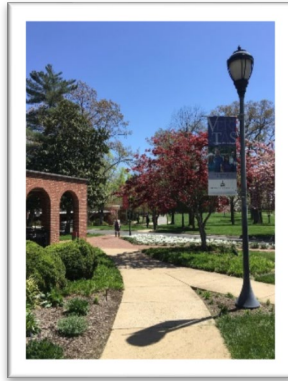


Learning at



VIRGINIA THEOLOGICAL
SEMINARY

2020-2021



VIRGINIA THEOLOGICAL SEMINARY

Also known as The Protestant Episcopal Theological Seminary in Virginia

3737 Seminary Road

Alexandria, Virginia 22304

Website: www.vts.edu

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

Revised August 2019

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 adviser, who will meet with you at least once per semester, *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.

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ABOUT VIRGINIA THEOLOGICAL SEMINARY

The Mission of Virginia Theological Seminary

Virginia Theological Seminary is a seminary of the Episcopal Church that has since 1823 served to further the universal mission of Christ's church by providing graduate theological education and serving as a theological resource for the Episcopal Church, the Anglican Communion, and the wider church. In preparing its students as servants of Jesus Christ, as lay and ordained leaders of the church, the Seminary has placed theological education in the context of residential community marked by common life and worship.

With primary attention to the needs of the Episcopal Church and the Anglican Communion, the mission of Virginia Theological Seminary continues to be:

- to form men and women for lay and ordained leadership within community,
- to provide continuing theological education for clergy and laity,
- to serve the Anglican Communion and the wider Church,
- to provide an ecumenical, international, and cross-cultural context for theological education,
- to be an outstanding theological resource for students, scholars, the church, and the larger public, and
- to be a racially and ethnically diverse community in living out our mission.

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 of dedicated men committed 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.

During the Civil War, the Seminary campus was used to treat over 1,700 wounded Federal troops and ultimately to bury 500 of their comrades. After the war, two professors and 11 battle-weary veterans reopened the Seminary. By 1923, the year of its Centennial, the Seminary had regained the resources, the certainty of full enrollment, and the invested funds that had characterized the institution in 1860.

The years between 1923 and 1946 saw steady progress, but the end of World War II marked the advent of the present era of continuing expansion and improvements. Since 1950, 26 new buildings have been added to the campus, including five residence halls, four apartment buildings, the refectory and Scott Lounge, 15 faculty homes, a recreation building, and a day-care center for young children. In 1993, the Addison Academic Center opened, with classroom space, the Lettie Pate Whitehead Evans Auditorium, the Seminary bookstore, and the student lounge.

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 at Virginia Theological Seminary, John T. Walker, arrived in 1951. Upon graduation Bishop Walker went on to a distinguished career highlighted by his tenure as the first Black Canon and Dean of the National Cathedral and as the first Black Bishop of the Episcopal Diocese of Washington, D.C. On June 3, 1953, Virginia Seminary merged with The Bishop Payne Divinity School, the seminary in Petersburg that trained Black men and women originally 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 a most recent graduating class 47% of the students graduating with degrees were women.

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. The Seminary is committed to moving forward together to create an environment where everyone in the community feels valued for their full humanity.

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. In closing the apology, Dean Markham 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.”

On October 22, 2010 the Seminary faced a tragic moment in its history when the historic Immanuel Chapel built in 1881 burned to the ground despite a valiant effort to save the building by the Alexandria Fire Department. From the fog of grief emerged excitement for a new chapel that would both serve the needs of the community and raise hearts and minds to God. The remnants of the historic chapel were preserved as an outdoor garden ideal for repose and reflection. The Archbishop of Canterbury consecrated the new Immanuel Chapel in 2015.

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

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 DMin 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 DMin. 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 Master in Divinity degree at Virginia Theological Seminary consists of 79 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 are required to 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 Master of Arts program at Virginia Theological Seminary aims to prepare 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. 12 credits must normally be in required courses.

Pathway to Ministry

During a year at VTS, students will 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 continue for a second year (earning a Master of Arts degree), or stay for a 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.

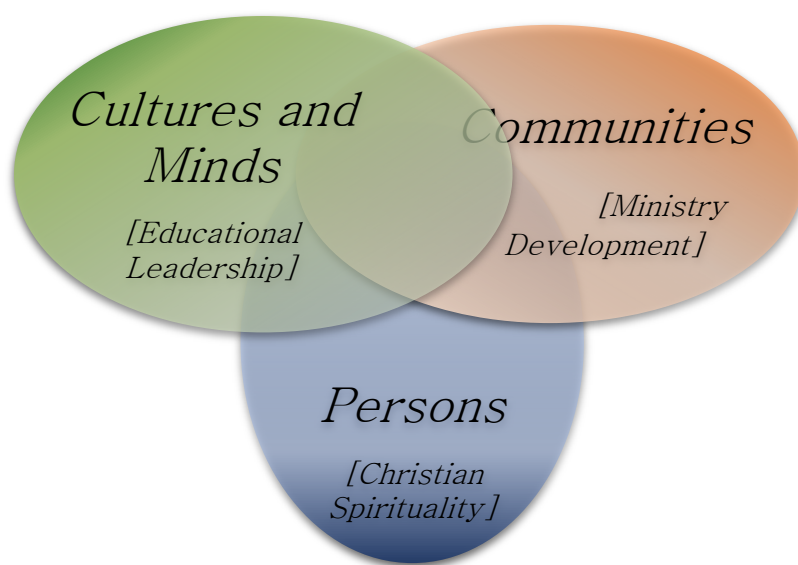
It is the policy of the Seminary that a college graduate may apply for admission as a Part-Time Non-Degree student, a status that entitles one to take up to 11 credit hours a semester. This does, however, constitute admission to a degree program.

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

Admission Requirements

Doctor of Ministry Program: all applicants should fulfil 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 fulfil 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 of 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. 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.
6. Additional requirement for D.Ed.Min. applicants includes: Written account of how the applicant understands their work as a calling of faith-informed ministry, leadership, and mission.

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 5- to 7-page essay entitled "Theology of Leadership," assessing the applicant's ministry and leadership in light of the applicant's understanding of God's calling and ultimate purposes. The essay should bring theological and biblical reflection to bear on the various facets of ministry, indicate successes and challenges in one's leadership, and articulate goals for further development. The essay should reference at least two books significant to the applicant's thought and practice.
2. A 2-page Statement of Purpose outlining 1) how this degree would enhance their vocation and 2) particular areas of interest in their anticipated studies. 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 the January and 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 guarantee of 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 four 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 (DEdMin 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. Submit case studies via Brightspace by May 15th prior to summer session. Submit contextual studies to instructors by March 15th. Post assignments where indicated, for distribution to discussions groups and the Doctoral Program office.

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. Send a summary, outline, or draft of your proposal to the Director by June 1. Send final preliminary proposal to appraiser, and Doctoral Program office.

Curriculum Sequence by Degree and Specialization

Doctor of Ministry in Ministerial 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

First Residency	Online Component begins in April, ends in August.		
		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.		
		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 Christian Spirituality

First Residency	Online Component begins in April, ends in August.		
		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

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 Resource Center (ARC)

Writing Coaches and Consultants

ARC has a specialized team of Writing Coaches and Consultants who provide support in writing, communication and study skills for members of the VTS Community as part of their ongoing education and formation. Each Writing Coach brings technical, teaching and pastoral experience to enable each student to further develop the skills they bring to their theological studies and to encourage each student to grow in confidence as they engage theologically.

Students at all levels of study are invited to take advantage of the opportunity to work alongside a Writing Coach. The Admissions Committee or a faculty member may recommend that a student seeks the support of the team. Some students may be required to do so. A Writing Coach and Consultant may provide support online or in person, individually or in small groups. Throughout the academic year, ARC provides a varied series of relevant, engaging workshops to meet student needs.

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 only by the Vice President of Academic Affairs after consultation of Director of Doctoral Program. Students must complete a waiver form (Supplement D). Supplement forms are available on the *VTS Hub*.

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 Hub*.

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," found in the appendix. 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.

MASTER IN DIVINITY DEGREE

Program Description

The academic curriculum for the Master in Divinity degree at Virginia Theological Seminary seeks to balance two values: first structured discipline in acquiring the knowledge and skills necessary for ministry and, second, 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)

Identifies the areas to which a course is designed to contribute, at a strong level, to the following Student Learning Outcomes for the M.Div. Program:

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. Appropriate 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:

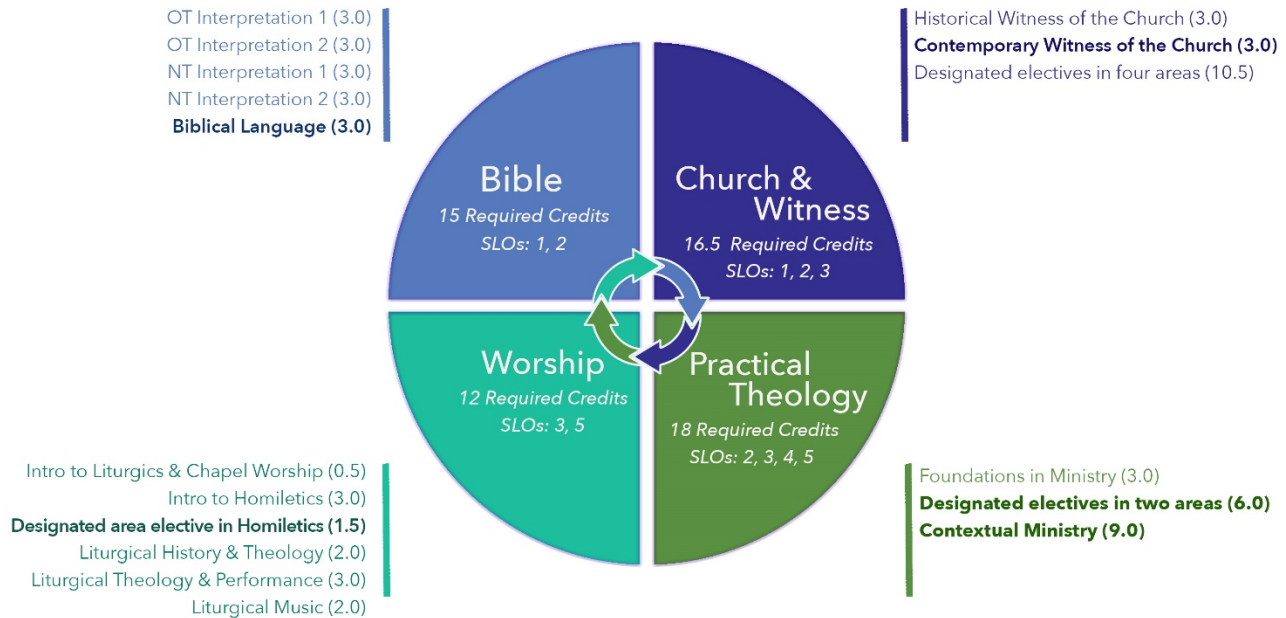
1. Demonstrate a historical and theological understanding of liturgical and homiletical practices of the church. (theology of liturgy)
2. Preside, preach, and lead effectively the community of faith in its worship. (liturgical leadership)
3. Employ music and the other arts in worship effectively. (liturgical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

Admissions Requirements and Process

See Admissions instructions on the VTS Website.



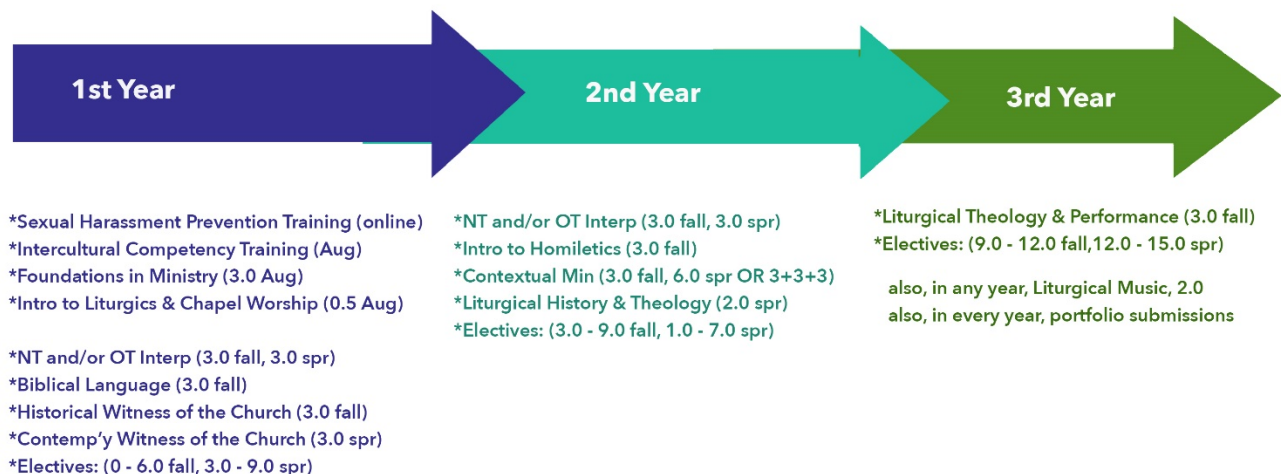
THE VTS M.DIV. CURRICULUM



Total of 78 credits, with 16.5 free electives
(SLOs: 1. Religious Heritage, 2. Cultural Contexts, 3. Ministerial and Public Leadership, 4. Personal & Spiritual Formation, 5. Liturgical Formation & Leadership)
For additional requirements, see Learning at VTS



M.DIV. REQUIREMENTS BY YEAR



Degree Requirements

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

Texts and Contexts – 31.5		<i>Course Number</i>	<i>Credits</i>
Old Testament Interpretation 1		BIBL 501	3.0
Old Testament Interpretation 2		BIBL 502	3.0
New Testament Interpretation 1		BIBL 503	3.0
New Testament Interpretation 2		BIBL 504	3.0
Biblical Languages (Beginning Biblical Greek or Hebrew)		BIBL 510/511	3.0
Historical Witness of the Church		CHWT 501	3.0
Contemporary Witness of the Church		CHWT 502	3.0
Church History Elective - Selected from: The History and Identity of Anglicanism, History of the Episcopal Church Or Medieval/Reformation		CHWT 650, 651, 652	1.5
Theology Elective – Selected from: Doctrine of God, Nicaea and Chalcedon, Anglican Thought, Suffering, Science and the Problem of Evil		CHWT 625, 619, 625, 677	1.5
Ethics Elective - Selected from: Christianity and Politics, Moral Problems or Environmental Ethics		CHWT 655, 656, 657	1.5
Mission Elective - Selected from: Anglican Theology of Mission (3), Resistant Theologies or Missional Communities		CHWT 617, 667, 676	1.5
Additional Church and Witness Electives (Total 4.5 credits)			
Arts of Ministry – 30 credit		<i>Course Number</i>	<i>Credits</i>
Foundations of Ministry		PRXT 500	3.0
Contextual Ministry		PRXT 600-606	9.0
Christian Formation/Public Witness Elective Discipleship Practices/Catechesis, Teaching Faith, Being Fully Human, Evangelism		PRXT 615, 659, 616, 617	3.0
Congregational Study/Pastoral Care Elective Foundations in Christian Leadership, Family Systems, Pastoral Care Across Cultures		PRXT 621, 652, 653	3.0
Worship			
Introduction to Liturgics and Chapel Worship		WRSH 500	.5
Introduction to Homiletics		WRSH 501	3.0
Liturgical History and Theology		WRSH 510	2
Liturgical Music		WRSH 515	2
Homiletics Elective		WRSH 6XX	1.5
Liturgical Theology and Performance		WRSH 600	3.0
Free Electives – 16.5			
Portfolio <input type="checkbox"/>	Sexual Misconduct Prevention <input type="checkbox"/>	Intercultural Competency <input type="checkbox"/>	3.0 Credits January Term <input type="checkbox"/>

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.

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	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 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 Write Prayers of the People	Baseline work	5.1, 5.2	An example of Prayers of the People that was completed in class.
WRSH 500 Instructor's assessment of student's public reading of Scripture	Baseline work	5.2	Submit the instructor's assessment of public reading of Scripture
CHWT 501 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	Submit any assignment from an upper-level CHWT or BIBL course
Upper-level PRXT Assignment	Upper-level work	3.2, 3.3	Submit any assignment from an upper-level PRXT course
CHWT 710 or CCEP Cultural Briefing Paper	Upper-level work	2.1, 2.2, 3.4	Submit a 5-page paper outlining a particular cultural issue to be engaged in a CCEP site
CXMT 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 515 Liturgical Planning Assignment	Senior Year	3.1, 5.1, 5.2, 5.3	Submit the liturgical planning assignment from WRSH 515
Senior Year Sermon	Senior Year	1.1, 1.2, 2.1, 3.1, 3.2, 5.2	Submit 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

MASTER OF ARTS PROGRAM

Program Description

The Master of Arts program at Virginia Theological Seminary aims to prepare 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)
 - open 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)
 - open 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)
 - open 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. Leadership for Ministry: 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)

Admissions Requirements and Process

See Admissions instructions on the VTS Website

Degree Requirements

Master of Arts Program Requirements		
Biblical Studies Specialization	Old Testament Interpretation 1&2	6.0 credits
	New Testament Interpretation 1&2	6.0 credits
	Beginning Greek or Hebrew	6.0 credits
	Upper-level BIBL electives	9.0 credits
	[Or relevant upper-level electives from other fields]	
	[International students may include cross-cultural colloquy (3.0) in these electives.]	
	Crossing Cultures Well	1.5 credits
	Jerusalem or Rome CCEP	3.0 credits
	Academic Writing I & II	6.0 credits
	Thesis	3.0 credits
	Electives	7.5 credits
Church and Witness Specialization	Historical Witness of the Church	3.0 credits
	Contemporary Witness of the Church	3.0 credits
	Upper-level CHWT electives	21.0 credits
	[Or relevant upper-level electives from other fields]	
	[International students may include cross-cultural colloquy (3.0) in these electives.]	
	Crossing Cultures Well	1.5 credits
	A CCEP	3.0 credits
	Academic Writing I & II	6.0 credits
	Thesis	3.0 credits
	Electives	7.5 credits
Christian Formation Specialization	Foundations for Ministry	3.0 credits
	Upper-level PRXT and WRSH electives	24.0 credits
	CXM in an appropriate setting	6.0 credits
	Academic Writing I & II	6.0 credits

	Senior Capstone Project or Thesis	3.0 credits
	Electives	6.0 credits
Total: 48 Credits		
Non-Credit Requirements	A portfolio of work, described further in supplementary documents, Inter-Cultural Competency Training and Prevention of Sexual Misconduct Training.	

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.

M.A. 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 st semester	ALL	Baseline of academic knowledge and professional skills
Intercultural Competency Reflection	End of 1 st semester	2.1; 2.2	Baseline of intercultural competency
Self-assessment 1 (Advising/Formation Groups)	End of 1 st 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 st semester	Various	Biblical Interpretation: one exegesis paper (1.1; 1.2; 3.1) Church & Witness: A response paper from Historical Witness of the Church (1.1; 1.2; 3.1) 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 st 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 st 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 nd year (48 credit hours)	Various	Cultural Briefing Paper from CCEP, if taken (2.1; 2.2; 3.4)
Summative Capstone Project	End of 2 nd 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 nd 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 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.

Student Learning Outcomes

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

Admission Requirements and Processes

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.

See Admissions Requirements and Processes on the VTS Website.

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.

Typical Annual Programming in Anglican Studies

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.

August Term

Mapping Anglican Studies (2cr)
Inter-Cultural Competency
Prevention of Sexual Misconduct

Fall Semester

The History and Identity of Anglicanism (1.5 cr)
Liturgical Theology & Planning(2cr)
(Sacraments & Rites in 2021, 3cr)
History of TEC (1.5 cr)
Anglican Thought (1.5 cr)
Electives (5.5 cr)

Spring Semester

Priesthood in Context and 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 Inter-Cultural Competency Training, Prevention of Sexual Misconduct Training, meet regularly in formation groups, participate in worship leadership, and regularly eat in the refectory.

12 (11 in 2021 and after) 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.

Admissions Requirements and Process

See Admissions Requirements and Processes on the VTS Website.

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 Systematic Theology.

Additional training requirements (not for credit) include Inter-Cultural 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.

Admissions Requirements and Process

See Admissions Requirements and Processes on the VTS Website.

Program Requirements

August Term – 3 credits		Course Number	Credits	Completed?
Foundations for Ministry		PRXT 500	3	
Fall Semester – 13.5 credits		Course Number	Credits	Completed?
OT Interpretation 1/NT 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?
OT Interpretation 2/NT Interpretation 2		BIBL 502/504	3	
Contemporary Witness of the Church		CHWT 502	3	
Elective Credits			6	
Additional Required Elements				
Sexual Misconduct Prevention <input type="checkbox"/>		Intercultural Competency <input type="checkbox"/>		
Total Credits – 27 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.

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.

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, and the Post Graduate Program in Anglican Studies. 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.

As appropriate for specific courses, evaluation is based upon a student's knowledge of basic content and concepts presented in a course; critical assessment of course materials evidencing understanding of the material; assumptions

and diversity of perspectives; constructive appropriation and application of course materials in papers, projects, and presentations; course participation as evidenced by attendance, engagement, open-mindedness, and discussion.

	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, in exposition, in use of sources, and in 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 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	73-76	2.0	
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 h/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

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 or Capstone 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. Demonstrates adequate a range from accomplished to minimal understanding and application of theoretical knowledge and/or practical skill. Equivalent to 89%-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	

Auditing Courses

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*. A student 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 Administrative Assistant in the Office of Academic Administration and Student Life or other administrative personnel in that department (703-461-1742). 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 Tutors

To assist students in improving their writing skills, the Seminary engages qualified tutors who are available by appointment throughout the academic year. Tutors do not propose topics or serve as proofreaders of completed pieces of student writing. Rather, tutors 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 Tutor, 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 beginning the following semester be placed 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 study projects 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 (VTS SIS) by the published deadlines 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 deadlines 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.

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. The Academic Calendar is 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 the *VTS SIS*. 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 single 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.

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. Attendance, preparation or lack thereof, and class participation may be considered by the individual instructor in determining grades.

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 Time Line

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:
9. "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.
10. 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.
11. 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.
12. 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.
13. Present his or her project briefly to the VTS Community on the evening of May 5.
14. Submit one signed copy of the Thesis or SCP to the Bishop Payne Library by May 12. The form for the Library submission is at the end of this section. 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 CTS 455 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. 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 (for M.A. and M.Div. students only).

Preparation in the Junior Year	
Visiting CXM sites in the Washington, D. C., Maryland and Virginia areas (approximately 114 available) that may best provide practical experiences related to your personal learning goals including:	
Parish Sites	Organizational Sites
Urban Suburban Rural Church-Plants Emergent Multi-Cultural Congregations Historic Churches No Staff Multi-Staff Churches	Episcopal School Universities Hospitals Prisons Hospices Retirement Communities
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.	

Track I:

Track I seminarians complete 9 credit hours of CXM in the Middler Year in this sequence:

12 hours/week in the fall semester (3.0 credits)

24 hours/week in the spring semester (6.0 credits)

Track II:

Track II seminarians complete 9 credit hours of CXM in the Middler Year in this sequence:

12 hours/week in the fall semester (3.0 credits)

A January OR Summer Term CXM Intensive. See CXM Intensives for further explanation. (3.0 – 6.0 credits)

12 hours/week in the spring semester (3.0 credits)

Track III:

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. Six credits, 320 hours (Summer Only) Regular weekly supervision of the seminarian. Minimum: 1 hour/week supervision. Regular weekly lay support team meetings.
For Organizations	Three credits, 160 hours. Six credits, 320 hours (Summer Only) The above requirements, with the lay support team as optional 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.

C.P.E. Segue and Colloquy

In lieu of traditional weekly Formation and Advising Groups Middler groups will meet for C.P.E. Segue (2-3 sessions) and Colloquy (all other sessions). Seminarians gather in confidential, small groups to reflect and further integrate the C.P.E. and CXM experiences into ministerial identity and practice. Each format has its own purpose: C.P.E. Segue provides an opportunity to debrief after the intensity of C.P.E., 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.

C.P.E. 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 (Pass, Incomplete, Fail). All papers are due by dates listed on the CXM calendar.

	Grade	Descriptor
Pass - Satisfactory Performance	P	Is making 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	Progress towards stated learning goals is unsatisfactory. 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 (C.P.E.) is training in pastoral care in hospitals, prisons, schools, social service agencies, and other sites in need of pastoral support. Although C.P.E. is not required for the M.Div. degree, most dioceses require or recommend it. Please contact your diocesan liaison for specific requirements and permissions.

C.P.E. is generally taken the summer between Junior and Middler years. Seminarians are responsible for the application process and all fees or other expenses associated with C.P.E.. 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 seminarian's transcript as transfer credit.

VTs supports C.P.E. experiences by providing:

1. A C.P.E. orientation.
2. Assistance with finding a C.P.E. site, and
3. C.P.E. Segue to facilitate the transition back into seminary life. Please see C.P.E. 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. (see Supplement J).

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 (see Supplement K.)

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.*

*For students entering Fall 2019 and after.

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.

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 be in writing from the student or alumnae. Transcript request forms are available outside the Registrar's office or on the *VTS Hub* (See Supplement F.) Students currently enrolled are exempt from transcript fees until the September following graduation. Thereafter, the fee is \$5.00 per transcript.

Transcripts for Postulants and Candidates

Transcripts are sent to the bishops of those Master's level students who are postulants, candidates, or ordained at the end of each semester and accompany evaluations and recommendations the faculty makes regarding ordination, if appropriate, as required by the Canons of the Episcopal Church. The transcripts will only be sent after the Seminary is authorized to do so by the student, through the completion of a transcript release form each academic year.

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. See the Consortium website at www.washtheocon.org/policy.html.

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. 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 student ID). Borrower's forms may be obtained from 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 (WELCOME CENTER LIBRARY FOR '20-'21)

"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 ecclesial texts) in both print and e-book formats, as well as additional subject-areas to supplement core holdings. At the Welcome Center Library, you will find an atmosphere conducive to deep study and a staff ready and willing to serve your learning.

OVERVIEW

Where: In the Welcome Center building (next to the chapel) for the 2020-2021 academic year.

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

Regular Hours: Please check the library website: www.vts.edu/bishop-payne-library

Reach Out: paynelib@vts.edu, email BPL staff for questions about 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

Office Hours: Library staff offer virtual office hours, via Zoom, every Tuesday and Thursday, 1:00 – 1:30 pm. Drop-in with any questions. Links to join will be sent out via email to the VTS Community.

RESOURCES & COLLECTIONS

During the 2020-2021 academic year, the library maintains a core collection of 18,000 print resources in addition to extensive access to hundreds of thousands of e-resources.

- **Borrowing:** Students can borrow books for 4-weeks at a time, though they may be recalled if needed for course reserves. E-resources are available at any time for use online.
- **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 open for research. askarchives@vts.edu; 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 student research.

STUDY & RESEARCH

- **Study Space:** The library provides tables and desks to suit your preferences. There are computers for patron use, and Wi-Fi is available anywhere in the library. *Access may be limited due to COVID-19.*
- **Research Questions:** Library staff have various subject specialties in religion. They are eager to support your individual research questions, in-person, via Zoom, or email paynelib@vts.edu.
- **Library Guides:** Staff maintain "library guides" on specific subjects, search tips and suggestions, and basics for using e-resources. <https://vts.libguides.com>.
- **Printing & Scanning:** Multiple printers/scanners are available for use throughout the library. 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 that are awarded to students based on the context of their ministry. These grants 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, as the Seminary cannot assume financial responsibility for students from other countries. 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 Doctor of Ministry (or Doctor of Educational Ministry) degree program at Virginia Theological Seminary, in good academic standing.

In consultation with the Doctor of Ministry Committee and the Admissions Committee, the Director of the Doctor of Ministry 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 who is 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 less expensive 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.

If a student receives an off-campus monthly housing subsidy (up to \$1,800), VTS will make this payment directly to the landlord of the property occupied by the student. In order to facilitate this arrangement, the student must provide a copy of a signed lease to the Director of Financial Aid. Any monthly amount over \$1,800 will not be covered by VTS. Housing subsidies are available as of August 1 for new/entering students and continue year-round through May of the year the student graduates. A one-month extension of housing subsidy is available in June following graduation only for students who have school-age children in a local school whose academic year continues into June, or whose spouse/partner works as a teacher in such a school.

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 Director of Financial Aid 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 which 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 our office via email 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.

Board 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.

Board 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. There are potential consequences of which the student should be aware if he or she does not meet the payment responsibilities. 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: (not billed by the Seminary but generally incurred by students)	
Books & Supplies	\$ 1,500/year
Transportation	\$ 200-\$500/residency
	\$ 150/residency

2020-21 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

ACADEMIC CALENDAR 2020-2021

Date	Description
Summer	Online Trainings for Prevention of Sexual Misconduct & Technology at VTS
Aug. 1	Move in date for students living in on campus apartments
Aug. 3	AUGUST TERM - Classes Begin
Aug. 10	DEADLINE: Registration changes to August term courses - add/drop, pass/fail, credit, or audit
Aug. 11	Intercultural Competency Training begins and will run through the fall
Aug. 21	DEADLINE: Doctoral grades due for Y2 courses (January through June), and YR courses (August 1st through July 31st)
Aug. 26	DEADLINE: Registration for Fall Semester and January Term (Entering students)
Aug. 28	AUGUST TERM ENDS
Sept. 1	Move in date for students living in residence halls
Sept. 3	Tuition, Room and Board, and Student Fees due for Fall 2020 Semester
Sept. 3-5	In-Person Orientation (If possible)
Sept. 3-4	Faculty meetings
Sept. 8	FALL SEMESTER 2020 BEGINS (8am Opening Service with Academic Procession)
Sept. 10	Formation, Advising and Colloquy groups begin

Sept. 17	Washington Theological Consortium: New student prayer service and orientation
Sept. 18	DEADLINE: Registration changes to Fall Semester courses - add/drop, pass/fail, credit, or audit
Sept. 22	Quiet Day- Daytime classes cancelled
Sept. 28	DEADLINE: Grades due for Masters and Doctoral Program Summer Term
Oct. 12-13	Convocation
Nov. 10-11	Fall Annual Meeting of the Board of Trustees
Nov. 13	Fall Visit Day
Nov. 18	DEADLINE: Registration due for Spring Semester and Summer Term 2021
Nov. 25	Residence Halls Close until 1/31
Nov. 25-27	Thanksgiving Holiday
Nov. 30	DEADLINE: Doctoral registration for Y2 classes opens
Nov. 30- Dec. 4	Classes resume entirely online- Dec. 4 Last day of Classes
Dec. 3	Final Formation, Advising and Colloquy Group of Semester
Dec. 5&7	Reading days
Dec. 7	All-day faculty meeting
Dec. 8-10	Exam days; FALL SEMESTER ENDS- December 10
Dec. 11	Christmas Break begins
Jan. 1	Doctoral: Y2 Online Reading courses begin
Jan. 4-7	G.O.E. Week (Wednesday is a free day)
Jan. 7	DEADLINE: Grades due for Fall Semester
Jan. 11	JANUARY TERM 2021 BEGINS; deadline for add/drop, credit, audit, pass/fail is 1st day of class- all classes online
Jan. 12-15	Doctoral Writing Course
Jan. 18	Dr. MLK, Jr. Holiday (no classes)
Jan. 21	DEADLINE: Doctoral grades due for Y1 courses (July through December)
Jan. 23	Make-up day for MLK, Jr. holiday
Jan. 28	Tuition, Room and Board, and Student Fees due for Spring 2021 Semester
Jan. 24-26	Faculty Retreat and Workshops (Sunday-Tuesday)
Jan. 29	JANUARY TERM 2021 ENDS
Jan. 31	Residence Halls Re-Open for Spring Semester
Feb. 1	SPRING SEMESTER 2021 BEGINS (8am Opening Eucharist with Academic Procession)
Feb. 4	Formation, Advising and Colloquy groups begin
Feb. 9-10	<i>Board of Trustees meets- TBC</i>
Feb. 11	DEADLINE: Changes to Spring Semester courses - add/drop, pass/fail, credit, or audit
Feb. 12-14	Spring Visit Weekend
Feb. 15	Classes Meet- Offices Closed (President's Day)
Feb. 19	DEADLINE: Master level courses grades due for January Term
Feb. 23	Lenten Quiet Day Daytime classes cancelled; evening classes meet
Mar. 4	DEADLINE: Doctoral student Registration for Summer 2021
Mar. 15-19	Spring Break (No CXM Sunday 3/14)

Mar. 31	DEADLINE: theses, Honors theses, and summative projects
Apr. 2	Good Friday (no classes)
Apr. 4	Easter Sunday (is a CXM Sunday)
Apr. 5	Easter Monday (no classes)
Apr. 12	Doctoral Summer Term Online Component begins
Apr. 14	DEADLINE: Registration for August Term and Fall Semester 2021 and January 2022 (returning students)
Apr. 14-15	Dr. MLK, Jr. Commemoration
April 29	Final Formation, Advising and Colloquy groups
May 4	Daytime classes meet (Quiet Day Make-up), evening classes do not meet
May 5	Thesis and Summative Project presentations- 6:30
May 5	Day shift: Academic Friday class schedule
May 5	Spring Semester- Last Day of Classes
May 6	12:00 noon DEADLINE: Grades for graduating students' Spring Semester
May 6-7	Reading Days
May 7	All-day faculty meeting
May 8, 10-11	Exam Days; SPRING SEMESTER ENDS- May 11
May 11-12	Board of Trustees meets
May 13	Commencement with Academic Procession
May 16	Residence Halls Close at Noon
May 18	All-day Faculty meeting
May 19	Employee Appreciation Day
May 31	Apartment Move-out
Jun. 1	DEADLINE: Grades due for Spring Semester
Jun. 4	Doctoral: Registration for Y1 classes open
Jun. 17	Tuition and Student Fees due for Summer 2021 Courses
Jun. 21	SUMMER DOCTORAL RESIDENCY BEGINS DEADLINE: deadline for add/drop, credit, audit, pass/fail is 1st day of class
Jun. 30	Apartment Move-out
Jul. 4	Doctoral: Y1 Reading courses begin
Jul. 4	Doctoral: Registration for YR classes open
Jul. 5	4th of July observed, offices closed, classes meet

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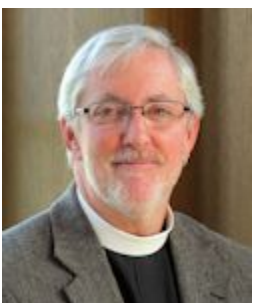
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Assistant Professor of Race and Ethnicity Studies and Director of Multicultural Ministries



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The Molly Laird Downs Professor in New Testament

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See www.vts.edu/about/board-of-trustees for a complete list.

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The Rev. Judy Fentress-Williams, Ph.D. (2022)

Student Representative: Mr. Dillon Green

COURSE CATALOG

Course Number Designations

000-009 - Non-credit bearing requirements for the degree program (i.e., inter-cultural competency, sexual misconduct seminars, etc.)

500-599 - Masters-level introductory and survey courses

600-699 - Masters-level intermediate courses that build upon or presuppose prerequisite courses or basic competence in the area

700-799 - Masters-level advanced electives characterized by focused attention on certain topics and substantial research, building upon or presupposing prerequisite courses or basic competence in the area

800-899 - Masters-level capstone courses, independent studies, theses, or cross-cultural immersion courses

900-999 - Doctoral-level courses

Doctoral Level Courses

BIBL 910: Biblical Foundations of Christian Spirituality

2.0 credit hours

An exploration and immersion in New Testament 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. Knowledge of Greek is helpful but not required.

BIBL 921: Sacred Texts and Education

2.0 credit hours

An ongoing challenge in school and college education is the role of sacred texts in the curriculum. Where do sacred texts belong and what approaches should be used? What constitutes a sacred text and which ones should be taught? 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

2.0 credit hours

BIBL 945: Scripture and Ministry Seminar

2.0 credit hours

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

BIBL 955: Weekend Workshop in Biblical Studies

1.0 credit hours

CHWT 911: Interpretation and Contemplation in Christian Spirituality

2.0 credit hours

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

2.0 credit hours

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

2.0 credit hours

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

2.0 credit hours

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

2.0 credit hours

Explores the Christian spiritual traditions - including the Ignatian, Carmelite, Salesian and Franciscan traditions - for the wisdom they offers people in positions of leadership, for deepening their own spirituality and for place 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

2.0 credit hours

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

2.0 credit hours

Explores the ministry of spiritual guidance, including the basic skills of spiritual direction. Explores 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

2.0 credit hours

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

CHWT 946: Dynamics of Change and Conflict

2.0 credit hours

In this course, students and faculty 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 communication, change, and conflict.

CHWT 947: Ecumenism and Interfaith Relations

2.0 credit hours

CHWT 970: Critical Methods of Biblical and Theological Study

1.0 credit hours

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

1.0 credit hours

"Biblical and Theological Studies" - a set of guided and self-directed readings courses (online) to immerse 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

1.0 credit hours

"Biblical and Theological Studies" - a set of guided and self-directed readings courses (online) to immerse 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

1.0 credit hours

"Visions of Societal and Soulful Transformation"-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 STH 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

1.0 credit hours

"Visions of Societal and Soulful Transformation"-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 STH 982, students study theological texts from a wide range of Christian perspectives 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

1.0 credit hours

"Visions of Societal and Soulful Transformation"-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 STH 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

1.0 credit hours

“Visions of Societal and Soulful Transformation”-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 STH 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

2.0 credit hours

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 an introduction to the practice of action research. The research tools provide means of discernment by which students can engage their ministry contexts with greater theological acuity.

PRXT 915: History and Philosophy of Education in America

2.0 credit hours

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

2.0 credit hours

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

2.0 credit hours

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

2.0 credit hours

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

2.0 credit hours

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

2.0 credit hours

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

2.0 credit hours

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

2.0 credit hours

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

2.0 credit hours

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

2.0 credit hours

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

1.5 credit hours

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 look 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

1.0 credit hours per case study and discussion

Doctoral students present case studies in discussion groups 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. and D.Ed.Min. track.

PRXT 975: Contextual Study

4 credit hours

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 to write a rich, insightful congregational study for their ministry contexts.

WRSH 940: Leading from the Pulpit

2.0 credit hours

This course invites reflection on the relationship of preaching to the whole of your 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.

WRSH 955: Weekend Workshop in Practical Theology

1.0 credit hours

WWRE 992: Project Thesis Proposal

1.0 credit hours

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

6.0 credit hours

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 academic area for which the Thesis will be credited.

XXXX 961: Independent Study

1.0 credit hours

Independent Study for doctoral program-academic area must be specified. Granted with permission of program director and academic dean.

XXXX 962: Independent Study

2.0 credit hours

Independent Study for doctoral program-academic area must be specified. Granted with permission of program director and academic dean.

MASTER'S LEVEL COURSES

BIBLICAL STUDIES

BIBL 501: Old Testament Interpretation 1

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

3.0 credit hours

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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); Cultural and Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (5.2)

Reflect on possible theological meanings of the text

M.Div. SLOs: Use of Tradition (1.2); Theory, Praxis, and Interdisciplinary Integration (2.1), Cultural and Intercultural Literacy (2.2)

M.A. SLOs: Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (5.2); 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); Personal and Spiritual Formation (4.1); Theory and Praxis Integration (5.2)

BIBL 502: Old Testament Interpretation 2

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

3.0 credit hours

Prerequisite: BIBL 501 or equivalent

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 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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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

BIBL 503- New Testament Interpretation 1

A. Katherine Grieb or John Y.H. Yieh

3.0 credit hours

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Understand how to interpret Gospels

- M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Articulation of the Faith (3.1); Ecumenical and Interfaith Relationship (3.4); Rule of Life (4.2); Liturgical Leadership (5.1)
- M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Effective Communication (3.1); Self-Knowledge and Personal Growth (4.1); Rule of Life (4.2); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2)

BIBL 504: New Testament Interpretation 2

A. Katherine Grieb or John Y.H. Yieh

3.0 credit hours

Prerequisite: BIBL 503 or equivalent

This course is the second semester of a 2-semester sequence that explores the New Testament while learning strategies for reading and interpreting the text. The second semester takes as its focus Acts, the epistles and book of Revelation, canonization of the New Testament texts, and extra canonical texts, 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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Understand the diversity of the earliest churches as reflected in various New Testament writings

- M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Articulation of the Faith (3.1); Ecumenical and Interfaith Relationship (3.4); Rule of Life (4.2); Liturgical Leadership (5.1)
- M.A. SLOs: Knowledge of Tradition (1.1); 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); Rule of Life (4.2); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2)

BIBL 510: Beginning Biblical Greek

John Y. H. Yieh or A. Katherine Grieb

3.0 credit hours

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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

3.0 credit hours

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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 550: Introduction to Judaism

Rabbi Jack Moline

3.0 credit hours

This introductory course has two foci: early Judaism from the Hellenistic Age to the time of the Babylonian Talmud; and modern Jewish faith and practice. In addition to historical material, the class looks at the vocabulary of religious life in Judaism and how it compares to parallel vocabulary in contemporary Christian life. Special attention is given to Jewish-Christian relations from the first century to the present.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

To trace the development of Judaism from the first century to present times

Develop greater fluency in the meaning and nuance of spiritual vocabulary as used by Jews and Christians

Ask (and have answered) questions about Jewish practice, belief and culture

Develop a deeper understanding of one parallel aspect of Jewish and Christian thought or practice

M.Div. SLOs: Knowledge of Tradition (1.1); Intercultural Literacy (2.2); Articulation of the Faith (3.1);

Ecumenical and Interfaith Relationships (3.4); Enacting the Faith (4.1)

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

Effective Communication (3.1); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2)

BIBL 600: New Testament Beginning Greek

John Y. H. Yieh or A. Katherine Grieb

3.0 credit hours

Prerequisite: BIBL 510 or permission of instructor

This course continues the project of beginning to learn biblical Greek, focuses on Greek verbs in different moods: subjunctive, infinitive and imperative. To enhance their ability in reading comprehension, students will translate Greek texts in paragraphs from the New Testament with a graded level of difficulty.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Understand and translate participles

Decline some third declension nouns

Read the Nicene Creed in Greek

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 601: Old Testament Beginning Hebrew

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

3.0 credit hours

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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 Culture Contexts (2.1); Intercultural Literacy (2,2)

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

M.Div. SLOs:

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

BIBL 604: Greek Reading: The Gospel of Mark

A. Katherine Grieb

1.5 credit hours

Prerequisite: BIBL 511 or equivalent, or permission of instructor

This course will read and translate as much of the Gospel of Mark as is possible in a 2 hour course: some of the parables; dialogue sections; and, of course the passion narrative and the last eight verses of the Gospel (16:1-8). Along the way, we will review Greek grammar and vocabulary as needed, calling attention to particular sentence structures and their theological significance for preaching and teaching Mark's Gospel at the parish level.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Demonstrate the ability to read large portions of the Gospel of Mark in Greek

Review and expand upon his/her knowledge of Greek grammar

Evaluate the Greek text in the light of earlier interpretations

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 (2.1)

BIBL 607: The Gospel of Luke

John Y.H. Yieh

3.0 credit hours

Prerequisites: BIBL 504, or equivalent

This is an exegetical-theological study of The Gospel of Luke. With the Acts of Apostles, it tells a two-volume story of Jesus and his church to the readers living in the social-historical contexts of the Roman Empire in the first century. We want to find out and reflect on Luke's insights on such topics as savior-Christology, radical discipleship, God's plan in history, the power of the Holy Spirit, the gospel of salvation, the identity of the church and the mission to the world. It is also our goal to learn, through lectures, research, and discussions, how to use Luke-Acts as historical and theological resources in our own teaching, preaching, and practices, so that our spiritual life may be renewed and the ministry of the church enhanced.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Retell the 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); Use of Tradition (1.2)

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

Discern the key 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: Ability to Use Resources (2.1)

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

Converse with scholarly opinions on historical contexts and theological themes of Luke-Acts

M.Div. SLOs: Intercultural Literacy (2.2)

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

Develop exegetically sound preaching and theological coherent teaching ideas from selected pericopes in Luke-Acts

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

M.A. SLOs: Interdisciplinary Integration (5.1)

BIBL 615: Midrash

Rabbi Jack Moline

3.0 credit hours

Prerequisites: BIBL 502

This course will introduce the genre of rabbinic interpretation called Midrash. Included will be historical and methodological background, readings (in translation) of original Hebrew and Aramaic. Additionally, we will be working on uncovering the unique rules for Midrashic interpretation and how to unpack this ancient form of biblical reading into modern day life.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Familiarize themselves with the interpretive literature from Jewish tradition called midrash

M. Div. SLOs: Theory, Praxis and Interdisciplinary Integration (5.1); Intercultural Literacy (2.2)

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

Examine functions and techniques of the genre

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

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

Investigate Jewish approaches to Biblical characters and themes through midrash

M.Div. SLOs: Intercultural Literacy (2.2)

M.A. SLOs: Intercultural Literacy (2.2)

Develop facility with employing midrash in teaching and preaching

M.Div. SLOs: Articulation of the Faith (3.1); Liturgical Leadership (5.1)

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

Offer an opportunity to ask questions about Judaism and Jews from trained clergy

M.Div. SLOs: Ecumenical and Interfaith Relationships (3.4); Intercultural Literacy (2.2)

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

BIBL 619: 1st Corinthians

John Y. H. Yieh

3.0 credit hours-Limited to 15 students-Must be taken for a letter grade

Prerequisite: BIBL 504 or permission of instructor

The Church in Corinth was an urban, diverse and gifted church established by the Apostle Paul, sanctified and called to be saints. Their confusion and conflict on church leadership, the gospel of the cross, the community of love, and the Christian life in the world, however, created many crises for the young church. In the Corinthian correspondences, Paul addressed such issues as spiritual wisdom, new life, the body of Christ, the gift of love, resurrection (1Cor), ministry and offering (2Cor) in such a way that continues to be informative and paradigmatic to our faith and life as church today. This seminar will look at Paul's letters to the Corinthians exegetically, social-historically, theologically, ethically, and reflect on their interpretations in the history of effects to serve as wise references to us.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Explain the main issues and rhetorical arguments of 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: 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 Paul's theological insights, ethical persuasions, and pastoral skills in building up a church of faith, hope and love

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 621: The Gospel of Matthew

John Y.H. Yieh

3.0 credit hours-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)

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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); Personal and Spiritual Formation (4.1); Theory and Praxis Integration (5.2)

BIBL 622: The Gospel of John

John Y. H. Yieh

Professor John Y. H. Yieh

3.0 credit hours

Prerequisites: BIBL 503 or permission of instructor

This is an exegetical and theological study of the Gospel of John, the "spiritual Gospel of the church." Literary brilliance of the Gospel and historical complexities of its community will be closely analyzed. Theological themes (Logos, Spirit, eternal life) and pastoral issues (polemical language, social tension) will be carefully examined. A history-of-effects approach will also be taken for an in-depth research of select passages to facilitate a critical reflection of the Gospel for the life and ministry of the church today.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Improve their expository skills for teaching and preaching John in the church

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

M.A. SLOs: Personal and Spiritual Formation (4.1); Theory and Praxis Integration (5.2)

Reflect on biblical problems in the Gospel from a history-of-effects point of view

M. Div. SLOs: Intercultural Literacy (2.2); Ecumenical and Interfaith Relationship (3.4)

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

To address theological and pastoral issues by critically engaging in the text and themes of the Gospel of John

M. Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Theory, Praxis, and Interdisciplinary Integration (5.1)

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

Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2)

BIBL 622: Film and the Bible

Melody Knowles

3.0 credit hours

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*.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to...

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 623: Epistle to the Galatians

A. Katherine Grieb

3.0 credit hours

Prerequisite: BIBL 504 or equivalent course on the Pauline epistles (Greek is useful but not required.)

This course is an advanced exegetical seminar on Paul’s letter to the Galatians in English. Galatians is a crucial text for understanding Pauline theology, the history of early Christianity, and the history of biblical interpretation. Attention will be given to all of these and also to matters of pastoral concern in the Church today, as they arise out of our discussions of the letter. The course is designed to acquaint students with recent academic discussion of Galatians and to prepare students to teach Galatians at the parish level. Class discussions will take their point of departure from exegetical working papers prepared by students and distributed in advance to other members of the seminar. One of these will be expanded into an exegetical term paper. Students will also prepare written responses to other students’ exegetical working papers. In other words, this is not primarily a lecture format, although there will be occasional mini-lectures on particular topics, but rather a genuine seminar where students share the responsibility for the direction and depth of the discussion.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Teach a mini-course on Galatians at the parish level

Preach on any passage from Galatians with confidence

Use learnings from this class to think theologically about biblical interpretation

Notice analogous patterns to the situation in Galatians in the contemporary Church

Distinguish between Luther’s reading of Galatians and Paul’s own theology

Articulate a theology of God’s gracious inclusion of Gentiles into Israel

Articulate an understanding of Christian ethics based on Galatians

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Articulation of the Faith (3.1); Promotion of Justice (3.2); Ecumenical and Inter-faith Relationship (3.4)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Effective Communication (3.1); Promotion of Justice (3.2); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2)

BIBL 625: Epistle to the Romans

A. Katherine Grieb

3.0/1.5 credit hours

Prerequisite: BIBL 504 or equivalent

This course is an advanced seminar on the theological exegesis of Paul's letter to the Romans and preparation for preaching and teaching Romans at the parish level. Class sessions will use commentaries and recent interpretive essays as points of entry into the discussion of Romans as a theological text, presenting exegesis papers and responding to other students' papers. Special attention will be given to current controversial readings of Romans and to the use of Romans in preaching.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Teach a mini-course on Romans at the parish level

Preach on any passage from Romans with confidence

Use learnings from this class to think theologically about biblical interpretation

Notice analogous patterns to the situation in Romans in the contemporary Church

Distinguish between Reformation readings of Romans and Paul's own theology

Articulate a theology of God's gracious inclusion of Gentile Christians into Israel

Articulate an understanding of Christian ethics based on Romans

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

Articulation of the Faith (3.1); Justice (3.2); Ecumenical and Inter-Faith Relationships (3.4)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Effective Communication (3.1); Promotion of Justice (3.2); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2)

BIBL 627: The Old Testament in the New-New Testament Writers as Interpreters of Scripture

John Y. H. Yieh

3.0 credit hours

Prerequisites: BIBL 503 and BIBL 504 or permission of the instructor

This course explores the inter-textual relationship between the OT and the NT, with the view to understanding the varied ways in which the NT authors used the scriptures of Israel to make sense of their faith in Jesus Christ and to explain their experiences as God's people. The OT ideas and symbols informed the NT authors and served as the basic language of faith for early Christians. Inquiry will be focused on specific texts and theological themes in major NT writers such as Paul, Matthew, and John. Isaiah and Psalms, whose texts and ideas are most frequently cited in the NT and have shaped the symbolic world of early Christianity, will also be studied.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Tell how the OT writings were used by the NT authors (quotations, allusions, references, echoes) and why

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)

Explain why certain OT themes and symbols are chosen and used in the NT (fulfillment, proof, illustration, visions)

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

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

Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2)

See how the OT and the NT are connected historically and theologically, and to give an account of the relationship between the two testaments of the Christian Bible

M. Div. SLOs: Articulation of the Faith (3.1); Ecumenical and Interfaith Relationship (3.4)

M.A. SLOs: Interdisciplinary Integration (5.1)

BIBL 630: Advanced Greek Readings and Exegesis I

NT Faculty

1.5 credit hours

Prerequisite: BIBL 600 or equivalent

Students will read through one of the Gospels and continue to hone their exegetical skills.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Read through Matthew

Reviewed and expanded upon his/her knowledge of Greek grammar

Considered the Greek text in the light of earlier interpretations

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

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

Honed his/her exegetical method of Greek texts that recognizes biblical interpretation to be a cross-cultural exercise
M.Div. SLOs Intercultural Literacy (2.2)
M.A. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2)
Had the chance to incorporate reading passages of the Greek text on a regular basis in the hopes that this will be part of a daily routine throughout his/her life
M.Div. SLOs: Rule of Life 4.2)
M.A. SLOs: Rule of Life (4.2)

BIBL 631: Advanced Greek Readings and Exegesis II

NT Faculty

1.5 credit hours

Prerequisite: BIBL 600 or equivalent

Students will read through one of the epistles and continue to hone their exegetical skills.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Reviewed and expanded upon his/her knowledge of Greek grammar

Considered the Greek text in the light of earlier interpretations

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

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

Honed his/her exegetical method of Greek texts that recognizes biblical interpretation to be a cross-cultural exercise

M.Div. SLOs: Intercultural Literacy (2.2)

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

Had the chance to incorporate reading passages of the Greek text on a regular basis in the hopes that this will be part of a daily routine throughout his/her life

M.Div. SLOs: Rule of Life 4.2)

M.A. SLOs: Rule of Life (4.2)

BIBL 633: The Psalms

Melody Knowles

3.0 credit hours

Prerequisite: BIBL 502, or equivalent, or permission of instructor

The course will combine a study of some of the broader issues of the Book of Psalms (such as the history of interpretation, Hebrew poetry, the Psalter as a collection, the use of history in the Psalms, the use of the Psalms in worship), with exegetical study of individual psalms that will emphasize poetic approaches as well as feminist and multi-cultural critique. The class will be a mix of plenary sessions and discussion of the texts in smaller groups.

Although this class does not require Hebrew as a pre-requisite, there will be opportunity to work with the Hebrew text throughout the course. You will not be penalized in any way for not knowing Hebrew, but if you took Hebrew, you will be encouraged to continue your work with the language.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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); Personal and Spiritual Formation (4.1)

BIBL 640: Hebrew Readings 1: Narrative

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

3.0 credit hours

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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 641: Hebrew Readings 1: Poetry

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

3.0 credit hours

Prerequisite: BIBL-601 or equivalent

Students will read through selections from Psalms and Prophets as they continue to hone their exegetical skills

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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: Prophecy

Stephen L. Cook

3.0 credit hours

Prerequisite: BIBL 502 or 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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Become familiar with specific streams of theology in prophetic Scriptures, their systems of symbols, and their hopes and expectations for the coming of God's reign

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

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

Develop competence as disciplined exegetes of biblical prophetic, apocalyptic, and utopian texts

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

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

Wrestle with the relevance of prophetic, apocalyptic, and utopian visions in the ongoing life of the church today and develop strategies for preaching and teaching such Scriptures

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

M.A. SLOs: Personal and Spiritual Formation (4.1); Theory and Praxis Integration (5.2)

BIBL 650: The Sermon on the Mount and Its Consequences

John Y.H. Yieh

3.0 credit hours

Prerequisites: BIBL 503 or equivalent

The Sermon on the Mount (Matt 5-7) represents some of his most distinctive teachings on the life of the kingdom of God shaping the norms and practice of Christian engagement with the world. This course seeks to understand its main themes, examine its varied interpretations, and evaluate its historical effects, in order to learn how best to use it for theological reflection and moral deliberation concerning Christian life and social actions today.

BIBL 658: Bad Girls of the Bible

Judy Fentress-Williams

3.0 credit hours

Prerequisite: BIBL 502, or equivalent, or permission of instructor

This course will examine the stories of women whose behavior 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. Attention will be given to the Bible's unique forms of intertextuality and dialogue as a guide for how we might interpret these texts theologically for contemporary, culturally diverse audiences.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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)

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)

Engage in a re-mix of biblical stories using digital or oral storytelling

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); Effective Communication (3.1); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2)

BIBL 660: Biblical, Theological Reflection on Violence

Stephen L. Cook

1.5 credits

The course will explore hermeneutical and theological approaches to interpreting, preaching, and teaching biblical stories of violence, including divine violence. Our work will aim at students developing a biblical theology of the nature of violence (including both constructive and destructive violence), especially as it is described in Scripture.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Show an understanding of major episodes and variations of human and divine violence in Scripture

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

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

Explain the cultural, historical, and theological contexts of biblical narratives of violence and relate how violent stories fit into the greater biblical narrative and canon

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

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

Show facility in the theological interpretation of violence and in beginning to synthesize a theological approach to the question of how a loving and compassionate God can be implicated in violence, including in Jesus' sufferings

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

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

BIBL 664-01: The Revelation to John

John Y.H. Yieh

3.0 credit hours

Prerequisites: BIBL 503 or equivalent

An exegetical study and theological reflection of the Johannine apocalypse with particular emphasis on the interactions of its literary structure, visionary rhetoric, social-political reality, and theological worldview. The history of interpretation and effects of the book as manifested in theological debates, sermons, hymns, arts and particular ways of life, will also be critically assessed to evaluate the various hermeneutical implications that might be applied toward a sound interpretation of this Christian apocalypse and a faithful appropriation of its messages to the church today.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Retell the story line and key visions of Revelation, identify their Jewish and Greco-Roman parallels, and explain their particular social-historical contexts

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)

Explain the main interpretative approaches in history and discuss how those approaches shaped the eschatology and practice of faith for different church traditions

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); Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2);

Effective Communication (3.1); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2)

Develop sound preaching and teaching ideas from Revelation

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

M.A. SLOs: Use of Tradition (1.2); Personal and Spiritual Formation (4.1)

Converse with various contemporary views of eschatology or final judgment

M.Div. SLOs: Intercultural Literacy (2.2); Ecumenical and Interfaith Relationship (3.4)

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

BIBL 675: Prophecy at the End: Haggai, Zechariah

Stephen L. Cook

3.0 credit hours

Prerequisite: BIBL 502 or permission of the instructor

A study of two key prophets lying at Hebrew Scripture's end, living at an era's end, focusing on God's final ends. Here in Haggai and Zechariah, "Prophets at the End," Scripture's great themes coalesce, readers' depleted faithfulness is fuelled, and the way is prepared for the advent of the Messiah and the ushering in of God's reign over creation.

Seminar members should prepare to peruse the powerful proclamations of postexilic prophets--prophets who propounded God's plans and purposes for the planet within the pale of Persian proctorship.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Student's knowledge and understanding of biblical prophecy will incrementally/discernibly advance

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

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

Students will incrementally/discernibly develop the capacity to incorporate the witness of Hebrew Prophets in their Christian vision and ministry

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

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

Students will incrementally/discernibly advance skills at research, critical thinking, and writing, so as to develop in their ability to articulate the biblical witness and the faith it inculcates

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

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

HISTORY, THEOLOGY, ETHICS

CHWT 501: Historical Witness

Hannah Matis and Kate Sonderegger

3.0 credit hours

The Historical Witness of the Church is the first half of a two-part interdisciplinary sequence for juniors 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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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)

To situate the Episcopal Church and present-day question of 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 church

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

CHWT 502: Contemporary Witness

Robert Heaney and Ross Kane

3.0 Credit Hours

The Contemporary Witness of the Church 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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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. SLO: Knowledge of Tradition (1.1)

MA SLO: Knowledge of Tradition (1.1)

Situate the Episcopal Church and present-day question of Christian moral responsibility in the broader landscape of the religious and political life of the Anglican Communion

M.Div SLO: Use of Tradition (1.2)

MA SLO: Use of Tradition (1.2)

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 Theological Studies (1.2)

Discern relevant theological and ethical perspectives from the Global South and to understand their distinctive theological voices

M.Div. SLO: Promotion of Justice (3.2)

MA SLO: Promotion of Justice (2.3)

CHWT 511: Introduction to the Practice of Spiritual Direction

Kathleen Hope Brown

3.0 Credits

This course will provide a foundation for understanding and engaging in the practice of spiritual direction in the Christian tradition. It is intended to enhance the students' understanding of the spiritual life, with attention given to developing the basic skills required for this ministry.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Have a basic understanding of the spiritual life, its breadth, depth, and language, in order to understand the context of spiritual direction ministry

M.Div. SLOs: Knowledge of Tradition (1.1); Theology of Ministry (4.3)

M.A. SLOs: Knowledge of Tradition (1.1); Theology of Leadership (2.1)

Examine and understand the core principles of effective spiritual direction, noting the implications for both the director and the directee

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Ministerial Leadership (3.1)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

Develop and practice the basic interpersonal skills necessary for the exercise of this ministry, such as active listening, self-disclosure, etc.

M.Div. SLOs: Ministerial Leadership (3.1); Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Self-Knowledge and Personal Growth (4.4)

CHWT 520: Cross Cultural Colloquy I

Robert S. Heaney and Joseph Thompson

1.5 credit hours (PASS/FAIL)

Required for entering International Students and open to all students.

This course provides opportunity for students to develop critical inter-cultural skills for the sake of better leadership in the church. In light of cross-cultural conversations, experience, and theologizing students will develop capacities to understand how their cultural location relates to others and to the wider Anglican Communion.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:
Examine different understandings of culture and culture shock and develop strategies for contextualized ministry

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

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5); Intercultural Literacy (2.2)

Recognize the importance of power relations and negotiate these relations especially through utilizing the tool of theatre

M.Div. SLOs: Articulation of the Faith (3.1), Promotion of Justice (3.2), Ecumenical and Interfaith Relationships (3.4)

M.A. SLOs: Use of Tradition (1.2); Promotion of Justice (2.3)

Articulate an emerging critical understanding and practice of cross-cultural ministry and vocation

M.Div. SLOs: Theology of Ministry (4.3)

CHWT 521: Cross Cultural Colloquy II

Robert S. Heaney and Joseph Thompson

1.5 credit hours- Limited to 10 students (PASS/FAIL)

Prerequisite: CHWT 520 or permission of instructor

Required for International Students and open to all students.

This second semester course continues the opportunity afforded in CHWT 520 for the development of a critical and theological approach to culture. Drawing particularly from theories and theologies of culture students will develop skills for understanding and living with difference and diversity in the Anglican Communion today.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Develop a theoretical and historical awareness of how “culture” is understood in the academy and church

M.Div. SLOs: Intercultural Literacy (2.2)

M.A. SLOs: Intercultural Literacy (2.2)

Deepen a critical awareness of one’s own culture in relation to that of another and that of theory, theology and history

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

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

Produce a set of guidelines for enriching cross-cultural understanding that leads to deeper participation in the mission of God

M.Div. SLOs: Rule of Life (4.2)

M.A. SLOs: Rule of Life (4.2)

CHWT 527: Foundations of Christian Spirituality

Kathleen Hope Brown

3 Credits

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:
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. SLO's: 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 (3.5)

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 (3.1); Theology of Ministry (3.3); Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Theology of Leadership (2.1); Self-Knowledge and Personal Growth (4.1)

CHWT 611: The Ecumenical Dialogues of the Episcopal Church and the Anglican Communion

Mitzi J. Budde

1.5 credit hours

This course will examine international, national, and local ecumenical dialogues and agreements in which the Episcopal Church and the Anglican Communion are involved (e.g. with Roman Catholics, Orthodox, Lutherans, Methodists, Moravians, Churches Uniting in Christ, the World Council of Churches) and explore their implications for parish ministry today.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Articulate and assess the contribution of one's own church to national and international Christian ecumenical dialogue

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

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

Evaluate the ways in which the ecumenical movement is changing and evolving for the 21st century

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

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

Assess the ecumenical concepts of unity in reconciled diversity and reception and apply them to church life today

M.Div. SLOs: Ecumenical and Interfaith Relationships (3.4); Articulation of the faith (3.1)

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

Construct an effective strategy for teaching Christian unity in one's future ministry context

M.Div. SLOs: Ecumenical and Interfaith Relationships (3.4); Articulation of the faith (3.1)

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

CHWT 612: History of the Black Church in America

Adam Bond

1.5 credit hours

CHWT 614: Comparative Theology in a Christian Context

James W. Farwell

1.5 credit hours

An exploration of "comparative theology" as a specific method for Christian theology that attempts to be at once authentically Christian and hospitable to the wisdom of other religious traditions. Readings will inform reflection on the promise and problems of the claim that aspects of other religious traditions might actually serve as sources for our own theology. The focus of the course will be on the Abrahamic traditions, Hinduism, and Buddhism.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Explain comparative theology in relation to the history of mission

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

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

Define and analyze the new comparative theology as a method

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

M.A. SLOs: Use of Tradition (1.2); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

Apply method to one doctrine or idea in the Christian tradition

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

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

CHWT 617: Anglican Theology of Mission

Robert S. Heaney

3.0 credit hours

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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 (2.3)

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)

M.A. SLOs: Theology of Leadership (2.1)

CHWT 619: Nicaea and Chalcedon

Kate Sonderegger

3.0 credit hours

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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 624: Muhammad: Man and Mission

Zeyneb Sayilgan

1.5 credit hours

This course will examine the life and legacy of Prophet Muhammad. As the founding figure of Islam, Muhammad continues to shape the lives of over 1.5 billion Muslims around the world. This course aims to explore how Muslims have related to their Prophet. First, we will examine the historical context in which his life story unfolded. Second, we will look at the sources that provide Muslims guidance on how to emulate the Prophetic example. Special attention will be given on how these sources continue to influence Muslim intellectual discourse today.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Gain an elementary understanding of Muhammad's historical context

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); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

Understand the role of Muhammad in Muslim life

M.Div. SLOs: Knowledge of Tradition (1.1); Intercultural Literacy (2.2); Ecumenical and Interfaith Relationships (3.4)

M.A. SLOs: Knowledge of Tradition (1.1); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

Comprehend moral and ethical teachings of Muhammad

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Awareness of Cultural Contexts (2.1); Ecumenical and Interfaith Relationships (3.4)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

Learn how Muhammad's legacy is employed in the intellectual discourse of contemporary Muslims

M.Div. SLOs: Intercultural Literacy (2.2); Ecumenical and Interfaith Relationships (3.4)

M.A. SLOs: Intercultural Literacy (2.2)

CHWT 625: Anglican Thought

Kate Sonderegger

1.5 credit hours

Recommended before enrolling: CHWT 501

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 us an opportunity to study pioneers of our tradition, from the pivotal 16th 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?

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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 630: Theology and Preaching

Kate Sonderegger

1.5 credit hours

Thomas Aquinas called theologians 'doctors of the Sacred Page.' Every theologian, he thought, came to his or her theology through a close study and meditation on Scripture itself. The complete theologian, then, should be an exegete and preacher as well. This course examines the sermons of some prominent ancient and modern theologians to discover both their exegesis and their theology in their deepest foundations. We will try our hand at this kind of theological reflection on Scripture, and its expression in the preached word. Our course will be held over two Fridays

and Saturdays as a workshop, so that we can enter the theologians' study and watch over their shoulders, but also take up the tools ourselves. Theologians to be studied include: Augustine, Calvin, Schleiermacher, Farrar, and Temple.

CHWT 633: The Finality of Christ

Kate Sonderegger

1.5 credit hours

In a famous verse from Romans, the Apostle Paul teaches, 'if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.' (Rom 10. 9) Our course explores just what this verse means for the many nations, peoples, tongues and faiths of our world. As with many Christian doctrines, the meaning is more complex than first appears!

Learning Outcomes for the course (tied to SLOs): At the end of this course the student will be able to:

Students will be able to identify the Christological questions raised in inter-faith dialogues

M.Div. SLOs: Ecumenical and Interfaith Relationships (3.4)

To work out their own theology of Christ's saving work and its scope

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 recognize commonality and difference among several religious traditions

M.Div. SLOs: Intercultural Literacy (2.2)

M.A. SLOs: Intercultural Literacy (2.2)

CHWT 637: Exploring Islam: Faith and Practice

Zeyneb Sayilgan

3.0 credit hours

This course aims to provide a basic understanding of the fundamental beliefs of Islam: the six articles of faith. It explores the ways in which Muslims have interpreted and put into practice the prophetic message of Muhammad through phenomenological analysis. The seminar concentrates on a systematic study of basic Islamic theology such as the nature of God and human beings, revelation and scripture, prayer and the interior life, mysticism and devotion. After looking at key Islamic themes we expand on understanding the Islamic worldview from within the classic intellectual tradition in order to grasp what it means to be Muslim.

Learning Outcomes for the course (tied to SLOs): At the end of this course, the student will be able to:

Trace the history and growth of Islam

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

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

Understand the main tenets of Muslim belief

M.Div. SLOs: Knowledge of Tradition (1.1); Intercultural Literacy (2.2); Ecumenical and Interfaith Relationships (3.4)

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

Comprehend the moral teachings of Islam

M.Div. SLOs: Knowledge of Tradition (1.1); Ecumenical and Interfaith Relationships (3.4)

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

Identify the basic rituals of Islam and their meanings

M.Div. SLOs: Knowledge of Tradition (1.1); Intercultural Literacy (2.2); Ecumenical and Interfaith Relationships (3.4)

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

Gain some familiarity with the Qur'anic text and recitation

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

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

Recognize some of the American Muslim leaders and their concerns

M.Div. SLOs: Intercultural Literacy (2.2); Ecumenical and Interfaith Relationships (3.4)

M.A. SLOs: Intercultural Literacy (2.2)

CHWT 640: Practicing Reconciliation

Robert S. Heaney

1.5 credit hours

This January term course will give learners an opportunity to explore the nature, priorities, and capacities necessary for a Christian ministry of reconciliation amidst conflict (2 Cor. 5:18). Both theological vision and theological practice for analyzing conflict and forming peace-makers will be explored in a series of lectures, seminars, and group exercises. **Learning Outcomes for the course** (tied to SLOs): At the end of this course, the student will be able to:

Discern lessons for practices of reconciliation from theological and contextual sources

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 knowledge of key skills for practices of reconciliation

M.Div. SLOs: Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Rule of Life (4.1)

Articulate a Christian theology and spirituality of reconciliation that will form communities of peace-makers

M.Div. SLOs: Effective Communication (3.2); Promotion of Justice (3.3)

M.A. SLOs: Awareness of Cultural Contexts (2.1) Intercultural Literacy (2.3)

CHWT 641: The Visual Arts and Christian Ministry

Margaret Parker

1.5 credit hours

Catholic poet Dana Gioia describes the arts as “one of the most powerful means of calling souls to God.” In this course we will explore the many ways in which we can integrate the visual arts into our lives and our ministries (lay as well as ordained): as a means of studying and teaching scripture; as an entry into prayer and an instrument in liturgy and preaching; as a medium which can open our eyes to the world around us, both its beauty and its sorrow. The class includes a field trip to the Department of Prints and Drawings at the National Gallery of Art, where we will have the opportunity to view original prints by Dürer, Rembrandt, Goya, and Käthe Kollwitz. A final paper offers students the opportunity to develop a project that can be used in the student’s ministry.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Become conversant, (through reading, discussion of images, and a final project), with the many ways in which they can integrate the visual arts into their ministries: in the study of scripture, in prayer, in liturgy, and in preaching.

M.Div. SLOs: Articulation of the Faith (3.1); Liturgical Leadership (5.1)

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

CHWT 647: Mission of God

James Farwell, Robert S. Heaney, Kate Sonderegger

3.0 credit hours

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.

Learning Outcomes for the course (tied to SLOs): At the end of this course, the student will be able to:

Articulate what the church understands by the loving mission of God

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

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

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

1.5 credit hours-Required for Anglican Studies students and open to all students

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:
Have a general familiarity with the history the Anglican/Episcopal Church and its own self-understanding.

M.Div SLOs: Religious Heritage (1.1)

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

Engagement with the history the Anglican/Episcopal tradition will allow the student to place themselves within the tradition, knowing where they are to be placed and why.

M.Div SLOs: Religious Heritage (1.2)

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

Understanding their place in the tradition will allow the students to effectively articulate and inhabit their own ministerial calling.

M.Div SLOs: Ministerial and Public Leadership (3.3)

M.A. SLOs: Ministerial and Public Leadership (2.1)

Develop a personal theology of ministry as critiqued by the ecclesiology of the wider church

M.Div SLOs: Personal and Spiritual Formation (4.3)

M.A. SLOs: Personal Theology of Ministry (4.1)

CHWT 651: The History of the Episcopal Church in USA

Hannah Matis

1.5 credit hours

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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)

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

1.5 credit hours

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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: Cultural and 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: Cultural and Intercultural Literacy (2.2)

CHWT 653: History of World Christianity

Hannah Matis

1.5 credit hours

Prerequisite: CHWT 651, CHWT 652 preferred, but not required

This course aims to supplement our required survey of the history of Christianity by examining non-European traditions of Christianity. We will examine the ancient historical traditions shaping the experiences of African, Middle Eastern, Asian, and South American Christians and, when applicable, how those traditions have interacted with European Christianity. Students will complete a research project exploring a distinctive aspect of theology, liturgy, or history from a non-European Christian tradition.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Familiarize students with non-Western histories and traditions of Christianity

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

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

Help students engage with the essentials of Christian faith in different historical and cultural contexts

M.Div. SLOs: Theory, Praxis, and Interdisciplinary Integration (2.1); Cultural and Inter-Cultural Literacy (2.2)

M.A. SLOs: Interdisciplinary Study of Religion (1.2c); Interdisciplinary Integration (3.1); Theory and Praxis Integration (3.2); Disciplinary Mapping (3.3); Summative Project (3.4); Communication Skills (3.5); Cultural and Inter-Cultural Literacy (2.2)

Promote ecumenical dialogue by instilling in students a shared appreciation of non-western traditions of Christianity

M.Div. SLOs: Ecumenical and Interfaith Relationships (3.4)

CHWT 654: Monasticism and Spirituality

Hannah Matis

1.5 credit hours

In the course of the class, you will read at your own pace many of the most beloved authors in the Orthodox and Catholic traditions, surveying some of the distinctive contributions to Christian spirituality made by the monastic tradition. Instead of a traditional classroom scenario with formal lectures, I will provide you with reading guides for each assigned text. You will be responsible for participating in our online discussion forum, and for short writing assignments based on your reading.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Engage directly with the depth and richness of the Christian monastic tradition, will be acquainted with the major developments within the history of monasticism, and will evaluate how monasticism relates to the history of Christian theology and worship

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)

Students will appreciate that the monastic tradition shapes the contemporary liturgical practice of the church

M.Div. SLOs: Use of Tradition (1.2); Liturgical Leadership (5.1)

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

To promote ecumenical dialogue between Catholic, Orthodox, and Protestant traditions by instilling in students a shared appreciation of these texts

M.Div. SLOs: Ecumenical and Interfaith Relationships (3.4)

For students to integrate some aspects of monastic practice into their own spiritual disciplines, whether it be lectio divina, ruminatio and meditation, or a practice of silence

M.Div. SLOs: Faith (4.1), Rule of Life (4.2)

M.A. SLOs: Rule of Life (4.2)

CHWT 656: A Women's History of Christianity

Hannah Matis

3.0 credit hours

This course will trace the changing roles and status of women within the church from the Roman Empire to the seventeenth century. We will examine women's roles as martyrs, ascetics, queens, intercessors, helpers and bridgeheads in the conversion of Europe, educators, and artists. We will also examine the debate over the extent to which women participated in pastoral care in the late antique and medieval church. In addition, we will build on our understanding of women's religious experience and traditional roles within the medieval church to understand better how, particularly in the late medieval period, women played an unprecedented role within the church, challenging contemporary definitions of the religious life and exploring their spirituality with creativity and passion. We will examine how those energies were channeled in the course of both the Protestant and Catholic traditions, and examine the role of women within the Reformation broadly speaking. The course will be a balance of lecture and discussion, with lecture providing a broad historical outline to place primary source readings in context before classroom discussion; no extensive historical background, therefore, is necessary, although of course it is always appreciated.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Understand the significant and complex roles played by women throughout the medieval church

Come to a richer appreciation both of the Christian tradition and how women have impacted and sustained its history

Explore whether there are distinctive ways by which women have sought and encountered God within the Christian tradition

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Theory, Praxis, and Interdisciplinary Integration (2.1); Cultural and Intercultural Literacy (2.2); Promotion of Justice (3.2)

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

CHWT 659: A History of Christian Spirituality

Hannah Matis

1.5 credit hours

This course surveys Christian spirituality as it has developed within the broader history of the church, in this first quarter from the Roman world up until the seventeenth century. We will examine the many different ways by which Christians over time have attempted to approach God in adoration, to make a language to address God (and to unmake it again when it inevitably falls short), and to incorporate elements of both art and music into the process.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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 outside strictly theological treatises, using poetry, art, and music

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

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

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 (5.1)

CHWT 661: The English Reformation

Hannah Matis

1.5 credit hours

This course surveys the historical events, personalities, and legacy of the English Reformation. We will explore the particular history and identity of the medieval church, and how that identity impacted the nature of the reformation not only in England but also in Scotland, Wales, and Ireland. We will examine the role of the sovereign as the head of the church over the course of the English Reformation, including Henry VIII, Edward VI, Mary I, and Elizabeth, and the nature of the early Anglican divines like Cranmer who evolved their theology in their shadow. We will analyze the theological legacy of the English Reformation—its political theology, ideology, and sacramental theology—paying particular attention to those issues left unresolved which would re-emerge during the English Civil War.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Explore the medieval and early modern legacy of the English Reformation as a part of the Anglican tradition, be able to articulate what it is and what it is not responsible for, and be able to discuss their own personal stance in light of that 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)

Engage in ecumenical or cross-denominational dialogue through a greater understanding of their own tradition

M.Div. SLOs: Articulation of the Christian Faith (3.1); Ecumenical and Interfaith Relationships (3.4)

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

CHWT-662: Augustine and the Psalms

Hannah Matis

1.5 credit hours

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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)

Have a better awareness of the centrality of the psalter in the liturgical history of the church

M.Div. SLOs: Liturgical Leadership (5.1)

CHWT 663: Monastic Interfaith Encounters

James W. Farwell

1.5 credit hours

In recent years, monastics from several of the world's religious traditions have entered what Fabrice Blée calls the "desert of otherness"-an appreciation of the spiritual riches of other religious traditions. In particular, a sustained exchange between monastics in the Christian and Buddhist traditions has aimed for interfaith learning, the support of spiritual practice, and the future of monasticism. Students preparing for ministry in a world marked by religious diversity and the rise of a "new monasticism" have something to learn from this exchange, with an eye to its implications for practice and mission.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Explain the development of monastic interfaith experiments and exchanges, both in individuals and between traditions, from the mid-twentieth century to the present day

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

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

Identify contributions of monastic interfaith exchange (with a focus on the Christian-Buddhist encounter) to ascetical practice and a theology of mission in a religiously pluralistic world.

M.Div. SLOs: Use of Tradition (1.2); Cultural and Intercultural Literacy, (2.2); Ecumenical and Interfaith Relationships (3.4)

M.A. SLOs: Use of Tradition (1.2); Self-knowledge and Personal Growth (4.1); Intercultural Literacy (2.2)

CHWT 665: Latin American Theology in Context: History, Culture and Society

Sharon E. Heaney

1.5 credit hours

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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)

MA SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Promotion of Justice (2.3)

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)

MA 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)

MA SLOs: Intercultural Literacy (2.2); Theory and Praxis Integration (3.2); Self Knowledge and Personal Growth (4.1)

CHWT 666: Latin American Theology: Liberation Themes

Sharon E. Heaney

1.5 credit hours

Prerequisites: None (However, STH 520-01 -Latin American Theology in Context is recommended.)

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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 (2.3)

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 (2.3)

CHWT 667: Resistant Theologies

Robert S. Heaney

1.5 credit hours

R.S. Sugirtharajah complains that while Western theologians have been captivated by issues such as secularization and postmodernism they 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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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); 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)

M.A. SLOs: Theology of Leadership (2.1)

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 (2.3)

CHWT 668: Ascetical Theology

Kate Sonderegger

Recommended Course: CHWT 501

The Christian faith is not only thought but also practice, a way of life and a discipline. This course will undertake a survey of major spiritual teachers in our tradition, hoping to learn from them a rule and a pattern that inscribes the crucified and risen Lord ever more deeply into our hearts and our deeds. We will hope to encounter these spiritual masters as guides, to incorporate their wisdom, but to examine them critically and with charity, so that we can take our part in this, the long spiritual conversation.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

CHWT 671: Reading Karl Barth

Kate Sonderegger

1.5 credit hours

Called the greatest Protestant theologian since the Reformation, Karl Barth is a theologian passionately committed to the Church and its witness to the Gospel. This course allows us to hear his voice as it shaped several major doctrines of the Faith: Doctrines of God, Election, Providence, Inspiration and Reconciliation. Readings will be drawn from the masterwork of Barth's maturity, the Church Dogmatics.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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)

CHWT 672: Readings in Contemporary Theologians: James Cone

Kate Sonderegger

1.5 credit hours

James Cone is one of America's most distinguished theologians; his work, *A Black Theology of Liberation* defined Black Liberation Theology in the United States. Not content with simply setting out a theological position, Cone also explored the significance of the musical tradition of the Black Church, as well as the revolutionary authority of two Black preachers, Martin Luther King, Jr and Malcolm X. We will examine his theology and his cultural analysis, drawing on several of his works, including his searing memoir, *The Cross and the Lynching Tree*.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

At the end of this course, the student will be able to: interpret and incorporate some elements of the theology of James Cone

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

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

CHWT 673: Reading the Patristics (seminar in a pre-modern theologian)

Kate Sonderegger

1.5 credit hours

The early Church astonishes us with its generativity, its originality, and its lasting power to shape and guide theology. The first five centuries of the Christian era saw the definition of the Scriptural canon, the earliest responses to secular philosophy and statecraft, the great ecumenical councils in Nicaea and Chalcedon, and a rich list of Doctors of the Church --Augustine, Origen, the Cappadocian Fathers, Athanasius, Irenaeus, Cyril and Justin. We will explore the theology of some of these doctors, East and West, and listen for their living word to the Church today.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Articulate the core doctrines of Patristic theology through representative texts

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

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

Integrate these core doctrines into their preaching and teaching vocations

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

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

CHWT 674: The Inklings

Hannah Matis

1.5 credit hours

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 his creation, free will, divine providence, sin, purgatory, suffering and the nature of evil.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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

2.0 credit hours

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

CHWT 676: Missional Church

Robert S. Heaney

1.5 credit hours

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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 (1.2)

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

Discern models or patterns of thought and praxis which might be missiologically effective in a specific context

M.Div. SLOs: Use of Tradition (2.1); Intercultural Literacy (2.2)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (3.2); 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 (2.3); Self-knowledge and Personal Growth (4.1)

CHWT-677: Suffering, Sin, and the Problem of Evil

Kate Sonderegger or Ian Markham

1.5 credit hours

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

CHWT 710: Crossing Cultures Well: CCEP (Cross-Cultural Education Programs) Preparation, Reflection, Integration

Robert S. Heaney

1.5 credit hours

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Demonstrate an awareness of the difficulties and opportunities in cross-cultural education programs (CCEPs) and partnerships

M. Div. SLOs: Use of Tradition (2.1); 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 (2.3)

CHWT 830: Dominican Republic Immersion

Katherine Grieb

3.0 credit hours-Limited to 6 students

Prerequisite: CHWT 710; Extra cost for travel. Some Spanish is useful, but fluency is not needed.

Students will stay with host families and work with the rector of El Buen Pastor and other local religious leaders to advance Anglicanism in dialogue with other religious traditions; to serve those in need in some concrete form; to experience the impact of liberation theology on the ground; to take advantage of educational resources at the Biblical University in San Jose, and to learn about multiple cultural identities and intersectionality of cultures in that city. Questions of theology, economics, politics, movements of populations and other social studies, ecology, feminism and racism, and others will be explored as they arise in our experience. Those students who are not fluent in Spanish will be encouraged to study Spanish during their stay at Costa Rica Language Academy.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Improve student ability in the Spanish language

Acquaint students with the culture of one Latin American nation

Allow students to reflect on the interaction of culture and theology

M.Div. SLOs: Articulation of Faith (3.1); Promotion of Justice (3.2); Ministerial Leadership (3.3); Ecumenical and Interfaith Relationships (3.4); Enacting Faith (4.1); Rule of Life (4.2); Theology of Ministry (4.3)

M.A. SLOs: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2) Self-knowledge and Personal Growth (4.1); Rule of Life (4.2)

CHWT 854-Jerusalem course

Additional cost for course, and travel and expense.

Prerequisite: CHWT 710-01

The Jerusalem Ministry Formation Program offers ordinands an opportunity to participate in a short program to engage with Scripture in the context of the biblical lands, and to reflect on the dynamics of their future ministry as Deacons and Priests in the company of peers from around the Anglican Communion. Special attention is given to questions of Anglican identity, as well as to biblical hermeneutics for mission in both post-colonial and Western secular contexts.

Course Objectives:

The Jerusalem Ministry Formation Program requires participants to have completed the equivalent of one year full-time theological studies, and will assume knowledge of introductory biblical studies, theology and church history. It will offer participants an opportunity to:

Engage with Scripture in the context of the biblical lands

Reflect on the intersection of text, location and political context

Practice and refine personal hermeneutical skills

Engage with peers from other parts of the Anglican Communion

Engage with Palestinian Christians as well as with Jewish and Muslim perspectives

Refine their sense of Anglican identity and mission in the global context

CHWT 865: Encountering the Church Catholic in Rome, Past and Present

Mitzi J. Budde and A. Katherine Grieb

3.0 credit hours-(PASS/FAIL)- Limited to 12 students (shared accommodations, 2 per room)

Additional application and cost.

Prerequisite: CHWT 710

Intentional immersion experiences in Christian community offer a unique window into the Kingdom of This immersion course in Rome, Italy is offered in partnership between VTS and the Anglican Centre in Rome. Through lectures, readings, on-site experiences and conversations, students will reflect on the importance of Rome for the early church and current ecumenical dialogue. The course is designed around the Benedictine way of prayer, study, and service in community. During the first week in Rome, we will explore the shared foundations of our faith: the ancient world of the Roman Empire and the early church, focusing on the Forum and Coliseum, the Catacombs, and major basilicas. We will also spend time in prayer with the Benedictine community at the Monastery of San Gregorio and in service with the Missionary Sisters of Charity. The second week will explore catholicity amid diversity by engaging the Anglican Centre in Rome and the Vatican. We will encounter the ministries of the interdenominational Community of Sant'Egidio. An additional benefit to students will be the opportunity to encounter some of the art of Rome, such as the Sistine Chapel. The trip will include a spiritual retreat to Assisi, a place dedicated to prayer and to peace.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Understand and appreciate the intersection of Roman imperial culture and the beginnings of the Christian tradition

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

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

Articulate and evaluate the historical and symbolic importance of Rome for catholic Christianity in the 21st century

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

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

Articulate and assess the contribution of their own church to international Christian ecumenical dialogue and global Christian partnerships as expressed in one part of the world

M.Div. SLOs: Intercultural Literacy (2.2)

M.A. SLOs: Intercultural Literacy (2.2)

Evaluate the ways in which the ecumenical movement is changing and evolving for the 21st century

M.Div. SLOs: Intercultural Literacy (2.2)

M.A. SLOs: Intercultural Literacy (2.2)

Reflect on how service and prayer with those of other traditions advances mutual understanding

M.Div. SLOs: Liturgical Leadership (5.1)

CHWT 870: Myanmar Immersion Seminar

James Farwell

3.0 credit hours-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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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

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?

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 (2.3); Self-knowledge and Personal Growth (4.1)

PRACTICAL THEOLOGY

PRXT 500: Foundations for Ministry

Lisa Kimball and Altragracia Perez-Bullard

3.0 credit hours

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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: Theology of Leadership (2.1); Cultural and 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: Theology of Leadership (2.1); Promotion of Justice (2.3)

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 Heaney

1.5 credit hours (PASS/FAIL)

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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 (2.3)

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 (5.1); Theory and Praxis Integration (5.2)

PRXT 521: The Bible in Spanish

Sharon Heaney

1.5 credit hours (PASS/FAIL)

The number of Spanish speaking congregations in the United States has been growing rapidly within the past two decades. This course seeks to enable students to develop their Spanish language in a relevant way and to deepen their cultural sensitivity for future ministry. The course is designed to assist students in the reading of the Bible in Spanish and in preparation for preaching to Spanish speaking congregations. Selected readings will also be provided to encourage students to broaden their awareness of theological reflection within the Latina/o community in the US.

Invited class guests will share their experience of life or ministry as Spanish speakers in our local context. A companion course, LTG 520 The Liturgy in Spanish also uses A Guide to Spanish Pronunciation and Grammar for Church Workers and focuses on the public reading of Liturgy. This course builds on the earlier emphasis on pronunciation, but adds additional instruction in grammar where necessary.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Demonstrate that you have strengthened your abilities as a leaders of worship in the public reading of Scripture in Spanish

PRXT 600- Contextual Ministry and Colloquy

Altagracia Pèrez-Bullard and others

3.0 credit hours

Field Education 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.

In consultation with the Field Education Director and his/her Field Education Supervisor, each seminarian formulates at least three goals for Field Education. 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 Field Education site in which the seminarian was involved provide the basis for group theological reflection.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Demonstrate increased skills in leadership and liturgical functions

M.Div. SLOs Ministerial Leadership (3.3); Self-Knowledge and Personal Growth (4.4); Community Membership (4.5); Liturgical Leadership (5.1)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Demonstrate the ability to use at least one method of theological reflection in a group setting

M.Div. SLOs Use of Tradition (2.1); 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 one or more of his/her Field Education goals.

PRXT 601- Contextual Ministry and Colloquy

Altagracia Pèrez-Bullard and others

3.0 credit hours

Prerequisite: PRXT 600 (Continuation of PRXT 600)

Field Education 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.

In consultation with the Field Education Director and his/her Field Education Supervisor, each seminarian formulates at least three goals for Field Education. The goals for FED 501 may be modified and/or new goals may be added at the beginning of FED 502. 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 at his/her Field Education site in which the seminarian was involved provide the basis for group theological reflection.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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: Theory, Praxis and Interdisciplinary Integration (2.1)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

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 (5.1)

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 (2.1); Theology of Ministry (4.3)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

Demonstrate progress towards two or more of his/her Contextual Ministry goals

PRXT 602- Contextual Ministry and Colloquy

Altagracia Pèrez-Bullard and others

6.0 credit hours

Prerequisite: PRXT 600 (Continuation of PRXT 600)

Field Education 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.

In consultation with the Field Education Director and his/her Field Education Supervisor, each seminarian formulates at least three goals for Field Education. The goals for FED 501 may be modified and/or new goals may be added at the beginning of FED 502. 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 at his/her Field Education site in which the seminarian was involved provide the basis for group theological reflection.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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: Use of Tradition (2.1)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

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 (5.1)

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 (2.1); Theology of Ministry (4.3)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

Demonstrate progress towards two or more of his/her Contextual Ministry goals

PRXT 603: Contextual Ministry

Altagracia Pérez-Bullard and others

3.0 credit hours

Prerequisite: PRXT 601

Field Education 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.

In consultation with the Field Education Director and his/her Field Education Supervisor, each seminarian formulates at least three goals for Field Education. The goals for FED 501 and/or FED 502 may be modified and/or new goals may be added at the beginning of FED 503-01.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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 (5.1)

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

3.0 credit hours

Prerequisite: PRXT 603

Field Education 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.

In consultation with the Field Education Director and his/her Field Education Supervisor, each seminarian formulates at least three goals for Field Education. The goals for FED 503-01 may be modified and/or new goals may be added at the beginning of FED 504-01.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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 (5.1)
- 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 Pérez-Bullard and others

3.0 credit hours (Summer & January)

Prerequisite: PRXT 600/601

Field Education 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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Demonstrate growth in liturgical and other leadership functions

- M.Div. SLOs: Ministerial Leadership (3.3); Self-Knowledge and Personal Growth (4.4); Liturgical Leadership (5.1)
- 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 (2.1); Theology of Ministry (4.3)
- M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

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 (5.1)
- 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 Pérez-Bullard and others

Prerequisite: PRXT 601/602

6.0 credit hours

- Field Education 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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Demonstrate growth in liturgical and other leadership functions

M.Div. SLOs: Ministerial Leadership (3.3); Self-Knowledge and Personal Growth (4.4); Liturgical Leadership (5.1)

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 (2.1); Personal Theology of Ministry (4.3)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

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 (5.1)

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)

M.Div. SLOs: Liturgical Leadership (5.1)

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 612: Special Needs in Christian Formation

Lisa M. Kimball

1.5 credit hours- Limited to 20 students

Limited to 20 students.

What does fully flourishing mean for individuals living with special needs? Through the lens of the baptismal covenant the course examines the church's response to individuals with physical, emotional, or behavioral differences. Drawing from current research and best practices in medicine, education, and social work students will review existing resources and models of ministry for lifelong Christian formation with special needs populations. Working with local congregations, the class will focus on the spiritual lives of individuals with special needs such as autism, memory loss, chronic illness, PTSD, physical handicaps, and on the important role of their families and caregivers.

Learning Outcomes for the course (tied to SLOs):

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

Define "special needs" as understood in American public policy, human service delivery and educational practice

M.Div. SLOs: Use of Tradition (2.1); Intercultural Literacy (2.2); Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5); Intercultural Literacy (3.2); Self-Knowledge and Personal Growth (4.1))

Identify best practices in Christian formation with special needs populations

M.Div. SLOs: Use of Tradition (2.1); Intercultural Literacy (2.2); Articulation of Faith (3.1); Promotion of Justice (3.2)

M.A. SLOs: Interdisciplinary Integration (3.1); Use of Tradition (3.2); Effective Communication (3.5); Intercultural Literacy (2.2); Promotion of Justice (2.3))

Access quality resources to support Christian formation ministries with diverse special needs populations

M.Div. SLOs: Use of Tradition (2.1); Intercultural Ministry (2.2); Articulation of Faith (3.1); Promotion of Justice (3.2))

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5); Intercultural Literacy (2.2); Promotion of Justice (2.3))

Develop a recommended response to a presenting formation issue with a "special needs" individual in a current ministry setting

M.Div. SLOs: Use of Tradition (2.1); Intercultural Literacy (2.2)

M.A. SLOs: Interdisciplinary Integration (3.1); Theory and Praxis Integration (3.2); Effective Communication (3.5); Intercultural Literacy (2.2))

PRXT 615: Discipleship: Practices and Processes

Lisa Kimball

3 credit hours

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?

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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 (5.1)

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 (5.1)

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

3.0 credit hours-Limited to 20 students

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 20th 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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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 (2.1)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

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 618: Theological Reflection on Contemporary American Novels

Elizabeth DeGaynor

3.0 Credit Hours

Using the literary tool of close reading and the practical theological tool of ethnography, we will carefully read 20th and 21st 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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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.

Move beyond simplistic reader response to literature (e.g., a superficial emotional reaction disconnected from history or context or Gospel imagination).

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 (2.2); Intercultural Literacy (2.3); Theory and Praxis Integration (4.5)

PRXT 621: Foundations in Christian Leadership

Altagracia Pèrez-Bullard

3.0 credit hours

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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 (5.1)

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: Leadership for Ministry (2.1, 2.2., 2.3)

PRXT 630: The Habit of Priesthood: An Anglican Reflection

James Farwell

1.5 credit hours-Graduating students ONLY.

We begin with an assumption that being a priest in the Episcopal Church is about who we are and about what we do, an ontological reality and a practical vocation. Theology meets praxis, and this course is designed to integrate the two. Our work will draw attention to scripture, tradition, and the theological imagination which informs the habit or being of priesthood. We will appreciate the importance of reading the texts of our lives. The aims of the course will be fulfilled as you work in small groups; share with the class; and articulate clearly your theology of priesthood.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Expose priesthood as a vocation in which we are alert to the human condition and knowledgeable about God's acts in scripture, history and our social context

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Intercultural Literacy (2.1)

M.A. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

Acknowledge theological reflection as a necessary vocational craft

M.Div. SLOs: Awareness of Cultural Contexts (2.1); Promotion of Justice (3.2)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5); Promotion of Justice (2.3)

Discover being a priest in a diverse world

M.Div. SLOs: Ministerial Leadership (3.3), Articulation of the Faith (3.1), Ecumenical and Interfaith Relationships (3.4)

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

Connect the public face of priesthood to the inner life of faith in practice

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 (4.1); Self-knowledge and Personal Growth (4.1)

Reflect on pastoral, liturgical, community and cultural leadership

M.Div. SLOs: Liturgical Leadership (5.1), Community Membership (4.5);

Draft a working Theology of Priesthood statement which is personal and reflective

PRXT 645: Canon Law

Jim Mathes

1.5 credit hours

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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: Experiential Learning to Transform Faith and Church

Lisa Kimball

1.5 credit hours

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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 (2.1)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

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)

PRXT 651: Church Administration and Finances

James Mathes

1.5 credit hours-Limited to Anglican Studies, M.Div. Seniors and Middlers, Graduating MA, and Diploma in Theology students.

This course will broadly examine the practical elements of parish administration focusing primarily on financial management. Students will explore acquiring and managing the financial resources available to the church organization by studying theory and actual financial situations. Particular focus will be given to financial statements, annual giving, endowments, compensation, and taxes. The goals of the course are to encourage theological reflection and deepen understanding of financial planning, parish governance, and stewardship programs; to inform future clergy and church leaders about compensation issues and fiduciary responsibilities.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Demonstrate the ability to read non-profit financial statements and create balanced budgets. Students will know the necessary reporting requirements for a church entity and understand various components that go into individual tax reporting and personal compensations

Rely on their Biblical knowledge and understanding to show that stewardship and parish administration need to take into consideration diversity

M.Div. SLOs: Use of Tradition (2.1)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

Manage paid employees and volunteers in ways that are legally fair and also ethically sound. They will demonstrate that they understand the governing laws around employment practices such as benefits and compensation (employment taxes, health care regulation, pensions)

M.Div. SLOs: Promotion of Justice (3.2)

M.A. SLOs: Promotion of Justice (2.3)

Students will learn the importance of managing the resources of a parish or other institutions, both in terms of financial resources and physical resources

M. Div. SLOs: Ministerial Leadership (3.3)

PRXT 652: Family Systems Theory

Allison St. Louis

3.0 Credit Hours

This course will focus on the basics of Bowen family systems theory mainly by studying the work of Rabbi Edwin Friedman and several applications and critiques of this theory of human emotional process. The purpose is to learn it

well enough to apply it to issues of leadership, ministry, and congregational dynamics, including those experienced in the field education site.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Acquire a basic knowledge of Bowen family systems theory

M.Div. SLOs: Use of Tradition (2.1); Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5); Self-Knowledge and Personal Growth (4.1)

Read the emotional process of congregations

M.Div. SLOs: Use of Tradition (2.1); Ministerial Leadership (3.3)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

Know the practice of self-differentiation as a way of leading, and of following and imitating Jesus

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)

Know how to manage self in anxious situations

M.Div. SLOs: Ministerial Leadership (3.3); Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Understand the dynamic of re-positioning oneself in a triangle

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)

Triangulate an awareness of God into anxious situations

M.Div. SLOs: Rule of Life (4.2)

M.A. SLOs: Rule of Life (4.2)

Know the importance of person to person relating with each living member in your extended family

M.Div. SLOs: Rule of Life (4.2); Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Rule of Life (4.2); Self-Knowledge and Personal Growth (4.1)

Critique Bowen family systems theory from feminist and inter-cultural perspectives

M.Div. SLOs: Use of Tradition (2.1); Intercultural Literacy (2.2)

M.A. SLOs: Interdisciplinary Integration (3.1); Theory and Praxis Integration (3.2); Effective Communication (3.5); Intercultural Literacy (2.2)

PRXT 653: Pastoral Care Across Cultures

Altagracia Pèrez-Bullard

3.0 Credits

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Be able to articulate general pastoral theological principles, especially as they apply in pluralistic and diverse contexts.

M.Div. SLOs: Assessing 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 and Public Leadership (3.3)

M.A. SLOs: Interdisciplinary Integration (5.1) Theory and Praxis Integration (3.5)

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 (3.2) Ministerial Leadership(3.3); Self-knowledge and Personal Growth (4.4) Community Membership (4.5)

M.A. SLOs: Awareness of Cultural Contexts (2.3); Self-knowledge and Personal Growth (4.1)

PRXT 654: The Prayer Book Offices

Francis Wade and Alta gracia Pérez-Bullard

1.5 credit hours-Limited to 15 students

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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 (2.1); Intercultural Literacy (2.2); Articulation of the Faith (3.1); Ministerial Leadership (3.3); Ecumenical and Interfaith Relationships (3.4); Liturgical Leadership (5.1)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication Skills (3.5); Intercultural Literacy (2.2)

PRXT 658: Race and the African American Experience

Joseph Thompson

1.5 credit hours- Limited to 20 students

Prerequisite: WRRE 700

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. Though the idea of distinct human races has been debunked as having no basis in sound reasoning, it still holds a great deal of power in shaping social and economic relations. Multidisciplinary readings, from history, literature, sociology, cultural studies, and current events, will serve as vehicles for reflection on the discourse of race in the United States. Students will be prompted to consider themselves as persons rooted in specific racial and historical contexts and to explore how they might advance racial justice in the circumstances of their own lives.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Discuss the concept of race with an understanding of how it has affected the experiences of African Americans over time

M.Div. SLOs: Understanding Cultural Contexts (2.2)

M.A. SLOs: Intercultural Literacy(2.2)

Examine race as a moral, theological, and ethical issue

M.Div. SLOs: Understanding Cultural Contexts (2.1); Religious Heritage (1.2); Ministerial and Public Leadership (3.3)

M.A. SLOs: Use of Tradition (1.2); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

Articulate how God is calling him/her to help advance racial justice

M.Div. SLOs: Ministerial and Public Leadership (3.3)

PRXT 659: Teaching Faith

Lisa M. Kimball

3.0 credit hours- Limited to 20 students

Limited to 20 students

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.

Learning Outcomes for the course (tied to SLOs):

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

Explore Biblical and theological foundations for teaching in the church and other Christian settings

M.Div. SLO's: Use of Tradition (2.2); Theory, Praxis, and Interdisciplinary Integration (5.1)

M.A. SLO's: 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. SLO's: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Ministerial Leadership (3.3)

M.A. SLO's: Use of Tradition (1.2)

Understand the foundations of sound, culturally contextual teaching and learning (pedagogy).

M.Div. SLO's: Cultural Contexts (2.1); Intercultural Literacy 2.2)

M.A. SLO's: 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. SLO's: Use of Tradition (1.2); Intercultural Literacy (5.1); Theory and Praxis Integration (5.2)

Articulate the ministry of teaching in, and its importance to, the mission of the church

M.Div. SLO's: Awareness of Cultural Contexts (2.1); Intercultural Literacy (2.2); Self-Knowledge and Personal Growth (4.4)

M.A. SLO's: Intercultural Literacy (5.1); 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. SLO's: Awareness of Cultural Contexts (2.1); Articulation of the Faith (3.1); Promotion of Justice (3.2); Ministerial Leadership (3.3); Inter-Cultural Literacy (2.2); Self-Knowledge and Personal Growth (4.4)

M.A. SLO's: Intercultural Literacy (5.1); Theory and Praxis Integration (3.2)

Develop a sustainable Christian formation plan for a congregation

M.Div. SLO's: Intercultural Literacy (2.2); Articulation of the Faith (3.1); Ministerial Leadership (3.3)

M.A. SLO's: Intercultural Literacy (5.1); Theory and Praxis Integration (5.2)

PRXT 660: Christian Formation of Youth in Varied Contexts

Liz DeGaynor

3.0 credit hours

Co-requisite: 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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Answer the question, "What is youth ministry?" with clarity and confidence

M.Div. SLO: Ministerial and Public Leadership (3.1)

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

Critically examine contemporary constructions of adolescence and youth ministry

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

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

PRXT 663: Vestries and Boards: Governing as Christians

Kathryn A. Glover

1.5 credit hours-Limited to 15 students

Limited to Anglican Studies, M.Div. Middlers and Seniors, Graduating MA and Diploma in Theology students.

This course will broadly examine the essential elements and models of governance with a particular emphasis on the parish context. We will consider the relationship between institutional and governance structures, processes, and cultures, how they mutually influence and affect mission, growth, and change, and the importance of vestry/trustee selection. Questions to be considered will include: what does the bible say about how church should be organized and governed; are the principles of Christian "brotherhood" in community principles for good governance, and what do they teach us about avoiding or resolving conflict? Students will have an opportunity to attend a board meeting and a parish vestry meeting.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Articulate how your ministerial leadership is connected to your role in church governance

M.Div SLOs: Enacting Faith (4.1)

Know the responsibilities, types and functions of governance within non-profit organizations

M.Div SLOs: Ministerial Leadership (3.3)

Explain how mission and strategic planning interact to support ministry and governance

M.Div SLOs: Ministerial Leadership (3.3)

Identify the governance and leadership needs within a ministry context and the tools a leader would need to respond accordingly

M.Div. SLOs: Ministerial Leadership (3.3), Community Membership (4.5)

Experience and practice different models and means for conducting effective and efficient vestry or board meetings

M.Div SLOs: Ministerial Leadership (3.3), Enacting Faith (4.1), Community Membership (4.5)

PRXT 670: Christian Social Ministry: Immersion in Urban Ministry

Elbert Ransom, Jr.

3.0 credit hours-Limited to 15 students

This course of study is to prepare students to acquaint themselves with the comprehensive social caring for indigent humanity by Jesus Christ, and to acquire the skills to be effective Christian caregivers. In addition, this course encourages the students to seek God's favor outside of the comfort of the structured sanctuary by attending to the disallowed and disavowed where they are. In connection with an appreciable amount of bible study and relevant textual engagement, the student enters immersion assignments in real service to the homeless, hungry, incarcerated, elderly, and city social services resource programs.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Get direct exposure the creature needs of humanity, and to grow in understanding their barriers to wholeness in hopeful resolutions

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

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

Effective Communication (3.5); Intercultural Literacy (2.2)

Creatively serve as a conduit for those who are unable to fend for themselves

M.Div SLOs: Articulation of the Faith (3.1); Promotion of Justice (3.2); Ecumenical and Interfaith Relationships (3.4)

M.A. SLOs: Use of Tradition (1.2); Promotion of Justice (2.3)

Address civic and political systems for more effective resources in abating needs

Reap the benefits of guest lectures, i.e., ministers, social program coordinators, the mayor, educators, homeless shelter coordinators, etc.

PRXT 675: Priesthood in Context and Practice

James Farwell

1.5 credit hours-Limited to Anglican Studies students or 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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Explain the origins of ministerial orders and the theology of the 1979 ordinal, with a focus on priesthood.

MDiv 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.

MDiv 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)

WRITING AND RESEARCH

WRRE 500: Advanced Theological English

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

- (i) Describe a variety of examples of academic English set within a theological context
- (ii) Apply techniques and approaches gleaned from a diverse range of theological materials
- (iii) Implement strategies to improve their written, academic English for theological studies
- (iv) Communicate their theological reflection and engagement with confidence

M.Div SLOs: Use of Tradition (2.1); Intercultural Literacy (3.1); Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Interdisciplinary Integration (3.1); Effective Communication (3.5); Self Knowledge and Personal Growth (4.1)

WRRE 501: Advanced Theological English II

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

- (i) Compare and contrast examples of academic English set within a theological context with theological resources

written in their first language

- (ii) Apply techniques and approaches gleaned from a diverse range of theological materials to their communications in English
- (iii) Implement strategies to improve their written, academic English for theological studies
- (iv) Communicate their theological reflection and engagement with confidence through translation and interpretation tasks

M.Div SLOs: Use of Tradition (2.1); Intercultural Literacy (3.1); Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Interdisciplinary Integration (3.1); Effective Communication (3.5); Self Knowledge and Personal Growth (4.1)

WRRE 505: The Art of Writing Theologically

Sharon E. Heaney

1.5 credit hours-International 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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Differentiate between the varieties of approaches in theological writing

Implement strategies to improve their own writing skills for a theological context

Engage more confidently with those they meet in the Seminary context

M.Div SLOs: Intercultural Literacy (3.1); 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)

WRRE 510: Introduction to Theological Research and Writing

Sharon E. Heaney

3.0 credit hours-Limited to 20 students-Required for entering MA students, and open to M.Div. and Non-Degree students

This course is required for all MA students, and open to all Masters 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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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 (2.1)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

Implement strategies for theological writing

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

M.A. SLOs: Use of Tradition (1.2); Effective Communication (3.5)

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

3.0 credit hours- Required for graduating MA students and open to M.Div. students. (PASS/FAIL)

This course is required for all graduating MA students and is open to all 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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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 (3.5)

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 (3.5)

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)

STUDIES IN CHRISTIAN WORSHIP

WRSH 500: Intro to Liturgics and Chapel Worship

James W. Farwell and Jim Mathes

0.5 credit hours

This course reviews the basics of prayer book worship with a focus on leadership and planning of worship at Virginia Theological Seminary

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Lead Morning Prayer in accordance with rubrics and chapel customary

M.Div. SLOs: Liturgical Leadership (5.1)

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 (5.1)

WRSH 501: Introduction to Homiletics

Ruthanna Hooke and Mark Jefferson

3.0 credit hours

Prerequisite: At least one introductory sequence in Old Testament and New Testament Interpretation must be completed and student must currently be enrolled in the other

Learning the practice of Christian preaching is one of the points in your theological education at which you integrate your studies of Bible, theology, history, and culture into your heart, soul, and body, synthesizing these studies with the truth of who you are and what you bring to the preaching task. The practice of preaching is a craft, and as such requires the learning of certain skills. Preaching is an art, and as such requires the awakening and expansion of your creativity. Preaching is also a spiritual discipline, and as such requires you to risk vulnerability as you deepen your relationship with God, world, and self. This course aims to teach the craft, the art, and the spiritual discipline of preaching. The goal of the course is for each of you to become skilled practitioners of the practice of preaching, and to find your authentic preaching voice, the way that you can preach the Good News of God in Christ with all of your being.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Examine preaching as a way to faithfully explore biblical texts, the human condition, and social contexts

M.Div. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2)
M.A. SLOs: Use of Tradition (1.2); Intercultural Literacy (2.2)
Survey different models of preaching and analyze the different theological bases that undergird them
M.Div. SLOs: Use of Tradition (1.2); Liturgical Leadership (5.1)
M.A. SLOs: Use of Tradition (1.2)
Craft sermons that are focused, clear and engaging
M.Div. SLOs: Articulation of the Faith (3.1); Liturgical Leadership (5.1)
M.A. SLOs: Use of Tradition (1.2)
Preach with authenticity and passion and connect meaningfully with listeners
M.Div. SLOs: Articulation of the Faith (3.1); Enacting Faith (4.1)
M.A. SLOs: Use of Tradition (1.2)
Reflect on sermons in group settings and support classmates as they learn to preach
M.Div. SLOs: Community Membership (4.5)
Sketch the contours of a personal theology of preaching
M.Div. SLOs: Theology of Ministry (4.4)
M.A. SLOs: Theology of Leadership (2.1)
Take faithful risks in announcing the Good News of God in Jesus Christ.

WRSH 505: Seminary Choir

Marty Wheeler Barnett

0.5 credit hours (PASS/FAIL)

This course will be offered each semester and may be repeated.

Seminary Choir offers students an opportunity to participate in an ensemble that plays a pivotal role in the worship life of the seminary community, singing at weekly chapel services (usually the Wednesday noon Eucharist), as well as at major events. No audition is necessary.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Provide weekly music in the seminary chapel that complements and enriches the liturgy

Learn choral literature of diverse styles that is applicable to the local parish

Develop choral skills that will contribute to a lifetime of enjoyment

M.Div. SLOs: Use of Tradition (1.2) Liturgical Leadership (5.1)

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

WRSH 510: Liturgical History and Theology

James W. Farwell or Shawn Strout

2.0 credit hours

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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); Christian Formation (1.2.b)

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 (3.2)

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)

M.A. SLOs: Theology of Leadership (2.1)

WRSH 515: Liturgical Music

Marty Wheeler Barnett

2.0 credit hours-Limited to 25 students

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.

Learning Outcomes:

Understand the heritage of Christian music, including cultural context

Articulate the role of music in worship, formation, and leadership

Demonstrate knowledge of basic music notation

Develop vocal skills by accurately singing assigned chants

M.Div. SLOs: Knowledge of Tradition (1.1); Intercultural Literacy (2.2); Ministerial Leadership (3.3); Liturgical Arts (5.3)

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

WRSH 600: Liturgical Theology and Performance

James W. Farwell or Shawn Strout

3.0 credit hours

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

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Demonstrate knowledge of the authorized liturgical resources of the Episcopal Church

M.Div. SLOs: 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: 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: Theology of Liturgy (5.1); Ministerial Leadership (3.3)

M.A. SLOs: Christian Formation (1.2.b); 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 (5.2) Theory and Praxis Integration (5.1)

WRSH 602: The Eucharist

James W. Farwell

3.0 credit hours

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 explore include sacrifice and violence; suffering; race; liturgical inculturation; evangelism and hospitality; interreligious engagement; and digital worship.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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: Knowledge of Tradition (1.1); Ministerial Leadership (3.3)

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

Show the capacity to reflect 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); Articulation of the Faith (3.1); Theology of Liturgy (5.1)

M.A. SLOs: Use of Tradition (1.2); Theological Studies (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); Articulation of Faith (3.1);

M.A. SLOs: Use of Tradition (1.2); Theory and Praxis Integration (5.1); Intercultural Literacy (5.2);

WRSH 603: Embodying the Sermon: Vocal and Physical Training for Preachers

Ruthanna Hooke

1.5 credit hours-Limited to 12 students

Prerequisite: WRSH 501

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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)

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: Liturgical Leadership (5.1)

Develop the ability to express in preaching the full range of their thought and feeling, and the full range of thought and feeling found in Scripture

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

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

Cultivate greater authenticity and authority in their preaching

M.Div. SLOs: Enacting Faith (4.1)

Be more fully present in the preaching event

M.Div. SLOs: Liturgical Leadership (5.1)

WRSH 607: Preaching the Pastoral Offices

Francis Wade

1.5 credit hours-Limited to 10 students

Prerequisite: WRSH 501

Students will be introduced to pastoral preaching with concentration on homilies at weddings, funerals and baptisms. The course will include a thorough grounding in the theology of these liturgies as well as the pastoral obligations and evangelical opportunities inherent in them. Sermons will be prepared for specific pastoral situations. Group reflection on sermons will be a central component.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Understand and articulate homiletically the church's teaching regarding baptism, marriage and burial

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

M.A. SLOs: Use of Tradition (1.2); Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

Demonstrate sensitivity to the extended variety of cultural, theological and personal perspectives of congregations gathered for baptisms, weddings and funerals

M. Div. SLOs: Intercultural Literacy (2.2); Ecumenical and Interfaith Relationships (3.4)

M.A. SLOs: Intercultural Literacy (2.2)

Develop insights into the student's personal theology and experiences in transition and loss

M. Div. SLOs: Self-Knowledge and Personal Growth (4.4)

M.A. SLOs: Self-Knowledge and Personal Growth (4.1)

Provide congregational and community leadership in times of transition, celebration, and grief

M. Div. SLOs: Ministerial Leadership (3.3)

WRSH 615: Biblical Storytelling: Sacred Space

Ruthanna Hooke

1.5 credit hours-Limited to 15 students

Prerequisite: 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. The focus of this year's course is to tell 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 focus 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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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.)

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

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)

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

WRSH 616: Hip Hop and Reimagining Preaching

Mark Jefferson

1.5 credit hours-Limited to 12 students

Prerequisite: WRSH 501

The goal of this course is to broaden the preaching imagination of students by making more visible how the biblical text empowers our preaching for the city context. The culture of Hip Hop proves to be a complex and challenging conversation partner in this course as a way to expand our preaching capacity. No prior knowledge of Hip Hop culture is necessary for the course. The outcome and hope for the course is that a broadened preaching imagination will retool the practices of preaching needed to authentically and effectively address the complex realities of the city context.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Demonstrate an ability to use resources from theological and other disciplines to analyze contemporary situations, issues, and contexts, and to integrate theory and praxis.

M. Div. SLOs: Cultivating Cultural Awareness (2.1)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

Understand and engage with persons and communities in a range of cultural contexts, shaped by differences of race, nationality, ethnicity, religion, language, gender, sexual orientation, and socio-economic status.

M. Div. SLOs: Intercultural Literacy (2.2)

M.A. SLOs: Intercultural Literacy (2.2)

Articulate the Christian faith, both orally and in writing, demonstrating skills of critical thinking, creativity and rhetorical power, and making use of music, the arts, digital media, and other media

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

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

Advance God's mission of justice by engaging the Christian faith with the public square and with contemporary situations and issues, including care of creation

M. Div. SLOs: Promotion of Justice (3.2)

M.A. SLOs: Promotion of Justice (2.3)

WRSH 619: Preaching in the Public Sphere: The Oratory of Barack Obama within the African American Preaching Tradition

Mark Jefferson

1.5 credit hours

Prerequisite: WRSH 501

Course information is pending approval.

This course is designed to explore the oratory of Barack Obama as an entry point into a broader discussion of African American preaching traditions. Students will be able to gain an understanding of the history, cultures and practices of what is understood to be African American preaching. Students will preach sermons that engage the material from the course in order to become a resource for their own preaching imagination.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Demonstrate an ability to use resources from theological and other disciplines to analyze contemporary situations, issues, and contexts.

WRSH 621: Preaching the Parables

Mark Jefferson

Prerequisite: WRSH 501

1.5 credit hours-Limited to 15 students

In Proclaiming Jesus' Parables we will explore the many joys and challenges of preaching parables. The course is a preaching seminar and will center on student sermons, group reflection on those sermons, and spirited engagement with the assigned readings and works of art. To identify and weigh interpretive approaches to parables;

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Have learned several strategies and pitfalls for preaching parables

M.Div. SLOs: Knowledge of Tradition (1.1); Use of Tradition (1.2); Awareness of Cultural Contexts (2.2);

Articulation of the faith (3.1); Community Membership (4.5)

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

WRSH 622: Liturgy in the Context of Suffering, Evil, and Trauma

James W. Farwell

3.0 credit hours

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?

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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 (5.1)

WRSH 625: The Liturgies of Lent, Holy Week, and Easter

James W. Farwell

3.0 credit hours-Limited to 20 students

Prerequisite: None (LTG 501 and 502 helpful but not required)

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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 (5.1)

Prepare and execute the rites in light of theology and best practices

M.Div. SLOs: Liturgical Leadership (5.1.)

WRSH 630: Liturgical Theology and Its Pastoral Implications

James W. Farwell

3.0 credit hours

An exploration of liturgy as ritual performance of theology and ethics within the late modern life-world. Beginning with an inquiry into the relationship among liturgy, theology, and ethics, the course will consider liturgical practice, formation, and catechesis in light of the cultural issues and preoccupations significant to today's worshipping assembly, with feminist, post-modernist, and post-colonial, accounts of our situation in mind.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Define liturgical theology and distinguish among several of its forms

M.Div. SLOs: Liturgical Leadership (5.1); Knowledge of Tradition (1.1)

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

Identify contemporary cultural trends and assess their significance for liturgical theology and practice

M.Div. SLOs: Intercultural Literacy (2.2); Liturgical Leadership (5.1)

M.A. SLOs: Intercultural Literacy (2.2)

WRSH 638: Prophetic Preaching: Exploring Contemporary Issues with Media

Mark Jefferson

1.5 credit hours-Limited to 20 students

Prerequisite: WRSH 501

This course is designed to display the interrelatedness between media and the formation of imagination, especially highlighting ways that it can enrich our capacity to preach. Students will expand their imagination for prophetic preaching by utilizing popular media and the biblical text as spaces for preaching inspiration. Taking seriously the relationship between context and proclamation, this course will foreground the highly-acclaimed television series *The Wire* as an entry point for discussions around such issues as education, sex trafficking, metropolitan poverty, crime, institutional power, and the role of religion. A prior knowledge of the show is helpful but should not be a limiting factor for the course.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Demonstrate an ability to use resources from theological and other disciplines to analyze contemporary situations, issues, and contexts, and to integrate theory and praxis.

M. Div. SLOs: Cultivating Cultural Awareness (2.1)

M.A. SLOs: Interdisciplinary Integration (5.1); Theory and Praxis Integration (5.2); Effective Communication (3.5)

Understand and engage with persons and communities in a range of cultural contexts, shaped by differences of race, nationality, ethnicity, religion, language, gender, sexual orientation, and socio-economic status.

M. Div. SLOs: Intercultural Literacy (2.2)

M.A. SLOs: Intercultural Literacy (2.2)

WRSH 640: Sermon Mechanics

Mark Jefferson

1.5 credit hours

This is course that further explores 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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Evince development as an effective expositor of Scripture from the pulpit. M.Div. SLOs: Ministerial Leadership [Pulpit] (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: Cultivating Cultural Awareness (2.1)

M.A. SLOs: Interdisciplinary Integration (5.2)

WRSH 650: Biblical Preaching

Mark Jefferson and Stephen Cook

3.0 credit hours

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.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

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: Cultivating Cultural Awareness (2.1)

M.A. SLOs: Interdisciplinary Integration (5.2)

WRSH 630: Preaching in the Anglican Tradition

Ruthanna Hooke

1.5 credit hours

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.

Learning Outcomes for the course (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), Liturgical Theology (5.1)

MA 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)

MA 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)

MA 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 (4.4)

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)

MA 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)

MA SLOs: Effective Communication (3.1)

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)

TEACH OUT COURSES

LTG 502: Liturgical Theology, Planning, and Performance

James W. Farwell

2.0 credit hours

Prerequisite: LTG 501-01

This course explores the planning and performance of major liturgies of the 1979 Book of Common Prayer in the context of ritual theory, liturgical theology, and cultural studies.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Understand the theology and structure of the 1979 Prayer Book, its rites, and related resources; and will be aware of leading-edge theological and cultural issues with significance for planning and performance; and preside competently

M.Div. SLOs: Liturgical Leadership (5.1)

ETH 501-01: Christian Ethics

Ian Markham

3.0 credit hours-Limited to 36 students

Through case studies, an examination of the nature of virtue, and consideration of broader moral issues, this course will combine readings, focused lectures, and small group discussions in order for students to develop an account of the Christian moral life and the skills for enabling moral discernment in the engagement of moral quandaries.

Learning Outcomes for the course (tied to SLOs). At the end of this course, the student will be able to:

Develop the skills for enabling moral discernment in addressing moral cases and issues in terms of Christian faith, including matters of health and medical decision-making, human sexuality, individual and state responses to violence; and human life in relationship to creation and the environment

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)

Hear and understand differences in moral discernment and judgment as matters of respect of conscience

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

M.A. SLOs: Interdisciplinary Integration (3.1); Theory and Praxis Integration (5.2); Effective Communication (3.5), Intercultural Literacy (2.2)

Articulate an understanding of the character of the Christian life as a matter of virtues and practices

M.Div. SLOs: Articulation of the Faith (3.1); Justice (3.2)

M.A. SLOs: Use of Tradition (1.2); Promotion of Justice (2.3)

APPENDIX

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 Seminary's policy on inclusive language is stated earlier in this document. 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 each man or woman 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.¹ 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.²

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.

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.

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 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 basic fundamental ethical principles and practices of “human subjects research” as outlined in various fields of social science. AH 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.

1. Informed Consent

The principal investigator 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 or discomforts to the participant (including psychological and social);
- (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 in a way that ensures an agreed measure of confidentiality versus publicity (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 or in 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. AH 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 parent(s) and the child (not including children under the age of 2). Special attention needs to be given to matters of appropriate confidentiality. Research involving intentional 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 for people with significant physical, developmental, or mental disabilities or disorders. Due to the particular 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 pastoral access.
- 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 seek as much as possible to conduct research in settings that are visible, accessible, and not overly private.

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 may indicate their position at Virginia Theological Seminary and also, if indicating their affiliation, shall disclose whether or not the research is sponsored by the Seminary. An investigator shall disclose to a participant, upon request, the source of support for the research.

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. Each researcher is expected to notify and receive the approval of the Seminary's Associate Dean of Academic Affairs and/or the designated research review committee of his/her research project as described in a brief proposal that outlines 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. Research shall be subject to more thorough review and approval by the Seminary's Associate Dean of Academic Affairs and/or the designated research review committee if it is deemed to pose more than minimal risk to participants. Such risks include:

- a) responses or observations of the participant recorded in such a way that direct identification of the subject may be possible; and
- b) the responses or observations of the participant, if they became known outside the research, could reasonably place the participant at risk of criminal or civil liability or be damaging to the subject's financial standing or employability; or
- c) the research deals with sensitive aspects of the participant's own behavior, such as illegal conduct, drug or alcohol use, or sexual behavior.

Research involving 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) requires more thorough review, with direct consultation of external resources on human subjects research, including individuals and committees at other institutions.

6. Suspension of Research

Research shall be immediately suspended and reviewed if investigators observe that such risk factors are present or if they observe any adverse consequences that may be attributable to the research.

7. Records of Research Proposals and Projects

Research proposals and a form indicating the approval by the Seminary's Associate Dean of Academic Affairs and/or the designated research review committee will be kept in either electronic or hard text form in the Office of Academic Affairs. Investigators 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 of the Office of Academic Affairs.

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