discerning the work of the Holy Spirit amidst cultural diversity. The class is open to all students. It is particularly suited to students with considerable international or cross-cultural experience and/or students considering international ministry or ministry in culturally diverse contexts.

### **Course Learning Outcomes (tied to SLOs):**

Assess a range of theories of culture and cultural change

M.Div. SLOs: Awareness of Cultural Contexts (2.1)

M.A. SLOs: Awareness of Cultural Contexts (2.1)

Develop a theological understanding of culture

M.Div. SLOs: Intercultural Literacy (2.2)

M.A. SLOs: Intercultural Literacy (2.2)

Design a means of discernment toward recognizing the Holy Spirit at work in culture

M.Div. SLOs: Ministerial Leadership (3.3); Theology of Ministry (4.3)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1); Theory and Praxis Integration (5.2)

## CHWT 527: Foundations of Christian Spirituality

Kathleen Brown

Credit Hours: 3.0



Prerequisites: None

This course is intended to provide frameworks from our Christian tradition as well as contemporary authors for reflecting on our spiritual lives as Christians. The approach will be thematic, with each course unit focusing on a particular aspect of the spiritual life: prayer, discernment, etc. Students will be invited to reflect on their own spiritual lives in light of these frameworks. The course will provide resources and language for talking about the spiritual journey with those to whom we minister.

**Course Learning Outcomes (tied to SLOs):**

Have a basic understanding of the spiritual life, its breadth, depth, and language, in order to understand the contributions to the Christian spiritual tradition of both historical and contemporary authors

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Examine and understand the key themes of the Christian spiritual tradition and the spiritual life noting the implications for both those to whom they will minister

M. Div. SLOs: Awareness of Cultural Contexts (2.1); Ministerial Leadership (3.3)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.1)

Reflect on the student's own spiritual journey in ways necessary for the exercise

Offer effective pastoral ministry, and to offer spiritual leadership that is grounded in the Christian spiritual tradition

M.Div. SLOs: Ministerial Leadership (3.3); Theology of Ministry (4.3); Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

## CHWT 610: Christian Mission and Many Religions

James Farwell

Credit Hours: 3.0

Prerequisites: None

This course considers the significance of religious diversity for the Church's participation in the mission of God, from an Anglican point of view. Topics include theological accounts of religious diversity; interreligious engagement as a *form* of mission; and implications for mission within emergent Christian theologies.

**Course Learning Outcomes (tied to SLOs):**

Articulate a Christian theological account of religious plurality.

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2)

Exercise cooperative and respectful leadership in multi-religious contexts.

M.Div. SLOs: Ecumenical and Interfaith Relationships (3.4)

M.A. SLOs: Intercultural Literacy (2.2)

## CHWT 611: Living Ecumenism: Dialogues and Ministries

Mitzi Budde

Credit Hours: 3.0

Prerequisites: CHWT 501

This course will examine the international, national, and local ecumenical dialogues and agreements of the Episcopal Church and the Anglican Communion, with a particular focus on the full communion accord with the Evangelical Lutheran Church in America. We will assess current emphases of the ecumenical movement today, including racial justice and restorative justice, and explore ecumenical opportunities in ministry, such as shared parishes, clergy exchanges, prison ministries, and chaplaincies.

**Course Learning Outcomes (tied to SLOs):**

Articulate and assess the contribution of one's own church to national and international Christian ecumenical dialogues

M.Div. SLOs: Knowledge of Tradition (1.1); Ecumenical and Interfaith Relationships (3.4)

M.A. SLOs: Knowledge of Tradition (1.1)

Appraise the application of the ecumenical movement to church life and mission today;

M.Div. SLOs: Ecumenical and Interfaith Relationships (3.4)

M.A. SLOs: Theory and Praxis Integration (5.2)

Construct an effective strategy for engaging Christian unity in one's own vocational context.

M.Div. SLOs: Theology of Ministry (4.3)  
M.A. SLOs: Theory and Praxis Integration (5.2)

### CHWT 617: Anglican Theology of Mission

Robert S. Heaney

Credit Hours: 3.0

Prerequisites: None

This course invites students into the project of developing a critical and constructive Anglican theology of mission. It begins with key criticisms of so-called Western Christian missionary practice emerging from World Christianity. From these criticisms a constructive turn is taken toward defining an Anglican theology in dialogue with ecumenical, post-Vatican II, and post-colonial understandings and practices of mission.

#### **Course Learning Outcomes (tied to SLOs):**

Demonstrate an awareness of how key criticisms of Western Christian mission have missiological significance

M.Div. SLOs: Promotion of Justice (3.2)

M.A. SLOs: Promotion of Justice (3.2)

Develop an intercultural theological method

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2)

Begin to articulate an Anglican theology of mission with an emphasis on God as the primary agent of mission

M.Div. SLOs: Articulation of the Faith (3.1)

### CHWT 619: Nicaea and Chalcedon

Kate Sonderegger

Credit Hours: 3.0

Prerequisites: CHWT 501 & CHWT 502

Each Sunday and major feast day we recite the ancient and ecumenical symbol of the Church, the Nicene Creed. This Creed is considered the summary of the Church's faith, across its many divisions. This term we have the opportunity to study the doctrinal heart of this Creed, the dogma of the Holy Trinity. We will also engage the Chalcedonian Creed, then turn to modern Christologies: Barth, Temple and Bulgakov. In all these works, we will seek to study and learn more deeply the promises of God, which are Yes in him.

#### **Course Learning Outcomes (tied to SLOs):**

Recognize key elements in Nicene Trinitarianism

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Identify major elements within Chalcedonian Christology

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Recognize commonalities and differences among ancient and modern Christologies, Eastern and Western doctrines of Christ's Person and Work

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Develop their own Christologies, drawing on major theologies on the tradition

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Show salient commonalities and differences among Eastern and Western doctrines of Trinity

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Articulate their own Trinitarian theology with the aid of major theologians of the tradition

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2)

### CHWT 621: Moral Problems

Ian S. Markham

Credit Hours: 3.0

Prerequisite(s): CHWT 502 or permission of instructor

This course invites students to explore certain moral questions in detail. The precise issues which will be explored vary from year to year. The three areas of focus will be “interpersonal relationships”, “medical ethics,” and “the environment”. The course is intended to impart of a set of skills that can then be applied to other areas. The student will learn to explore Biblical and theological resources, engage with the best scientific practice, and then reflect on the appropriate application within the church and the broader society.

The Goals of the course are:

To invite the student to reflect on a limited set of moral problems.

To learn a skill set that can then be applied to other moral problems – this skill set includes appropriate reading of Scripture, appreciating the resources in the tradition, learning to listen appropriate authorities, and reflect appropriately on application.

For students to have formed a view on the three moral problems of “interpersonal relationships,” “medical ethics,” and “the environment.”

**Course Learning Outcomes (tied to SLOs):**

Appreciate the ethical resources embedded in Scripture and in the Christian tradition

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Appreciate that ethical reflection is linked to one’s particular vantage point and experience

M.Div. SLOs: Awareness of Cultural Contexts (2.1)

M.A. SLOs: Awareness of Cultural Contexts (2.1)

Articulate ethical values within a leadership role within the Church

M.Div. SLOs: Articulation of the Faith (3.1)

M.A. SLOs: Effective Communication (3.1)

## CHWT 625: Anglican Thought

Kate Sonderegger

Credit Hours: 1.5

Prerequisites: None

What is Anglicanism? One answer to this vexed question of identity is that Anglicanism is a theological movement and school of thought. The Anglican branch of the Church has exemplified characteristic patterns of thought, exegesis, and sources. This course will offer an opportunity to study pioneers of our tradition, from the pivotal 16<sup>th</sup> century forward. Our aim will be to find these commonalities, to receive them and allow them to shape us; but to receive them critically as well. How will our Anglicanism be shaped and deepened by our encounter with these doctors of the Church?

**Course Learning Outcomes (tied to SLOs):**

Identify major strands in contemporary Anglican theology

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Reflect on the commonalities and differences that constitute Anglicanism

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Shape their own theology in light of doctrinal work written across the Communion

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2)

## CHWT 645: Towards an Understanding of Latino(a) Theology in the United States

Sharon E. Heaney

Credit Hours: 1.5

Prerequisites: None. However, CHWT 665 Latin American Theology: History, Culture and Context and CHWT 666 Latin American Theology: Liberation Themes are helpful companion courses.

This course provides students with an opportunity to critically engage with issues of history, culture and society in the United States bringing contextual issues into conversation with vibrant theological reflection and praxis from with the Latino(a) community and challenging students to allow this testimony to interrupt dominant narratives. The final class paper is constructed by each student in response to a specific issue arising for their multicultural, intercultural or Spanish speaking community.

This course will seek to contribute to learning across the teaching programs at VTS and will form part of the

concentration being envisioned for students preparing to serve in Latino(a); Intercultural or Multicultural Ministry.

**Course Learning Outcomes (tied to SLOs):**

Demonstrate an understanding of the histories, contexts, and realities in which Latino(a) Theology flourishes in the United States

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Promotion of Justice (3.2)

M.A. SLOs: Interdisciplinary Integration (5.1); Knowledge of Tradition (1.1)

Articulate a deepened understanding of the significance of the theological themes arising in Latino(a) reflection and draw implications for ministry

M.Div. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2); Articulation of the Faith (3.1); Promotion of Justice (3.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Intercultural Literacy (2.2); Promotion of Justice (3.2); Theory and Praxis Integration (5.2)

Express sensitivity towards the cultural, racial, and ethnic contexts of the United States, and model awareness of the power dynamics present in congregations, institutions and communities

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Enacting Faith (4.1)

M.A. SLOs: Intercultural Literacy (2.2); Promotion of Justice (3.2); Theory and Praxis Integration (5.2)

### CHWT 647: Mission of God

James Farwell, Robert S. Heaney, Kate Sonderegger

Credit Hours: 3.0

Prerequisites: None

This course invites students to consider the essentially theological nature of mission. Students will learn that mission begins and ends with a vision of divine love. In a series of lectures and seminars, doctrinal, liturgical, and missiological commitments will be posited as central to a renewed and renewing Church and Communion.

**Course Learning Outcomes (tied to SLOs):**

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Demonstrate how liturgy gives expression to God's mission and shapes the vocation of the church

M.Div. SLOs: Theology of Liturgy (5.1)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Discern a critical and life-giving approach to mission for today's church

M.Div. SLOs: Articulation of the Faith (3.1)

M.A. SLOs: Awareness of Cultural Contexts (2.1)

### CHWT 650: The History and Identity of Anglicanism

Hannah Matis

Credit Hours: 1.5; Required for Anglican Studies students and open to all students

Prerequisites: None

This seminar will provide students with an opportunity to listen to the voices in scripture and tradition which illumine the Anglican way. They will explore their own journeys in the Christian faith as they come to the Episcopal Church, by looking at the way in which Anglican/Episcopal roots have influenced the routes the church has taken. The course will be made of a combination of a framing historical narrative, readings from within the Anglican theological tradition, and secondary scholarship from Anglican theologians as they reflect on the nature of the tradition.

**Course Learning Outcomes (tied to SLOs):**

Gain a general familiarity with the history the Anglican/Episcopal Church and its own self-understanding.

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Engage the history the Anglican/Episcopal tradition so as to allow the student to place themselves within the tradition, knowing where they are to be placed and why.

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2)

Articulate and inhabit one's own ministerial calling.

M.Div. SLOs: Ministerial Leadership (3.3)

M.A. SLOs: Effective Communication (3.1)

Develop a personal theology of ministry as critiqued by the ecclesiology of the wider church.

M.Div. SLOs: Theology of Ministry (4.3)

## CHWT 651: The History of the Episcopal Church in USA

Hannah Matis

Credit Hours: 1.5

Prerequisites: None

This is a one-semester course that focuses on the religious history of America and on the history of the Episcopal Church in the United States. It covers the period from the beginnings of colonization through the American Revolution, continuing through to the Civil War and the Oxford Movement in the nineteenth century. This class is an elective strongly recommended for Anglican Studies students and for graduating seniors. The course will be divided between lecture and in-class presentations. Students will be encouraged to read in a wide variety of secondary source scholarship and to report back to their fellows. This will give the course more of the feel of a graduate seminar and will make a variety of scholarship accessible to still-beginning students of the subject.

### **Course Learning Outcomes (tied to SLOs):**

Be familiar with the institutional history of the Episcopal Church.

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Be able to situate the Episcopal Church in the broader landscape of American religious and political life, and so to understand better the role it can and will play in the future based on the role it has played in the American past

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2)

Understand the intersection of the history of slavery, the history of the United States, and the history of the Episcopal Church as parts of one story, and to have a clearer understanding of American Christianity's role in the creation of race and racism as the country continues to understand those terms; we will also examine the Episcopal Church's past successes and shortcomings in this area

M.Div. SLOs: Promotion of Justice (3.2)

M.A. SLOs: Promotion of Justice (3.2)

## CHWT 652: The History of the Medieval and Reformation Church

Hannah Matis

Credit Hours: 1.5

Prerequisites: None

The Medieval and Reformation Church is a distributive elective beginning at the year 1000 and extending through the Reformation. We will examine the nature of the medieval church and the role it played in medieval society. We will question the idea that late medieval Christianity was decadent and, therefore, that the Reformation was inevitable. Finally, we will survey the regional impact of the Reformation and the diverse routes that both evangelical and Catholic Europe would ultimately take.

### **Course Learning Outcomes (tied to SLOs):**

Recount the basic narrative of Western Church History from 1000 to the year 1600

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Use their knowledge of historic figures, patterns of leadership, methods of theological articulation, and apologetic strategies to interpret, critique, and transform contemporary use of tradition

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2)

Understand the flowering of medieval civilization and how that legacy, together with regional and cultural contexts, shaped the course of the Reformation

M.Div. SLOs: Awareness of Cultural Contexts (2.1)

M.A. SLOs: Intercultural Literacy (2.2)

Appreciate how medieval and Reformation traditions stand at the back of many debates between Catholics, Protestants, and Orthodox, and have a better understanding of how those divisions came about

M.Div. SLOs: Ecumenical and Interfaith Relationships (3.4)

M.A. SLOs: Intercultural Literacy (2.2)

## CHWT 660: The History of Spirituality

Hannah Matis

Credit Hours: 3.0

Prerequisites: None

This course examines how Christian spirituality has developed within the broader history of the church, from the early centuries of Christian history through the Middle Ages to the confessional world of the Reformation. We will examine the many different ways that Christians over time have attempted to approach God in adoration, to make a language to address God, and to unmake that language when it invariably falls short of its object. Although this study has obvious parallels in the history of theology, the history of spirituality will concentrate on those often neglected works that are usually not considered formal theology, as well as practices from the monastic tradition, particularly where those have been adopted by laypeople. Where possible we will incorporate art and music of all kinds into this story, and this course will contain an assignment examining Christian spirituality in film.

### **Course Learning Outcomes (tied to SLOs):**

To acquaint students with a broad variety of texts within the Christian tradition of spirituality, within the context of the history of Christianity, and to give them a deeper appreciation for this tradition

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

To enrich the students' understanding of how to articulate and express the Christian faith in creative ways, using poetry, art, and music

M.Div. SLOs: Articulation of the Faith (3.1)

M.A. SLOs: Effective Communication (3.1)

To encourage the students to update or modify their rule of life

M.Div. SLOs: Rule of Life (4.2)

M.A. SLOs: Rule of Life (4.2)

To enrich the students' knowledge of and appreciation for ancient liturgy as one of the most significant arenas for the expression of Christian spirituality

M.Div. SLOs: Liturgical Leadership (5.2)

## CHWT 662: Augustine and the Psalms

Hannah Matis

Credit Hours: 1.5

Prerequisites: None

No book of the Bible had a greater impact on Augustine than the psalter. His massive Psalm commentary, the *Enarrationes in Psalmos* or the *Expositions on the Psalms*, arguably as influential on the development of medieval theology as his much more famous *City of God*, takes the reader to the heart of Augustine's thought about the church, scripture, and the work of pastoral care. In this class, we will read significant excerpts from the *Enarrationes* and will examine Augustine's sophisticated and multi-layered theology of the Psalter. We will also examine other excerpts from his works in which the psalter plays a particularly significant role.

### **Course Learning Outcomes (tied to SLOs):**

Understand the role and significance of the psalter in the thought of Augustine, be acquainted with elements of Augustine's ecclesiology, and be familiar with his biblical exegesis

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Enrich their own understanding of the psalter through an encounter with late antique exegetical traditions

M.Div. SLOs: Use of Tradition (1.2); Rule of Life (4.2)

M.A. SLOs: Use of Tradition (1.2); Rule of Life (4.2)

Grow in awareness of the centrality of the psalter in the liturgical history of the church

M.Div. SLOs: Liturgical Leadership (5.2)

## CHWT 664: Latin American Theology: Liberation Themes

Sharon E. Heaney

Credit Hours: 1.5

Prerequisites: None. However, *Latin American Theology: History, Culture and Context* provides a helpful foundation and serves as a good companion course.

This course offers an introduction to the context in which the theology of liberation flourished. In light of such challenges, significant theological themes arose in Catholic and Protestant Latin American thought. Themes including



Liberation, Christology, the Kingdom of God, Ecclesiology, Transformation and Social Responsibility will be explored. We will reflect on the influence of these themes for faith and culture beyond liberation theology itself.

This course is open to all students. It is developed for those seeking to structure a theological understanding of the themes of liberation and social justice. It is also recommended for students who will encounter Spanish speakers in their community or congregation and for those interested in building relationships with faith communities in Latin America. A knowledge of Spanish is not required for this course as English texts will be provided. However, those students keen to immerse themselves in the Spanish language will be given opportunity to do so.

**Course Learning Outcomes (tied to SLOs):**

Demonstrate an understanding of the context in which the theology of liberation flourished

M.Div. SLOs: Awareness of Cultural Contexts (2.1)

M.A. SLOs: Interdisciplinary Integration (5.1)

Articulate the significance of the theological themes which have arisen in the Latin American context

M.Div. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2); Promotion of Justice (3.2)

M.A. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2); Promotion of Justice (3.2)

Reflect on liberation themes in their current context and with deeper awareness engage more sensitively with Spanish speakers they encounter in their faith community

M.Div. SLOs: Intercultural Literacy (2.2); Promotion of Justice (3.2); Ecumenical and Interfaith Relationships (3.4)

M.A. SLOs: Intercultural Literacy (2.2); Promotion of Justice (3.2)

## CHWT 665: Latin American Theology in Context: History, Culture and Society

Sharon E. Heaney

Credit Hours: 1.5

Prerequisites: None

This course offers the opportunity to explore the Latin American theological landscape. Students will seek to understand the historical backdrop of the continent and the implications of colonialism on society. The variety and richness of the Latin American cultural heritage will be explored. In light of this, the diversity of the Christian witness on the continent will be presented to enable students to assess the role of the Catholic Church, the faces of Latin American Protestantism and the spread of Pentecostalism.

This course is open to all students. It is recommended, in particular, for those students who will encounter Spanish speakers in their community or congregation, and also for those interested in building relationships with faith communities in Latin America. It is also recommended for students seeking to develop their awareness of theological issues arising in encounters across cultures.

A knowledge of Spanish is not required for this course as English texts will be provided. However, those students keen to immerse themselves in the Spanish language will be given the opportunity to do so.

**Course Learning Outcomes (tied to SLOs):**

Demonstrate an appreciation of the key historical and cultural aspects behind Latin American theology

M.Div. SLOs: Knowledge of Tradition (1.1); Awareness of Cultural Contexts (2.1); Promotion of Justice (3.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Promotion of Justice (3.2)

Explain and illustrate the diversity of the Christian church in Latin America

M.Div. SLOs: Awareness of Cultural Contexts (2.1) Ecumenical and Interfaith Relationships (3.4)

M.A. SLOs: Use of Tradition (1.2)

Engage more sensitively across cultures in their faith community, particularly with Spanish speakers and those with Latin American roots

M.Div. SLOs: Intercultural Literacy (2.2); Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Intercultural Literacy (2.2); Theory and Praxis Integration (5.2); Self-Knowledge and Personal Growth (4.1)

## CHWT 667: Resistant Theologies

Robert S. Heaney

Credit Hours: 1.5

Prerequisites: None

R.S. Sugirtharajah complains that while Western theologians have been captivated by issues such as secularization and postmodernism, and have been “eloquent in their silence” when it comes to “assessing the role of the West in colonial domination.” In recent years, this situation has changed not least with the emergence of post-colonial



theology. As a result of examining a series of important texts (dealing with critical theory, biblical studies, theological studies, Anglican studies, and mission studies) this course will begin to equip leaders to participate in dialogue, collaboration, partnership, and planning which unveils unjust power relations and works towards a fuller expression of the Christian gospel.

**Course Learning Outcomes (tied to SLOs):**

Identify the broad themes and distinct contributions of post-colonial theology

M.Div. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Intercultural Literacy (2.2)

Express an understanding of the gospel which assesses the West's attempts at hegemony and dominance

M.Div. SLOs: Promotion of Justice (3.2)

M.A. SLOs: Promotion of Justice (3.2)

Develop strategies for more just dialogue, collaboration, and partnership

M.Div. SLOs: Ministerial Leadership (3.3); Theology of Ministry (4.3) Community Membership (4.5)

Reflect critically on how insights gained from post-colonial theology might impact leadership priorities and the task of reconciliation within the Anglican Communion

M.Div. SLOs: Promotion of Justice (3.2)

M.A. SLOs: Promotion of Justice (3.2)

## CHWT 668 Ascetical Theology

Kate Sonderegger

Credit Hours: 1.5

Prerequisite(s): CHWT 501 & CHWT 502 or permission of instructor

Jesus says: Come, follow me! What is the shape of a life, following the Lord Christ? How do we come to love God more truly, to love neighbor more deeply, as Christ commands? The ascetical or spiritual traditions of the Church catholic show us how the saints before us have opened their lives to the Good God, and patterned their way of life after the example of Christ. We will read these Rules, prayers, meditations, essays and sermons, asking at each turn: how can our lives be shaped by this testimony?

**Course Learning Outcomes (tied to SLOs):**

Equip students to learn the major teachers and practices of the Spiritual Masters

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Invite students to investigate these practices for their own spiritual life, to clarify their own vocations, and to teach others the life of prayer and discipleship.

M.Div. SLOs: Use of Tradition (1.2); Enacting Faith (4.1); Rule of Life (4.2); Theology of Ministry (4.3); Self-Knowledge and Personal Growth (4.4); Community Membership (4.5)

M.A. SLOs: Use of Tradition (1.2); Self-Knowledge and Personal Growth (4.1); Rule of Life (4.2)

## CHWT 674: The Inklings

Hannah Matis

Credit Hours: 1.5

Prerequisite: CHWT 501

This course will survey many of the major imaginative and theological works by C. S. Lewis, J. R. R. Tolkien, and Dorothy Sayers. Lewis and Tolkien, along with Charles Williams, are commonly called the Inklings, but Dorothy Sayers was an equally prominent and popular theologian, contemporary with them and sharing their Oxford formation. We will compare these author's understandings of how a transcendent God engages with creation, free will, divine providence, sin, purgatory, suffering and the nature of evil.

**Course Learning Outcomes (tied to SLOs):**

Understand the importance of Lewis, Tolkien, and Sayers in relation to the Anglican tradition in the twentieth century.

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Be able to draw out and articulate theological principles, "embedded theology," from imaginative, artistic works.

M.Div. SLOs: Awareness of Cultural Contexts (2.1)

M.A. SLOs: Use of Tradition (1.2); Interdisciplinary Integration (5.1)

Be able to lead a parish forum or discussion for a broad audience, including non-Christians, on the works of the Inklings.

M.Div. SLOs: Liturgical Arts (5.3)  
M.A. SLOs: Interdisciplinary Integration (5.1)

## CHWT 675: Mapping Anglican Studies

James Farwell

Credit Hours: 3.0

Prerequisites: None

The purpose of this course is to introduce students to the fields of concern, areas of competency, and critical questions that make up the Diploma in Anglican Studies at Virginia Theological Seminary. Students are also introduced to the central elements of the VTS learning context.

### **Learning Outcomes for the course (tied to SLOs):**

Outline the basic history and theological characteristics of the global Anglican tradition

M.Div. SLOs: Knowledge of the Tradition (1.1); Intercultural Literacy (2.2); Articulation of the Faith (3.1)

Name and characterize the Episcopal Church's crucial ecumenical partnerships and posture toward interreligious engagement

M.Div. SLOs: Ecumenical and Interfaith Relationships (3.4)

Craft an initial working rule of life for their program at VTS

M.Div. SLOs: Rule of Life (4.2); Self-Knowledge and Personal Growth (4.4)

Articulate the core theology of the 1979 Prayer Book

M.Div. SLOs: Theology of Liturgy (5.1)

## CHWT 676: Missional Church

Robert S. Heaney

Credit Hours: 1.5

Prerequisites: None

Within a missiological framework, the 77th General Convention, adopting Resolution C095, recognized that the Holy Spirit is "urging The Episcopal Church to reimagine itself." This course is an opportunity to begin such missiological re-imagining. In a series of seminars, the group will bring together texts, discourses, films, models, online sources, networks, and experiences from missional communities within and without America. We will begin to theologically reflect on such sources towards The Episcopal Church "more faithfully" (C095) participating in the mission of God.

### **Course Learning Outcomes (tied to SLOs):**

Reflect on the thought and practice of a wide variety of growing missional communities from contexts familiar and unfamiliar

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Discern models or patterns of thought and praxis which might be missiologically effective in a specific context

M.Div. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.1); Intercultural Literacy (2.2)

Imagine together a vibrant future for The Episcopal Church

M.Div. SLOs: Promotion of Justice (3.2); Theology of Ministry (4.3)

M.A. SLOs: Promotion of Justice (3.2); Self-Knowledge and Personal Growth (4.1)

## CHWT 677: Suffering, Science, and the Problem of Evil

Ian S. Markham

Credit Hours: 3.0

Prerequisites: CHWT 501 CHWT 502 or permission of instructor

The question is fundamental: why does God allow evil and suffering? This course starts by locating the different experiences of suffering from the Holocaust to the enslavement of persons. Then the course uses the question as a way into debates around "the concept of God", the nature of creation, providence, miracles, and Incarnation. Bringing in some of the modern debates in science and religion, the course invites students to see alternative ways of understanding divine action. The Goals of the course are to invite the student to reflect on theological issues surrounding theodicy, to appreciate the different experiences of suffering within different communities, to locate the

debates around providence and miracles in the context of modern science, and for students to be able to explain their understanding of theodicy.

**Course Learning Outcomes (tied to SLOs):**

Appreciate the different responses to theodicy in the Christian tradition and how Christianity can engage with contemporary science

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Appreciate that the experience of suffering takes different forms within different communities

M.Div. SLOs: Awareness of Cultural Contexts (2.1)

M.A. SLOs: Awareness of Cultural Contexts (2.1)

Be able to explain their understanding of theodicy

M.Div. SLOs: Articulation of the Faith (3.1)

M.A. SLOs: Effective Communication (3.1)

## CHWT 710: Crossing Cultures Well: CCEP (Cross-Cultural Education Programs) Preparation, Reflection, Integration

Robert S. Heaney

Credit Hours: 1.5

Prerequisites: None

This course is required for those planning to take part in a January and/or summer term CCEP immersions. Many congregations, dioceses and ministries have strong ties with World Christianity. As a consequence opportunities for cross-cultural visits and/or immersions arise. Despite such opportunities, doing immersions and cross-cultural partnerships well is fraught with difficulties. The purpose of this course is to examine what good immersion preparation is, how to do theological reflection during immersions, and how to integrate immersion experiences into ongoing ministry.

**Course Learning Outcomes (tied to SLOs):**

Demonstrate an awareness of the difficulties and opportunities in cross-cultural education programs (CCEPs) and partnerships

M. Div. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.1); Intercultural Literacy (2.2)

Design a process of theological reflection for a planned or imagined CCEP

M.Div. SLOs: Theology of Ministry (4.3); Community Membership (4.5)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Discern means for ongoing critical and constructive cross-cultural relationships

M.Div. SLOs: Promotion of Justice (3.2); Ministerial Leadership (3.3)

M.A. SLOs: Promotion of Justice (3.2)

## CHWT 830 Costa Rica CCEP

Katherine Grieb

Credit Hours: 3.0 Pass/Fail. Limited to 5 students, Extra cost for travel

Prerequisite: CHWT 710 Crossing Cultures Well

This course immerses students in the Anglican Church of Costa Rica for 3 weeks, studying its history and culture, its theology and politics, its opportunities and challenges, while worshipping at the Anglican Cathedral of El Buen Pastor.

**Course Learning Outcomes (tied to SLOs):**

Engage with theology and scripture in the context of Costa Rican Anglicanism

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2) Interdisciplinary Integration (5.1)

Reflect on the intersection of Anglican tradition, location, and political context

M.Div. SLOs: Awareness of Cultural Contexts (2.1) Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2) Intercultural Literacy (2.2)

Listen to Church members from a Spanish-speaking part of the Anglican Communion

M.Div. SLOs: Awareness of Cultural Contexts (2.1) Theology of Ministry (4.3)

M.A. SLOs: Awareness of Cultural Contexts (2.1) Effective Communication (3.1)

Learn how slavery and emancipation worked in another context; Appreciate natural beauty as well as environmental opportunities and challenges

M.Div. SLOs: Promotion of Justice (3.2) Articulation of the Faith (3.1)

M.A. SLOs: Promotion of Justice (3.2) Theory and Praxis Integration (5.2)

Begin to articulate a sense of Anglican identity and mission in the global context

M.Div. SLOs: Articulation of the Faith (3.1) Theology of Ministry (4.3)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1) Theory and Praxis Integration (5.2)

### CHWT 854: Jerusalem CCEP (Jerusalem Ministry Formation Program)

Melody Knowles, Judy Fentress-Williams, and all other interested faculty

Credit Hours: 3.0, Extra cost for travel

Prerequisites: CHWT 710

#### **Course Learning Outcomes (tied to SLOs):**

Engage with Scripture in the context of the biblical lands

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2)

Reflect on the intersection of text, location and political context

M.Div. SLOs: Awareness of Cultural Contexts (2.1)

Engage with peers from other parts of the Anglican Communion

M.Div. SLOs: Intercultural Literacy (2.2); Ecumenical and Interfaith Relationships (3.4)

M.A. SLOs: Intercultural Literacy (2.2)

Engage with Palestinian Christians as well as with Jewish and Muslim perspectives

M.Div. SLOs: Intercultural Literacy (2.2); Ecumenical and Interfaith Relationships (3.4)

M.A. SLOs: Intercultural Literacy (2.2)

Refine a sense of Anglican identity and mission in the global context

M.Div. SLOs: Intercultural Literacy (2.2); Ecumenical and Interfaith Relationships (3.4)

M.A. SLOs: Intercultural Literacy (2.2)

### CHWT 870: Myanmar Immersion Seminar

James Farwell

Credit Hours: 3.0, Limited to 8 students

Prerequisite: CHWT 710; Extra cost for travel.

This course immerses students in Myanmar (once Burma); an intensely Asian, majority Buddhist, comparatively undeveloped and poorly understood country now in the throes of dramatic political and economic change, where they experience minority Christians' response of faith and action to what is culturally kin but religiously other.

#### **Course Learning Outcomes (tied to SLOs):**

Listen, hear and honor the challenges Myanmar Christians experience in their daily life and work, and through them, to begin to discern one's own creative vocational response to the challenges of otherness met in our increasingly globalized culture and era

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Articulation of the Faith (3.1);

Promotion of Justice (3.2); Ecumenical and Interfaith Relationships (3.4); Theology of Ministry (4.3)

M.A. SLOs: Use of Tradition (1.2); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2);

Effective Communication (3.1); Intercultural Literacy (2.2); Promotion of Justice (3.2); Self-Knowledge and

Personal Growth (4.1)

Clarify and articulate one's own theology of Christian mission in the context of extreme difference: what might God be up to in driving a person into the "wilderness of God" in Myanmar?

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Articulation of the Faith (3.1);

Promotion of Justice (3.2); Ecumenical and Interfaith Relationships (3.4); Theology of Ministry (4.3)

M.A. SLOs: Use of Tradition (1.2); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2);

Effective Communication (3.1); Intercultural Literacy (2.2); Promotion of Justice (3.2); Self-Knowledge and

Personal Growth (4.1)

Begin actively to conceive how intensive experience in Myanmar will shape one's professional mission voice and action: what vision and insight might God be hoping will be taken back as leaven for spiritual growth in familiar centers of faith and community at home

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Articulation of the Faith (3.1); Promotion of Justice (3.2); Ecumenical and Interfaith Relationships (3.4); Theology of Ministry (4.3)  
M.A. SLOs: Use of Tradition (1.2); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.1); Intercultural Literacy (2.2); Promotion of Justice (3.2); Self-Knowledge and Personal Growth (4.1)

## PRXT 500: Foundations for Ministry

Lisa Kimball and Altagracia Perez-Bullard

Credit Hours: 3.0

Prerequisites: None

This course introduces the discipline of practical theology and several sub-fields: Christian formation, pastoral care, race and ethnicity studies, and evangelism. It examines the ministry of all baptized people paying close attention to the self-in-context, relationship with God and neighbor, wisdom from multiple perspectives and disciplines, and to the process of arriving at effective and faithful responses to present situations. Using a theme of “disruption,” students will develop foundational frameworks and skills for critical theological reflection in relation to three interrelated areas of Christian ministry for the sake of the mission of the church in the world: 1) personal discipleship and vocation; 2) cultures and contexts of ministry; and 3) practices and habits for spiritually grounded leadership in community.

### Course Learning Outcomes (tied to SLOs):

Understand the fundamental disposition and practices for entering new contexts, communities, and situations in the service of Christian ministry and leadership.

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Ministerial Leadership (3.3)

M.A. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

Apply practical theological methods to interpret and inform leadership in mission, evangelism, community engagement, Christian formation, pastoral care, social justice, and organizational care.

M.Div. SLOs: Articulation of the Faith (3.1); Ministerial Leadership (3.3)

M.A. SLOs: Promotion of Justice (3.2)

Interrogate how social location shapes the “self” and informs Christian vocation in community.

M.Div. SLOs: Self-Knowledge and Personal Growth (4.4); Community Membership (4.5)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Examine vocation as a minister in the church paying close attention to faithful practices for self-care, an emerging theology of ministry, and the cultivation of commitment to continuous learning.

M.Div. SLOs: Rule of Life (4.2); Theology of Ministry (4.3); Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1); Rule of Life (4.2)

Demonstrate growth in capacity to work as a team on challenging ministry events/situations.

M.Div. SLOs: Ministerial Leadership (3.3); Community Membership (4.5)

## PRXT 520: The Prayer Book in Spanish

Sharon E. Heaney and Altagracia Perez-Bullard

Credit hours: 1.5 (PASS/FAIL)

Prerequisites: None

The number of Spanish speaking congregations in the Episcopal Church in the United States has been growing rapidly within the past three decades. This course is designed to assist students in the public reading of *El Libro de Oración Común*, the Spanish language edition of the Book of Common Prayer and other appropriate liturgies. This course will invite students to begin to integrate their understanding of Spanish language liturgy with broader concerns in Spanish speaking communities. Selected readings from Latino(a) theological texts will be explored and class guests will be welcomed to share experiences of life or ministry as Spanish speakers in our local context.

Students of other denominational traditions may substitute their own Spanish language liturgies.

A companion course, PRXT 521 The Bible in Spanish, will focus on the reading of Scripture and will broaden awareness of theological reflection on Scripture and Homiletics within Latino(a) communities in the US.

### Course Learning Outcomes (tied to SLOs):

Demonstrate a strengthened ability as a leader of worship in the celebration of the liturgies of the church in Spanish

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Liturgical Leadership (5.2)

MA SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Reflect a deepened understanding of themes arising in Latino(a) theological reflection as they relate to our ministry and local congregations



M.Div SLOs: Intercultural Literacy (2.2); Promotion of Justice (3.2); Ministerial Leadership (3.3)

MA SLOs: Effective Communication (3.1); Promotion of Justice (3.2)

Develop sensitivity towards the cultural, racial, and ethnic contexts in which ministry and worship are taking place

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Enacting Faith (4.1)

M.A. SLOs: Intercultural Literacy (2.2); Theory and Praxis Integration (5.2)

## PRXT 521: The Bible in Spanish

Sharon E. Heaney

Credit Hours: 1.5

Prerequisites: None. Some knowledge of the Spanish language is necessary and students may consult with the Instructor on their experience and knowledge. The Prayerbook in Spanish serves as a helpful companion course.

This course is designed to assist students in the reading of the Bible in Spanish, seeking to enable them to develop their Spanish language in a relevant way and to deepen their cultural sensitivity for future ministry. Selected readings provided encourage students to broaden their awareness of theological reflection on Scripture and Homiletics within the Latino(a) community in the United States and to apply this to their teaching and ministry.

### **Course Learning Outcomes (tied to SLOs):**

Demonstrate a strengthened ability as a leader of worship in the public reading of Scripture in Spanish

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Liturgical Leadership (5.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Effective Communication (3.1)

Reflect a deepened understanding of themes arising in Latino(a) theological reflection as they relate to Scripture, Homiletics, and Ministry within local congregations

M.Div. SLOs: Intercultural Literacy (2.2); Promotion of Justice (3.2); Ministerial Leadership (3.3)

M.A. SLOs: Intercultural Literacy (2.2); Promotion of Justice (3.2); Theory and Praxis Integration (5.2)

Develop sensitivity towards the cultural, racial, and ethnic contexts in which ministry and worship are taking place

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Enacting Faith (4.1)

M.A. SLOs: Intercultural Literacy (2.2); Promotion of Justice (3.2); Theory and Praxis Integration (5.2)

## PRXT 600, PRXT 601 & PRXT 602 - Contextual Ministry and Colloquy

Altagracia Pèrez-Bullard and others

Credit Hours: 3.0 & 6.0

Prerequisites: None

Contextual Ministry offers experiential, contextual learning opportunities to assist seminarians with:

Integrating their study of Christian tradition and their practice of Christian ministry;

Developing their liturgical and leadership abilities;

Enhancing their personal and professional growth, and

Promoting lifelong theological reflection on the practice of ministry.

Colloquy is a weekly, peer, small group reflection seminar designed to assist seminarians with developing a lifelong habit of theological reflection. To facilitate this process, accounts of actual ministry events from his/her CXM site in which the seminarian was involved provide the basis for group theological reflection.

### **Course Learning Outcomes (tied to SLOs):**

Demonstrate an ability to use resources from theology, other disciplines and one's

ministerial context to develop a working knowledge of that congregation/site, including its vision and mission, formal and informal leadership, strengths and limitations and relationship to the larger community

M.Div. SLOs: Awareness of Cultural Contexts (2.1)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.1)

Demonstrate increasing competence in liturgical and leadership functions and articulate the theological understanding that guides one's liturgical and leadership decisions

M.Div. SLOs: Ministerial Leadership (3.3); Self-Knowledge and Personal Growth (4.4); Community Membership (4.5); Liturgical Leadership (5.2)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Demonstrate the ability to use at least two methods of theological reflection in a group setting

M.Div. SLOs: Use of Tradition (1.2); Theology of Ministry (4.3)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.1)

Demonstrate progress towards two or more of his/her Contextual Ministry goals

### PRXT 603: Contextual Ministry

Altagracia Pérez-Bullard and others

Credit Hours: 3.0

Prerequisite: PRXT 601

Contextual Ministry offers experiential, contextual learning opportunities to assist seminarians with:

- Integrating their study of Christian tradition and their practice of Christian ministry;
- Developing their liturgical and leadership abilities;
- Enhancing their personal and professional growth, and
- Promoting lifelong theological reflection on the practice of ministry.

#### **Course Learning Outcomes (tied to SLOs):**

Demonstrate increasing competence in liturgical and leadership functions and articulate the theological understanding that guides one's liturgical and leadership decisions

- M.Div. SLOs: Ministerial Leadership (3.3); Self-Knowledge and Personal Growth (4.4); Community Membership (4.5); Liturgical Leadership (5.2)
- M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Demonstrate awareness of the importance of leaving well (congregation/site, supervisor and lay committee, if any)

- M.Div. SLOs: Ministerial Leadership (3.3); Self-Knowledge and Personal Growth (4.4); Community Membership (4.5)
- M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Identify at least three personal and professional gifts and liabilities

- M.Div. SLOs: Self-Knowledge and Personal Growth (4.4)
- M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Identify at least three resources for further personal and professional development

- M.Div. SLOs: Self-Knowledge and Personal Growth (4.4)
- M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Demonstrate progress towards each of his/her Field Education goals

### PRXT 604: Contextual Ministry

Altagracia Pérez-Bullard and others

Credit Hours: 3.0

Prerequisite: PRXT 603

Contextual Ministry offers experiential, contextual learning opportunities to assist seminarians with:

- Integrating their study of Christian tradition and their practice of Christian ministry;
- Developing their liturgical and leadership abilities;
- Enhancing their personal and professional growth, and
- Promoting lifelong theological reflection on the practice of ministry.

#### **Course Learning Outcomes (tied to SLOs):**

Identify one's leadership style as well as one's conflict management style (if applicable)

- M.Div. SLOs: Self-Knowledge and Personal Growth (4.4)
- M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Demonstrate increasing competence in liturgical and leadership functions and articulate the theological understanding that guides one's liturgical and leadership decisions

- M. Div. SLOs: Ministerial Leadership (3.3); Self-Knowledge and Personal Growth (4.4); Community Membership (4.5); Liturgical Leadership (5.2)
- M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Demonstrate awareness of the importance of leaving well (congregation, supervisor and lay committee)

- M.Div. SLOs: Ministerial Leadership (3.3); Self-Knowledge and Personal Growth (4.4); Community Membership (4.5)
- M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Identify at least three personal and professional gifts and liabilities

- M.Div. SLOs: Self-Knowledge and Personal Growth (4.4)
- M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Identify at least three resources for further personal and professional development

- M.Div. SLOs: Self-Knowledge and Personal Growth (4.4)



M.A. SLOs: Self-Knowledge and Personal Growth (4.1)  
Demonstrate progress towards each of his/her Field Education goals

### PRXT 605: Contextual Ministry

Altagracia Pèrez-Bullard and others  
Credit Hours: 3.0 (Summer & January)  
Prerequisite: PRXT 600/601

Contextual Ministry offers experiential, contextual learning opportunities to assist seminarians with:

- Integrating their study of Christian tradition and their practice of Christian ministry;
- Developing their liturgical and leadership abilities;
- Enhancing their personal and professional growth, and
- Promoting lifelong theological reflection on the practice of ministry.

This 40-hour-per-week, four-week internship offers seminarians a sustained Field Education experience of daily life in a parish or other institutional setting.

#### **Course Learning Outcomes (tied to SLOs):**

Demonstrate growth in liturgical and other leadership functions

M.Div. SLOs: Ministerial Leadership (3.3); Self-Knowledge and Personal Growth (4.4); Liturgical Leadership (5.2)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

State the theological understanding that guides his/her liturgical and leadership decisions

M.Div. SLOs: Use of Tradition (1.2); Theology of Ministry (4.3)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.1)

Demonstrate an understanding of, and appreciation for the rhythms and surprises of the daily parish and institutional life

M.Div. SLOs: Ministerial Leadership (3.3); Self-Knowledge and Personal Growth (4.4); Liturgical Leadership (5.2)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Identify at least three resources for further personal and professional development

M.Div. SLO: Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

### PRXT 606: Contextual Ministry

Altagracia Pèrez-Bullard and others  
Credit Hours: 6.0  
Prerequisite: PRXT 601/602

Contextual Ministry offers experiential, contextual learning opportunities to assist seminarians with integrating their study of Christian tradition and their practice of Christian ministry, developing their liturgical and leadership abilities, enhancing their personal and professional growth, and promoting lifelong theological reflection on the practice of ministry. This 40-hour-per-week, eight-week internship at a different site, offers seminarians a sustained Field Education experience of daily life in a parish or other institutional setting.

#### **Course Learning Outcomes (tied to SLOs):**

Demonstrate growth in liturgical and other leadership functions

M.Div. SLOs: Ministerial Leadership (3.3); Self-Knowledge and Personal Growth (4.4); Liturgical Leadership (5.2)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

State the theological understanding that guides his/her liturgical and leadership decisions

M.Div. SLOs: Use of Tradition (1.2); Theology of Ministry (4.3)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.1)

Demonstrate an understanding of, and appreciation for the rhythms and surprises of the daily parish and institutional life

M.Div. SLOs: Ministerial Leadership (3.3); Self-Knowledge and Personal Growth (4.4); Liturgical Leadership (5.2)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Identify at least three resources for further personal and professional development

M.Div. SLO: Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Deepen your awareness of Latina/o theological reflection and develop your sensitivity towards the cultural, racial, and ethnic contexts in which you minister

M.Div. SLOs: Intercultural Literacy (2.2)

M.A. SLOs: Intercultural Literacy (2.2)

## PRXT 610: Schools and Churches

Elizabeth DeGaynor

Credit Hours: 1.5

Prerequisite: PRXT500

This course will trace the historical relationship between churches and schools (public, private, charter, and homeschooling), primarily in the United States. This includes schools run under the auspices of churches, faith education as a pull-out program in public schools, the shifting role of chaplaincy, and the rise of Christian homeschoolers. We will consider the theological/cultural/political rationales for various models, along with curricular frameworks and instruction methods used in various settings.

### **Course Learning Outcomes (tied to SLOs):**

Discuss with clarity how churches (especially TEC) have related to schools in America and on what historical and political grounds

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Discern and compare various models of schooling and faith formation that are rooted in contextual, cultural awareness

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

M.A. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

Offer thoughtful and faithful Christian presence in school setting, with the capacity to articulate personal vocation and community engagement, aimed toward justice and empowerment

M.Div. SLOs: Articulation of the Faith (3.1); Promotion of Justice (3.2); Ministerial Leadership (3.3); Enacting Faith (4.1); Theology of Ministry (4.3)

M.A. SLOs: Effective Communication (3.1); Promotion of Justice (3.2); Theory and Praxis Integration (5.2)

## PRXT 614: Adult Christian Formation

Lisa Kimball

Credit Hours: 1.5

Prerequisites: PRXT 500, or instructor permission

If Christian formation is a lifelong process, what is distinctive about “Adult Formation,” and what is essential in this moment of history? This course will focus on best practices in Christian adult education, paying particular attention to your theological anthropology, the socio-cultural contexts and realities of a church under pandemic, and recognizing the challenges and opportunities of our digital age.

### **Course Learning Outcomes (tied to SLOs):**

Assess and describe conditions and dynamics of adult education in the church today.

M.Div. SLOs: Awareness of Cultural Contexts (2.1)

M.A. SLOs: Awareness of Cultural Contexts (2.1)

Construct and articulate a theology of adult Christian education.

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2)

Discuss models of adult learning and theories of faith/spiritual development.

M.Div. SLOs: Articulation of the Faith (3.1)

M.A. SLOs: Interdisciplinary Integration (5.1)

Identify and compare formal and informal education in the church.

M.A. SLOs: Interdisciplinary Integration (5.1)

Locate and utilize quality multi-media resources for adult education in diverse cultural contexts.

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

M.A. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

Describe a vision for planning and sustaining an effective ministry of adult faith formation.

M.Div. SLOs: Ministerial Leadership (3.3)  
M.A. SLOs: Effective Communication (3.1)

## PRXT 615: Discipleship: Practices and Processes

Lisa Kimball

Credit Hours: 3.0

Prerequisite(s): PRXT 500 or instructor permission

This course is designed as an exploration of the relationship between liturgy and formation that makes the catechumenate a vital tool for discipleship in today's church. Understood well, the catechumenate prepares people for baptism and baptismal living while providing an opportunity for the renewal of congregational mission.

The course examines the history, theology and practice of baptism as a rite of initiation, and of liturgies that reaffirm baptism (confirmation, reaffirmation, reception) in the context of lifelong Christian discipleship. Particular attention will be paid to the significance of these rites in the life of congregations, and in the ongoing faith formation of children, parents, youth, grandparents, and godparents. How do the outward and visible signs of ritual and worship shape a congregation's identity and spiritual maturity? How can the catechumenate be adapted in diverse cultural contexts, within and across generations?

### Course Learning Outcomes (tied to SLOs):

Acquire foundational knowledge of the history of the catechumenate

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Demonstrate ability to discuss the theological principles of the catechumenate in the Early Church

M.Div. SLOs: Articulation of the Faith (3.1); Ministerial Leadership (3.3)

M.A. SLOs: Use of Tradition (1.2)

Identify and adapt ancient liturgical practices for use in the contemporary church

M.Div. SLOs: Use of Tradition (1.2); Ministerial Leadership (3.3)

M.A. SLOs: Use of Tradition (1.2)

Appreciate the catechumenate as opportunity for conversion of individual and community

M.Div. SLOs: Community Membership (4.5)

Explore a variety of catechetical structures and range of practices

M.Div. SLOs: Liturgical Leadership (5.2)

Determine the distinctions between catechesis and schooling, catechesis and evangelism

M.Div. SLOs: Ministerial Leadership (3.3)

Demonstrate a working knowledge of spiritual development of all ages

M.Div. SLOs: Enacting Faith (4.1); Rule of Life (4.2); Theology of Ministry (4.3); Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Rule of Life (4.2); Self-Knowledge and Personal Growth (4.1)

Be able to identify persons involved in rites of initiation, explain their roles, and articulate the relationship between the rites and the Christian life

M.Div. SLOs: Community Membership (4.5); Liturgical Leadership (5.2)

Be able to design an appropriate catechumenal process for an identified worshipping community

M.Div. SLOs: Ministerial Leadership (3.3)

## PRXT 616: Being Fully Human: Becoming Spiritual and Religious

Lisa Kimball and Elizabeth DeGaynor

Credit Hours: 3.0; Limited to 20 students

Prerequisites: PRXT 500

This course examines the intersections of human development, faith development, theological anthropology, and cultural context in the service of human flourishing. It pays particular attention to definitions of "spiritual," "religious," and "Christian formation" by listening to voices on the margins in order to challenge taken-for-granted norms and assumptions of "normal." After critiquing 20<sup>th</sup> century stage theories of human development, the course presents alternative frameworks (socio-cultural) and expansive models (ecological) to understand the human condition. It presents being fully human as a lifelong, life-wide process of human development that incorporates human diversities of body, mind, and spirit and accounts for human agency. Moving from theory to praxis, the class will explore how Christian practices and sacraments function not only as tools for formation (individually and communally); but also sometimes replicate fallen ways of being in the world.

**Course Learning Outcomes (tied to SLOs):**

Examine, at a beginning level, the use and understandings of “spiritual” and “religious” in popular culture and contemporary research

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.1)

Cite and explain the contributions of multiple theorists in relation to human growth and development and faith development

M.Div. SLOs: Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Explicate the meaning of “mature Christian faith,” its relationship to the mission of the church, and the challenges of faith transmission in today’s spiritual marketplace

M.Div. SLOs: Use of Tradition (1.2); Ecumenical and Interfaith Relationships (3.4)

M.A. SLOs: Use of Tradition (1.2)

Access and assess resources to support vibrant faith formation

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2)

Identify and utilize texts and traditions to establish a theological foundation for lifelong and life-wide Christian formation, aimed toward justice and flourishing

M.Div. SLOs: Articulation of the Faith (3.1); Promotion of Justice (3.2); Ministerial Leadership (3.3);

Community Membership (4.5)

## PRXT 617: Evangelism: Theology and Practice

Tricia Lyons

Credit Hours: 3.0

Prerequisites: PRXT 500 or permission of the Instructor

This course examines the historical theologies and practices of evangelism that have animated the Anglican Tradition. We will also assess and critique current approaches and practices of evangelism across the Episcopal Church. What is faithful and fruitful evangelism? What methodologies currently operating best represent the breadth of the moral, philosophical and sacramental tradition of Anglicanism and which do not? Students will complete the course having worked out their own sense of mission in ways true to their theological commitments. Building on work done in PRXT 500, students will complete the course by articulating a practical theology of evangelism.

**Course Learning Outcomes (tied to SLOs):**

Research and assess current practices and resources for evangelism in the church today.

M.Div. SLOs: Awareness of Cultural Contexts (2.1)

M.A. SLOs: Awareness of Cultural Contexts (2.1)

Construct and articulate a theology of evangelism, in conversation with Anglican/Episcopal identities.

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2)

Identify best practices in leadership and formation of evangelists in faith communities.

M.Div. SLOs: Articulation of the Faith (3.1)

M.A. SLOs: Interdisciplinary Integration (5.1)

Locate and critique quality multi-media resources for evangelism in and for diverse cultural contexts.

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

M.A. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

Encounter and analyze post-colonial evangelism practices.

M.Div. SLOs: Intercultural Literacy (2.2); Promotion of Justice (3.2)

M.A. SLOs: Intercultural Literacy (2.2); Promotion of Justice (3.2); Interdisciplinary Integration (5.1)

Articulate a vision for planning and leading evangelism formation in faith communities.

M.Div. SLOs: Ministerial Leadership (3.3)

M.A. SLOs: Effective Communication (3.1)

## PRXT 618: Theological Reflection on Contemporary American Novels

Elizabeth DeGaynor

Credit Hours: 3.0

Prerequisites: None

Using the literary tool of close reading and the practical theological tool of ethnography, we will carefully read 20<sup>th</sup> and 21<sup>st</sup> century American fictional texts to cultivate skills of paying attention to the world around us (to people, to places, and to God's presence in the midst). Doing so will bolster our ability to attend to the cultural context and theological values of particular communities and congregations, and it will help us to notice how myriad elements shape our lived faith in the world. Through these practices, we will cultivate theological imagination.

**Course Learning Outcomes (tied to SLOs):**

Participate in the establishment of a learning community, investigate the various dynamics at work, and discover ways to pay attention (graciously and critically) in settings where they are/will be called upon to serve as ministers, educators, and advocates. This will require them to notice what is happening (cf. Osmer's first of four practical theological tasks) without immediately moving to judgment or change. Instead, it is act of loving kindness, rooted in the relationality of *imago Dei*. Challenge the division between fiction and reality, noticing instead the ways that created works of fiction can show/tell us the truth of our lived experience and the lived experience of others from across time and geographical space.

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2); Theory and Praxis Integration (5.2)

Move beyond simplistic reader response to literature (e.g., a superficial emotional reaction disconnected from history or context or Gospel imagination).

M.Div. SLOs: Intercultural Literacy (2.2)

M.A. SLOs: Intercultural Literacy (2.2); Theory and Praxis Integration (5.2)

Embody faith as they bear witness to God's love and join God's movement in the world.

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2); Theory and Praxis Integration (5.2)

## PRXT 621: Foundations in Christian Leadership

Altagracia Pérez-Bullard

Credit Hours: 3.0

Prerequisites: PRXT 500 or permission of instructor

Christian leaders face incredible challenges and opportunities for personal, communal and social transformation. Theological reflection that engages the social sciences informs and strengthens the work of growth and change in the parish. Using organizational theories, leadership models, and community organizing strategies we will explore theoretical and practical tools to equip leaders for relevant and vital ministries within and outside the church. Concepts covered: systems theories, practical theology methodologies, the challenges of change and growth, congregational leadership development, community organizing, leadership development, and inclusive congregational development.

**Course Learning Outcomes (tied to SLOs):**

Students will learn the importance of their ongoing development as grounded faith leaders in order to support communities (in the congregation and the wider parish) through the conflicts, grief and growing pains inherent in organizational change.

M.Div. SLOs: Self-Knowledge and Personal Growth (4.4); Community Membership (4.5)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Students will be familiar with theories and methods of leadership, especially in changing organizational contexts.

M.Div. SLOs: Ministerial Leadership (3.3)

M.A. SLOs: Theory and Praxis Integration (5.2)

Students will apply practical theology methods and the process of theological reflection to their collaborative work of personal and community transformation.

M.Div. SLOs: Promotion of Justice (3.2); Ministerial Leadership (3.3)

M.A. SLOs: Awareness of Cultural Contexts (2.1); Theory and Praxis Integration (5.2)

Students will learn the application of basic community organizing strategies and tools for change.

M.Div. SLOs: Awareness of Cultural Contexts (2.1)

M.A. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

## PRXT 645: Canon Law

James Mathes

Credit Hours: 1.5

Prerequisites: None

An introductory course covering the history of canon law, the relationship of law to polity, the use of law in the church, and a study of the constitution and canons of the Episcopal Church, with special emphasis on marriage and clergy responsibilities. Discussion of real and hypothetical cases will include a brief survey of legal theory and its relation to theology.

**Course Learning Outcomes (tied to SLOs):**

Articulate an understanding of the canonical norms that govern community life with the Episcopal Church and of the particular history and tradition that gave rise to those norms

M. Div. SLOs: Knowledge of Tradition (1.1); Community Membership (4.5)

M.A. SLOs: Knowledge of Tradition (1.1)

## **PRXT 650: Camps, Conferences, and Retreats**

Lisa Kimball

Credit Hours: 1.5

Prerequisites: PRXT 500

Intentional immersion experiences in Christian community offer a unique window into the Kingdom of God. Individuals often have life-changing encounters with the Divine at a summer camp or during a retreat. Too often these experiences are episodic and disconnected from ongoing Christian formation in local congregations. Individuals may be left with memories of “mountain-top” experiences or moments of awakened spiritual hunger, and dedicated camp/conference staff disperse without sustaining relationships to local congregations. This class will explore the elements of camps, conferences, and retreats that contribute to significant transformation of body, mind, and soul. The course will survey experiential learning and faith development theory, and biblical and theological foundations for intentional Christian community to equip church leaders to integrate camp, conference, and retreat experiences into an ecology of lifelong Christian formation. By attending to the relationship between immersion programs and daily Christian practices, clergy and lay leaders will be able to nurture individual spiritual growth and build stronger congregations.

**Course Learning Outcomes (tied to SLOs):**

Explain the experiential learning cycle and identify its use in camp/conference programming

Describe the significance of intentional Christian community in the forming of disciples

Articulate a coherent theological vision for Christian camp, conference, and retreat experiences in contemporary contexts

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2)

Demonstrate an ability to use a practical theological method and resources from non-formal education to analyze case studies of Christian immersion experiences.

Develop criteria for quality “camp” programming that integrate sound theory and praxis

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.1)

Design a camp/conference/retreat program or initiative to nurture Christian discipleship and congregational vitality

M.Div. SLOs: Enacting Faith (4.1); Community Membership (4.5)

## **PRXT651: Congregational Administration as Pastoral Care**

James Mathes

Credit Hours: 1.5

Prerequisites: PRXT500

In the Acts of the Apostles, the first deacons are appointed to care for the poor and the practical concerns of administration and management of the community of Jesus. This course will broadly examine the essential elements of management in ministry with an emphasis on the parish context. Our assumption is that money, stewardship, human resources, and organization are all critical aspects of the ministry of the church. However, these practical and functional issues will be grounded and framed theologically.

**Course Learning Outcomes (tied to SLOs):**

Demonstrate an ability to integrate Bible, Theology, and Ethics into practical community life issues and management of congregations and other places of ministry

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)



Demonstrate an understanding of sound practices in effective governance including in the area of supporting lay leadership and service, stewardship and finance, and systems of pastoral care, evangelism, and servant ministry (how each fit together in a whole and healthy community).

M.Div. SLOs: Ministerial Leadership (3.3)

M.A. SLOs: Interdisciplinary Integration (5.1), Theory and Praxis Integration (5.2)

Reflect on liberation themes in their current context and with deeper awareness engage more sensitively with Spanish speakers they encounter in their faith community

M.Div. SLOs: Enacting Faith (4.1); Theology of Ministry (4.3); Community Membership (4.5)

M.A. SLOs: Awareness of Cultural Contexts (2.1)

## PRXT 653: Pastoral Care Across Cultures

Altagracia Pèrez-Bullard

Credit Hours: 3.0

Prerequisites: PRXT 500

Pastoral care continues to be a central service provided by Christian leaders in ministry. This course introduces students to the ministry of pastoral care with attention to learning skills to practice this art across diverse cultures present in many ministerial contexts. Special attention will be paid to issues relating to addiction, pastoral care with children and families, and individuals and communities dealing with change, crisis, and grief. Students will focus on becoming more aware of their own styles/patterns of engaging others as a crucial aspect in the use of the self in pastoral care, including the importance of personal spiritual disciplines, holy listening, theological reflection.

### **Course Learning Outcomes (tied to SLOs):**

Be able to articulate general pastoral theological principles, especially as they apply in pluralistic and diverse contexts.

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Ministerial Leadership (3.3)

M.A. SLOs: Awareness of Cultural Contexts (2.1) Intercultural Literacy (2.2); Theory and Praxis Integration (5.2)

Develop beginning skills for pastoral assessment.

M.Div. SLOs: Ministerial Leadership (3.3)

M.A. SLOs: Interdisciplinary Integration (5.1) Theory and Praxis Integration (5.2)

Attend more deeply to one's own life experience as a basic resource in pastoral care, deepening self-understanding.

M.Div. SLOs: Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Enacting Faith (4.1)

Show a basic awareness of how dynamics of difference (gender, age, race, class, sexual orientation, religious tradition, etc.) may influence pastoral encounters and experiences of listening to various "others."

M.Div. SLOs: Intercultural Literacy (2.2)

M.A. SLOs: Intercultural Literacy (2.2)

To learn about the pastoral care needs of children and families, issues of addiction, and people and communities in crisis, and to practice basic skills of pastoral care in these situations.

M.Div. SLOs: Ministerial Leadership (3.3)

M.A. SLOs: Theory and Praxis Integration (5.2)

Demonstrate appropriate use of boundaries, confidentiality, and respect for others in pastoral encounters: begin to monitor personal anxiety in the practice of pastoral conversation.

M.Div. SLOs: Articulation of the Faith (3.1) Ministerial Leadership (3.3); Self-Knowledge and Personal Growth (4.4) Community Membership (4.5)

M.A. SLOs: Awareness of Cultural Contexts (2.1); Self-Knowledge and Personal Growth (4.1)

## PRXT 654: Prayer Book Offices

Francis Wade

Credit Hours: 1.5

Prerequisite(s): None

An examination of the Pastoral Offices of the Book of Common Prayer beginning with baptism and continuing through the life cycle to burial. Students will be expected to master the content, theology, canons and rubrics associated with these offices. The exercise of pastoral leadership in a congregational or institutional setting will be basic to the course. There will be special emphasis on theologies of evil and grace, pre-marital and family counseling, same sex blessings, spiritual growth, addiction, loss and grief.

### **Course Learning Outcomes (tied to SLOs):**

Draw on the resources of scripture, as well as tradition as embodied in the Pastoral Offices of the Book of Common Prayer and reason as understood by contemporary science to provide pastoral care in a congregational or institutional setting

M. Div. SLOs: Use of Tradition (1.2); Articulation of the Faith (3.1); Ministerial Leadership (3.3)

M.A. SLOs: Use of Tradition (1.2)

Develop and lead theologically sound, personally enriching and culturally sensitive liturgies for pastoral ministry

M. Div. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2); Articulation of the Faith (3.1); Ministerial Leadership (3.3); Ecumenical and Interfaith Relationships (3.4); Liturgical Leadership (5.2)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.1); Intercultural Literacy (2.2)

## PRXT 658: Race and the African American Experience

Joe Thompson

Credit Hours: 1.5

Prerequisites: PRXT 500 or permission of instructor & WRRE 700 – Introduction to Intercultural Competency

Focusing on the histories and experiences of African Americans, this course examines how the concept of race is structured, and has been structured historically, in the United States of America. It will also explore the power of race to shape social and economic relations. Multidisciplinary readings and viewings from history, literature, and sociology, as well as an engagement with current events, will serve as vehicles for reflection on the discourse of race. Students will be encouraged to consider themselves as persons embedded in particular social and racial contexts and will be invited to explore how God is calling them to advance racial justice, within the parameters of their particular experiences, background, and gifts.

### **Course Learning Outcomes (tied to SLOs):**

Discuss the concept of race with an understanding of how it has affected the experiences of African Americans over time

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

M.A. SLOs: Intercultural Literacy (2.2)

Examine race as a moral, theological, and ethical issue

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Ministerial Leadership (3.3)

Articulate how God is calling them to help advance racial justice

M.Div. SLOs: Ministerial Leadership (3.3)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

## PRXT 659: Teaching Faith

Lisa M. Kimball

Credit Hours: 3.0 - Limited to 20 students

Prerequisites: PRXT 500

Christianity is a way of life, the life of the baptized. If, as Tertullian wrote, “Christians are fashioned, not born,” what the church teaches and how it is taught matter greatly. This course focuses on the role of the church to teach and mentor the people of God as they seek to live out the Baptismal Covenant and to express their unique calling as followers of Jesus Christ. It introduces students to Christian formation as a lifelong and lifewide process, and the importance of intentional Christian education in formal (church/school) and informal (home/camp/recreational) settings. This course prepares students for Christian formation leadership by using systems theory to develop sustainable, contextual education plans to nurture faith development and congregational vitality.

### **Course Learning Outcomes (tied to SLOs):**

Explore Biblical and theological foundations for teaching in the church and other Christian settings

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Conduct a systems analysis of a congregation (or other organization) for the purposes of identifying its strengths and needs for lifelong Christian formation

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Ministerial Leadership (3.3)

M.A. SLOs: Use of Tradition (1.2)

Understand the foundations of sound, culturally contextual teaching and learning (pedagogy).

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2)

Demonstrate familiarity with faith development theory across the lifespan

M.Div. SLO's: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Self-Knowledge and Personal Growth (4.4)  
 M.A. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2); Theory and Praxis Integration (5.2)  
 Articulate the ministry of teaching in, and its importance to, the mission of the church  
 M.Div. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Self-Knowledge and Personal Growth (4.4)  
 M.A. SLOs: Intercultural Literacy (2.2); Theory and Praxis Integration (5.2)  
 Demonstrate competency using The Charter for Lifelong Christian Formation and the Five Marks of Mission as foundations for teaching in the church  
 M.Div. SLOs: Awareness of Cultural Contexts (2.1); Articulation of the Faith (3.1); Promotion of Justice (3.2); Ministerial Leadership (3.3); Intercultural Literacy (2.2); Self-Knowledge and Personal Growth (4.4)  
 M.A. SLOs: Intercultural Literacy (2.2); Theory and Praxis Integration (5.2)  
 Develop a sustainable Christian formation plan for a congregation  
 M.Div. SLOs: Intercultural Literacy (2.2); Articulation of the Faith (3.1); Ministerial Leadership (3.3)  
 M.A. SLOs: Intercultural Literacy (2.2); Theory and Praxis Integration (5.2)

## PRXT 660: Christian Formation of Youth in Varied Contexts

Liz DeGaynor

Credit Hours: 1.5

Prerequisite: PRXT 500

An exploration of adolescence and the identities of youth in everyday life-the church and wider culture-as a significant pastoral theological concern. Using methods of practical theology we study the changing understandings of youth across time; the formation of adolescent identities and youth culture today, the impact of consumer culture on young people and the church's ministries with them. How can the church respond authentically to their lives while honoring the importance of tradition? We will explore models and resources for building and sustaining vibrant ministries with young people that are theologically and culturally appropriate for diverse congregational settings.

### **Course Learning Outcomes (tied to SLOs):**

Answer the question, "What is youth ministry?" with clarity and confidence

M.Div. SLOs: Articulation of the Faith (3.1)

M.A. SLOs: Use of Tradition (1.2)

Critically examine contemporary constructions of adolescence and youth ministry

M.Div. SLOs: Intercultural Literacy (2.2)

M.A. SLOs: Intercultural Literacy (2.2)

Locate and assess the value of resources for ministry with young people in diverse ministry settings

M.Div. SLOs: Intercultural Literacy (2.2)

M.A. SLOs: Intercultural Literacy (2.2)

Articulate emerging practical theologies of youth ministry, demonstrated in the ability to conceive, document, and present a final assignment grounded in sound theory and practice

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2)

## PRXT 675: Priesthood in Context and Practice

James Farwell

Credit Hours: 1.5

Prerequisites: Limited to Anglican Studies students or students in their final year

This course reflects on the origins, theology, and spirituality of priesthood; explores the practice of priesthood in relation to church polity, the prayer book, and pastoral norms; and considers the Episcopal Church's ecumenical agreements and dialogues, with brief attention given to the church's interreligious engagements. Intended for students in Anglican Studies and other students in their final year before ordination.

### **Course Learning Outcomes (tied to SLOs):**

Explain the origins of ministerial orders and the theology of the 1979 ordinal, with a focus on priesthood.

M.Div. SLOs: Knowledge of Tradition (1.1); Theology of Ministry (4.3)

Demonstrate an understanding of the practices that sustain priestly ministry and the expectations and obligations of the ministry context.

M.Div. SLOs: Ministerial Leadership (3.3); Rule of Life (4.2)

Understand the significance of ecumenism and interreligious cooperation and the ecumenical relationships and agreements of the Episcopal Church.

M.Div. SLOs: Ecumenical and Interfaith Relationships (3.4)

## PRXT 681: Spirituality of Children

Elizabeth DeGaynor

Credit Hours: 1.5

Prerequisite: PRXT 500

What is the place of children in families, in churches, and in the kin-dom of God? This course will explore how conceptions of the capacities (physical, emotional, cognitive) and spiritual development of children have changed over time. Along with this history, students will identify and examine their assumptions about children. Together, we will look at various models of spiritual formation used and consider their contextual application in different settings. Particular attention will be given to modes of bringing children into intergenerational worship and lived faith in communities.

### Course Learning Outcomes (tied to SLOs):

Discuss with clarity how faith formation of children is depicted in Scripture and how visions of such vary among traditional texts

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Select and adapt texts and models for faith formation of children that are rooted in contextual, cultural awareness

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

M.A. SLOs: : Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)

Lead intergenerational Christian congregations in ways that are attentive to the presence of children, that articulate why they matter in community-wide formation, and that seek justice for all people  
formation of children that is rooted in contextual, cultural awareness

M.Div. SLOs: Articulation of the Faith (3.1); Promotion of Justice (3.2); Ministerial Leadership (3.3); Enacting Faith (4.1); Theology of Ministry (4.3)

M.A. SLOs: Effective Communication (3.1); Promotion of Justice (3.2); Theory and Praxis Integration (5.2)

## WRRE 500: Advanced Theological English

Sharon E. Heaney

Credit Hours: 1.5

Prerequisites: None

This course provides the opportunity to explore foundational theological resources and integrate this reading with advanced English language and grammar work, specifically relating to the field of theology. The student is encouraged to apply the style, approach and argument structure they meet in the theological readings they explore. Students will then implement strategies to improve and deepen their own written, academic English and communicate their theological reflections effectively. This class will meet weekly during the semester. Students are encouraged to select theological materials of interest to them and integrate these resources with advanced, academic English language and grammar resources. Appropriate reading, language, grammar and written tasks are set each week and will be differentiated to meet the individual needs of each student.

### Course Learning Outcomes (tied to SLOs):

Describe a variety of examples of academic English set within a theological context

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Effective Communication (3.1)

Apply techniques and approaches gleaned from a diverse range of theological materials

M.Div. SLOs: Intercultural Literacy (2.2)

M.A. SLOs: Interdisciplinary Integration (5.1)

Implement strategies to improve written, academic English for theological studies

M.Div. SLOs: Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Effective Communication (3.1)

Communicate their theological reflection and engagement with confidence

M.Div. SLOs: Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Effective Communication (3.1); Self-Knowledge and Personal Growth (4.1)

## WRRE 501: Advanced Theological English II

Sharon E. Heaney

Credit Hours: 1.5

Prerequisites: WRRE 500

Building on the foundation of Advanced Academic English for Theological Studies I in the Fall Semester, this course provides the opportunity to further explore a diverse range of theological resources and integrate this reading with advanced English language and grammar work, specifically relating to the field of theology. The student is encouraged not only to apply the style, approach and argument structure they meet in the theological readings they explore but to bring issues of translation and interpretation into the dialogue. Students will continue to implement strategies to improve and deepen their own written, academic English and communicate their theological reflections effectively. This class will meet weekly during the semester. Theological materials from diverse language communities will be studied and integrated with advanced, academic English language and grammar resources. Appropriate reading, language, grammar and written tasks are set each week and will be differentiated to meet the individual needs of each student. Students will also be encouraged to translate and interpret theological resources, theological reflection, prayers, liturgy and music from their first language during the class.

### **Course Learning Outcomes (tied to SLOs):**

Describe a variety of examples of academic English set within a theological context

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Effective Communication (3.1)

Apply techniques and approaches gleaned from a diverse range of theological materials

M.Div. SLOs: Intercultural Literacy (2.2)

M.A. SLOs: Interdisciplinary Integration (5.1)

Implement strategies to improve written, academic English for theological studies

M.Div. SLOs: Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Effective Communication (3.1)

Communicate their theological reflection and engagement with confidence

M.Div. SLOs: Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Effective Communication (3.1); Self-Knowledge and Personal Growth (4.1)

## WRRE 505: The Art of Writing Theologically

Sharon E. Heaney & Susan Sevier

Credit Hours: 1.5

Prerequisites: International Students and ESL Students only

This course is designed for international students seeking to strengthen their theological academic writing skills in a seminary context. Students will be provided with opportunities to examine a variety of theological writing. Each student will be encouraged to develop strategies for improving their own writing skills through participation in class activities and written exercises. This written work will be complemented by oral and aural language work to give students confidence as they engage with those they meet in a seminary context.

### **Course Learning Outcomes (tied to SLOs):**

Differentiate between the varieties of approaches in theological writing

M.Div. SLOs: Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2)

Implement strategies to improve their own writing skills for a theological context

M.Div. SLOs: Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Engage more confidently with those they meet in the Seminary context

M.Div. SLOs: Self-Knowledge and Personal Growth (4.4); Community Membership (4.5)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

## WRRE 510: Introduction to Theological Research and Writing

Sharon E. Heaney & Elizabeth DeGaynor

Credit Hours: 3.0 - Limited to 20 students-Required for entering M.A. students, and open to all Masters-level students

Prerequisites: None

This course is required for all MA students, and open to all Masters-level students at VTS who would like a practical and active engagement with the issues of theological research and writing. This course will strengthen the skills of



academic research and writing in a theological context. Students will learn to use research libraries and resources effectively and with confidence in order to prepare their written assignments with clarity, depth and academic integrity. This class is an opportunity to be guided through the process of researching and writing a piece of work on a theological subject the student has chosen.

**Course Learning Outcomes (tied to SLOs):**

Navigate the complex environment of theological resources

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2)

Explain the practical process involved in theological research

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.1)

Implement strategies for theological writing

M.Div. SLOs: Articulation of the Faith (3.1)

M.A. SLOs: Use of Tradition (1.2); Effective Communication (3.1)

Produce a sustained research paper that builds on the skills of formulating a clear thesis statement, developing a credible theological argument, refining one's own work, and demonstrating academic integrity

M.Div. SLOs: Intercultural Literacy (2.2); Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Intercultural Literacy (2.2); Self-Knowledge and Personal Growth (4.1)

## WRRE 600: Advanced Theological Research and Writing

Sharon E. Heaney

Credit Hours: 3.0 - Required for graduating MA students and open to Masters-level students (PASS/FAIL)

Prerequisites: None

This course is required for all graduating MA students and is open to all Masters-level students at VTS who would like an advanced, practical and active engagement with the issues of theological research and writing. This course will strengthen the advanced skills of academic research and writing in a theological context with specific reference to the students' Capstone Project, Senior Thesis or a piece of Extended Research of choice. Students will develop their competence in using research libraries and resources effectively with clarity, depth and academic integrity. This class is an opportunity to be guided through the active process of researching and writing the extended piece of work on a theological subject the student has chosen.

**Course Learning Outcomes (tied to SLOs):**

Competently navigate the complex environment of theological resources

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2)

Demonstrate the practical process involved in theological research

M.Div. SLOs: Awareness of Cultural Contexts (2.1)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.1)

Confidently implement strategies for theological writing

M.Div. SLOs: Articulation of the Faith (3.1)

M.A. SLOs: Use of Tradition (1.2); Effective Communication (3.1)

Produce a first completed draft of their MA Capstone Project or M.Div. Senior Thesis that builds on the skills of formulating a clear thesis statement, developing a credible theological argument, refining one's own work, and demonstrating academic integrity

M.Div. SLOs: Intercultural Literacy (2.2); Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Intercultural Literacy (2.2); Self-Knowledge and Personal Growth (4.1)

## WRSH 500: Intro to Liturgics and Chapel Worship

James W. Farwell, Shawn Strout, Ruthanna B. Hooke, Mark Jefferson, and Marty Wheeler Burnett

Credit Hours: 0.5

Prerequisites: None

This course reviews the basics of prayer book worship with a focus on leadership and planning of worship at Virginia Theological Seminary

**Course Learning Outcomes (tied to SLOs):**

Lead Morning Prayer in accordance with rubrics and chapel customary



M.Div. SLOs: Liturgical Leadership (5.2)  
 Craft effective Prayers of the People that meet prayer book requirements  
 M.Div. SLOs: Liturgical Arts (5.3)  
 Read Scripture effectively  
 M.Div. SLOs: Liturgical Arts (5.3)  
 Serve the altar in accordance with rubrics and chapel customary  
 M.Div. SLOs: Liturgical Leadership (5.2)

## WRSH 501: Introduction to Homiletics

Ruthanna B. Hooke and Mark Jefferson

Credit Hours: 3.0

Prerequisites: Old Testament or New Testament introductory course, or permission of instructor.

This course seeks to set a foundation for a lifelong approach to preaching in which preachers proclaim the Good News with full engagement of body, mind and spirit. Since preaching is based on a living relationship with God, the spirituality of preaching is central to the course, as is the formation of a community of preachers as the context in which preachers find their voice. The course teaches preachers to cultivate the preaching imagination by integrating scriptural exegesis, knowledge of the Christian tradition, and interpretation of congregational and cultural contexts with the preacher's own embodied identity and cultural particularity. Students not only develop their skills in the art and craft of preaching, but also articulate their own theology of preaching—that is, why they preach.

### Course Learning Outcomes (tied to SLOs):

Interpret scripture, the human condition, and social contexts in relationship to preaching

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Awareness of Cultural Contexts (2.1)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Awareness of Cultural Contexts (2.1)

Craft and speak sermons that proclaim the Good News meaningfully to listeners

M.Div. SLOs: Articulation of the Faith (3.1); Liturgical Leadership (5.2)

M.A. SLOs: Effective Communication (3.1)

Reflect on sermons in group settings and support classmates as they learn to preach

M.Div. SLO: Community Membership (4.5)

Form an understanding of preaching as a way of life rooted in relationship with God, and develop practices that support that way of life

M.Div. SLOs: Enacting Faith (4.1); Rule of Life (4.2)

M.A. SLOs: Rule of Life (4.2)

Embody sermons with confidence, freedom, and authenticity

M.Div. SLOs: Articulation of the Faith (3.1); Liturgical Leadership (5.2)

M.A. SLOs: Effective Communication (3.1)

Sketch the contours of a personal theology of preaching that displays the development of the preaching imagination

M.Div. SLOs: Use of Tradition (1.2); Theology of Ministry (4.3); Theology of Liturgy (5.1)

M.A. SLOs: Theory and Praxis Integration (5.2)

## WRSH 505: Seminary Choir

Marty Wheeler Burnett

Credit Hours: 0.5

Prerequisites: None. Open to all students without audition; May be repeated every fall and spring semester for credit. (Pass/Fail)

Seminary Choir enriches worship in Immanuel Chapel through the leadership of congregational song and the offering of anthems. The choir typically sings for a weekly community Eucharist and may also sing for special occasions during the semester.

Weekly rehearsals focus on preparation of music for worship. As part of this preparation, students will experience:

- The seasonal, scriptural, and thematic relationship of music to the liturgy
- Historical background, style, and cultural context of music
- Contributions of composers, arrangers, authors, translators, and poets to the Church's song
- Increased familiarity with the contents of *The Hymnal 1982* and its supplements
- A deeper understanding of the role and ministry of the choir in a worshipping community

Seminary Choir allows students to develop vocal skills and technique, observe methods of teaching new music, and participate in the cooperative artistic endeavor of choral singing.

**Course Learning Outcomes (tied to SLOs):**

Understand the Church's song from textual, musical, liturgical, and historical perspectives.

M.Div. SLOs: Knowledge of Tradition (1.1); Intercultural Literacy (2.2); Liturgical Arts (5.3)

M.A. SLOs: Knowledge of Tradition (1.1); Intercultural Literacy (2.2)

Explore the musical resources found in *The Hymnal 1982* and its supplements

M.Div. SLOs: Liturgical Arts (5.3)

Experience the role of the choir in worship through active participation

M.Div. SLOs: Liturgical Arts (5.3)

## WRSH 510: Liturgical History and Theology

James W. Farwell or Shawn Strout

Credit Hours: 2.0

Pre-requisite: WRSH 500 or permission of instructor

After an introduction to ritual and to Christian worship as liturgy and theology, this course surveys the history of Christian liturgy; traces the development of the prayer book tradition; introduces the authorized liturgical resources of the Episcopal Church; and explores the content of the 1979 Book of Common Prayer with some attention to *Enriching Our Worship*, Vol.1. The focus is on Baptism, Eucharist, Office, Proper Liturgies, Orders, and the Calendar.

**Course Learning Outcomes (tied to SLOs):**

Explain the basic history of the major public rites

M.Div. SLOs: Theology of Liturgy (5.1); Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Identify the organizing theology of the 1979 Prayer Book

M.Div. SLOs: Theology of Liturgy (5.1)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Demonstrate familiarity with the structure, elements and rubrics of the major public rites and use of the calendar

M.Div. SLOs: Theology of Liturgy (5.1); Liturgical Leadership (5.2)

M.A. SLOs: Theory and Praxis Integration (5.2)

Express an understanding of Orders and their relationship to the ministry of the Baptized

M.Div. SLOs: Theology of Liturgy (5.1) Theology of Ministry (4.3)

## WRSH 515: Liturgical Music

Marty Wheeler Burnett

Credit Hours: 2.0-Limited to 25 students

Prerequisites: None

This course explores church music through a variety of lenses: understanding its history, listening and responding to musical examples, and addressing practical issues for clergy and laity. An introduction to music notation will be offered, followed by the opportunity to develop vocal skills through singing and chanting. Emphasis will be placed on experiencing the breadth and diversity of sacred music, as well as encouraging personal musical development.

**Course Learning Outcomes (tied to SLOs):**

Understand the heritage of Christian music, including cultural context

M.Div. SLOs: Knowledge of Tradition (1.1); Intercultural Literacy (2.2)

M.A. SLOs: Knowledge of Tradition (1.1); Intercultural Literacy (2.2)

Articulate the role of music in worship, formation, and leadership

M.Div. SLOs: Knowledge of Tradition (1.1); Ministerial Leadership (3.3); Liturgical Arts (5.3)

M.A. SLOs: Knowledge of Tradition (1.1)

Demonstrate knowledge of basic music notation

M.Div. SLOs: Liturgical Arts (5.3)

Develop vocal skills by accurately singing assigned chants

M.Div. SLOs: Liturgical Arts (5.3)

## WRSH 600: Liturgical Theology and Performance

James W. Farwell or Shawn Strout

Credit Hours: 3.0

Prerequisite: WRSH 510

This course explores the theology of sacraments in general and then works through the liturgical and sacramental theology, planning, and performance of all authorized liturgical resources of the Episcopal Church, with emphasis on

the public rites. The focus is on excellence in liturgical practice, the capacity to analyze and function in sacred space, and competence for catechesis.

**Course Learning Outcomes (tied to SLOs):**

Demonstrate knowledge of the authorized liturgical resources of the Episcopal Church

M.Div. SLOs: Knowledge of Tradition (1.1); Theology of Liturgy (5.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Articulate a theology of the sacraments and rites of the Episcopal Church

M.Div. SLOs: Knowledge of Tradition (1.1); Theology of Liturgy (5.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Develop a coherent learning experience for a parish, school or other ecclesial community

M.Div. SLOs: Use of Tradition (1.2); Theology of Liturgy (5.1); Ministerial Leadership (3.3)

M.A. SLOs: Use of Tradition (1.2); Theory and Praxis Integration (5.2)

Effectively plan and preside at font and altar

M.Div. SLOs: Liturgical Leadership (5.2); Liturgical Arts (5.3)

M.A. SLOs: Intercultural Literacy (2.2) Theory and Praxis Integration (5.2)

## WRSH 602: The Eucharist

James Farwell

Credit Hours: 3.0

Prerequisites: WRSH 510

We will explore the sacrament of the Eucharist in three movements. First we will trace the development of the rites in East and West with attention to principal themes in sacramental theology. Second, we will consider three interpretive accounts of the Eucharist from different ecclesial traditions. Finally, we will consider contemporary issues connected to Eucharistic themes and theologies and relevant to pastoral leadership and practice. Issues to be explored include sacrifice and violence; suffering; race; liturgical inculturation; evangelism and hospitality; interreligious engagement; and digital worship.

**Course Learning Outcomes (tied to SLOs):**

Demonstrate knowledge of the historical development of the Eucharist.

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Articulate a theology of the Eucharist.

M.Div. SLOs: Use of Tradition (1.2); Articulation of the Faith (3.1); Theology of Liturgy (5.1)

M.A. SLOs: Use of Tradition (1.2)

Reflect and strategize on a contemporary issue or concern in ecclesial or cultural life within the frame of Eucharistic themes.

M.Div. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2); Articulation of the Faith (3.1)

M.A. SLOs: Use of Tradition (1.2); Theory and Praxis Integration (5.2)

## WRSH 603: Embodying the Sermon: Vocal and Physical Training for Preachers

Ruthanna B. Hooke

Credit Hours: 1.5

Prerequisites: WRSH 501 (Introduction to Homiletics)

This course is for preachers who wish to improve their skills in the embodiment and delivery of their sermons. The course will focus on teaching vocal and physical skills which will enhance the preacher's ability to be fully present when preaching, and hence able to express the full range of the thoughts and feelings contained in the sermon. The course will also include opportunities to preach and to receive feedback on aspects of your performance of the sermon.

**Course Learning Outcomes (tied to SLOs):**

Describe in theological terms the importance of the body's full presence and engagement in the sermon.

M.Div. SLOs: Use of Tradition (1.2); Theology of Liturgy (5.1)

M.A. SLOs: Use of Tradition (1.2)

Learn vocal and physical exercises that can be used to enhance expressive use of the voice and body in preaching.

M.Div. SLOs: Articulation of the Faith (3.1); Liturgical Leadership (5.2)

M.A. SLOs: Effective Communication (3.1)

Develop the ability to express in preaching the full range of thought and feeling found in Scripture.

M.Div. SLOs: Articulation of the Faith (3.1); Enacting Faith (4.1)

M.A. SLOs: Effective Communication (3.1)

Cultivate greater authenticity and authority in their preaching.

M.Div. SLOs: Liturgical Leadership (5.2)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Be more fully present in the preaching event.

M.Div. SLOs: Liturgical Leadership (5.2)

M.A. SLOs: Effective Communication (3.1)

## WRSH 610: Hymnody of the Christian Church

Marty Wheeler Burnett

Credit Hours: 3.0

Prerequisites: WRSH 515 (or its equivalent) or permission of the instructor

This course offers an introduction to Christian hymnology, exploring the Church's song from its earliest forms through modern developments. The class will focus primarily on *The Hymnal 1982* and its supplements (*Lift Every Voice and Sing II*, *Wonder, Love, and Praise*, and *Voices Found*). Emphasis will be placed on experiencing and appreciating the breadth and diversity of Christian hymnody, as well as practical methods for expanding the repertoire of congregational song.

### Course Learning Outcomes (tied to SLOs):

Understand the Church's song from textual, musical, liturgical, and historical perspectives.

M.Div. SLOs: Knowledge of Tradition (1.1); Intercultural Literacy (2.2); Liturgical Arts (5.3)

M.A. SLOs: Knowledge of Tradition (1.1); Intercultural Literacy (2.2)

Develop a practical working knowledge of the resources found in *The Hymnal 1982*, its Appendix, supplements, and other related collections published since *The Hymnal 1982*.

M.Div. SLOs: Liturgical Arts (5.3)

Explore approaches to teaching hymns in a parish setting.

M.Div. SLOs: Liturgical Arts (5.3)

## WRSH 611: Shapers of The Hymnal 1982

Marty Wheeler Burnett

Credit Hours: 1.5

Prerequisites: None

*The Hymnal 1982* is a landmark publication that has shaped the Church's song and provided a wealth of musical and textual resources. The clergy, musicians, liturgists, poets, and composers who created this hymnal have stories to tell and knowledge to share. They offer a unique perspective on the development of the hymnal and the liturgical life of the Episcopal Church in the late twentieth and early twenty-first centuries.

Through video and audio interviews, as well as live video conferencing, students will have the opportunity to meet contributors to this influential hymnal. We will hear their insights about what has worked well, what they might have done differently, what they have learned, the changes they have seen in church music, and their hopes and dreams for the future.

### Course Learning Outcomes (tied to SLOs):

Understand the Church's song from textual, musical, liturgical, and historical perspectives.

M.Div. SLOs: Knowledge of Tradition (1.1); Intercultural Literacy (2.2); Liturgical Arts (5.3)

M.A. SLOs: Knowledge of Tradition (1.1); Intercultural Literacy (2.2)

Develop a practical working knowledge of the resources found in *The Hymnal 1982*

M.Div. SLOs: Liturgical Arts (5.3)

## WRSH 615: Biblical Storytelling: Sacred Space

Ruthanna Hooke

Credit Hours: 1.5 - Limited to 15 students

Prerequisite: WRSH 500 & WRSH 501

Biblical storytelling is a course for preachers and for all who wish to discover the liveliness of the Word of God in scripture. In this course we will learn by heart and tell a range of stories from scripture that tell the story of our Christian faith from Genesis to Revelation. Throughout the course, we will engage techniques of performance that enable us to be more fully present, passionate, and expressive in our communication of sacred story. Some years will focus on telling the story of sacred space in scripture--from the sacred space of Eden to the Promised Land and the

temple, to Jesus Christ as the new temple, to the Eucharist as sacred space, and to the vision of the new heaven and earth in Revelation. One aspect in telling this story is to heighten our sense of responsibility to care for creation as sacred space, particularly in this time of ecological crisis. Participants will create an ensemble production of this story, to be offered to the seminary community at the conclusion of this course. The goal of the course is to renew and deepen our relationship with scripture, so that this relationship can inform our preaching in life-giving ways.

**Course Learning Outcomes (tied to SLOs):**

Gain a deeper sense of the shape and the themes of the story of salvation history

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Have an ability to embody this story with skillful use of voice, body, movement, gesture, staging, blocking—exhibiting passion, authenticity, and authority in the telling of this story

M.Div. SLOs: Articulation of the Faith (3.1); Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2)

Developed storytelling ability—deeper knowledge of what makes for a good story, and for good storytelling, and a developing mastery of these skills

M.Div. SLO: Liturgical Arts (5.3)

Garner a deeper sense that this story is our own story, and an ability to tell the story so that those who hear it feel that it is their story also, capable of making sense and making meaning of our lives

M.Div. SLOs: Use of Tradition (1.2); Enacting Faith (4.1)

M.A. SLOs: Use of Tradition (1.2)

Obtain an experience of the value of telling this story as an ensemble; an appreciation that each voice is necessary for the full proclamation of the story

M.Div. SLOs: Community Membership (4.5)

Possess the tools to use in their future ministry for biblical storytelling

M.Div. SLOs: Articulation of the Faith (3.1); Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2)

## **WRSH 622: Liturgy in the Context of Suffering, Evil, and Trauma**

James W. Farwell

Credit Hours: 3.0

Prerequisites: None

This course considers suffering, evil, and trauma, from the dual standpoint of theological reflection and pastoral liturgical practice. What do we mean by these different terms—suffering, evil, and trauma? How does liturgy perform the meaning of suffering, evil, and trauma? What are the liturgical practices relevant to terminal illness, accident, catastrophe, evil, trauma? How does one plan and perform such liturgies with pastoral sensitivity and understanding?

**Course Learning Outcomes (tied to SLOs):**

Develop a deeper understanding of suffering, evil, and trauma (and their differences) and articulate a theological account of these realities

M.Div. SLOs: Use of Tradition (1.2)

M.A. SLOs: Use of Tradition (1.2)

Demonstrate knowledge of the liturgical rites and practices relevant to these realities of human experience and the pastoral ability to use them

M.Div. SLOs: Ministerial Leadership (3.3); Liturgical Leadership (5.2)

## **WRSH 625: The Liturgies of Lent, Holy Week, and Easter**

James W. Farwell

Credit Hours: 3.0 - Limited to 20 students

Prerequisite: None

The Proper Liturgies for Special Days are the key to the theology of the Book of Common Prayer 1979; their presence in the prayer book is an index of the cultural context of the contemporary church; and they are powerful liturgical practices when performed well. This course explores the history, theology, and performance of these rites.

**Course Learning Outcomes (tied to SLOs):**

Trace the origins, history and recovery of the rites with particular attention to the Anglican tradition and Episcopal Church

M.Div. SLOs: Knowledge of Tradition (1.1)

M.A. SLOs: Knowledge of Tradition (1.1)

Articulate the theological and cultural significance of the rites in the modern west

M.Div. SLOs: Liturgical Leadership (5.2)

Prepare and execute the rites in light of theology and best practices

M.Div. SLOs: Liturgical Leadership (5.2)

## WRSH 630: Preaching in the Anglican Tradition

Ruthanna Hooke

Credit Hours: 1.5

Prerequisites: WRSH 501 or permission of instructor

This course aims to mine the riches of the Anglican preaching tradition. The course will set a theological framework for Anglican preaching by putting preaching in conversation with sacramental theology, grounded in a theology of the Incarnation and in doctrines of the Trinity. The course will also consider the links between preaching and the arts, a particularly vibrant aspect of the Anglican preaching tradition. Other topics include: the mystical tradition and its influence on Anglican preaching, Anglican social thought in the theology and practice of preaching, preaching and liturgy, and preaching the doctrine of creation. Students will put these resources to use in crafting and delivering sermons that draw from these rich veins of thought and practice.

### Course Learning Outcomes (tied to SLOs):

Develop a personal theology of preaching that draws from Anglican understandings of preaching.

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Theology of Ministry (4.3);

Theology of Liturgy (5.1)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Craft and speak sermons that make expressive use of the arts

M.Div. SLOs: Articulation of the Faith (3.1); Liturgical Arts (5.3)

M.A. SLOs: Effective Communication (3.1)

Draw from the tradition of Anglican social thought to create sermons that offer a witness for social justice

M.Div. SLOs: Promotion of Justice (3.2)

M.A. SLOs: Promotion of Justice (3.2)

Reflect on sermons in group settings and support classmates as they learn to preach

M.Div. SLO: Community Membership (4.5)

Form an understanding of preaching as a way of life rooted in relationship with God, and develop practices that support that way of life

M.Div. SLOs: Enacting Faith (4.1); Rule of Life (4.2)

M.A. SLOs: Rule of Life (4.2)

Develop skills in sermon delivery that are inspired by understanding preaching as sacramental and embodied

M.Div. SLOs: Articulation of the Faith (3.1); Liturgical Leadership (5.2)

M.A. SLOs: Effective Communication (3.1)

## WRSH 640: Sermon Mechanics

Mark Jefferson

Credit Hours: 1.5

Prerequisites: WRSH 501 or permission of instructor

This course further explores the internal workings of preaching. Sermon form, illustrations, delivery, and sermonic reflection are some of the areas discussed. Students' proficiency in preaching will increase as this course provides concentrated attention to the mechanics of sound preaching.

### Course Learning Outcomes (tied to SLOs):

Evince development as an effective expositor of Scripture from the pulpit.

M.Div. SLOs: Ministerial Leadership (3.3)

Illuminate the meaning (as the Church's Scripture and its core preaching content) of the biblical texts selected for the term.

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Demonstrate an understanding of the hermeneutical movement from text to sermon.

M.Div. SLOs: Awareness of Cultural Contexts (2.1)

M.A. SLOs: Interdisciplinary Integration (5.1)



## WRSH 650: Biblical Preaching

Mark Jefferson and Stephen Cook

Credit Hours: 3.0

Prerequisites: WRSH 501 or permission of instructor

This is an interdisciplinary and practical course in hermeneutics and homiletics. It aims to equip students to preach well from the Hebrew Scriptures / Old Testament in their professional ministries. Students will gain hermeneutical competence in discerning the relevance of scriptural texts for people in the pew, living in the here and now, and homiletical competence in dynamically and effectively engaging those people with God's word.

### **Course Learning Outcomes (tied to SLOs):**

Evidence development as an effective expositor of Scripture from the pulpit.

M.Div. SLOs: Ministerial Leadership (3.3)

Illuminate the meaning (as the Church's Scripture and its core preaching content) of the biblical texts selected for the term.

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2)

Demonstrate an understanding of the hermeneutical movement from text to sermon.

M.Div. SLOs: Awareness of Cultural Contexts (2.1)

M.A. SLOs: Interdisciplinary Integration (5.1)

## WRSH 707: Liturgy and Culture

Shawn Strout

Credit Hours: 3.0

Prerequisite(s): WRSH 510 or permission of the instructor

This seminar will discuss the interrelationship between liturgy and culture through the framework of inculturation. Topics to be discussed include liturgy and gender identity, race/ethnicity, queering the liturgy, the new cosmology, creation care, and social justice.

### **Course Learning Outcomes (tied to SLOs):**

Demonstrate an understanding of the relationship between incarnational theology, inculturation and liturgy

MDiv SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); and Theology of Liturgy (5.1)

MA SLOs: Knowledge of Tradition (1.1) and Use of Tradition (1.2)

Articulate the nuances of gender, racial/ethnic, and sexual orientation identity in relationship to the liturgy

MDiv SLOs: Awareness of Cultural Contexts (2.1) and Intercultural Literacy (2.2)

MA SLOs: Awareness of Cultural Contexts (2.1) and Intercultural Literacy (2.2)

Reflect on contemporary cultural issues regarding the liturgy

MDiv SLOs: Articulation of the Faith (3.1) and Promotion of Justice (3.2)

MA SLOs: Effective Communication (3.1) and Promotion of Justice (3.2)

Craft a liturgy that embodies the interrelationship of liturgy and culture

MDiv SLOs: Theology of Liturgy (5.1); Liturgical Leadership (5.2); and Liturgical Arts (5.3)

MA SLO: Theory and Praxis Integration (5.2)

## Thesis and Summative Capstone Project

See Guidelines in Learning at VTS.

Students in any Masters level program may write a thesis. Students in the M.A. program must complete a Summative Project in their field of concentration.

M.A. SLOs: Theory and Praxis Integration (5.2)

# Index

## A

Academic Caution, 42  
Academic Dishonesty, 61, 62  
Academic Probation, 43  
Accreditation, 6  
Adding Courses, 44  
Address and Name Change, 52  
Anglican Studies Program, 7, 36  
    Requirements for Graduation, 36  
    Typical Annual Programming, 37  
Attendance, 45  
Auditing Courses, 41

## B

Board of Trustees, 70

## C

Changing Degree Programs  
    M.A. to M.Div., 43  
    M.Div. to M.A., 43  
Commencement Information  
    Cum Laude, 51  
    Financial Obligations, 51  
    Requirements for Graduation, 50  
Confidentiality and Retention of Student Records, 52  
Continuous Registration for Part-Time Master's Level Students, 51

## D

Degree Work, 39  
Diploma in Theology, 7, 38  
    Program Requirements, 38  
Directory Information, 52  
Doctor of Ministry  
    Leave of Absence, 23  
Doctoral Program  
    Academic Policies, 22  
    Curriculum, 16  
    Project Thesis, 14  
Doctoral Programs, 9  
    Admissions Requirements, 11  
    Campus Residency Sessions, 12  
    Learning Goals, 10  
Dropping Courses, 44, 51, 58, 59

## E

Evaluations, 44

## **F**

Financial Aid, 54

    Doctoral Level Students, 54

    Master's Level Students, 55

Financial Aid Policies for Master's Level Students Entering Fall 2017 or later

    Need Based Aid, 56

## **G**

General Ordination Examination Results, 52

Grading, 39, 47, 49

    Appealing a Grade, 42

    Changing Final Course Grades, 41

Guidelines on Inclusive Language, 60

## **I**

Inclusive Language, 60

Incomplete Work, 41

    Doctoral Program, 22

Independent Studies, 43

Independent study, 44

## **L**

Leave of Absence, 51

    Doctoral-level, 23

    Master's level, 51

Library, 53

## **M**

Master in Divinity, 7, 25

    Awarding of Degree, 50

    Concentrations, 28

    Consortium Course Requirement, 53

    Contextual Ministry and Clinical Pastoral Education, 47

    Degree Requirements, 27

    Student Learning Outcomes, 25

    Thesis, 45

Master of Arts, 7, 31

    Degree Requirements, 33

    Student Learning Outcomes, 31

Mission, 5

## **O**

Ordination

    Recommendations, 60

    Regulations, 60

## **P**

Part-Time Non-Degree Study, 38

Pass/Fail Grades, 40

Pathway to Ministry, 38

- Program Requirements, 38
- Policy on Inclusive Language, 60
- Portfolios
  - Master in Divinity, 29
  - Master of Arts, 35

## **R**

- Record Keeping, 52
- Registration, 44
  - Non-Degree, 44
- Required Courses
  - Anglican Studies, 37
  - Biblical Studies (M.A.), 33
  - Christian Formation (M.A.), 34
  - Church and Witness (M.A.), 35
  - Doctoral Program, 22
  - Master in Divinity, 27
  - New Mission Practices (M.Div.), 28
  - Pathway to Ministry, 38
  - Spirituality (M.Div.), 28
  - Waiver, 43
- Research Guidelines, 24, 64

## **S**

- Student Learning Outcomes
  - Master in Divinity, 25
  - Master of Arts, 31

## **T**

- Transcripts, 52
  - Financial Obligation Restrictions, 52
  - Unofficial, 53
- Tuition and Fees
  - Doctoral Students, 59
  - Masters Students, 59
- Tuition and Fees for Doctoral Students, 59
- Tuition Refund Policy
  - Doctoral Students, 58
  - Masters Students, 58
- Tutors, 42

## **U**

- Use of Computers for Examinations, 63

## **W**

- Washington Theological Consortium, 53
- Withdrawing from Courses, 44