



Earlham

SCHOOL *of* RELIGION



2023-2024
CATALOG

Uniquely ESR

Earlham School of Religion is committed to a theological education that focuses on the whole person. Our curriculum and teaching methods, which are deeply informed by our Quaker roots, prepare students for lives of ministry and place an emphasis on developing both the intellectual and spiritual life of each individual.

Caring but rigorous classwork encourages students to engage in critical, respectful examination of the theological, historical and practical underpinnings of their faith.

Individual and corporate worship, as well as extra-curricular opportunities, address the spiritual dimension of a seminary education. We provide students many opportunities to sit in the Presence of the Living Christ and reflect on God's will. Leadings of the Spirit that arise from reflection and worship are tested in the larger community, where students affirm and refine their gifts.

Our educational approach seeks to transform, through God's grace, the lives of students and those they touch in ministry.

This catalog provides an overview of courses within ESR's curriculum. A complete and up-to-date listing of courses can be found on our website, esr.earlham.edu. If you are considering a theological education at ESR we invite you to speak with our admissions faculty and teaching faculty, or visit our campus.



Accreditation

Earlham School of Religion is accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada, and the following degree programs are approved:

MDiv, MMin, MA (Religion), MATW, and MAPST

These degrees are approved in both the residential and distance formats.

The Commission on Accrediting of the Theological Schools in the United States and Canada
10 Summit Park Drive
Pittsburgh, PA 15275 USA

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Website: www.ats.edu

Regional: Higher Learning Commission of the North Central Association as part of Earlham College



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ACADEMIC PROGRAMS



As a graduate theological school with a mission focused upon ministry and service, ESR bears the dual responsibility of accurately conveying the materials and movements that shape the Christian and Quaker religious heritages and of creating a learning environment in which students are formed for ministry that is relevant to the current era.

Consequently, the academic programs at ESR intend to combine academic rigor with spiritual formation and value the inner transformation of the

student as much as the outer preparation of the minister. ESR holds out a standard of excellence significantly higher than expected in most undergraduate studies, and a student should expect to spend a minimum of three hours of work per week outside class for every semester hour of course work taken in a given semester (online courses may require additional time). This is in keeping with the standards appropriate for seminary education.

Prospective students will be best prepared for ESR if they have a well-rounded undergraduate education. Especially important is training in critical reasoning, the thoughtful

Mission Statement

Rooted in the Christian Quaker tradition of contemplation that inspires action, Earlham School of Religion prepares theologically diverse students for a pluralistic world. Our curriculum unites spiritual formation, academic study, social engagement, and vital ministry.

assessment of texts, standard library research techniques, and the essay as a form of communication. It is also expected that students will have basic computer literacy skills, as these abilities are required for research and writing. More important for success in seminary than specific backgrounds, however, is the student's demonstrated capacity for creative learning, self-discipline, and the pursuit of excellence.

ESR offers the Master of Divinity/Ministry, the Master of Arts in Religion, the Master of Arts: Theopoetics

and Writing, the Master of Arts in Peace and Social Transformation degrees, and a process for occasional participation in ESR courses. All degrees except for the MAPST degree are available in a residential and a distance-learning format; the MAPST is a full-residential program. Occasional students attend ESR on a part-time basis and may take up to two courses per semester. Non-degree Certificate programs provide access to other graduate level learning opportunities without commitment to a degree program.

DEGREE PROGRAMS

M.DIV./M.MIN.

The Master of Divinity and Master of Ministry degrees are equivalent degrees, with the same requirements. Students may elect to have their diplomas indicate either degree name. This degree is available in both a residential and a distance-learning format, ESR Access.

The Master of Divinity and Master of Ministry (M.Div./M.Min.) is designed as a three-year degree in its residential format, while five years is anticipated in ESR Access. Some students, however, find that other commitments will not allow that level of enrollment, and might not complete the degree in the indicated timeframe. Either format requires seventy-five (75) credit hours for graduation. This will be accomplished through a combination

of semester long and two-week intensive classes, the latter of which are offered in August, January, and May. All students in this program are expected to begin in a residential August intensive taking FC 101 Spiritual Formation and Personal Practice.

The curriculum for this degree can be encapsulated by the phrase, "Spiritual Formation for Social Transformation." Students take four formational classes and directly engage the community in three practicum classes, one of which is two semesters. This focus on contextual experience is designed to help students understand their communities, develop the skills for engaging society, and connect the spiritual, theological, and moral dimensions of their lives to practical ministry, in whatever form that takes. Additionally, the M.Div./M.Min. helps to prepare students to minister in diverse communities by encouraging them to engage communities that are different from themselves and teaching them to handle conflict.

This M.Div./M.Min. degree is designed to help equip graduates for a variety of ministries, including pastoral ministry, Quaker ministry, chaplaincy, hospital ministries, religious education, campus ministry, teaching, spiritual direction, peace and justice, and writing ministries. Some of these ministries may require further preparation beyond ESR, and in some cases, certification by certifying bodies. Some students choose this degree in preparation for further work in doctoral studies or advanced professional programs.

ESR Access has a residency requirement of eight courses or twenty-four (24) credit hours, utilizing the various intensive course offerings and up to four blended classes, which are synchronous classes via video conference. Residency requirements affecting transfer students stipulate that at least twenty-four (24) of the seventy-five (75) semester hours required for the degree be taken at ESR, including SC 370 Supervised Ministry and SC 380 Comprehensive Seminar.

M.DIV./M.MIN. EMPHASES & AREAS OF COMPETENCY

The M. Div./M. Min. degree is designed to develop students' competency for ministry. All degree-seeking students take a core curriculum of courses designed to provide a foundation of knowledge and skill in a variety of theological and ministerial-related disciplines. Beyond the classical disciplines of biblical, historical, and theological studies and required courses in spiritual formation, students take courses from practical areas of ministry represented in the curriculum. Residential and Access students accomplish this through the selection of a ministry emphasis of four courses, one of which includes a 1.5 credit hour practicum. Two electives may supplement this practical experience. Students may petition the faculty with a self-designed emphasis provided that it fits into existing expertise among the faculty.

ENTREPRENEURIAL MINISTRY

Studies in entrepreneurial ministry prepare those students called to minister and serve in contexts without ready-made organizational support. ESR provides a foundation, content, a cohort group, and two stipends toward the launch of a new

M.Div./M.Min. Program Objectives

The Master of Divinity/Master of Ministry degree program prepares persons for a variety of ministries as informed by and within the Religious Society of Friends, Christian, and other religious traditions. With the overall aim of "Spiritual Formation for Social Transformation," Graduates of this program will:

- Demonstrate the knowledge and ability to reflect critically and constructively on theological, historical, and Biblical texts
- Demonstrate the spiritual and personal qualities necessary for effective ministry in a pluralistic world
- Demonstrate the knowledge and ability to recognize and respond appropriately to diverse contextual dynamics
- Demonstrate integration of learning in accord with their gifts for ministry and/or ministry emphasis.

ministry. Unlike other emphases, the cohort nature of the entrepreneurial ministry emphasis means that students must commit to completing an 18-month, six-course sequence.

PASTORAL CARE

Studies in pastoral care equip students to offer care and counsel as they assist others in understanding their stories through their own religious or spiritual lens. Combining a focus on developing practices that embody compassion and theological reflection on the human condition, students receive a thorough foundation for proceeding, upon graduation from ESR, into a one-year residency program that may lead to certification as a chaplain. The emphasis in Pastoral Care requires: PC 101 Introduction to Pastoral Care; PC 333 Human Sexuality in Ministry or PC 368 PC to the Dying and Their Families; PC 242 Clinical Pastoral Education (CPE is described below); and one other 200/300-level Pastoral Care or Pastoral Ministry class.

PASTORAL MINISTRY

Studies in pastoral ministry prepare students for work in local congregations. A Quaker understanding of the Christian faith offers unique contributions to this form of ministry, particularly around areas of spiritual formation and ecclesiology. The emphasis in Pastoral Ministry requires: 1) PM 120 Introduction to Preaching; PM 250 Work of the Pastor (4.5 hours); PC 101 Introduction to Pastoral Care; PM150 Pastoral Spirituality or a religious education course.

PEACE AND JUSTICE

Theological education in a Quaker seminary should awaken students' awareness of and concern for issues of peace and social justice in daily life, both in our local communities and the global village of which we are a part. The Quaker peace witness, conflict resolution, and interfaith dialogue are foundational components of this portion of the curriculum area. An emphasis in Peace and Justice requires: Theological Reflection for Social Transformation (4.5 hours) or similar practicum like PJ 225 Community Organizing; BS/PJ 330 Bible, Violence and Nonviolence or Bible course that focuses on peace and justice; Spirituality of Peacemaking (or another spirituality class that focuses on peacemaking); and any other course that has a focus on peace and justice.

QUAKER MINISTRY

Friends' endorsement of universal ministry and their commitment to be led by the Spirit call for the open exploration of potential avenues of and models for ministry in life and work. Quaker understandings of God, humanity, faith, and practice are identified and explored in these courses, and provide a rich context for considering how ministry is offered individually, and within corporate settings. An emphasis in Quaker Ministry requires: Introduction to Quaker History and Literature; Quaker Beliefs; Quaker Public Ministry (4.5 hours); and one other Quaker course.

SPIRITUALITY

There is no vital and authentic ministry apart from spiritual preparation, which entails a life committed to prayer and worship, personal spiritual growth, and the study of the Bible and devotional classics. Courses in this portion of the curriculum provide ample opportunity to deepen students' own spiritual lives as well as their capacity to offer ministry as a result of inner leadings and promptings from the Holy Spirit. Before doing Supervised Ministry, students who choose this emphasis undertake a week-long personal, directed spiritual retreat, and participate in ongoing spiritual direction for a minimum of 20 sessions. An emphasis in Christian Spirituality also requires: 4 courses, chosen by the student in consultation with the academic advisor. One of the 4 includes a 1.5 hour practicum, added to a suitable 200 or 300 level course.

TEACHING

Through a partnership with Earlham College's Master of Arts in Teaching (MAT) program, students with a call to teaching can utilize courses from this program to develop competencies in pedagogy and curriculum development, integrating this work the theological and spiritual grounding of ESR's M.Div./M.Min. curriculum. This emphasis requires extensive residence in Richmond to take the following classes in the MAT program: ED 520 Foundations in Education (June); ED 522 Learning Theories (Fall semester); ED 531 Curriculum, Instruction, and Assessment (Fall semester); Students will either enroll in the July course ED 560 Practicum I or take a fall classroom placement practicum alongside ED 522 and ED 531, in consultation with their advisor. The fourth course required for the emphasis may be chosen from: ED 520 Human and Moral Development (June), ED 591 Teacher as Researcher (Fall semester), or related course from the ESR or Bethany Theological School curriculum.

UNITARIAN UNIVERSALIST MINISTRY

Through a partnership with the Unitarian Universalist House of Studies at Methodist Theological School in Ohio (MTSO), ESR offers a Unitarian Universalist Ministry emphasis within our Master of Divinity program.

This unique program provides UU students ESR's distinctive Quaker blend of Biblical, theological and historical studies, spiritual formation, and vocational discernment, alongside dedicated UU coursework through MTSO in Unitarian Universalist history, polity, and worship.

As part of their Master of Divinity requirements with ESR, UU students also complete a one-year Supervised Ministry residency

program and one unit of Clinical Pastoral Education — both of which fulfill key requirements for ordination.

WRITING AS MINISTRY

The idea of "writing as ministry" is not common in seminary curricula, but has deep roots in Quaker history. At ESR, emphasis is placed upon developing students' understanding of writing as public ministry and honing his or her skills in multiple genres. An emphasis in Ministry of Writing requires: Any three 200-level writing courses, including one practicum, and WR 350 Writing Seminar.

INTERNSHIPS IN MINISTRY

SUPERVISED MINISTRY AT ESR

Supervised Ministry, usually done in the final year of study at ESR, is central to the M.Div./M.Min. degree. This course is two semesters in length and provides opportunities for testing one's gifts and developing skills in a supervised ministry internship. Students work with the program director to determine a ministry site or project in accordance with their gifts and calling.

CLINICAL PASTORAL EDUCATION

Clinical Pastoral Education (CPE) is a method of learning pastoral practice in a clinical setting with trained supervision. The following are essential elements in any CPE program: an accredited CPE center; a certified supervisor; a small group of peers who work and learn together; detailed reporting of incidents in ministry; a specific time period, usually ten or eleven weeks fulltime in the summer, or one day a week during most of the academic year; and an individual learning contract. Many students find the experience to be one of their most significant learning experiences. CPE is not required for graduation, except for those students who choose pastoral care as their emphasis in the M.Div./M.Min. program.

BASIC REQUIREMENTS OF THE M.DIV./M.MIN. (75 HOURS)

1) BIBLICAL STUDIES (9 HOURS)

Biblical studies form a foundational core of ESR's M.Div./M. Min. curriculum. Introductory courses in Old Testament and New Testament and an additional biblical studies course are required. Students preparing for a ministry in which the use of the Bible will be central (e.g., pastoral ministry, religious education) will be advised to take more than the minimum nine semester hours.

A student may bypass either of the introductory courses by passing a proficiency exam, if the student has done previous college level work in the appropriate area of Biblical studies. A student is charged a \$250 fee for the exam. Passing an exam earns the student three credits towards the degree. A student wishing to take either of these exams should contact the instructor who teaches the course.

Though neither is required for graduation, Biblical Hebrew and Greek are offered on alternating years.

2) FORMATIONAL STUDIES (13.5 HOURS)

Spiritual formation is a primary process in the preparation for ministry. Formational studies help students develop spiritual practices, understand how spiritual formation is essential to engaging diverse contexts, develop spiritual qualities and skills necessary for vital ministry in a pluralistic world, and discern their call and gifts for ministry.

All M.Div./M.Min. students are required to begin their studies with FC 101 Spiritual Formation and Personal Practice, which is an August intensive. The formational studies continue with FC 102, Spiritual Formation for Public Mission, in which students engage the community and begin learning about public ministry. Students takes this 4.5 hour class in their first fall. FC 103 Diversity, Community, and Conflict is the third formational class, which will usually be taken in the spring of the first year. This course builds on deep roots in the Quaker tradition regarding peace and justice to prepare students for ministry in diverse contexts. FC 339 Discernment of Call and Gifts is a prerequisite for Supervised Ministry, and helps students discern their internship and future in ministry.

3) HISTORICAL STUDIES (9 HOURS)

ESR is rooted in the Quaker tradition, so it is important for all M. Div./M.Min. students to understand Quaker history and practice. Introduction to Quakerism is required for those who are not a part of the Society of Friends, and all students must complete a Quaker Studies class. For students who will be ministering in the North American context, American Religious History is required; international students may take History of Christianity I or II. The third course in this area is a historical or polity course of the student's choosing.

4) THEOLOGICAL STUDIES (12 HOURS)

Four required courses fulfill the twelve hours of this core discipline. All students take Introduction to Theological Reflection, usually in the first year of study, which may be bypassed via a proficiency exam. A student is charged a \$250 fee for the exam. Upon passing the proficiency exam, the student earns three credits towards the degree. A student wishing to take this exam should contact the instructor who teaches the course. Two courses designed to teach students how to understand theology in the contemporary context are Interfaith Dialog, and Christian Ethics. The latter course requires students to integrate theological conviction with complex issues and practical realities. Students may take a theology elective for their fourth class from among a variety of classes including: Liberation Theologies, a

Contextual Theology experience to places like Cuba or Iona, Process Theology, and other topics such eco-theology.

5) SYNTHESIS CAPSTONE (12 HOURS)

Two capstone courses are designed to help a student integrate the knowledge and skills acquired during their seminary experience. During their final semester, students in the M.Div./M. Min. program take Comprehensive Seminar which integrates learning from all areas of the curriculum around a given problem. Supervised Ministry provides the opportunity to test and refine gifts for ministry in a practical setting or through a project. It includes supervision, theological reflection, and a classroom component. It is a two-semester course, worth nine hours.

6) PRACTICAL EDUCATION (13.5 HOURS)

As a professional degree, it is important that the M.Div./M. Min. include ample opportunity for developing ministry skills that can be utilized in students' area of ministry. ESR offers courses in the areas of Christian spirituality, pastoral ministry, ministry of writing, pastoral care, Quaker ministry, and peace and justice. Students choose from among the seven emphases (described above), each of which requires four courses related to that ministry a 1.5 credit hour practicum. Students may petition the faculty with a self-designed emphasis provided that it fits into existing expertise among the faculty. In consultation with the student's advisor, the selection of classes for a self-designed emphasis should mix a balance of competency in ministry with the student's ministry interests. This focus may be on an overall competency in ministry, which requires courses in at least three different practical areas.

7) ELECTIVES (6 HOURS)

Students may take two electives in any area of the curriculum to enhance their knowledge of a core subject or deepen their skills and experience in an aspect of ministry.

M.A. in Religion Program Objectives

Graduates of the M.A. program will:

- Demonstrate an ability to research and think critically.
- Demonstrate an ability to write creatively and constructively at a Master's level.
- Attain a survey knowledge of various theological disciplines.
- Attain a focused knowledge in a specific discipline or topic.
- Demonstrate integration of learning in accord with their gifts for ministry and/or ministry emphasis.

M.A. IN RELIGION

The Master of Arts degree is a two-year full time academic program. The actual time required will depend on several factors such as previous studies in religion, work needed to satisfy the language requirement (if any), adequate time to develop, research, write, and revise the thesis, and other obligations on one's time and energy. This degree is available in both a residential and a distance-learning format, ESR Access.

In contrast with the professional M.Div./M.Min. degree and the professional MPST, the M.A. in Religion is primarily an academic degree. As a terminal degree, it



may be pursued by those with a view to secondary-level teaching in Quaker or other parochial schools or some other form of educational ministry. It may also serve those called to justice ministries or other vocations in which the study and research skills of this degree are important. Students planning to continue toward a doctoral program in religious studies may appropriately enroll in either the M.A. or the M.Div./M.Min. program.

The M.A. at ESR allows for concentration in one of four areas: Biblical Studies, Theological Studies, Quaker Studies, or Peace and Justice Studies. Course work in the areas of practical theology and spirituality normally does not count toward the degree. M.A. students may take work in these areas, and many do, but it is above and beyond the requirements for the degree.

M.A. students or persons enrolled at ESR who are considering the program should acquire a copy of the Guidelines for Students in the M.A. Program, available on the Academic Services web site.

BASIC REQUIREMENTS (42 SEMESTER HOURS)

Students must complete 42 semester hours of work, which includes nine hours on the thesis project. In addition, many students must study a language to fulfill a language requirement, which will demand extra time and work. The M.A. must be completed within five years from the time of the student's first class at ESR (seven years for ESR Access students).

1) FOUNDATIONAL COURSES (9 HOURS)

A basic foundation in Biblical Studies and Theological Studies (BS 101, B 102, and TS 101) is required for upper level course work. Students who have studied in these areas have the option of

fulfilling the credit requirements by satisfactorily passing a proficiency exam for that course.

2) CORE REQUIREMENTS (9 HOURS)

- Biblical Studies (3 hours)
- This course must be an advanced Biblical course at the 300 level or higher.
- Theological Studies (3 hours)
- This course must be an advanced theology course at the 300 level or higher.
- Historical Studies (3 hours)

Typically, American Religious History will be taken to fulfil this requirement. Given the needs of the student's eventual thesis and the approval of one's adviser, the following courses may be taken as a substitute for American Religious History: History of Christianity I; History of Christianity II; History of Christian Spirituality; and History of the Church Peace Witness.

3) AREA OF CONCENTRATION (12 HOURS)

At the time of petitioning the faculty for an M.A. Guidance Committee, the student will choose to focus his or her work in one of the following areas of curricular concentration: Biblical Studies; Theological Studies; Quaker Studies; or Peace and Justice Studies. Together with the chairperson of the student's M.A. Committee, the student will develop a program of study through 300 level elective courses in the area of concentration or approved Independent Study courses (see guidelines for proposing Independent Studies in the Academic Services website). This program should be designed to offer a solid foundation for thesis research.

4) ELECTIVE COURSE (3 HOURS)

Students choose an elective. Course work needed to satisfy language or research skills may be used to fulfill the credits for the elective course.

5) LANGUAGE REQUIREMENT AND RESEARCH SKILLS

Students in the Biblical Studies area of concentration are normally required to demonstrate reading proficiency in Hebrew or Greek. Students in Theological Studies, Peace Studies, Quaker Studies, or Historical Studies are normally required to show reading competence in a foreign language if they do research that draws upon primary sources in that language. A requirement in the language can only be fulfilled by examination. However, faculty may require certain competencies in research skills. Students undertaking research with human subjects must assume the obligations for the welfare of those research subjects, and receive approval from the Earlham College Institutional Review Board (IRB).

6) THESIS (9 HOURS)

Students in the M.A. program are encouraged to begin conversations with faculty in the area of study that interests the student as soon as possible. Upon completion of at least 18 hours and by the completion of 24 hours, the student will present a thesis proposal and petition the faculty for the appointment of an M.A. Guidance Committee. Approval of the thesis proposal and the appointment of such a committee by the faculty constitute the student's admission to degree candidacy.

The thesis project may take one of two forms, each worth nine semester hours of credit. It may be a major, single piece of research, which results in a monograph with a single, unified thesis.

Or it may be three separate but related papers, which together form a single monograph with three related theses, but not a single unified thesis. For example, a student could study one topic but engage three different theological disciplines, such as Bible, theology, history to address the topic. Whichever route taken, the final monograph will normally come to about 25,000 words—a significant piece of research and writing.

In the case of the single thesis, the student will register for thesis credits and do independent research under the guidance of the

M.A.: Theopoetics & Writing Objectives

Graduates from the M.A.: Theopoetics and Writing program will be prepared to:

- Read, write, and engage in linguistic creativity as formative spiritual practices, both for communities and for individual lives, including their own.
- Apply intellectual disciplines, skills, and creative processes that empower them to WRITE practice their writing publicly in ways appropriate to specific genres, audiences, and purposes.
- Demonstrate theopoetic understanding of method, meaning and value, with attention to their function in the public sphere and connections to the cultural context.
- Explore and articulate diverse, lived possibilities of theopoetics, such as literary craft, popular writing, justice advocacy, peacemaking, and community building.

Chairperson of their M.A. Committee. Students should expect a minimum of two major revisions of their research before getting it to the quality expected of a thesis.

In the case of the three related papers, the student must root their research in three additional courses in lieu of the nine thesis hours. In this case, the student begins the research with the instructors of the classes forming the context for the original papers.

While offering the benefit of a course structure to facilitate research, this option contains the difficulty of showing unified interrelationships among the three papers when they are brought into the thesis project. Students should understand that a high evaluation of a paper in a class does not mean it will receive a high evaluation for the thesis project. Typically, students will have to do major expansions and revisions on their papers before they become acceptable as parts of a thesis.

ORAL EXAMINATION

Upon satisfactory completion of the M.A. thesis as judged by the M.A. Guidance Committee, the student will take a comprehensive oral examination with the Guidance Committee. It will focus both on the student's general knowledge and understanding of the major field of emphasis, and also on the student's particular project represented in the thesis or three research papers. This oral exam can be with the Guidance Committee alone, open to the community, or the student can invite specific persons to attend. The examination must be completed successfully by the date as specified in the academic calendar.

REGISTRATION FOR THESIS CREDITS

M.A. students are expected to register for the thesis no later than the semester following the one in which all of the core courses and concentration courses are completed. They may not register for thesis credits prior to faculty approval of the thesis proposal.

M.A.: THEOPOETICS AND WRITING

An M.A.: Theopoetics and Writing is designed to enhance students' ability to write and think at the intersection of creativity, faith, and meaning. Along with academic study, it trains students in various forms of written communication and other media that bring spirituality into public conversation with the whole of life. This program is offered jointly with Bethany Theological Seminary

(students enter and complete the program either as an ESR or a BTS student).

Drawing on the strengths of ESR's Ministry of Writing Program and Bethany's theopoetics curriculum, the MATW degree was developed through a collaboration by both schools. The degree requires 36 credits (twelve 3-credit-hour courses). At ESR it may be done residentially or through our distance education program, Access. There is no residency requirement for Access students; however, recipients of the Quaker Professional Scholarship must take one residential intensive course.

As a 3-credit hour course, the MATW Summative project, WR 515, is intended to give students time to finish their summative project, the project's capstone. At the same time, faculty recognize that students may make credit worthy progress in the class yet fail to submit their project by the deadline, which is approximately one month before the semester ends. If the student fails to make the deadline, 1) the student cannot graduate that semester regardless of whether they later finish the project; but 2) the professor may still grant credit for the summative project course itself. To finish the summative project and the MATW, the student must enroll, the next semester, in WR 510, a non-credit bearing completion course. The course will still incur registration and applicable fees. If a Leave of Absence is needed, students may apply for one. Students may take only one additional semester of WR 510. If the project is not finished during that semester, the student will graduate with a Writing Certificate, rather than an MATW

COURSE REQUIREMENTS (36 SEMESTER HOURS)

Students must complete 36 semester hours of course work directly connected to the study of theopoetics and writing. The 36 hours will include prerequisites for required courses.

SUMMATIVE EXERCISE (1 COURSE, 3 HOURS)

- MA summative exercise (thesis/portfolio/project in final semester)

CORE THEOPOETICS AND WRITING COURSES (6 COURSES, 18 HOURS)

- Theopoetics 1
- Theopoetics 2
- Two 200-level writing courses from list below
- Two other courses from list below

ELECTIVE COURSES (5 COURSES, 15 HOURS)

These may BE FULFILLED BY THE THEOPOETICS-RELATED ELECTIVES LISTED BELOW OR BY any course offered by either ESR or Bethany.

- Writing the Story
- Creative Nonfiction
- Writing Public Theology
- Writing for God and God's People
- Writing Mental Illness/Writing as Mindfulness

- CAPSTONE Writing Seminar
- Applied Storytelling
- Peace of the City and THE Quest for Public Theology
- Narrative Theology
- Science Fiction and Theology
- Modernity, Postmodernity, and Belief
- The Theological Imagination
- Theology and Preaching
- Preaching, Theopoetics, and Society
- Preaching, Poetry, and Prophetic Imagination
- Writing Midrash
- Spirituality courses, ESR
- Readings course, Bethany
- Poetry
- Digital Genres
- Hebrew Bible Theopoetics
- Poetics of Jesus
- Survey of Christian Poetry

M.A. IN PEACE AND SOCIAL TRANSFORMATION

The specialized MA in Peace and Social Transformation provides theological education and practical experience to students who wish to pursue ministries of social change. The program shares several courses with our MDiv program, particularly the first three formational classes. Spiritual formation is core to this MA, with the goal of developing the personal and moral integrity that is essential for a public witness in a diverse world. Courses in theology, Biblical studies, and interfaith dialogue or contextual theology provide grounding in the religious heritage and critical tools for understanding and compassionately engaging a complex, often oppressive society. Students will have the opportunity to develop peace and justice skills and to specialize their ministry through the three practicums.

This is a 12-month Residential Master of Arts program. Participation is limited to a cohort of ten students and full-tuition scholarships will be offered to all enrollees.

BASIC REQUIREMENTS (36 SEMESTER HOURS)

Students must complete 36 semester hours of course work directly connected to the study of peace and social transformation. The 36 hours will include prerequisites for required courses.

1) FORMATION CORE (12 hours)

- FC 101 Spiritual Formation and Personal Practice
- FC 102 Spiritual Formation for Public Mission — includes a practicum component
- FC 103 Diversity, Community, and Conflict — includes a practicum

M.A. in Peace & Social Transformation

Graduates from the MA in Peace & Social Transformation Program will be prepared to:

- Demonstrate the knowledge and ability to reflect critically and constructively on theological and Biblical texts especially in relation to prophetic and liberative traditions.
- Demonstrate the interdisciplinary knowledge and ability to recognize, analyze, and respond justly and peaceably to diverse contextual dynamics.
- Demonstrate the spiritual and personal qualities necessary for effective ministry in a pluralistic world.
- Demonstrate integration of learning necessary to design, implement, and assess ministries of social change.

2) BIBLICAL STUDIES (6 HOURS)

- BS 101 Intro First Testament/Hebrew Bible
- B 102 Intro Second/New Testament

3) THEOLOGICAL STUDIES (3 CREDITS)

- TS 101 Intro to Theological Reflection

4) AREA OF CONCENTRATION (9 CREDITS)

- Three courses focused on an area of concentration

5) SYNTHESIS CAPSTONE (6)

- SC 390 Supervised Internship

NON-DEGREE PROGRAMS

CERTIFICATE PROGRAMS

Certificate programs are designed for persons not interested in a degree but who are interested in graduate level learning opportunities with a focus on a particular area of interest. Certificates may be earned residually or via the distance learning curriculum. Students take six courses over a two-year period and receive three hours credit for the successful completion of each course. Currently, certificates available are: Entrepreneurial Ministry, Bi-Vocational Ministry, Quaker Studies, Spiritual Formation, and Writing as Ministry.

Certificates Students enrolled in a degree program at one Partner School (Bethany or ESR) may earn a certificate at the other Partner School (Bethany or ESR) without going through the complete application process as a certificate student at the other institution. These students must complete a simple form to be counted and processed appropriately. During the typical process for graduation, they must complete the Intent to Graduate form in order to be awarded the physical certificate and be recognized during commencement. Students may count the certificate courses toward the degree, as per policy of the school granting the degree. Transcripts will reflect both the degree from the home institution and the certificate from the partner school. The courses that apply to the certificate will be indicated on the transcript. Graduates with a certificate from the partner school will be announced at commencement exercises and included in the printed program. Should students enrolled in a certificate program at one school seek to enroll in another certificate at the other school, they will need to enroll as a certificate student at the second school, with a simplified enrollment process.

OCCASIONAL STUDENT PROGRAM

Individuals interested in seminary classes on a periodic basis or as continuing education may apply for admission as Occasional Students. Persons interested in this option apply for admission and register through ESR's Occasional Student program, either as an Occasional or ESR Access Occasional student, and may take up to two courses per semester.

ACADEMIC PROGRESS

Active degree-seeking students are expected to make continuous progress toward the completion of the program. The M.Div./M. Min. degree program must be completed within eight years when taken in the residential format and within ten years when completed in the ESR Access format. Students who change from one format to the other will be governed by the program they are in at the time they apply for graduation. If additional time is needed, an application for a one-year extension will be considered by faculty. To complete the residential M.Div./M. Min. degree in three years the student must take eight courses each year, typically including two intensives each year. Normally, a student will take no more than four courses (up to 13.5 hours) in a 14-week semester, though by petition a course overload may be taken. Students may take only one course per intensive. To complete the degree in four years (typical of the ESR Access version), a student must take 5 to 6 classes each year.

The M.A. program, including the thesis, must be completed within five years from the time the student first matriculates. If additional time is needed, an application for a one-year extension will be considered by faculty. To complete the M.A. in two years, it is necessary to take at least 21 hours each year.

ESR's Academic Calendar includes an August Intensive, a Fall Semester, a January Intensive, a Spring Semester, a May Intensive, and a summer internship..

A student who withdraws or who takes a leave of absence from the program for more than one year must reapply and may need

to take additional course work to complete the degree. International students are required by U.S. law to be enrolled full time each semester.

ADMISSION TO DEGREE CANDIDACY

Admission to a program of study does not imply admission to degree candidacy. The faculty reviews each student at least once per year. If, from these reviews or later ones, the faculty has concerns about the current progress or future success of the student in their program of study, the Dean will raise these concerns with the student in a private meeting. The faculty will then review the student each semester until the concerns are resolved.

The most thorough review for the M.Div./M.Min. student comes at the point of faculty approval of the student for Supervised Ministry, called readiness for ministry. This review takes place in the year prior to the student's beginning Supervised Ministry; an application is available from the Director of Supervised Ministry. Approval for Supervised Ministry is simultaneously admission to candidacy for the M.Div./M.Min. degree.

The most important review for the M.A. student comes at the point of their submission of an M.A. thesis proposal to the faculty. The student may not submit this proposal prior to having completed 21 hours of work total including the 18 hours of requisite courses for the M.A. The student should submit it as soon as possible after completing these hours. At this time, the faculty does a thorough review of the M.A. student's academic progress as well as an evaluation of the proposal. Approval of the thesis proposal and the appointment of the student's M.A. Guidance Committee, also done at this meeting, constitute admission of the student to degree candidacy.

ACADEMIC EVALUATION

ESR is committed to an educational philosophy suited for adult education. Optimal learning occurs when teacher and students are engaged and motivated, rather than responding to pressures to achieve certain pre-set standards. With this goal in mind, ESR abandoned the traditional letter grading system. It now employs a credit/no-credit system, with ongoing feedback from the instructor for the duration of the course. To receive "Credit," the student's performance must be at a level that would be equivalent to a B- in another graduate institution. This descriptive method of academic evaluation focuses attention on specific qualities of an individual student's academic work in specific courses. The aim is to provide assessments that the serious student can use to maximize his or her learning and to provide content descriptions about areas of excellence and needed improvement.

EVALUATION FOR GRADUATION

Candidates for both the M.A. and the M.Div./M.Min. degrees are required to meet certain standards of evaluation prior to the student's graduation.

1. Two required courses in the final year of study of the M.Div./M.Min. degree program contribute greatly to the faculty's evaluation of students for graduation. Candidates for this degree must successfully complete

the requirements of the Comprehensive Seminar or take and pass written or oral comprehensive examinations. No course credit will be given for the examination; thus one elective must be added if the exam is taken. M. Div./M.Min. students must also demonstrate ability to perform in a chosen area of ministry through successful completion of Supervised Ministry.

2. M.A. students must present an acceptable thesis project and successfully pass a comprehensive oral examination.
3. M.Div./M.Min. candidates must have completed at least four courses in residence at ESR and four more blended courses. M.A. students must have completed at least twelve semester hours in residence.
4. Students who have been placed on academic probation must have improved their performance and have been removed from probation.
5. All candidates must have demonstrated during their experience at ESR personal growth and qualifications fitting to the nature of the work symbolized by the degree to be granted.

PROBATION

A student who fails two or more courses will automatically be placed on probation for the next nine semester hours of their work. If the student does solidly passing work during that period, the Dean will remove probation. If the student's work fails to improve sufficiently during the designated time, the student will not be eligible for further financial aid until probation is removed. Furthermore, additional failure of course work can be considered grounds for dismissal.

A student whose personal behavior does not comply with the standards of the school will be placed on probation for a minimum of one semester. On such occasions, the faculty will provide the student with specific directives to facilitate behavioral changes and further evaluation by the faculty. If the student's behavior does not meet the standards of the school within the designated period, the student will not be eligible for further financial aid until probation is removed. Furthermore, failure to demonstrate satisfactory progress can be considered grounds for dismissal. A student who is currently on probation will not normally be entered into degree candidacy and will not, under any circumstances, be allowed to graduate.

DISMISSAL

Students who do not comply with the standards of the School of Religion, either for academic performance or personal behavior, may be dismissed by the Dean with the approval of the faculty. The faculty may recommend that a student be suspended or placed on probation while determining fitness for remaining in the School. Reasons for dismissal include, but are not limited to, plagiarism, inability to make satisfactory progress toward the degree, failure to maintain a minimum graduate level academic performance, failure to successfully complete Supervised Ministry, nonpayment of tuition, or harassment of students, faculty, or staff.

CURRICULUM

GAUSTAD

A DOCUMENTARY HISTORY OF RELIGION IN AMERICA

SINCE
1865



Cover design by J.

ESR's curriculum is specifically designed in its parts and as a whole to fulfill the School's mission. The School fulfills its mission through meeting a set of specific educational goals that together cover a range of learning needs for students. These goals are met through the programmatic structure of the curriculum, through the faculty's offering of its specific courses of instruction, and through the experiences of worship and community at ESR.

From the beginning, ESR has maintained that only growth in the whole person will provide the kind of foundation for leadership needed in the Society of Friends, that this growth needs academic and intellectual input, but that finally it comes only with the movements of the Holy Spirit in study, in class, in worship and in fellowship together. In its pedagogy, ESR returns repeatedly to that quintessential question from George Fox: "what canst thou say," a question that asks not for mere argument but for a listening to the Inward Teacher who sifts through with us the information and ideas gained to guide us into knowledge and action. The experiences of learning and worship within this context give the ESR education a distinctly Quaker character.

ESR courses are offered for the semester hours of credit indicated at the end of each of the following course descriptions. Most courses are worth three semester hours.

The curricular offerings listed below include both ESR and Bethany courses. All courses are open to students from both schools, with the exception of Ministry Formation courses at Bethany and Supervised Ministry at ESR.

Bethany and ESR share a similar numbering system for their courses, though each remains distinct in designating areas of study. (for example, "BS" for Biblical Studies at ESR and "B" for Biblical Foundations at Bethany.) The numbers for both Bethany and ESR reflect the following assumptions:

- 100 level courses are foundational and are required for advanced courses
- 200 level courses are open to beginning and advanced students and may be taken at any time
- 300 level courses are advanced courses that have one or more prerequisites
- 400 level courses are independent study courses
- 500 level is used for M.A. thesis work

Course descriptions ending with -O are courses offered online; -T as a two-week intensive; -W as a week-end intensive; -B as blended classroom in which students at a distance are included via video conferencing.

Courses are normally 3 credit hours unless otherwise indicated.

As many as three upper level courses at Earlham College may be taken with permission of the Academic Dean of the College and the Dean of ESR. In addition, ESR has a cooperative relationship with five area seminaries—Anabaptist Mennonite Biblical Seminary in Elkhart, Indiana, Christian Theological Seminary in Indianapolis, Methodist Theological School in Ohio, Payne Theological Seminary in Wilberforce, Ohio, just outside of Dayton, and United Theological Seminary in Dayton, Ohio. Students may take courses at these seminaries as electives in their programs at ESR and may register for them as ESR students, paying ESR tuition. ESR expects students to take required courses at ESR, however, and students should seek permission of the Dean prior to taking courses at any other institution in order to ensure that those credits will transfer into ESR's programs. Lists of currently offered courses at these schools are available online at their respective websites and may also be available through the Joint Seminaries Registrar's office or on-line at Seminary Academic Services.

ESR COURSES

BIBLICAL STUDIES

BS 101 INTRODUCTION TO OLD TESTAMENT HISTORY & LITERATURE

This course introduces students to the diversity of literary and theological traditions in the Old Testament. Attention will be given to the formation and role of these traditions in the context of the life and history of the people of Israel and to their function in contemporary life and faith.

B 102 READING THE NEW TESTAMENT CONTEXTUALLY

(taken through Bethany Theological Seminary)

This survey course is an invitation to deeper, contextual understandings of the 27 diverse writings that make up the second part of the Christian canon. It is designed for both new and experienced readers of the Bible. We will practice thoughtful and imaginative readings of the New Testament texts with multiple contexts in view, including the historical situations of the texts' authors and earliest audiences, the student's own present-day context, and a present-day context that involves intercultural conversation. May be taken in a traditional classroom format (B-102) or online (B 102-O). 3 semester hours.

BS 111, 112 HEBREW I & II

These courses provide an introduction to basic Hebrew grammar and vocabulary, as well as to the tools for translation, such as lexicons and dictionaries. These courses prepare the student for subsequent reading and exegesis of the Hebrew biblical texts.

BS 320 QUEER BIBLE

This course is about reading the Bible transgressively, to transgress the binary heteronormative boundaries of sex and gender in the biblical text. To that end, students will read interpretations of biblical texts by those who read the text through the lens of their own gender identities. Similar to feminist hermeneutics, students will consider what constitutes a queer hermeneutic and whether one's reading undermines or complicates the ease with which biblical interpretation undergirds normative configurations of sex, gender, and kinship or whether one's reading provides some good news for the faith and life of LGBTQ+ readers.

BS/PJ 330 BIBLE, VIOLENCE, AND NONVIOLENCE

This course examines key biblical texts on such issues as warfare, nonviolence, gender, race, and ecology. Both those passages that present varieties of peacemaking efforts and the difficult texts presenting various forms of violence will be explored. In addition to the usual historical-critical tools, literary approaches will also be applied to these texts. Prerequisite: BS 101/101-O or B 102/102-O

BS 334 BIBLE IN GLOBAL CONTEXT

Course description forthcoming

BS 337 WRITING MIDRASH

This is one of several courses that considers the intersection of biblical interpretation and M.Div. area emphases. Midrash is a form of interpretation that developed in Judaism. It expands upon the biblical story by imagining what might fill or trying to explain the gaps in biblical narrative. Midrash becomes a way to retell the story, either to reinforce an older interpretation or to pull the text's meaning in a new direction. Students will be introduced to the methods of midrash by reading various midrashim ancient and modern. Students will then engage in writing their own midrash to interpret a biblical text. Prerequisite: BS 101/101-O or B 102/102-O

BS/PC 338 BIBLE AND PASTORAL CARE

This course is a critical exploration of the intersection of Biblical studies and pastoral care. At the junction of this interdisciplinary dialogue is the question of interpretation. How does one understand Bible in relation to issues of suffering, violence, sexuality, and death? Is Scripture useful for making sense of and responding compassionately to distressing situations? The class will provide hermeneutical resources for ministerial practices and Biblical interpretation so that students may develop a more

contextually relevant Biblical and pastoral theology. Prerequisite: PC 101/101-O and BS 101/101-O or B 102/102-O

BS/QS 339 QUAKERS AND THE BIBLE

This course examines the various uses and interpretations by Quakers of the Bible throughout their history. Specific areas of exploration could include but are not limited to: Quaker use of the Bible in devotion, public discourse, study, and scholarship; how the Bible has functioned in different parts of the Quaker spectrum and/or in different historical and/or geographical contexts; the use of the Bible in relation to the Quaker testimonies; how Quakers have read in the past or how they read today particular books of the Bible. This course will engage central issues that relate to these topics such as the history of interpretation, hermeneutics, and the authority of Scripture. The course will also engage the questions of whether there is an historical Quaker core and what makes a reading of the Bible Quaker in today's context. Prerequisite: Any ESR Quakerism course AND either BS/B 101 or BS/B 102; prerequisites may be waived by an instructor.

BS 340 PSALMS

This course focuses on interpretation of the book of Psalms. The course will consider the content and structure of the collection; poetic structure and genre of individual psalms; theology, metaphor, and understanding of prayer within psalms; use of psalms in worship in ancient Israel, church history, and today. Prerequisite: BS 101/101-O

BS 372 IMAGES OF GOD

This is one of several upper level courses that examine a theme or issue and its synchronic and/or diachronic development within the Old Testament. This course examines the diversity of images of God in the Old Testament. Students will explore the meaning and significance of these images for Israel and contemporary communities of faith. Students will also consider how these images cohere with their own understanding of God. Prerequisite: BS 101/101-O or B 102/102-O

BS 375 WOMEN IN THE OLD TESTAMENT

This is one of several upper level courses that examine a theme or issue and its synchronic and/or diachronic development within the Old Testament. This course considers women in the Old Testament, including the Apocrypha. The course focuses on how women are characterized and their various social roles and locations within each biblical book. The course gives attention to the similarities and differences of women's roles and status in the social and religious contexts of ancient Israel and today. The course assumes basic knowledge of the content and history of the OT. 3 semester hours. Prerequisite: BS 101/101-O or B 102/102-O

BS 380 ECO/GREEN BIBLE

EcoBible is a class designed to explore the intersections between biblical text, theology, and ecology in today's context of climate

change. Students will learn about the agrarian culture of the Bible and biblical understandings of the relationship between God, humanity, and the rest of creation. In addition, students will learn principles for reading the Bible from the perspective of Earth and how to evaluate where the Bible is a help or a hindrance in addressing ecological concerns. Prerequisite: BS101/101-O or B102/102-O

BS 390 SEMINAR IN BIBLICAL STUDIES

Reading and research on selected topics from the Bible, including both book studies from different parts of the Old and New Testaments and topical studies, e.g., Women in the Old Testament; Apocalyptic Literature; Old Testament Theology; Jesus as Sage; Gospel of John; Romans; Philippians; Hebrews; James. Different topics are considered in subsequent offerings; therefore, this seminar may be taken for credit more than once. Prerequisite: BS 101/101-O or B 102/102-O

BS 400 INDEPENDENT STUDY

Students who have demonstrated appropriate academic or professional abilities may engage in a specialized study project under the supervision of a faculty member. Independent Study forms are available from the office of Academic Services and at sas.earlham.edu.

BS 500 MASTER'S THESIS

The thesis is a major work in research in the field of the student's vocational or educational interest. 9 semester hours.

BS 510 THESIS CONTINUATION

ENTREPRENEURIAL MINISTRY

EM 100 SPIRITUALITY AND ENTREPRENEURIALSHIP

This course will provide students with a safe and challenging space to learn to operate in the generative tension between spiritual nourishment and entrepreneurial realities. At a minimum, entrepreneurial spirituality benefits from courage, commitment, cohort, and community. This course provides a space to discover and experiment with all four.

EM 102 DEVELOPING YOUR MINISTRY CANVAS

This course is a hands-on, experiential course designed to help you refine your entrepreneurial ministry ideas through critical examination of your plans and next steps. The course uses the framework of the lean start-up and the business model canvas, which utilizes an iterative process in business and customer development. Therefore, we'll be creating several iterations of your ministry model, adding to/changing as the course progresses. By the end of the course, you will have completed a

ministry model canvas for your entrepreneurial idea that will help you move forward in your start up.

EM 103 MONEY MATTERS IN MINISTRY

The love of money may be the root much evil, but a lack of money can lead to similar outcomes. This course will provide students with a foundation for understanding the importance of careful attention to money's function in the life of a minister. Whether serving within an institutional or an entrepreneurial setting, three key areas merit consideration: budgets; fundraising; and financial planning. Theological and practical dimensions of these topics will be addressed.

EM 301 FIRM FOUNDATIONS; DEVELOPING YOUR ORGANIZATIONAL STRUCTURE

We dream of starting a business or bringing our business to a new level. In this course, students will learn about organizational design including such topics as mapping your ministry, naming the basics for delivering your value proposition, identifying a design that supports your work, how to prepare for sudden success. Students will participate in narrative coaching as part of this course, as well as revise their ministry canvas and develop an initial organizational design that allows their ministry room to grow. Pre-Requisites: EM 100, EM 102, and EM 103.

EM 302 MARKETING AS STORYTELLING

This course dives deep into the nitty gritty aspects of marketing work. Topics covered include finding the "voice" of your ministry, effective copy writing, cohesive brand design, and email marketing and list building. We'll explore the attention economy. And we'll think about how Quaker faith and practice influences our marketing strategies. Importantly, in this course you'll do the work of marketing. You'll learn to think through the meaningful ways it is already entangled in your ministry, and you'll gain experience in the actual practice of marketing. Pre-Requisites: EM 100, EM 102, and EM 103.

EM 303 ENGAGEMENT WITH MINISTRY; EXPERIENCE, REFLECTION AND NETWORKING

This final course in the certificate program is designed to accompany and support the student in the early phases of their ministry launch. During the semester, students will provide incident reports that for group consideration, learn from other entrepreneurs who will share during class time, and help create sacred space for the cohort group to reflect on challenges and successes during this semester. Pre-Requisites: EM 100, EM 102, and EM 103.

FORMATION CORE

FC 101 SPIRITUAL FORMATION & PERSONAL PRACTICE

In this course, students engage in a multidimensional reflection on their personal spiritual journey as experiential grounding for ministry. Students explore spiritual autobiography (their own and others) and personal and corporate Christian spiritual disciplines, as well as core practices of Quaker spirituality, in order to deepen their practice of faith. Active, prayerful listening is emphasized in the course through participation in an ongoing small group that continues through the second semester (FC 102). At the end of the first semester, students draft a vision for their spiritual practice, one designed to foster both solitary and communal spiritual growth.

FC 102 SPIRITUAL FORMATION AND PUBLIC MISSION

This course builds upon FC 101 and seeks to connect spiritual formation to social transformation. We will look at some representative figures who have connected their spiritual life and theology to their work for social change. This course is also an introduction to the task of theological education, providing and overview of the ESR vision for what we do. Since ESR is striving to become a more diverse community of ministers for social change, students will be introduced to a model of conflict resolution. Prerequisite: FC 101/101-T. 4.5 Credit hours.

FC 103 DIVERSITY, COMMUNITY, AND CONFLICT

Our faith and values call us to embrace diverse communities. But if diversity entails real and profound difference about things that matter — values, norms, theological perspectives and basic understandings of good societies and good communities — then conflict is inevitable. How can we faithfully engage diversity, understand the power differentials that accompany it, and engage the related conflict with both love and integrity? This course seeks ways into these thorny questions. As the third course in the formational core (FC) sequences, the class builds upon FC 101: Spiritual Formation and Personal Practice and FC102: Spiritual Formation and Public Mission. We will look at conflict from a number of perspectives, traditional methods, conflict transformation, faith issues, the politics of our times, personality styles, organized nonviolence campaigns, and alternatives to violence. The goal will be to develop those skills in each of these areas and personally incorporate them into our own style of ministry. Prerequisites: FC 102/102-B.

FC 339 DISCERNMENT OF CALL AND GIFTS

In this course students explore ministry, vocation, and Quaker methods of discernment, listen for God's leadings, learn and apply various ways to understand, discern, name, and nurture

gifts and callings of others, identify their own and class members' gifts for ministry, gain insight into related challenges and limitations, and test with others their sense of calling and gifts for ministry. Prerequisite: FC 101/101-T and FC 102/102-O

HISTORICAL STUDIES

H 101 HISTORY OF CHRISTIANITY I

(taken through Bethany Theological Seminary)

This course gives an overview of the history of Christianity from the apostolic period to the eve of the Reformation. Topics addressed include theoretical issues in studying the history of Christianity, early Christianity, the Constantinian shift, Augustine's influence, asceticism, the Middle Ages, Medieval lay piety and dissent, monastic orders, the papacy and the beginnings of the Renaissance.

H 102 HISTORY OF CHRISTIANITY II

(taken through Bethany Theological Seminary)

The course continues the overview of the history of Christianity from the Reformation to the present. Topics of study include the Magisterial Reformation, the Radical Reformation, Roman Catholic reform, Protestant Orthodoxy, Pietism, and the Evangelical Awakening, the impact of Enlightenment rationalism, missionary expansion, Protestant liberalism and fundamentalism, the ecumenical movement, Christianity in developing countries and the Christian decline in the industrialized West.

HS 103 AMERICAN RELIGIOUS HISTORY

This introductory course studies American religions generally, including Native American, African American, and European American religions and the ways that these religions have influenced each other; the roles of major churches in the development of American culture and society, their roots both in this continent and on others, and links to the frontier, the Civil War, industrialism, and urbanization; also an examination of persons and books from such movements as the Awakenings, Revival Movements, liberalism, fundamentalism, the Social Gospel, and current standpoints.

HS/QS 107 QUAKER HISTORY AND LITERATURE

This course aims to provide a student with a comprehensive and useful overview of Quaker history by acquainting them with diverse forms of Quaker literature. Our experience and understanding of Quakerism will be shaped through an encounter with a range of Quaker primary source literature, both in terms of genre and in terms of historical period. This course also aims to introduce the student to a superb resource unavailable to previous generations of Quaker scholars, that of ESR's on-line Digital Quaker Collection.



HS/PJ 201 HISTORY OF THE CHURCH'S PEACE WITNESS

This course surveys the history of Christian thought and action about war and nonviolence. There is an introduction to the theology beneath "Holy War," "Just War," and "Christian Pacifism." We will also focus on Quakers and Brethren struggles with war and nonviolence. We will conclude with examining recent activism around the anti-war and nonviolent efforts for social change.

HS/SP 242

This blended course explores the spiritual traditions of Christianity in its historical and global context. Students will be introduced to the origins, development and diversity of traditions of the Christian faith and the great variety of spiritual practices they spawned. Students will learn how different traditions took root in unique historical and cultural circumstances and how they reflect a particular way of thinking about God. Students will not only gain knowledge and information about a variety of Christian traditions but will also gain a more reflective and discerning understanding of their own tradition, and will be able to draw on new insights, disciplines and practices to deepen their own experience of God's presence in their lives, and in the lives of the communities they will be serving in their ministry.

HS/QS 250 CREATION OF MODERN QUAKER DIVERSITY

At the core of this course is the examination of controversies in the Religious Society of Friends, focusing on but not exclusive to the nineteenth century, and the historical impact that these controversies have had. This course will examine the development of distinct strands of Evangelical, Mainline Pastoral, Hicksite, Independent, and Conservative/Wilburite Friends, as well as to

ponder the influences upon Friends of such movements as Holiness, Pentecostalism, and religious liberalism and modernism. To the extent possible, we will also consider the counterpart (some would say, antidote) to schism, namely movements for reunion or convergence, in the intra-Quaker sense, and ecumenism and interfaith initiatives, in terms of the broader world.

HS 341 DIRECTED READINGS IN DENOMINATIONAL POLITY

Non-Quaker students may develop a directed reading course under the guidance of an approved supervisor from their denominational tradition or a regular member of the ESR faculty. The purpose of this course is to better acquaint students with the history, theology, and polity of their respective judicatories. Prerequisite: Permission of instructor

HS 342 HISTORY OF CHRISTIAN SPIRITUALITY

This course explores the spiritual traditions of Christianity in its historical and global context. Students will be introduced to the origins, development, and diversity of traditions of the Christian faith and the great variety of spiritual practices they spawned. Students will learn how different traditions took root in unique historical and cultural circumstances and how they reflect a particular way of thinking about God. Students will not only gain knowledge and information about a variety of Christian traditions but will also gain a more reflective and discerning understanding of their own tradition, and will be able to draw on new insights, disciplines, and practices to deepen their own experience of God's presence in their lives, and in the lives of the communities they will be serving in their ministry. Prerequisite: HS 101/101-O or HS 102/102-O

HS 390 SEMINAR IN HISTORICAL STUDIES

Upper-level seminar work on selected topics. Focus primarily falls on the Patristic period and Reformation. Seminar work deals with people such as Augustine or Luther and topics such as ascetical theology, Christology, or sacraments. Prerequisite: Permission of the instructor

HS 400 INDEPENDENT STUDY

See BS 400.

HS 500 MASTER'S THESIS

See BS 500.

PASTORAL CARE

PC 101 INTRODUCTION TO PASTORAL CARE

This course is an experiential and critical exploration of pastoral care. Caregiving in a faith community or by its representatives in other settings is a practical theological activity, drawing on religious tradition, social sciences, theology, and the gifts of the people involved. Therefore, this class focuses on the integration of person, faith, belief, method, and practice. Skills of attending, listening, understanding, and caring are addressed in the context of social and personal dynamics.

PC 230 TRAUMA INFORMED MINISTRY

This course helps students understand the nature of trauma and forms of trauma such as personal and historical/generational and their impact on individuals, relationships, and society. It will examine how to care for and transform trauma, including one at the political level, and create resiliency for people and communities in the context of various ministries. We will also consider the phenomenon trauma in relation to theological claims about God, humans, and the nature and meaning of suffering.

PC 242 CLINICAL PASTORAL EDUCATION

Students may participate in an approved unit of Clinical Pastoral Education program and earn three semester hours. Clinical Pastoral Education programs are conducted under close supervision in hospitals, mental hospitals, prisons, and other settings around the country. Most summer programs are 10 weeks in length; four to nine-month programs are part-time. This course may be repeated one time (PC 243-T). This course is 4.5 credit hours.

PC 258 ANGER, SHAME, AND GUILT

This course is a holistic investigation of three of the most powerful and misunderstood human experiences. The psychological and sociological dynamics as well as theological and Biblical perspectives of these feelings are explored. The class also examines ministerial and other practical implications — both “positive” and “negative” — including assertiveness, scapegoating, and forgiveness.

PC 328 EMERGENCY PASTORAL CARE

This course examines life events and precipitating factors that lead persons and families into emergencies and crises. Guidelines for identifying signs, causes, and stages of crises are addressed. Theological questions elicited by crises, the process of referral, and various types of emergencies are also explored. Prerequisite: PC 101/101-O

PC 333 HUMAN SEXUALITY IN MINISTRY

This seminar examines the manner in which sexuality is a dimension of any relationship and the specific ways in which sexuality is an issue in ministry. The class explores the effects of sex roles, cultural conditioning, and gender as the parameters within which ministry occurs. Topics covered include conflicting values; gender identity; sexual orientation; and current social issues related to sexuality. Students are given the opportunity to reflect on their sexual history and personal reactions to the material, with the aim of developing/solidifying a personal sexual ethic that would inform one's ministry. Prerequisite: PC 101/101-O

PC 338 BIBLE AND PASTORAL CARE

See BS 338.

PC 348 PASTORAL CARE WITH FAMILY SYSTEMS

This course explores the theoretical bases of systems theory and how this perspective has evolved into family therapy. Major family systems models are examined in relationship to practical theology and their use by pastors and faith communities in understanding families and other systems. Contextual issues beyond the family structure, including social and cultural factors, are a focus of the discussion. Prerequisite: PC 101/101-O

PC 368 PASTORAL CARE WITH THE DYING AND THEIR FAMILIES

This seminar is an examination of the emotional, social, physical, spiritual, and theological dimensions of death and grief in the context of practices of care. The class explores the skill and art of ministering to the dying and the bereaved. Students are invited to develop a theological framework for understanding and facing challenging end-of-life events. Reflection on the meaning of death, afterlife, and the practices of care in response to loss help prepare persons to minister to those who are dying or grieving. Prerequisite: PC 101/101-O

PC 400 INDEPENDENT STUDY

See BS 400.

PASTORAL MINISTRY

PM 101 INTRODUCTION TO PREACHING

This course will assist students in acquiring the basic knowledge and skills for effective biblical preaching. Attention will be given to biblical exegesis in the preparation of sermons, and students will be instructed and given opportunity to apply homiletical theory and skills toward the development of their own preaching voice.

PM 150 PASTORAL SPIRITUALITY

This course emphasizes the personal side of pastoring. Topics will include maintaining one's overall health and spiritual focus, being part of a pastoral family, building healthy relationships with a congregation, and identifying one's philosophy of ministry. While designed for new pastors or those planning to become pastors, this course will also be helpful to students who have been working in congregations for some time.

PM 217 CHURCH ADMINISTRATION

This course is an introduction to the basic principles and practices of organization, administration, and leadership within the context of the local church. The course is approached from a perspective of spiritual formation, meaning that each aspect of church administration will be considered not only in terms of efficient business practice but in terms of how the business practices of a church are avenues in which pastors, board members, and other paid staff and volunteers can experience the working of the "Presence in the midst." Such practices include, but are not limited to church board leadership, decision making, budgeting and finance, visioning and planning, change, conflict resolution, recruiting and working with volunteers, and legal issues facing churches including the safety and protection of minors. Open to all students.

PM 231 CHURCH'S MISSION IN WORLD COMMUNITY

This course focuses on how the church understands and undertakes its mission in the world. Historical and contemporary models will be examined, with careful attention given to the conversion experience, inter-religious dialog, religious pluralism, and church growth.

PM 240 BIVOCATIONAL MINISTRY

Bivocational ministry is a reality for pastors in the twenty-first century. Whether they have a career that supports their ministry, or they need a part-time job to help make ends meet, many pastors today are bivocational. Bivocational ministry may also be the wave of the future in other areas of ministry besides pastoring. This course will address the need for, and various

incarnations of, bivocational ministry. It will also cover practical aspects of bivocational ministry such as time management, self-care, financial concerns, and matching ministry-learned skills with secular employer needs.

PM 250 WORK OF THE PASTOR

This course emphasizes the day-to-day activities of pastoral ministers. Students will become familiar with the pastoral candidating process and getting acquainted with a new congregation. They will study and practice principles of pastoral visitation, weddings and premarital ministry, and funerals and grief care. Other topics include pastoral ethics, congregational conflict, and how gracefully to say goodbye to a congregation.

PM 260 THE FRIENDS PASTOR

What makes the Friends pastor different from the pastor of other Christian churches? Is there a distinctly Quaker way of doing pastoral ministry? This course will examine the history and theology of pastoral ministry among Friends. It will also explore how Friends pastors perform traditional "pastoral" ministries in ways that reflect Friends' history and ecclesiology.

PM 261 THE PASTOR AND RELIGIOUS EDUCATION

This course is for pastors and other religious professionals who only have the opportunity to take one religious education course in seminary. History, educational philosophy, and contemporary settings will be considered en route to helping students identify what part they, as pastoral ministers, will play in the nurture of their congregations through religious education.

PM 310 MODELS OF ALTERNATIVE MINISTRY

This course will acquaint students with some of the existing forms of alternative/entrepreneurial ministry. It will introduce them to some of the basic issues people face when creating new ministries that are outside the sphere of traditional ministry. These issues include but are not limited to fund raising and grant writing, not-for-profit taxes, developing spiritual support, recruiting, and retaining volunteers, and other business/ministry start-up practices. Students will have the opportunity to research alternative ministries in their location, visit and interview alternative ministry creators in the Cincinnati/Indianapolis/Dayton/greater Richmond area, and develop a plan for an alternative ministry that could become their Supervised Ministry project the following year. Prerequisites: FC 101, FC 102

PM 315 BIVOCATIONAL MENTORING

This course builds on the concepts of self-care begun in Pastoral Spirituality. It explores the nature and practice of mentoring relationship and gives the student the opportunity to facilitate such relationships for themselves and others who are involved in bivocational ministry. Prerequisite: PM 150/150-O



PM 320 THEOLOGY AND PREACHING

This course will help students consider the need for intentional theological preaching in a congregational context. It will also equip students to develop theological sermons that are accessible to congregants given their varying levels of religious training their perceptual preferences, and their learning styles. Prerequisite: TS 101/101-O & PM 101-O or other preaching course

PM 400 INDEPENDENT STUDY

See BS 400.

PEACE AND JUSTICE STUDIES

PJ 101 INTRODUCTION TO PEACE & JUSTICE

As an introduction to peace and justice studies in religion, this course relates our religious experience and Christian reflection on that experience to peace and justice concerns, touching on the four core areas of theological education (Bible, Theology, Church History, Spirituality). The connecting theme for our course will be Jesus Christ, the central image for the Christian tradition, in relation to peace and justice concerns. In the effort to connect our experience to theological reflection and that reflection to social praxis, we will be reading different kinds of texts and doing different kinds of assignments related to the theme of the course.

PJ 201 HISTORY OF THE CHURCH'S PEACE WITNESS

See HS 201

PJ 210 FEAST AND FAMINE: FOOD JUSTICE

How can we approach food from the perspective of peace and justice? This course takes up the many aspects of food justice,

including production, distribution, access, nutrition, sovereignty, and culture. We will use the tools of spiritual, biblical, and ethical reflection alongside resources from science, politics, and sociology to deepen our capacity for social practice and effective ministry in contexts of environmental crisis, racial injustice, poverty, and food insecurity.

PJ 223 CHRISTIAN RECONCILIATION: CONFLICT RESOLUTION IN CHURCH & WORLD

This course combines the theoretical and practical study of reconciliation. We will study a variety of models in conflict resolution. We will look at differing stages of conflict transformation, from non-violence to negotiation. Students will also be introduced to practical experience in seeking to resolve conflicts. In this way, we seek to address theoretical issues with practical concerns.

PJ 224 MORAL AND FAITH DEVELOPMENT

This is an introduction to the work of those who have understood the development of human being in stages. Students will examine Freud in psycho-sexual development, Erikson for psycho-social development through the life cycle, Kohlberg on moral development, and Fowler on stages of faith. Along with these key figures of this developmentalist school, critical responses from the work of Gilligan, Rodney Hunter and Romney Moseley among others will be reviewed.

PJ 225 COMMUNITY ORGANIZING FOR MINISTRY

Community organizers empower constituents to act collectively on their own behalf. Community organizing skills and methods are useful in a variety of contexts, from personal, professional, to public relationships; within church, religious/spiritual, nonprofit, business, and government contexts; and most frequently as a relational, egalitarian leadership approach to strategic and systemic social justice and change. This course will introduce students to the methods and models of community organizing, provide an opportunity to utilize these skills, and help them imagine their use in ministry. Special attention will be paid to issues of gender, class, race and ethnicity and sexual orientation in organizing. 4.5 or 3.0 semester hours.

PJ 330 BIBLE, VIOLENCE, AND NONVIOLENCE

See BS 330.

PJ/TS 360 INTERFAITH DIALOG

This is an introduction to the vision theology of faith traditions, as well as the Christian theological responses to other religious traditions. Students will finish the course with some basic understanding of other traditions as well as developing their own

theology of world religions. The intent of such an introduction is to equip students for engaging in dialog with other faiths in their ministry. Prerequisite: TS 101/101-O

PJ/TS 364 PROCESS THEOLOGY

Along with Liberation Theologies this course aims to develop ministry issues within a special model for doing theological reflection. Because it tries to develop a deep synthetic and holistic vision, process theology responds to an extremely broad range of problems. Some of the ones explored in this course will be the process view of God, Jesus Christ, and the nature of God's relationship to spiritual growth, human freedom, and the environment. The basis for this exploration requires that we first understand the work of Alfred North Whitehead. Prerequisite: TS 101/101-O or T 101/101-O

PJ/TS 366 LIBERATION THEOLOGIES

The goal of this course is to introduce new voices of theologians who are doing theology from the underside. The course will explore how people from the underside experience and understand creation, God, Christ, Scripture, Community/Church, Suffering *Han*, etc. The course will study African American, Asian American, Latin American, Queer, etc. voices from the underside. They contribute, critique, and give insight to the dominant North American white theology. Prerequisite: TS 101/101-O

PJ 370 SPIRITUALITY OF PEACEMAKING

This course first explores the lives of representative individuals who connect their spiritual life with work for social transformation such as Thomas Merton, Malcolm X, Dorothy Day, and Peace Pilgrim. Also, theological models that put spirituality and social change are examined in the work of such theologians as Latin American liberation theologian Jon Sobrino and womanist Emile Townes. Prerequisite: SP 101

PJ 400 INDEPENDENT STUDY

See BS 400.

PJ 500 MASTER'S THESIS

See BS 500.

PJ 510 THESIS CONTINUATION

QUAKER STUDIES

QS/HS 107 QUAKER HISTORY AND LITERATURE

See HS 107.

QS 150 INTRODUCTION TO QUAKERISM

This course provides a practical guide to Quaker history, theology, outreach, faith, and practice. It considers the historical and theological origins of Quakerism and its relationships to politics and governance. It provides a guide to Quaker business practice, including clerking. It considers relationships of Quakers to outward culture, including education and service, in their English, North American, and global South contexts. While grounded in in-depth consideration of Quakers' past, it imaginatively considers new or continuing roles that Quakers may play in coming generations.

QS/HS 250 CREATION OF MODERN QUAKER DIVERSITY

See HS 250.

QS 390 QUAKER SPIRITUALITY

Quaker Spirituality will explore spiritual practices of Friends, past and present. Topics will include letters of spiritual nurture, worship and ministry, journals, contemplative prayer, discernment, the apophatic way, and recent directions, such as Quaker-Buddhist blendings. Prerequisite: FC101/101-T or FC110

QS/BS 339 QUAKERS AND THE BIBLE

See BS 339-T.

QS 340 QUAKER BELIEFS

This course seeks to provide working definitions of some of the particular terms used in Quaker discourse, such as "light," "testimony," "distinctives"; an understanding of the reasoning behind Quaker doctrines and practices; and an assessment of how Quakerism relates to Christian theology more generally. Underlying these elements are the wider questions of whether there is or could be a "normative" Quakerism, and what the authority of tradition is among Friends. It needs also to explore contemporary varieties of systematic examinations of Quaker beliefs from both the evangelical and liberal parts of the spectrum. Prerequisite: TS 101/101-O or T 101/101-O or HS 107

QS 347 MODERN QUAKER LIFE AND THOUGHT

This course seeks to explore the institutions, practices, and intellectual activities of Friends, beginning with the year 1900. Particular emphasis will be placed on the intellectual richness of Quaker thought in the last century, especially that of the liberal and evangelical strands which have become predominant in Quakerism during this period. Intellectual roots of these traditions will be sought, with a goal of charting the boundaries between Quaker and non-Quaker expressions of these types of Christianity and religious thought. Prerequisite: HS 107

QS 377 QUAKER PUBLIC MINISTRY

What does it mean to be a Public Friend? This course will explore such topics as ministry and eldering; traveling ministry; recording and releasing of ministers; and the evolution of the Quaker pastorate. We will also examine the role of Quaker missions, education, and service, in spreading awareness of Quakers and their testimonies, and in some cases expanding the membership of the Religious Society of Friends. Students will be required to do field work, visiting Friends meetings, churches, and schools, and/or interviewing Friends' ministers. Prerequisite: QS 107

QS 400 INDEPENDENT STUDY

See BS 400.

QS 500 MASTER'S THESIS

See BS 500.

QS 510 THESIS CONTINUATION

SPIRITUALITY STUDIES

SP 212 MYSTICISM IN THE QUAKER TRADITION

This course will explore the sources, nature and expression of mystical experience as it appeared in Quaker writings from the early period to the 20th century. Students will read and discuss primary texts that have shaped Quaker mystical consciousness both from within the tradition and those appropriated from other traditions. Students will examine the twentieth-century scholarly debates on mysticism and explore how mysticism has shaped contemporary experience and practice of Friends in differing ways.

SP 214 OR WR 250 WRITING BEYOND WORDS: PRAYER AND CREATIVE WRITING

How may writing become prayer? How is prayer a kind of writing? This course explores the intersections of prayer and writing. We will study and practice different sorts of prayer, as well as read writers who put language to their lives in the spirit. In particular, we will explore different forms of meditation and prayer (verbal, visual, and contemplative, among others), as well as different forms of writing (devotional writing, reflective writing, memoir, etc.). This course counts as either WR 250: Writing for God and God's People OR SP 214-T: Prayer.

SP 233 CHRISTIAN DISCIPLESHIP & LIVING IN THE SPIRIT

This course will explore different approaches to the practice of discipleship through reading classic texts from diverse historical and cultural contexts, both ancient and modern. The course will

show how spiritual texts are important theological resources and that theology and spiritual practices are intimately connected in the Christian life.

SP 234 SPIRITUAL FORMATION & THE MYSTIC TRADITION

In this class we will explore mystical texts firsthand from the earliest centuries of Christianity into the modern period, reading one mystical writer a day over the course of the semester. We will experience the long and rich tradition of spiritual formation as it has been described and taught by the widely diverse women and men who represent the Christian mystical tradition, and learn how the wisdom of these pioneers of transformation can be applied to our own spiritual lives.

SP 242 HISTORY OF CHRISTIAN SPIRITUALITY

This course explores the spiritual traditions of Christianity in its historical and global context. Students will be introduced to the origins, development and diversity of traditions of the Christian faith and the great variety of spiritual practices they spawned. Students will learn how different traditions took root in unique historical and cultural circumstances and how they reflect a particular way of thinking about God. Students will not only gain knowledge and information about a variety of Christian traditions but will also gain a more reflective and discerning understanding of their own tradition, and will be able to draw on new insights, disciplines and practices to deepen their own experience of God's presence in their lives, and in the lives of the communities they will be serving in their ministry.

SP 310 QUAKERS AMONG MYSTICS

Course description forthcoming

SP 320 QUAKERS AND BUDDHISM

This course will explore the Quaker encounter with Buddhism. Readings will include writings from the Zen tradition, a book on socially-engaged Buddhist ethics, texts on dual religious belonging, and Quaker and Buddhist responses to one another. We will consider profound similarities as well as deep differences between the two traditions. Goals will include being careful listeners and good guests in another religious community, as well as moving beyond simply listening to responding from within one's own.

SP 335 INDIVIDUAL SPIRITUAL DIRECTION

This course provides an introduction to the ministry of spiritual direction for individuals. The course introduces students to the art of spiritual direction and assists them in developing practical skills for this ministry. Students will consider various approaches to spiritual direction, the nature and purpose of spiritual direction, its historical roots, and dynamics of the process of direction.

Participants will also have the opportunity to discern their own call to the ministry of spiritual direction. Prerequisite: FC 101/101-T

SP 336 ECO-SPIRITUALITY

Eco-spirituality connects Earth care and pastoral care with the underlying belief that when we connect lovingly with the earth, our shared harmony and peace helps bring about personal and planetary wholeness. This course is designed to survey the current thought in Earth care and explore our historical, philosophical, and religious underpinnings of our relationship with the earth. Prerequisite: TS 101/101-O & PC 101/101-O

SP 350 NEW FRONTIERS IN SPIRITUALITY

This course will explore the expanding frontiers of contemporary spirituality beyond conventional religious boundaries. It will consider the phenomenon of spiritual independence or "spiritual but not religious." The course will look at the spiritual practices such as kabbalah and mindfulness, both within their historical communities of origin and outside them, as a dimension of universalist spirituality. The course will also examine new models of understanding spirituality such as Integral Theory and neurotheology, as well as other recent developments. Additionally, the course will look at the ethics of borrowing from traditions not one's own, at the rise of multiple religious identities, and at new efforts at interspiritual dialog and cooperation. Prerequisites: FC 101, FC 102

SP 360 THE SPIRIT OF ISLAM: THE QUR'AN AND ITS INTERPRETERS

Students will examine the holy text of Islam, in the context of seventh-century Arabia and the life of Muhammad, as well as among contemporary interpreters. Students will have the opportunity to consider concepts of prophecy and revelation, the relationship of the Qur'an to the Jewish and Christian scriptures, the intricacies of interpretation, and the role of the Qur'an in Islamic spirituality and mysticism. Additionally, students will explore what it means to be a guest in the authoritative text of another tradition. Prerequisite: FC101/101-T

SP/PJ 370 SPIRITUALITY OF PEACEMAKING

See PJ 370.

SP 390 SEMINAR IN SPIRITUALITY STUDIES

Special seminars for research and study into specific areas of interest are offered periodically. Topics such as Healing, Intercessory Prayer, Leading Prayer Groups, Retreat and Workshop Ministry, Feminist Spirituality, and Spirituality in the Wilderness are examples of seminar content. Prerequisite: FC 101/101-T or F 110

SP 387 ISLAM IN TEXT AND FILM

This course will blend textual study with methods of film study to explore contemporary Islam. Portions of the Qur'an as well as some historical texts will be considered to shed light on the present, but otherwise the focus will be on contemporary Muslims facing the challenges of our times. Prerequisite FC 101/101-T

SP 400 INDEPENDENT STUDY

See BS 400.

SYNTHESIS CAPSTONE

SC 370 SUPERVISED MINISTRY

The Supervised Ministry Seminar helps students prepare for ministry through an internship in a setting appropriate for their calling and gifts, and through theological reflection on their experiences. Each week, supervision by an experienced practitioner provides feedback, guidance, nurture, and evaluation, as does the seminar in which students present and process incidents in ministry. In addition, students attend at least 30 hours of workshops related to their ministry. Arrangements for supervised ministry sites/projects, and for weekly reflection with a supervisor, are made during the second semester of the previous year. Prerequisites are faculty approval of the student's readiness for Supervised Ministry and at least 31.5 semester hours, including the following courses: FC 101, FC 102, FC 103, FC 339, BS 101 B 102, one introductory History course (HS 103, H 101, or H), and two courses in the student's emphasis. 9 semester hours.

SC 380 COMPREHENSIVE SEMINAR

This seminar is part of the evaluation process in the student's achievement of a degree and is to be taken in semester two of the student's final year. It enables the student to have an experience in integrating learning from all areas of the curriculum around a given problem. The seminar also serves to strengthen a student in areas of weakness.

THEOLOGICAL STUDIES

TS 101 INTRODUCTION TO THEOLOGICAL REFLECTION

This course introduces students to the history and practice of reflecting on faith, on the Church's theological symbols, and the way in which particular doctrines give shape to our experience. This course forms students' exposure to the expansive and diverse Christian theological tradition. Students will read and discuss texts, ancient, contemporary, and from a variety of cultural settings, concerning the themes of revelation and Holy Spirit, God, Christ, and salvation.

TS 290 CONTEXTUAL THEOLOGY

This course introduces students to the role of context and culture in theology and in the practice of ministry through a first-hand cross-cultural experience and careful reflection upon it. Locations will vary each year and will range from international, to border site, to US rural, to US intercity. Selected readings and discussions will raise questions such as otherness, enculturation of faith, communication, theological diversity, and so on. Travel will reinforce this learning and place it in demonstrable context.

TS 375/375-T CONSTRUCTIVE THEOLOGY

In this course you are invited—and required—to reconstruct your systematic theological vision in relation to all your coursework. Further, you will relate your theological vision to a specific question for your anticipated ministry. The primary task is for you to bring together your work in seminary in a systematic way. Prerequisites: HS 101, 102, or 103; one 300-level TS course; and one 300-level BS course.

TS 336 CHRISTIAN ETHICS

An examination of the Christian moral life and the theological convictions that animate it, including its understanding of the good, of conscience, the nature of humanity, and the faith community's public witness. These proposals are considered in conversation with selected issues requiring careful and responsible Christian engagement, for example, war and peace, the environment, and genetic engineering. Prerequisite: TS 101/101-O or T 101/101-O

TS/HS 341 DIRECTED READINGS IN DENOMINATIONAL POLITY

See HS 341.

TS/PJ 360 INTERFAITH DIALOG

See PJ 360.

TS/PJ 364 PROCESS THEOLOGY

See PJ 364.

TS/PJ 366 LIBERATION THEOLOGIES

See PJ 366.

TS 390 SEMINAR IN THEOLOGICAL STUDIES

Specialized advanced courses developed based on faculty and student interest. Prerequisite: TS 101/101-O or T 101/101-O

TS 400 INDEPENDENT STUDY

See BS 400.

TS 500 MASTER'S THESIS

See BS 500.

TS 510 THESIS CONTINUATION

WRITING AS MINISTRY

WR 101 WRITING AS MINISTRY

This course introduces the idea of writing as ministry from multiple perspectives, divided into two major parts. The first examines the spiritual practices, disciplines, temptations, and attitudes associated with both reading and writing. The second part of the course uses Biblical genres as a guide and inspiration for our own writing. We will learn by reading great writers — people who make us gasp or laugh out loud. We will also read a handful of academic texts, which will help us think more carefully about what writing as ministry means and how it operates in people's lives.

WR 230 LITERARY NON-FICTION

This course will give you an opportunity to explore the rich possibilities of creative non-fiction, one of the most popular and quickest growing forms of literary writing practiced today. It will introduce you to some of the subgenres of creative nonfiction — memoir, personal essay, narrative journalism, and the lyric essay, among others — and to the genre-bending techniques that make this kind of writing so compelling. We'll also explore fundamental questions about generating and developing essay ideas; integrating subjective experience and researched fact; structuring essays that win and keep readers' attention; and, finally, the ethics of writing about real people.

WR 250 WRITING BEYOND WORDS: PRAYER AND CREATIVE WRITING

How may writing become prayer? How is prayer a kind of writing? This course explores the intersections of prayer and writing. We will study and practice different sorts of prayer, as well as read writers who put language to their lives in the spirit. In particular, we will explore different forms of meditation and prayer (verbal, visual, and contemplative, among others), as well as different forms of writing (devotional writing, reflective writing, memoir, etc.). This course counts as either WR 250: Writing for God and God's People OR SP 214-T: Prayer.

WR 250 CONTEMPORARY SPIRITUAL WRITING

This course will allow you to explore what may be a leading to write. It will encourage you to discover the shape and texture of the leading and focus it into an appropriate literary form — an essay, story, memoir, journal, article, sermon, book, blog, book review — even a newsletter or a tweet. It will encourage that part of you that is always listening to the whispers of God to open more fully, listen more deeply, and guide you into the work. And it

will provide an opportunity for you to sharpen your craft and prepare work for publication.

WR 290 WRITING MENTAL ILLNESS

Mental illness affects roughly one in four Americans adults — or about 61.5 million people — in a given year. This course offers students a chance to resist the stigma and silence around mental illness by approaching the topic through multiple genres, which may include memoir, opinion writing, spoken word poetry, and interview-based narratives (a form of writing that asks students to be “midwives” to others’ stories). We will also explore the intersections between spirituality and mental illness, including the interpenetration of biology, culture, meaning, and faith in the experience of mental suffering.

WR 235 PEACE JOURNALISM

Course description forthcoming

WR 240 WRITING PUBLIC THEOLOGY

Public theology occurs in many genres, media, and forms. Here, we will concentrate primarily on short, written forms — essays, reviews, and similar types of cultural criticism and commentary. We will work on writing craft but also on rhetorical strategy. Who’s your audience? What’s your purpose? What’s your position? How do you take these into account in making a compelling, well-crafted, and even entertaining piece of writing?

WR 245 DIGITAL GENRES

Course description forthcoming

WR 250 WRITING FOR GOD AND GOD’S CHURCH

This course will allow you to explore what may be a leading to write. It will encourage you to discover the shape and texture of the leading and focus it into an appropriate literary form—an essay, story, memoir, journal, article, sermon, book, blog, book review—even a newsletter or a tweet. It will encourage that part of you that is always listening to the whispers of God to open more fully, listen more deeply, and guide you into the work. And it will provide an opportunity for you to sharpen your craft and prepare a work for publication.

WR 270 APPLIED STORYTELLING

Stories entertain, but they also do work. For individuals, stories give shape to identity, meaning, and values. In communities, stories knit people together and offer bridges across barriers of differences. In non-profit and justice work, stories frame problems, galvanize responses, and illuminate the on-the-ground meaning of orienting values. This course offers instruction and practice in some of the ways story can serve ministry and other values-driven work.

WR 280 POETRY

Cross listed with Bethany Theological Seminary.
Please see that catalog.

WR 290 TOPICS IN WRITING

The study of, practice in, and critique of a particular genre that is especially suitable for ministry. Topics will vary.

WR 350 WRITING SEMINAR

Practice in all facets necessary for preparing a major writing project for the reading public (writing, revising, editing, market research, queries). Students will develop a “contract” of what they intend to accomplish by the end of the semester: goals, completed writing, and materials necessary for publishing that writing. Direction for the course is determined in part by students’ interests and needs as they work toward publication of their writing projects. Workshop format. Prerequisite: WR 101 and any 200-level writing course

WR 400 INDEPENDENT STUDY

See BS 400.

BETHANY COURSES

BIBLICAL STUDIES

B 102 READING THE NEW TESTAMENT CONTEXTUALLY

This survey course is an invitation into deeper, contextual understandings of the twenty-seven diverse writings that make up the second part of the Christian canon. It is designed for both new and experienced readers of the Bible. We will practice thoughtful and imaginative readings of New Testament texts with multiple contexts in view, including the historical situations of the texts (authors and earliest audiences, the student) own present-day context, and a present-day context that involves intercultural conversation. 3 semester hours. MDiv Obj #1, #3.

B 115 NEW TESTAMENT GREEK I

This course begins an introduction to the basic elements of New Testament Greek with an emphasis on vocabulary, the noun system, and indicative verbs. Students begin translating brief passages from the Greek New Testament. 3 semester hours. MDiv Obj #1, #3.

B 116 NEW TESTAMENT GREEK II

As the sequel to New Testament Greek I, this course continues to introduce the basic elements of the language, including vocabulary and the grammar of participles and other nonindicative verb forms. By the end of this course, students are able to translate passages from the Greek New Testament with the aid of the lexicon. Prerequisite: B 115. 3 semester hours. MDiv Obj #1, #3.

B/P 204 GOSPEL OF PEACE

This seminar offers a survey of biblical texts related to peace and violence. We will interpret these texts collaboratively, paying attention to their historical and literary contexts and to their meanings for readers today. We will also explore the implications of this biblical background for our understandings and practices of peacemaking. 3 semester hours. MDiv Obj #1, #3.

B 210 A POETICS OF JESUS

New in spring 2021 — description forthcoming

B 218 LUKE AND AFRICAN AMERICAN INTERPRETATION

In this intensive immersion course situated in the Decatur-Atlanta, Georgia area, we will critically read the Gospel of Luke with special attention to God's visitation with the marginalized, the poor, people without homes, and/or masses, who stand daily with their backs against the wall, including women and people labeled as sinners. We will engage Luke from Africana and womanist perspectives that allow us to experience how people with a collective history and present reality of trauma read Luke to affirm God's presence with them and to remain hopeful in, and faithful to, the God who is able to do all things and who visits with the most vulnerable. Students will have the privilege, before and after intensive classroom engagement and readings, of visiting with and listening to persons who are experiencing homelessness and poverty, as well as activists and organizations working to alleviate such systemic injustices. 3 semester hours. MDiv Obj #1, #3.

B 242 INTERPRETATING ROMANS AS A RESOURCE FOR PEACEMAKING

Peacemaking is both a central theme and a purpose of Paul's letter to the Romans. In the late 50s CE, the letter laid a theological foundation for peace among ethnically diverse communities of Christ-followers. Today it continues to guide and inspire readers who long for peace with God, with their human neighbors, within themselves, and with all creation. It is relevant politically as well as theologically. This seminar is an opportunity to study Romans in depth using a combination of historical, literary, and intercultural methods. As we read Romans together and then teach others, we will grow both as biblical interpreters and as witnesses for peace. 3 semester hours. MDiv Obj #1, #3.

B 302 NEW TESTAMENT EXEGESIS: GOSPEL OF MATTHEW

An introduction to the theory and practice of New Testament exegesis, utilizing the Gospel of Matthew as case material. Careful attention will be given to the various worlds of exegetical inquiry: the world within the text, the world behind and around the text, and the world in front of the text. Prerequisite: B 102. 3 semester hours. MDiv Obj #1, #2.

B 314 EXEGESIS OF CHRONICLES AND EZRA-NEHEMIAH

The books of 1 and 2 Chronicles, Ezra, and Nehemiah were written during the postexilic period of ancient Israel in the midst of cultural change. Following the traumatic experience of exile, the community in Judah struggled to form a new identity as the people of God. Chronicles attempts to construct a better alternate future by creating a distinct view of the past. Ezra-Nehemiah presents the recent history of this group from the perspective of those elite who returned to bring leadership and a new vision. Often avoided as irrelevant or only being historical in nature, these books contain rich contributions to a wide range of topics, such as theology, worship, spirituality, prayer, joy, identity formation, community life, God's involvement in history, inclusivity and exclusivity, the reinterpretation of previous biblical traditions, the function of the Law, and the relationship to Empire. Methodological approaches to these texts addressed in this course include: historical criticism; source, form, and redaction criticisms; rhetorical, narrative, and reader-response criticisms; feminist criticism; queer theory; utopian literary theory; postcolonial criticism; canonical criticism; spatial theory; and theological readings. Prerequisite: BS 101. 3 semester hours. MDiv Obj #1, #2.

B/M/T 328 PREACHING THE GOSPEL(S)

What is the gospel we preach and how does it relate to the biblical witness of Jesus Christ and the Spirit's presence among us? This upper-level course in preaching will develop a practical theology of preaching that arises out of our encounter with the synoptic Gospels and their relationship to the dynamic movement of the gospel in the church and the world today. With attention given to difficult passages of scripture and difficult challenges facing our culture and our congregations, we will explore the good news revealed in Jesus' own preaching and the horizon of hope it offers us today. Students will preach at least two sermons and prepare a paper outlining their own theology of preaching as it is informed by reading, lectures, and class discussions. Prerequisite: M 120 or M 125 or PM 101 and B 102. 3 semester hours. MDiv Obj #1, #2.

B 342 INTERPRETING ROMANS AS A RESOURCE FOR PEACEMAKING

New in spring 2021 — description forthcoming

B 390 TOPICS IN BIBLICAL STUDIES

Various elective courses will be offered in biblical studies, some focusing on particular books of the Hebrew Bible and New Testament and others on broader issues of interpreting scripture for faith and ministry. Previous offerings have included courses such as Job and Proverbs, Jeremiah, Revelation, Feminism and Biblical Theology, Pauline Theology, and travel seminars to Israel and Greece. 300-level offerings will have a prerequisite of BS 101 and B 102. 3 semester hours.

HISTORICAL STUDIES

H 101 HISTORY OF CHRISTIANITY I

This course gives an overview of the history of Christianity from the apostolic period to the eve of the Reformation. Topics addressed include theoretical issues in studying the history of Christianity, early Christianity, the Constantinian shift, Augustine's influence, asceticism, the Middle Ages, Medieval lay piety and dissent, monastic orders, the papacy and the beginnings of the Renaissance. 3 semester hours. MDiv Obj #1, #2.

H 102 HISTORY OF CHRISTIANITY II

The course continues the overview of the history of Christianity from the Reformation to the present. Topics of study include the Magisterial Reformation, the Radical Reformation, Roman Catholic reform, Protestant Orthodoxy, Pietism, and the Evangelical Awakening, the impact of Enlightenment rationalism, missionary expansion, Protestant liberalism and fundamentalism, the ecumenical movement, Christianity in developing countries and the Christian decline in the industrialized West. 3 semester hours. MDiv Obj #1, #2.

H 201 HISTORY OF THE CHURCH OF THE BRETHREN

This course investigates the history of the Brethren from their beginning as a movement amidst German Pietism to their transplantation and spread in America, major divisions, mission work, and interactions with wider Christianity and surrounding cultures, attending to their development from a rather homogeneous to a somewhat more ethnically diverse group. Along with theological concerns, the course will investigate social historical contexts for the Brethren story. 3 semester hours. MDiv Obj #1, #2.

H/T 205 IN THEIR OWN WORDS

How have Christians communicated their message and concerns throughout history? This course examines a variety of primary sources within the Christian tradition: biography/autobiography, poetry, hymnody, devotional writings, confessions, martyr literature, sermons, etc., considering how broad historical context and genre influenced presentation and message. There will be special attention to the way that texts communicated both social and spiritual messages, often simultaneously. Students will learn about historical methodology and appropriate contextualization of sources as well as how they can adapt and use writings in contemporary settings. Writings will come from all periods of Christian history, but with a concentration in the early modern period. 3 semester hours. MDiv Obj #1, #2.

H/T 318-O BRETHREN AND SOCIETY

This course considers the movement of the Brethren from a sectarian group in colonial America towards a more mainstream model of Christianity in the twenty-first century. Brethren have had a mixed relationship to society and social issues from the

very beginning of the tradition as they have sought to be faithful to the New Testament. The struggle between being a set-apart people and accommodating broader cultural and social tendencies will provide a helpful lens for understanding how Brethren have related and continue to relate to a variety of issues, including missionary work, slavery, the temperance movement, women's rights, publication, and secret societies. The course will also consider how Brethren perspectives on some issues have remained constant while others have changed dramatically. Prerequisite: H101 or H102, and T101; recommended H201 or T207. 3 semester hours. MDiv Obj #1, #2.

H 370 CHRISTIANITY AND CRISIS, 1590-1720

This course explores the struggle of Protestantism to survive amidst repeated upheavals in Early Modern Europe—the historical context for the birth of Quakerism in the mid 1600s and of the Brethren movement in the early 1700s. Topics include the religious, social, and political situations in Great Britain, Germany, and the Netherlands; the Reformation legacy; Puritanism; the Civil War era in England; the founding of Pennsylvania; and the rise of German Pietism and Radical Pietism in conflict with Protestant Orthodoxy. Particular theological questions include the role of eschatology, the influence of mysticism, the place of Anabaptism, the ideas of the Philadelphian Society, the teachings of key leaders such as George Fox and Alexander Mack, and the distinctive beliefs and practices of the early Brethren. Prerequisite: H 101 or 102 or T/TS101, or permission of instructor. 3 semester hours. MDiv Obj #1, #2.

H 390 TOPICS IN HISTORICAL STUDIES

Specialized advanced courses developed on the basis of faculty and student interest. Offerings could focus on methods of researching the history of Christianity or on a particular topic. Prerequisite: H 101 or 102. 3 semester hours.

INTERDISCIPLINARY STUDIES

(MA THESIS AND PORTFOLIO COURSES)

I 101 FORMATION SEMINAR

This fall semester seminar meets once a week to provide a context in which to discern the kind of theological scholarship and public leadership each MA student would like to pursue and use as an anchor for their studies at Bethany. Participants in this course become familiar with the various academic disciplines of theological education with particular attention given to developing a sense of vocation along with critical thinking, research, and writing skills. The weekly seminars also provide the setting for students to examine the social and spiritual shape of their scholarly identity with an emphasis on learning to tell their unfolding intellectual autobiography. By the end of the semester, participants will have chosen between an MA portfolio or MA thesis and selected an area of concentration. 3 semester hours of credit.



I 203 INTERCULTURAL EDUCATION AND TRAVEL

Each year one or more courses including travel will be sponsored, enabling participants to experience the life and culture of another people. Previous travel seminars have included Germany, Iona (Scotland), Puerto Rico, Nigeria, Kenya, Brazil, Latin America, France, Ireland, Italy, and the Middle East. 3 semester hours. MDiv Obj #3.

I 205 AMERC CROSS-CULTURAL SEMINAR

Funded by Appalachian Ministries Educational Resource Center (AMERC) in Berea, Kentucky, and conducted by member schools of the consortium. Courses focus on the religious history and social issues of Appalachia, with attention given to models and strategies for small church ministry in the rural setting. 3 semester hours. MDiv Obj #3.

I 390 TOPICS IN INTERDISCIPLINARY STUDIES

Various courses may either be offered as a regular part of the curriculum or developed as a group reading course which fulfill one of the three interdisciplinary curriculum requirements. Previous offerings have included The Foreign Language of Caring, Readings in Women's Faith and Theology, and Ethics for Ministry and Congregational Life. 300-level courses will have an appropriate 100-level prerequisite. 3 semester hours.

I 500 MA THESIS COMPLETION

This course, taken in the semester when a student will complete their degree, gives students on the MA Thesis path academic credit for the final stage of the MA thesis process which includes committee-supervised revisions, an oral defense of the thesis, and a public presentation of the student's thesis research to the

Joint Seminars. Credit is granted when these tasks are completed to the satisfaction of their Thesis Committee and the required paper and electronic copies are submitted to Seminary Academic Services in proper academic style, according to the scheduled deadlines. Prerequisite: I 101. 3 semester hours.

I 501 MA PORTFOLIO COMPLETION

This course, taken in the semester when a student will complete their degree, gives students on the MA Portfolio path academic credit as they each prepare a portfolio comprised of three papers from courses taken within their Area of Concentration. This process includes submitting the portfolio to the student's Portfolio Committee and a public presentation of the central ideas/themes from their portfolio to the Joint Seminars. Credit is granted when these tasks are completed to the satisfaction of the Portfolio Committee, according to the scheduled deadlines. Prerequisite: I 101. 3 semester hours.

I 510 MA THESIS COMPLETION

(AUDIT)

This course allows MA students additional time for the completion of the thesis. An adjusted audit fee is charged per session. No credit hours are earned.

I 515 MATW PROJECT COMPLETION

This course, taken in the semester when a student will complete their degree, gives students in the MATW program academic credit as they each prepare a final project and a public presentation. Credit is granted when these two components are completed. Prerequisite: T/WR215 MATW Integration course. 3 semester hours.

MINISTRY FORMATION

F 110-Y EXEGETING THE CALL AND CULTURE OF MINISTRY (ECC)

ECC provides a formational context in which to process seminary life and discern readiness to participate in Ministry Formation (F 301). Participants in this course explore the various aspects of Christian ministry with particular attention to pastoral/congregational ministries. Students examine social and spiritual shaping of ministerial identity through specific readings, small group work, theological reflection, and ministry interviews. 3 semester hours of credit granted at the successful completion of the entirety of F 110. MDiv Obj #4.

F 200 MINISTRY FORMATION ELECTIVE

Ministers-in-training gain experience in doing full-time or part-time extended ministry in congregations, camps, hospitals, social ministry settings, and district or conference programs. Students are given opportunities to engage in specific forms of ministry and to reflect on their practice of ministry through supervision. Placements will extend 10 or more weeks and will typically be full-time (400 or more hours). 3 semester hours. MDiv Obj #3.

F 201 CPE MINISTRY FORMATION ELECTIVE

Clinical Pastoral Education students learn pastoral practice in a clinical setting with a trained supervisor. Pastoral relationships are examined through an integration of personal history, behavioral theory and method, and spiritual development. Ministers-in-training provide pastoral care to people in crisis for a specific time period, usually 10 or 11 weeks full-time in the summer or one day a week during most of the academic year. 3 semester hours. MDiv Obj #3.

F 301, F 301-B, F 301-H, AND F 301-W MINISTRY FORMATION

Participants engage in critical and constructive reflection concurrent with their field education ministry placement in this year-long course (400 hours in the placement over the course of two semesters.) Students consider a variety of ministry topics, working with case studies and the ministry resources of their faith journeys. Group interaction and leadership are important components of the learning process. For more information see Ministry Formation & field education on page 24. Prerequisites: 27 credit hours completed including: F 110, T/TS 101, one course in biblical studies, one course in ministry studies, and faculty certification of readiness. 6 semester hours of credit granted at the successful completion of the entirety of F 301. MDiv Obj #3.

F 400 CLINICAL PASTORAL EDUCATION

Students may choose to enroll in an accredited CPE program for credit as an additional elective. Contact the faculty for Ministry Formation for details. 3 semester hours. MDiv Obj #3.

F 502 MDIV REVIEW

As the capstone course of the MDiv program, F 502 challenges students to interpret, integrate, and communicate what they have learned in previous course work and ministerial experiences. Students will also anticipate future ministry settings as they apply their learning to theological topics of ongoing interest and concern. Students will compile a portfolio of previous work, complete an oral interview with faculty, and write a final project. 3 semester hours. MDiv Obj #4.

MINISTRY STUDIES

Education

MT 225 THEOLOGY AND MINISTRY IN RESPONSE TO CRISIS

A crisis can be personal, church-wide, national, or even global. In any event, it presents opportunities for ministry. It raises questions for theology, regarding suffering and hope. Further, some (not all) extreme situations have the capacity to teach us about what matters most in life, even after things return to “normal.” This course will explore a range of theological and ministerial topics, from theodicy to pastoral care to virtual church leadership. It will address questions such as the following:

What do we believe about evil and about suffering? How can we listen, speak, and pray with people when they are facing a present crisis or recalling a past trauma? How does national or global crisis change our understanding of what it means to be and do church? As a resource for discussion, students will be encouraged to reflect on their own experiences of crisis, whether personal or communal, including the coronavirus pandemic of 2020. 3 semester hours. MDiv Obj #1, #4

M 230 EDUCATING IN THE SPIRIT

This course looks at education in light of the Person of the Holy Spirit, the human spirit of the person, and the relationship between the two, by drawing on insights from both theology and the human sciences. With a steady focus on how and why people are creative, participants in the course will study the dynamics of socialization and transformation, with a view toward understanding what it means to teach and learn “in the Spirit.” 3 semester hours. MDiv Obj #1, #4.

M 238 PRACTICAL THEOLOGY OF BAPTISM

What does baptism mean in the church, and what are its implications for education and everyday life? We will examine contrasting theological positions, seeking to understand what is at stake in the great baptismal debates over questions such as infants vs. believers and water vs. Spirit. Eastern Orthodox, Roman Catholic, Anabaptist, Reformed, Pentecostal and other perspectives are welcomed and will be discussed. 3 semester hours. MDiv Obj #1, #4.

M 263 WHERE MINISTRY MEETS TECHNOLOGY

Students will explore the places where ministry can be enhanced and made more productive through the use of various technological tools at our disposal. Technology, as with all tools for ministry, must equip us to be more fully aware of how God is present within and shaping our ministries. Technology as a tool for ministry must also serve a twenty-first-century generation that is seeking to find the ways God is present in the context in which they live. 3 semester hours. MDiv Obj #3, #4.

Evangelism and Missional Church

M 214 TAKING CHURCH BEYOND THE WALLS: INNOVATIVE MINISTRY IN THE SOIL, ON THE STREETS, AND AROUND THE TABLE

In the last few decades, the food justice movement, the urban farming movement, and the ecological healing movement have emerged as justice-oriented causes, attracting a diverse coalition of supporters. Within these movements, the church has found new spaces for vitality, reinventing itself beyond places of stained glass windows and pews. In this course we will study contemporary faith communities focused on food, farming, and ecology. From worshiping in an empty lot turned urban farm, to taking church to the woods, to eating a meal together in community with people who are hungry, faith leaders are creatively re-imagining what it means to be church. Together we will explore various faith communities and ministries, look at liturgical practices, learn practical wisdom, and discover practices that will give you the tools to create your own vision for a church beyond the walls. 3 semester hours. MDiv Obj #3, #4.

M 245 FOUNDATIONS FOR CHURCH GROWTH

The course will develop a missional understanding of church attentive to Brethren perspectives and practices and drawing on current evangelism and church planting strategies. The course will consider biblical foundations, spiritual formation, leadership roles, cultural dynamics, congregational vocation, and key evangelistic skills. 3 semester hours. MDiv Obj #3, #4.

M 355 A PLACE OF REFUGE IN AN URBAN CONTEXT

This course represents an educational partnership with Pastor Bruce Deel and City of Refuge Ministries®. However, other faith-based ministries of the city will also be explored, which will expose students to a variety of styles, strategies, and ministry niches employed to address the issues and complexities facing large urban contexts. This will be an immersive urban experience with a focus on the ministries of care in Atlanta, Georgia, dedicated to the way Jesus calls for in the words of Matthew 25. Students will also be introduced to the networking apparatus and process that are necessary for partnerships that provide assistance for marginalized communities in the city. This will involve an exploration of the collective impact that results when leaders from the three main sectors—nonprofit, public, and government—advocate for the voiceless through collaborative efforts. Prerequisite: T/TS101 or permission of instructor. 3 semester hours. MDiv Obj #2, #3.

Intergenerational Ministry

M 241 MINISTRY ACROSS GENERATIONS

Grounded in the discipline of practical theology, this course examines Christian ministry from the standpoint of intergenerational concerns, including three large questions: 1) What does it mean to do ministry in a world where half the population is under 25 and where many churches have mostly older members? 2) How do the events of ministry, from womb to tomb, become opportunities for engaging people across generations? 3) How can awareness of our own age and stage in the human lifespan help us to do ministry that reaches across generations? The course draws on insights from both theology and the human sciences. 3 semester hours. MDiv Obj #2, #4. Leadership

M 260 CONTEXTUAL LEADERSHIP

This course focuses on the role of leadership from the perspectives of the individual, the group, and the institution. A primary emphasis is on understanding multiple contexts in which leadership functions, contrasting styles of leadership, and how leadership theory and philosophy influence choice of leadership behavior or style. Additional emphases include group development, organizational culture, decision making, organizing for mission, management of change, systems thinking, and contingency approaches. 3 semester hours. MDiv Obj #2, #4.

Music and Worship

M 211 RITUAL AND REFLECTION IN THE LIFE OF FAITH

Students will study the biblical, theological, and anthropological bases for various rituals and ordinances of the church. Focusing on such practices as child and parent dedication, baptism, Love Feast, communion, anointing, the laying on of hands, weddings, funerals/memorials, and ordination, students will reflect on the meaning of various rituals as they design creative ritual services. 3 semester hours. MDiv Obj #3, #4.

M 213 MUSIC IN THE CHURCH

This course is designed to explore the importance of music in worship, both as an aid to worship and as an act of worship itself. Designed for both musicians and nonmusicians, we will look at the roles of pastor and the church musicians in planning and leading worship services, with special emphasis on the music. Topics covered will include an Anabaptist understanding of music in worship, choosing music for worship services, contemporary worship music, hymns, the teamwork of minister and musician, technology, etc. 3 semester hours. MDiv Obj #2, #4.

M 220 PATTERNS OF WORSHIP: THEOLOGY, SPIRIT, AND IMAGINATION

This semester-long course will introduce students to the theological, historical, creative, and performative dimensions of diverse patterns of corporate worship in North America (i.e., blended, emergent, Anabaptist, other). Through the creative interplay of theology and imagination, students will design services for a variety of settings, including worship services in Bethany's Nicarry Chapel. 3 semester hours. MDiv Obj #2, #3.

Preaching

M 326 PREACHING, POETRY, AND PROPHETIC IMAGINATION

This upper-level preaching course integrates biblical texts, prophetic passion for divine justice, and a poetics of preaching that invites communities into thoughtful, faithful engagement with the critical concerns and interests of their communities (e.g., climate change, sexual discrimination, poverty, racism, gun violence, Spiritual But Not Religious, etc.). For both religious and non-religious settings, students will learn to give vision and voice to the suffering and hopes of this blessed and broken world — and to do so in ways that invite the spiritual, practical, and imaginative pursuit of God's reign among us. Prerequisite: M 120 or M 125. 3 semester hours. MDiv Obj #2, #3.

M/B/T 328 AND M/B/T 328-B PREACHING THE GOSPEL(S)

What is the gospel we preach and how does it relate to the biblical witness of Jesus Christ and the Spirit's presence among us? This upper-level course in preaching will develop a practical theology of preaching that arises out of our encounter with the synoptic Gospels and their relationship to the dynamic movement of the gospel in the church and the world today. With attention given to difficult passages of Scripture and difficult challenges facing our culture and our congregations, we will explore the good news revealed in Jesus' own preaching and the horizon of hope it offers us today. Students will preach at least two sermons and prepare a paper outlining their own theology of preaching as it is informed by reading, lectures and class discussions. Prerequisite: M 120 or M 125 or PM 101 and B 102. 3 semester hours. MDiv Obj #1, #2.

Youth and Young Adult

M/T 219 SCIENCE, THEOLOGY, AND MINISTRY

This course deals with how Christians can see God in a scientific world. Science and theology both give us a sense of reality, but at times they can feel like two different universes. The goal is to bring the two together. Organized around big themes of life, death, and resurrection, this course focuses on topics such as life (and fullness of life), in evolutionary biology and in Christian scripture; overcoming death, in Christian baptism and via artificial intelligence; and resurrection hope, in Christian theology and via neuroscience study of enduring consciousness. In regard to ministry, the course will help students become more knowledgeable, confident, and practiced in addressing issues of science and faith with all people, but especially youth and young adults. 3 semester hours. MDiv Obj #2, #3.

M 231 UNDERSTANDING YOUTH MINISTRY

This basic course looks at the period of youth and the person of the youth minister, as well as the ministry to which youth themselves are called within church and society. Attention will be given to the theological themes implicit in today's social, psychological, and cultural trends. How can youth ministry transform, rather than simply reproduce, these dynamics? 3 semester hours. MDiv Obj #3, #4.

M 233 YOUNG ADULthood IN DEVELOPMENTAL AND THEOLOGICAL PERSPECTIVES

This course probes issues of young adulthood, especially vocation and intimacy. Concepts of human science will be put into conversation with biblical and theological ones, with a view toward understanding "spiritual maturity" and improving ministerial judgment. Case histories may be drawn from literature as well as experience. 3 semester hours. MDiv Obj #3, #4.

M/T 317 YOUTH AND MISSION

This course examines global trends in Christianity and what they mean for rising generations, when youth are seen either as missionaries or mission field or when the church as a whole is said to be "missional." Students discuss theological and cultural trends that raise issues of ministry with youth people and issues of doctrine for the church. Themes for research, discussion, and writing include 1) pneumatology and the rise of Pentecostalism, 2) ecclesiology and the growth of independent churches, 3) soteriology and the relationship between personal and communal aspects of salvation, and 4) revelation and the relationship between scripture and human experience. Discussion of these themes takes place in regard to the world young people inhabit, a world in which cultures are being reshaped by global patterns of consumption and communication and a world that confronts young people with an array of areas (e.g., biomedical, psychosexual, socioeconomic) in which they may be searching for reliable guides or guideposts. Prerequisite: T/TS 101. 3 semester hours. MDiv Obj #1, #3.

Topics in Ministry

M/T 300 TOPICS IN PRACTICAL THEOLOGY

Students do interdisciplinary work by integrating learning from theology and the human sciences. From year to year, topics could include: forgiveness and reconciliation; the roots of violence; understandings of marriage and family; prayer and healing; and the relationship between gospel and culture. Attention will be given to the way that these topics relate to the practice of ministry, especially education and/or work with youth and young adults. The topic for the current year will be an interdisciplinary study of childhood. Readings will be drawn from the fields of biblical studies, history, psychology, and theological anthropology. Prerequisite: T/TS 101. 3 semester hours. MDiv Obj #2, #3.

M 390 TOPICS IN MINISTRY

Specialized advanced courses developed on the basis of faculty and student interest. Prerequisite: permission of the instructor. 3 semester hours.

PEACE STUDIES

P 126 VARIETIES OF CHRISTIAN PEACE WITNESS

This course introduces students to varieties of theologies and ways of practicing peace in the Christian tradition, with a concentration on the historic peace churches: Brethren, Mennonites, and Friends. The course employs a variety of disciplinary approaches. In addition, the course will take up at least one Christian peace theology not from an historical peace church and will discuss elements of Christian arguments to justify war. 3 semester hours. MDiv Obj #1, #2.

P 201-O CONFLICT TRANSFORMATION

This course provides the student with an introduction to the study of conflict and its resolution. We will explore the basic theoretical concepts of the field and apply this knowledge as we learn and practice skills for analyzing and resolving conflicts. The course seeks to answer the following questions at both the theoretical level and the level of personal action: What are the causes and consequences of social conflict? How do we come to know and understand conflict? How do our assumptions about conflict affect our strategies for management or resolution? What methods are available for waging and resolving conflicts productively rather than destructively? 3 semester hours. MDiv Obj #2, #4.

P/B 204 GOSPEL OF PEACE

This seminar offers a survey of biblical texts related to peace and violence. We will interpret these texts collaboratively, paying attention to their historical and literary contexts and to their meanings for readers today. We will also explore the implications of this biblical background for our understandings and practices of peacemaking. 3 semester hours. MDiv Obj #1, #3.

P 210 JUST PEACE: AN ECUMENICAL CALL

From 2001 through 2011, the World Council of Churches and the Historic Peace Churches embarked upon a ten-year program called the Decade to Overcome Violence (DOV). Bethany Theological Seminary was very involved in this program in the classroom, in publishing projects, and in international consultations and conferences that took faculty to Europe, Africa, Asia, and the Americas. The culmination of DOV is seen in a document entitled An Ecumenical Call to Just Peace and in a companion study book. This course will make this material the centerpiece of study. It will also bring the Ecumenical Call into interdisciplinary engagements with the best current and classical theoretical and theological treatments of the concepts of justice and peace. 3 semester hours. MDiv Obj #2, #3.

P 228 RELIGION AS A SOURCE OF TERROR AND TRANSFORMATION

Since September 11, 2001, there has been a renewed awareness of how religion and religious discourse can become a source of both terror and transformation. This relationship between terror and transformation is especially challenging and complicated when religion "goes public." How do particular and prophetic religions enter pluralistic, public squares and contribute to social and political understanding and policy? Can there be credible expressions of public theology in our late modern, postmodern age? This course will explore the problems and possibilities of religious language and practice with the hope of what the prophet Jeremiah called "the peace of the city" in view. 3 semester hours. MDiv Obj #2, #3.

P 235-W RESTORATIVE JUSTICE

Restorative justice, a comparative response to retributive justice, is a means of conflict facilitation and engagement used when harm has been done. It focuses on the needs of the victims and the offenders as well as the involved community of both parties. This course will provide the framework and theory of restorative justice and praxis of its components and process in order to explore a conflict engagement model for encountering damage; repairing harm; and working at the transformation of people, relationships, and communities. The course will also explore the role of forgiveness in this model as well as comparisons of other methods of conflict engagement, including negotiation, mediation, and circle processes. 3 semester hours. MDiv Obj #2, #4.

P 249 THE PEACE OF THE CITY AND THE QUEST FOR A PUBLIC THEOLOGY

This course will work with the thesis that the biblical story of redemption begins in a garden (Eden) but ends in a city (the New Jerusalem). Religion may indeed begin in solitude, but as social creatures, our lives are public. Biblical religion reminds us that our faith is embodied in evangelical, ethical and aesthetic engagements with culture, thus inviting public theological reflection. Combining the disciplines of peace studies and theology, the course will explore how a variety of public proposals for theology might contribute to or inhibit what prophetic religion has called the shalom or welfare of the city. 3 semester hours. MDiv Obj #2, #3.

P/T 268 1968: A CASE STUDY IN PUBLIC THEOLOGY

In 1968, as many barricades went up around the world, more religious, cultural, and political borders and boundaries were freely transgressed. This course will use the music, movies, art, literature, and political discourses of 1968 as a window into the cultural transformations of the religious thought and practice of the era. Particular attention will be given to the complicated challenges of public God-talk in a multicultural world of plurality, ambiguity, and fiercely contested truth claims. 3 semester hours. MDiv Obj #2, #3.

P 273-W MEDIATION AS SOCIAL AND SPIRITUAL PRACTICE

This course is designed to provide mediation instruction and practice—grounded in spiritual, social and ethical dimensions—for seminary students interested in applying mediation skills to interpersonal, community, and vocational conflicts. We begin the course with two assumptions: 1) Those engaging in conflict, whether disputants or facilitators, arrive at the mediation setting influenced by particular sociocultural relationships and conditions, and 2) mediation requires practices that are closely connected to spiritual disciplines of deep listening, self-understanding, critical reflection, compassion, and openness to others. The course will engage the theory and praxis of scholars from Christian and other religious perspectives, including

Anabaptist-Pietist traditions, as well as feminist theologians and ethicists among others. 3 semester hours. MDiv Obj #2, #4.

P/T 313 AND P/T 313-B HOW DO STORIES SAVE US? NARRATIVE THEOLOGY MEETS LITERARY CRITICISM

Recent decades have witnessed and welcomed a narrative turn in theology, hermeneutics, homiletics, biblical studies, and peace studies. This course will bring a variety of narrative theologies into constructive conversation with literary critical models of narrative theory as we study the form and function of story-shaped approaches to naming ourselves and rendering God's name in history. Special attention will be given to how story might serve in seeking cultures of peace as we apply our narrative studies to autobiography (William Stafford's *Down in My Heart*) and fiction (Pat Barker's *Regeneration*). Students may earn theology credit by devoting their final project to a topic in narrative theology and hermeneutics, or they may earn peace studies credit by researching and writing on the theme of story and peacebuilding. Prerequisite: P 126 or T/TS 101. 3 semester hours. MDiv Obj #2, #3.

P/T 380 BONHOEFFER, WAR, AND PEACE

This course blends the disciplines of peace studies, theology, and ethics to bring the life and thought of martyred pastor and theologian Dietrich Bonhoeffer into conversation with the genuine dilemmas of Christian conscience around the problems of war and peace in a time of totalitarian politics and the horrors of the Holocaust. Particular attention will be given to Bonhoeffer's New York experience and how it helped form and inform his final resistance to European fascism. Prerequisite: P 126 or T/TS 101. 3 semester hours. MDiv Obj #1, #3.

P 390 TOPICS IN PEACE STUDIES

Various courses may either be offered as a regular part of the curriculum or developed as a group reading course which fulfills the Peace Studies curriculum requirements. Recent offerings are *The Historic Peace Churches* and *the Decade to Overcome Violence from Africa to Asia*, and *Emotional Intelligence and Conflict Transformation*. The 390 level will carry a prerequisite of P 126 or P 126-W. 3 semester hours.

THEOLOGICAL STUDIES

T 101 INTRODUCTION TO THEOLOGICAL REFLECTION

This course introduces theology as a practice of creative and critical reflection on humanity, the world, God, and Jesus from a faith perspective. In this class we will put perennial theological themes in dialogue with insights from the natural sciences and current social justice issues that challenge Christian communities today. By connecting the theological tradition with science and social justice, students will consider how to reflect on and express faith in an informed dialogue with other fields of study that are essential to a holistic understanding of our world today. 3 semester hours. MDiv Obj #1, #3.

T/H 205 READINGS COURSE [FINAL TITLE TBA]

New in spring 2020 — description forthcoming

T 207 BRETHERN BELIEFS AND PRACTICES

This course examines major beliefs and doctrinal interpretations along with practices that shape the Church of the Brethren. The course will study Brethren beliefs and practices across the span of time, with reflection on historical theology and in ecumenical conversation with other interpretations of Christianity significant to the study. The course will engage students in discussing the present life and faith of the Church of the Brethren. 3 semester hours. MDiv Obj #1, #2.

T/WR 218 SPIRITUALITY AND ECOLOGY: THE SABBATH POETRY OF WENDELL BERRY

As a novelist, poet, environmentalist, and farmer, Wendell Berry is well known for his scathing critiques of the industrial economy and corporate agriculture, as well as his support for local economies and ecologically sustainable farming. What is much less well known is his four decade long spiritual practice of writing poetry in light of his experience of Sabbath rest. This course will read Wendell Berry's Sabbath poetry and consider his Sabbath practice in order to glimpse the spiritual heart of his agricultural and intellectual endeavors. We will primarily focus on the Sabbath poetry collections, with additional readings from his essays, interviews, short stories, and non-Sabbath poems to help contextualize his poetry and theology. Key themes to be explored will be holiness, religion, embodiedness, wholeness, membership, resurrection, love, affection, economy, destruction, virtue, nature, and hope. 3 semester hours. MDiv Obj #2, #3

T/M 219 SCIENCE, THEOLOGY, AND MINISTRY

This course deals with how Christians can see God in a scientific world. Science and theology both give us a sense of reality, but at

times they can feel like two different universes. The goal is to bring the two together. Organized around big themes of life, death, and resurrection, this course focuses on topics such as life (and fullness of life), in evolutionary biology and in Christian scripture; overcoming death, in Christian baptism and via artificial intelligence; and resurrection hope, in Christian theology and via neuroscience study of enduring consciousness. In regard to ministry, the course will help students become more knowledgeable, confident, and practiced in addressing issues of science and faith with all people, but especially youth and young adults. 3 semester hours. MDiv Obj #2, #3.

T 221 CURRENT CONVERSATIONS AT THE INTERSECTION BETWEEN SCIENCE AND RELIGION

This course will examine the relationship of science and religion in the current Western culture and throughout history. Although many view these disciplines as being in constant conflict or in completely separate realms, this course will examine how a more productive interaction between science and religion can positively impact both areas of thought and study. The course will include a brief survey of the history of science and religion, examining key events and developments that have impacted the current relationship between these two disciplines. The course will include a substantial discussion of the current public debate over creation and evolution, and various Christian positions will be examined. Christian responses to other modern scientific topics will be examined as well. Topics may include climate change, advances in human genetics, and quantum physics. Throughout the course, students will encounter stories of scientists who maintain a strong Christian faith. Attention will also be given to how the perception of science within the church affects the viability of the Christian witness and the participation of youth and young adults in the church. 3 semester hours. MDiv Obj #2, #3.

T/M 225 THEOLOGY AND MINISTRY IN RESPONSE TO CRISIS

A crisis can be personal, church-wide, national, or even global. In any event, it presents opportunities for ministry. It raises questions for theology, regarding suffering and hope. Further, some (not all) extreme situations have the capacity to teach us about what matters most in life, even after things return to "normal." This course will explore a range of theological and ministerial topics, from theodicy to pastoral care to virtual church leadership. It will address questions such as the following: What do we believe about evil and about suffering? How can we listen, speak, and pray with people when they are facing a present crisis or recalling a past trauma? How does national or global crisis change our understanding of what it means to be and do church? As a resource for discussion, students will be encouraged to reflect on their own experiences of crisis, whether personal or communal, including the coronavirus pandemic of 2020. 3 semester hours. MDiv Obj #1, #4.

T 227 ECOLOGICAL THEOLOGY AND CHRISTIAN RESPONSIBILITY

In light of the complexity and fragility of life on earth and the increasing control that humanity has over our planet's future, many contemporary theologians have begun to think about the theology of creation in new ways. This course will consider a spectrum of recent ecological theologies, putting perspectives from the Bible and Christian tradition in conversation with recent scientific and ecological thought. With a special emphasis on Brethren and other Anabaptist and Pietist sources, it will focus on interconnections between environmental responsibility and other forms of social justice. 3 semester hours. MDiv Obj #2, #3.

T 230 SURVEY OF CHRISTIAN POETRY

New in fall 2020 — description forthcoming

T/WR 245 VISUAL COMMUNICATION AND FAITH

What things look like profoundly influences a human being's experience of the world. This is why it matters how ideas are expressed visually (through symbols, pictures, design, performance, etc.). This course instructs students to find and shape meaning through visual forms of communication. By exploring historical examples (religious iconography, commercial advertising, media storytelling), experimenting with emotional properties of visual arts (color, juxtaposition, representation), and reflecting on personal experiences (through theology, politics, narrative), students will understand and practice the meanings carried by intentionally crafted imagery in an increasingly visual society. 3 semester hours. MDiv Obj #2, #3.

T 247-B SCIENCE FICTION AND THEOLOGY

Science fiction engages theological themes. Whether literature, movies, or television, the genre of science fiction achieves an ability to ask questions and to imagine alternative ways of viewing reality. This estrangement allows us to probe theological and philosophical issues in new ways. This course explores many biblical and theological concerns as they are manifested in science fiction. Topics that will be discussed include the nature of humanity; construction and experience of the Divine; relationships between nature and humanity, nature and the Divine, and humanity and the Divine; the role of culture; gender; religion; rituals; perceptions of reality; the problem of evil; violence; use and abuse of technology; the function of mythology; the concept of shalom and the creation of alternative futures; and the quest for meaning. Readings from scholarly treatments of the genre will accompany selections from literature as well as movies (the Matrix trilogy, the Star Wars saga, and the various Star Trek films) and television (Battlestar Galactica, Doctor Who, Firefly, and Serenity and the various Star Trek series). 3 semester hours. MDiv Obj #2, #3.

T/P 268 1968: A CASE STUDY IN PUBLIC THEOLOGY

In 1968 as many barricades went up around the world, more religious, cultural and political borders and boundaries were freely transgressed. This course will use the music, movies, art, literature, and political discourses of 1968 as a window into the cultural transformations of the religious thought and practice of the era. Particular attention will be given to the complicated challenges of public God-talk in a multicultural world of plurality, ambiguity, and fiercely contested truth claims. 3 semester hours. MDiv Obj #2, #3.

T/WR 280 DRAWING FROM THE WELL: A POETRY WORKSHOP

This course will introduce you to the art of poetry writing through the drafting and revising of eight to ten poems. We will discuss the elements of poetry, examine poems by modern and contemporary poets, explore sources of inspiration through prompts, engage in collaborative and individual writing exercises, and critique class members' poems. We will also devote time to considering the spiritual aspects of the writing process, the contributions poetry can make to worship services and other communal events, and how biblical stories can serve as an impetus for poems. Utilizing a workshop format, this course will provide a supportive community of writers—a group offering constructive criticism and encouragement. 3 semester hours. MDiv Obj #2, #3.

T/M 300 TOPICS IN PRACTICAL THEOLOGY

Students do interdisciplinary work by integrating learning from theology and the human sciences. From year to year, topics could include: forgiveness and reconciliation; the roots of violence; understandings of marriage and family; prayer and healing; and the relationship between gospel and culture. Attention will be given to the way that these topics relate to the practice of ministry, especially education and/or work with youth and young adults. The topic for the current year will be an interdisciplinary study of childhood. Readings will be drawn from the fields of biblical studies, history, psychology and theological anthropology. Prerequisite: T/TS 101. 3 semester hours. MDiv Obj #2, #3.

T 304 THEOLOGICAL UNDERSTANDINGS OF JESUS

This course will study the paradigms of Christology in biblical and theological literature, film, and visual images. It will survey various historical and contemporary portrayals of Jesus as the Christ, giving attention to the way these Christologies are biblically grounded and theologically conversant with the culture. Attention will also be given to classical Christological debates within each of the portrayals. Prerequisite: T/TS 101 or B 102. 3 semester hours. MDiv Obj #1, #2.

T 305 THEOLOGICAL ANTHROPOLOGY

Theological anthropology is the study of human nature in relation to God. It intersects with questions of grace, sin, salvation, and the person of Jesus Christ. By putting traditional Christian views of humanity in dialogue with insights from the natural and social sciences, we will focus on current questions about gender, race/ethnicity, sexuality, disability, culture, the distinction between human beings and other animals, humanity's relationship to the natural world, and what it means to be human. Prerequisite: T/TS 101. 3 semester hours. MDiv Obj #1, #3.

T 310 MODERNITY, POSTMODERNITY, AND BELIEF

This course will trace the intellectual and religious passage to modernity through representative writings, including Schleiermacher's lectures to the modern cultured despisers of religion. Most attention, however, will be given to the "postmodern turn" in art, literary theory, philosophy and theology. For some, this turn, which is marked by the collapse of the master narratives of the modern project and the death of a metaphysical God, is seen as a threat to the future of belief. Yet a growing number of postmodern thinkers explored in this course announce the return of the poet, the mystic, and the prophet, and with them, the return of a God beyond the God we have named. Prerequisite: T/TS 101. 3 semester hours. MDiv Obj #2, #3.

T/P 313 HOW DO STORIES SAVE US? NARRATIVE THEOLOGY MEETS LITERARY CRITICISM

Recent decades have witnessed and welcomed a "narrative turn" in theology, hermeneutics, homiletics, biblical studies, and peace studies. This course will bring a variety of narrative theologies into constructive conversation with literary critical models of narrative theory as we study the form and function of story-shaped approaches to naming ourselves and rendering God's name in history. Special attention will be given to how story might serve the task of seeking cultures of peace as we apply our narrative studies to autobiography (William Stafford's *Down in My Heart*) and fiction (Pat Barker's *Regeneration*). Students may earn theology credit by devoting their final project to a topic in narrative theology and hermeneutics or they may earn peace studies credit by researching and writing on the theme of story and peacebuilding. Prerequisite: P 126 or T/TS 101. 3 semester hours. MDiv Obj #2, #3.

T 315 THEOPOETICS

In recent years several theologians and scholars of religion have contended that "theology, after all, is a kind of writing." Moving beyond older models that present theology as a metaphysics or systematics, those influenced by both the postmodern turn in philosophy and the intercultural emergence of spirituality studies are suggesting that theology can be imagined as a poetics. This course is situated at the intersection of religion and literature and

will study recent genres of theological, spiritual and religious writings known as theopoetics. 3 semester hours. MDiv Obj #2, #3.

T/M 317 YOUTH AND MISSION

This course examines global trends in Christianity and what they mean for rising generations when youth are seen either as missionaries or mission field or when the church as a whole is said to be missional. Students discuss theological and cultural trends that raise issues of ministry with youth people and issues of doctrine for the church. Themes for research, discussion, and writing include 1) pneumatology and the rise of Pentecostalism, 2) ecclesiology and the growth of independent churches, 3) soteriology and the relationship between personal and communal aspects of salvation, and 4) revelation and the relationship between scripture and human experience. Discussion of these themes takes place in regard to the world young people inhabit, a world in which cultures are being reshaped by global patterns of consumption and communication and a world that confronts young people with an array of areas (e.g., biomedical, psychosexual, socioeconomic) in which they may be searching for reliable guides or guideposts. 3 semester hours. MDiv Obj #1, #3.

T/H 318 BRETHERN AND SOCIETY

This course considers the movement of the Brethren from a sectarian group in colonial America towards a more mainstream model of Christianity in the twenty-first century. Brethren have had a mixed relationship to society and social issues from the very beginning of the tradition as they have sought to be faithful to the New Testament. The struggle between being a set-apart people and accommodating broader cultural and social tendencies will provide a helpful lens for understanding how Brethren have related and continue to relate to a variety of issues, including missionary work, slavery, the temperance movement, women's rights, publication, and secret societies. The course will also consider how Brethren perspectives on some issues have remained constant while others have changed dramatically. Prerequisite: H101 or H102, and T101; recommended H201 or T207. 3 semester hours. MDiv Obj #1, #2.

T/B/M 328 PREACHING THE GOSPEL(S)

What is the gospel we preach, and how does it relate to the biblical witness of Jesus Christ and the Spirit's presence among us? This upper-level course in preaching will develop a practical theology of preaching that arises out of our encounter with the synoptic Gospels and their relationship to the dynamic movement of the gospel in the church and the world today. With attention given to difficult passages of scripture and difficult challenges facing our culture and our congregations, we will explore the good news revealed in Jesus's own preaching and the horizon of hope it offers us today. Students will preach at least two sermons and prepare a paper outlining their own theology of preaching as it is informed by reading, lectures, and class discussions. Prerequisite: M 120 or M 125 or PM 101 and B 102. 3 semester hours.

T 356 THEOPOETICS 2 [FINAL TITLE TBA]

New in spring 2021 — description forthcoming

T/P 380 BONHOEFFER, WAR, AND PEACE

This course blends the disciplines of peace studies, theology, and ethics to bring the life and thought of martyred pastor and theologian Dietrich Bonhoeffer into conversation with the genuine dilemmas of Christian conscience around the problems of war and peace in a time of totalitarian politics and the horrors of the Holocaust. Particular attention will be given to Bonhoeffer's New York experience and how it helped form and inform his final resistance to European fascism. Prerequisite: T/TS 101 or P 126. 3 semester hours. MDiv Obj #1, #3.

T 390 TOPICS IN THEOLOGICAL STUDIES

Specialized advanced courses will be developed on the basis of faculty and student interest. Offerings could focus on particular theologians or theological issues. Prerequisite: T/TS 101. 3 semester hours.

COURSES OFFERED THROUGH THE SUSQUEHANNA VALLEY MINISTRY CENTER (SVMC)

In addition to offering some of the courses listed above through our extension site, the following graduates courses have been made available uniquely through SVMC.

B 101-S INTRODUCTION TO THE OLD TESTAMENT (SVMC)

The goal of this course is to provide the student with an introduction to the history and literature of ancient Israel. The student will read an introduction to the Hebrew Bible and the history of ancient Israel. The class periods will focus on issues and data not easily available in the reading. 3 semester hours. MDiv Obj #1, #3.

H 203 RADICAL REFORMATION (SVMC)

Focusing primarily on sixteenth-century European dissent, this seminar examines Anabaptist, Spiritualist, and rationalist dissent leaders and groups, taking the work of George H. Williams as the point of departure. The course will also investigate selected social historical issues related to these groups, such as communal economy, marriage patterns, and militancy and pacifism. Students will discuss the interaction between religious and social concerns and the legacy of radical reform in contemporary world views. 3 semester hours. MDiv Obj #1, #2.

M 109 INTRODUCTION TO PASTORAL CARE AND COUNSELING (SVMC)

The purpose of this course is to give a broad overview of caregiving in the life of the congregation and of the pastor's role within the caregiving process. The course will also help students define the theological foundation of their approach to pastoral care. 3 semester hours. MDiv Obj #3, #4.

M 208 MINISTRY WITH OLDER ADULTS (SVMC)

This course will explore the psychological, social, biblical, and spiritual dimensions of aging as well as the relationship of older adults to the life and mission of the local church. Attention will be given to pastoral care and to creating a more intentional ministry for, by, and with older adults. 3 semester hours. MDiv Obj #3, #4.

M 252 RURAL AND SMALL MEMBERSHIP CHURCH MINISTRY (SVMC)

The goal of this course is to provide the student with an introduction to the rural and small membership churches. We will address the issues of the small membership church in both the rural and urban settings with a special emphasis on leadership issues. The focus of the research and writing will be on participating in a project that reviews and develops potential new models for doing church in these particular settings. 3 semester hours. MDiv Obj #3, #4.

M 262-S CONGREGATIONAL MINISTRY AND LEADERSHIP FOR AN EMERGING CHURCH (SVMC)

This course focuses on the role of leadership from the perspective of the individual, the group, and the institution. Emphasis is on understanding multiple contexts in which leadership functions, contrasting styles of leadership, and how leadership theory and philosophy influence choice of leadership behavior or style. Additional emphases include group development, organizational culture, decision making, organizing for mission, management of change, systems thinking, and contingency approaches. 3 semester hours. MDiv Obj #3, #4.

M 265 CHURCH OF THE BRETHREN POLITY AND PRACTICE (SVMC)

This course is designed to enable a student to study and understand the ecclesiology, history, and polity of the Church of the Brethren. During this course, students will explore the ecclesiology in the Anabaptist and Pietist traditions in general and in the Church of the Brethren in particular. In addition, students will examine the changing nature of organization and polity in the Church of the Brethren while gaining an understanding of the relationship of congregation, district, and denomination. Included in this course will be the study of the relationship between cultural context and organizational patterns of congregations. 3 semester hours. MDiv Obj #1, #4.

M/T 275 ECOLOGY AND MINISTRY (SVMC)

This course examines the church's response and obligation to God's creation. From biblical and theological foundations of ecological hermeneutics to the current ecological ministries of the ecumenical church, students will have an opportunity to develop their own positions on various topics relevant to theology and practice. 3 semester hours. MDiv Obj #1, #3.

T 390 TOPICS IN THEOLOGICAL STUDIES

Specialized advanced courses will be developed on the basis of faculty and student interest. Offerings could focus on particular theologians or theological issues. Prerequisite: T/TS 101. 3 semester hours.

COURSES OFFERED OCCASIONALLY

B 117 NEW TESTAMENT GREEK III

This third semester involves substantial practice in reading selected passages from the Greek New Testament. Students will experience the writing styles of various New Testament authors; solidify and expand their knowledge of Greek vocabulary, morphology, and syntax; and begin to apply their knowledge of Greek in exegesis. Prerequisite: B 115 and B 116. 3 semester hours. MDiv Obj #1, #3.

B 255 GLOBAL PERSPECTIVES ON SCRIPTURE: 1 CORINTHIANS

Participants will study Paul's longest letter to Corinth in conversation with interpreters from around the world, including the Global South and East. Our goal will be to experience some of the wealth of meanings that biblical texts can have when our reading communities expand to include people with a wide range of experiences and cultural perspectives. As we observe how others discern meanings appropriate for their contexts, we will also practice skills of close reading, disciplined discernment, empathetic imagination, and ethical reflection that can undergird efforts to contextualize scripture faithfully in the various situations in which we are called to minister. 3 semester hours. MDiv Obj #1, #3.

B 304 GOSPEL OF JOHN

A literary and theological study of John's Gospel. Literary issues to be considered include the Gospel's plot, character development, and extensive use of irony. John's most distinctive theological concepts and formulations will also be considered, including realized eschatology, the incarnation of the Word, and Jesus as the life and the light of the world. Prerequisite: B 102 or permission of the instructor. 3 semester hours. MDiv Obj #1, #2.

B 310 NEW TESTAMENT FOUNDATIONS FOR MINISTRY

This seminar invites students to examine and develop their theology of ministry in light of some of the ways ministry is understood in the New Testament. While exploring a range of New Testament texts, students will practice interpretive methods that are both enlightening and feasible in the context of a busy ministry setting. 3 semester hours. MDiv Obj #1, #3.

H 208 BRETHREN IN MISSION

The course gives an overview of significant endeavors in foreign mission by the Church of the Brethren, with some attention to the wider context of Christian missions. The course will also focus on intercultural issues. Students will work on developing theologies of mission and evangelism that are interculturally sensitive. 3 semester hours. MDiv Obj #1, #3.

H/T 340 GENDER AND CHRISTIAN DEVOTION

Throughout the history of Christianity, individuals and communities have employed a variety of different means to express their commitment to God. Various forms of prayer, pilgrimage, communal living, and ascetical discipline developed as ways to express piety. Men and women often exercised their faith with notably different devotional practices. This course explores selected devotional expressions within Christianity from the early church through the modern period, paying particular attention to the ways that male and female Christian devotion developed. Students will consider the various theological and social factors that contributed to similar and different forms of devotion among women and men as well as changes in devotional practice over time. Particular topics of study will include prayer, pilgrimage, food piety, asceticism, martyrdom, communal living, and devotional literature. Prerequisite: H101 and H102. 3 semester hours. MDiv Obj #1, #3.

I 250 STORYTELLING

This course is an introduction to the study and practice of storytelling as an oral art form. Students will use a variety of primary texts including scripture, folktales, and personal stories. Students will also draw on relevant secondary literature in biblical studies, theology and performance studies in preparation for telling stories in diverse settings. Special attention will be given to the technical aspects of performance, storytelling as a spiritual practice, and how storytelling may be used in peacebuilding. No pre-requisite but B101 and/or B102 are recommended. MDiv Obj #2, #3.

M 125 PREACHING AND PUBLIC DISCOURSE

This course provides an introduction to the art and craft of preaching as it attends to the religious and public witness of Christian faith in the context of worship. We will explore the exegesis of Scripture, community contexts of church and society, and public theology as well as ethical and aesthetic dimensions of

preaching. Through reading, lectures, and classroom discussions, and the preparation, presentation and evaluation of sermons, students will learn to engage the gospel in a ministry of preaching for the church and world. 3 semester hours. MDiv Obj #2, #3.

M 209 TOPICS IN THE CAREGIVING MINISTRIES OF THE CHURCH

This course will focus on pastoral caregiving topics for pastors, chaplains, deacons and other caregivers. The topics include older adults, wellness, disabilities, family life, and mental illness. The learning process will involve a combination of lecture, discussion, group participation, and experience, with planned field trips to assist students in direct experience of the kinds of resources within the community. The class will hear from experts in the caregiving roles who will provide information and invite interaction with the students. 3 semester hours. MDiv Obj #3, #4.

M 222 EVANGELISM IN A POSTMODERN CONTEXT

This course will introduce students to the recent developments in Evangelism and Missiology due to the shifts in North American and global cultures. Topics for discussion will include local, contextual, and missional church evangelism with attention to Anabaptist/Pietist understanding. Authors studied will include: Bosch, Newbigin, and writers from the Gospel and Our Culture Network. Successful completion of this course will necessitate student interpretation, integration, communication, and anticipation of the work of Evangelism and Missiology in their own ministries in light of emerging cultural structures. 3 semester hours. MDiv Obj #3, #4.

M 246 STORYING THE CITY: GOSPEL VITALITY IN URBAN PLACES

The Bible tells a story of God's people released in a garden and redeemed in a city. This course will explore the diverse characteristics of church communities in urban places, the practical dimensions of joining God's work in these dynamic systems, and biblical visions for ministry leadership in the city. Combining scriptural and theological discovery with concrete strategies and experiences, students will increase their capacity to envision transforming ministries in the city and cultivate their skills for the intercultural challenges of urban leadership. 3 semester hours. MDiv Obj #3, #4.

M 267 ADMINISTRATION AS PASTORAL CARE

This course will provide students with competency in skills and perspectives necessary for providing effective leadership in the church. The course will provide information, resources and experiences for developing a theology of pastoral administration. As a theology of administration is developed, self-awareness and self-direction as well as the ability to empower others to do ministry and mission will be explored. Projects will be placed in the context of congregational or institutional life, allowing

students to expand their gifts for this ministry. 3 semester hours. MDiv Obj #3, #4.

M 270 GOD, MONEY, AND TIME

The purpose of this course is to provide the student with biblical and theological information so that he or she may more effectively lead a congregation in developing stewardship as essential to faithful discipleship. Attention is also given to particular implications of stewardship theology in the daily life of persons, communities and nations. 3 semester hours. MDiv Obj #3, #4.

M 280 WOMEN IN MINISTRY

This course examines current issues, experiences, and ecologies encountered by women in ministerial leadership. In addition to faculty lectures and readings, a variety of guest speakers will represent a variety of ministry areas, ecumenical affiliations, and generational perspectives. The scope of the course moves beyond current conditions to teach a variety of transformational leadership principles addressing the joys and possibilities of ministering as a woman. 3 semester hours. MDiv Obj #3, #4.

M 340 LEADERSHIP FOR MISSIONAL MINISTRY

This course employs concepts of missional leadership and develops skills for persons guiding ministry settings with an awareness of context, discernment of vision, and design for missional witness. Participants will engage concepts of adaptive challenge, improvisational presence, and inspirational leadership in a variety of settings. Focus will be on leadership for the "now and not yet" or the postmodern context. Prerequisite: M 222. 3 semester hours. MDiv Obj #3, #4.

T 228 ENVIRONMENTAL ETHICS IN THEOLOGICAL PERSPECTIVE

Environmental questions surrounding population growth; conflict and war; economic patterns of consumption and production; food and water scarcity; environmental racism; and the treatment of animals, plants, and land all pose challenges to traditional Christian ethics. They also challenge Christians to consider what resources in their own tradition might inspire creative ethical responses to these concerns. This course will examine these issues by reflecting on the theoretical, theological, and practical dimensions of environmental ethics through a case study approach. Students will have the opportunity to develop an environmental ethic consistent with their own theology or values and to reflect on the relationship between environmental ethics and church ministry or social leadership. 3 semester hours. MDiv Obj #2, #3

T 309 THEOLOGY AND THE ARTS

This course will address the relationship of theology and the arts by studying a variety of historical and contemporary artistic works. Students will be immersed in a diversity of media (such as visual art, dance, music, icons, novels, films) and theories, raising questions of divine/human interaction, theories of religious representation and embodiment, and different ways of conceptualizing the world. Prerequisite: T/TS 101. 3 semester hours. MDiv Obj #1, #3.

T 311 THE THEOLOGICAL IMAGINATION

The work of theology has always been an imaginative and constructive process, and increasingly, theologians are embracing the imagination as an important source for theological reflection. This course will consider the role that imagination plays in theological construction and its possibilities and limits as a theological category. After reflecting on what the human imagination is, the first part of the course will focus on a close reading of the theology of Gordon Kaufman, whose influential work on theology as imaginative construction remains pivotal for many constructive theologies today. The second part of the course will focus on ways that imagination has informed other approaches to theology, such as feminist, womanist, black, postcolonial, and other theological perspectives. Prerequisite: T/TS 101. 3 semester hours. MDiv Obj #1, #2.

T 314 ECCLESIOLOGY

This course is an exploration of what it means for Christians to gather together as a (visible) community called the church. The content includes an in-depth survey of historically and theologically significant ecclesial images and metaphors; an ecumenical review of traditional definitions and marks of the church; and constructive assessment of these themes from the

ecclesial perspectives of the Historic Peace Churches, Believers Church, and Free Church. In addition to theological understandings of ecclesiology, students will also use sociological and historical methodologies to explore how the Christian church shapes both society and personal identity. Prerequisite: T/TS 101. 3 semester hours. MDiv Obj #1, #2.

T 385- FAITH, FICTION, AND PHILOSOPHY

Through the lenses of fiction and philosophy, this course will investigate the perennial theological-philosophical questions of grace, justice, charity, and peace through two twentieth-century women writers. Flannery O'Connor, a devout Catholic who populated her fiction with characters of various religious persuasions, prejudices, and fears, and the French philosopher and social activist Simone Weil, a nonpracticing Jew attracted to Christianity, did not know each other. However, O'Connor read essays of Weil's as they became available in English during the 1950s and refers to Weil in several letters, even suggesting that she would like to create a fictional character based on Weil's life, which contained enough "to keep us all humble." Both authors exercised their sizeable gifts for the craft of writing in different genres, and the intellectual-spiritual connections suggested by their work offer provocative insights into injustice, violence, and the longings for justice and compassion.

Principal texts for this course will be the novels and selected short stories of Georgia writer Flannery O'Connor and selected essays of Simone Weil. Students will be asked to apply several interpretive methodologies to the primary texts to illustrate (a) how such methods expand their understanding of the works themselves and (b) how such interpretive approaches can assist them in their independent study, in teaching, or as sermon preparation resources. These will include literary critical and structural methods, reader response criticism, and contextual and historical approaches. 3 semester hours. MDiv Obj #1, #3.



ADMISSIONS

All new M.Div./M.Min. and MAPST students may enter during Spring or Fall Semester but must enroll in the official beginning course, "Spiritual Formation and Personal Practice," during the 2-week August Intensive of their first or second semester. New M.A. students begin classes during the Fall Semester. MATW students may begin in either Spring or Fall Semester. Certificate-seeking students will take their first course during the August Intensive or Fall Semester, depending on the certificate. Occasional students may begin with either the Fall or Spring Semester, or with an August, January, or May two-week intensive course. Degree and Certificate seeking prospective students should submit completed applications by May 15 for Fall entrance and November 1 for Spring entrance. Occasional Students who plan to enter during a two-week

intensive may submit applications July 1 for August Intensives, November 1 for January Intensives, and March 1 for May Intensives. The Director of Recruitment and Admissions processes applications on a rolling basis and presents completed files to the Admissions Committee for approval. Once admitted, the Director of Recruitment and Admissions emails a formal letter of acceptance along with a confirmation form to be returned with a \$150 deposit. Receipt of these, at least 4 weeks before the first class, reserves a student's position in the incoming class. An application for admission remains active for two years after it has been approved.

Degree-seeking students are required upon admission to take the Association of Theological Schools (ATS) entering student questionnaire.

CATEGORIES OF ADMISSION

STANDARD ADMISSION

United States citizens or permanent residents (all others see International Student category below) holding a baccalaureate degree from an accredited college or university and who hold personal and vocational objectives compatible with the mission of ESR may apply to the School for admission. The quality of previous undergraduate and graduate work, articulation of ministry objectives, letters of references, and interviews with Admission Committee members are the chief criteria used in making admission decisions.

INTERNATIONAL STUDENT ADMISSION

International prospective students holding a baccalaureate degree from an accredited college or university and who hold personal and vocational objectives compatible with the mission of ESR may apply to the School for admission. ESR defines "an international student" as someone who requires a visa to enter or stay in the U.S. and is therefore not eligible to receive financial aid from the U.S. government.

CONDITIONAL ADMISSION

Applicants whose qualifications for admission are non-typical may be admitted "conditionally" under an agreement in which the student addresses lack of requirements. Conditional admission may be extended to persons who will complete a baccalaureate degree between the time application to ESR is made and the time of matriculation, persons whose undergraduate degree is from a non-accredited college, or anyone whose application shows a deficiency the Admissions Committee believes the applicant can address while working on the ESR degree. In considering such applications, the Committee gives special weight to membership within the Religious Society of Friends and persons committed to a vision of ministry consonant with that held by ESR.

SPECIAL ADMISSION

Occasionally applicants who, because of their special circumstances, do not hold a baccalaureate degree may be admitted as a "special student." Once admitted, these students will be reviewed annually. If the special student makes academic progress at ESR and satisfies the Admissions Committee's stipulations in the student's letter of admission, the School will admit the student formally into a regular degree program. ESR admits only a small number of special students, and potential applicants without an undergraduate degree should plan, if at all possible, to complete that degree. This option is not available to students who apply to the M.A. program.

TRANSFER ADMISSION

Students who transfer to ESR from other graduate schools may request that their transcripts be evaluated to determine what prior work may contribute to their pursuit of a degree at ESR. A formal request, along with an official copy of all transcripts to be evaluated, should be forwarded to the Dean, who will determine transferable credits and ESR courses still to be met. Course work must be of B- quality or higher to be eligible for transfer; For the M.Div./M. Min degree, 51 credits may be transferred in; 24 credits must be taken at ESR. Supervised Ministry and Comprehensive Seminar may not be transferred from another institution. For the MATW, 18 credits may be transferred in. The capstone course may not be transferred. For the MAPST, 6 credit hours can be transferred in. FC 101,102,103 plus the internship. Course work over ten years old is not eligible for transfer.

OCCASIONAL STUDENT ADMISSION

Students holding a baccalaureate degree from an accredited college or university and desiring to take up to two courses per semester for credit or audit without seeking a degree may apply to be Occasional Students. Occasional Students may belong to the residential or Access programs.

APPEALING THE ADMISSION DECISION

Any applicant denied admission may appeal by filing a written request for review to the Director of Recruitment and Admissions within ten days of being informed of the decision. Included with the request should be supporting information not previously available, particularly information of an academic nature. The Admissions Committee will consider the appeal and report its decision to the student in writing within 30 days from the receipt of the request.

HOW TO APPLY

Prospective students can apply on-line from the Admissions web page. An application file is considered complete when all required documents have been received in the Admissions office.

There are three types of applications that can be found on our web site:

- Standard for degree-seeking students (US & International)
- Occasional for part-time non-degree seeking students
- Certificate program

ESR admission files must contain these required documents:

- Application Form
- Application Fee
- Background Check Form (degree-seeking students only)
- Background Check Fee (degree-seeking students only)
- References (between one and five - see below)
- Academic writing sample (if conditional, special or international)
- Official college transcripts
- Results of the TOEFL testing (if English is not a student's first language)
- A current picture is an optional yet helpful addition to the file for recognition purposes.

The number of references required will vary dependent on the type of application and the scholarships.

One letter of recommendation is required of all applications. Degree-seeking applicants may be asked to submit one or more additional recommendations depending on the degree and scholarship for which they are applying, or if the Director of Recruitment & Admissions discerns the need for supplemental materials.

For information about the above scholarship requirements, please contact the Director of Recruitment & Admissions.

The academic writing sample is asked of prospective students who apply in the conditional, special or international categories above. Please submit a piece of your own writing that highlights your ability to think critically and to correctly reference the ideas of other writers.

Official transcripts are needed for the admission file. Contact your undergraduate and graduate college or universities by mail, internet or phone to request that your transcript be sent directly from their registrar to the Director of Admissions in the ESR Admissions office.

If you are an international student and English is not your first language, please read the section below regarding language testing for an international admission.

INTERNATIONAL APPLICATIONS

International students are encouraged to begin the application process as early as possible. Please ensure that all documents are in English. Students who prove unable to pay the initial application fee of \$40 US may request a fee waiver when they submit the International Application.

All international students whose first language is not English must take and score a minimum of 550 on the Paper based version of TOEFL (Test of English as a Foreign Language), a 213 minimum on the Computer based version of the test, or 82 on the Internet based test prior to admission. If you have already taken or it is easier to take the IELTS test where you live, you must take the Academic version and achieve a score of 7 or greater.

The Admissions Committee has a concern that international students are prepared for the rigors of academic work at ESR. If it appears to the Committee that further remedial work in English or additional computer skills are needed, it will be the student's responsibility to pay for tutoring. Class entry may be delayed while such work is done. Any questions about these processes should be directed to the Admissions staff. Please review the web site or ask Admissions staff regarding the strict limitations set by the Immigration and Naturalization Service on student employment opportunities.

INTERNATIONAL DEGREE-SEEKING (MDIV, MA, MATW, MAPST)

International degree-seeking students planning to study residually at ESR should fill out the Standard Application, the ESR Financial Aid Form, and the International Student Statement of Financial Position form. International degree-seeking students planning to enroll in ESR's distance program, ESR Access, need not complete the Financial Position form, but should plan to travel to ESR for intensives to cover the residency requirement for the degree.

If a degree-seeking residential student applies and is admitted, intending to enroll at Earlham School of Religion, a \$1,125 US (subject to change) enrollment deposit is required along with the Confirmation form. Payment of this deposit signifies that the student agrees to the conditions of admission and financial aid (where applicable) for the entire period of study at ESR. The School of Religion sets aside \$1,000 of the deposit to be used by the student to return home upon completion of study at ESR. A balance of \$1,000 is required in the student's ESR account at all times. If the funds are unused at the time of the completion of studies, they are refunded directly to the student. Rising costs of travel may increase the student's travel cost after graduation to a level above the \$1,000 US of their refunded ESR deposit. Admitted Degree-seeking ESR Access students must return the Confirmation form along with a \$150 enrollment deposit.

Many international students need scholarship assistance in order to attend ESR residually, or in our ESR Access program. Up to two International Cooper Scholarships are awarded each year.

These scholarships provide tuition, housing, and a small living stipend. These are reserved for residential students. Many times there is a waiting list of admitted students for these scholarships. ESR gives priority to members of the Religious Society of Friends (Quakers). The International Cooper Scholarship provides approximately \$35,000 US* per year of study. This amount provides the very minimum that a student will need. A source of personal funds is helpful in case of illness, the need for cold-weather clothing, or other such personal necessities. ESR provides housing with the international scholarships, when possible, in a college house. Skills such as cooking, cleaning and community living are advantageous. ESR is unable to supply funds or housing to support spouses or family members.

Students receiving International Cooper Scholarships retain the financial responsibility to pay their confirmation fee of \$1,125 US (subject to change) mentioned above, the embassy visa fee, and travel costs of transportation, food, and lodging while traveling to and from ESR. International students who do not receive these must document financial sponsorship or the ability to pay the cost of one year's study.

Another type of Cooper scholarship offered to International residential students by ESR covers tuition alone. To apply for either type of scholarship, please send an additional two references following the guidelines given in the Financial Information section of the website.

For ESR Access students, limited need-based aid of up to 50 percent is available. The application is available online.

INTERNATIONAL NON-DEGREE SEEKING (CERTIFICATE AND OCCASIONAL)

International students should fill out the Certificate or Occasional Student Application from the ESR web site (Admissions). Degree and Certificate students may qualify for an F-1 visa, but Occasional Students are ineligible. While financial aid is not available for the Occasional Student program, limited need-based aid of up to 25 percent is available for the Certificate program. Students seeking financial assistance should complete both the ESR Financial Aid Form and the International Student Statement of Financial Position.

POLICIES

Care is taken to ensure the accuracy of information in this publication. The information is susceptible, however, to unintended error. The statements contained herein are for informational purposes, and are not intended to create binding commitments on the part of the seminary, and are subject to change without notice. Policies of the school are on file in the minutes of the Trustees, Advisors, Faculty and Student Meetings, and the Student Handbook. Documentation of the accreditation of ESR is on file in the administrative offices.

EMPLOYMENT POLICY

Earlham School of Religion is committed to providing equal access to employment opportunities to all qualified persons. The

Vision

ESR envisions itself as a center for innovative, ministry-focused education that is relevant to the changing landscape of faithful living for individuals and communities. This vision is anchored in the following commitments:

- To ground education for ministry in spiritual formation that is transformative in its effect
- To understand that such formation can be a common connection across traditions, and that points of intersection exist between our Christian Quaker heritage and other traditions
- To connect education in the Bible, Christian theology, Church history, and practical training with the emphases of Quaker spirituality that lead to lives of ministry and service
- To be a source of leadership and a resource for renewal among the larger body of Friends, and the wider church as way opens

School of Religion will practice affirmative action to assure that women and racial minority candidates are sought for all faculty and staff vacancies. Furthermore, since ESR is committed to maintaining its Quaker identity, it will aggressively seek candidates who are Quaker or in congruence with Quaker testimonies.

ADMISSION POLICY

In addition to welcoming students from a variety of diverse religious and spiritual backgrounds, ESR affirms its commitment to equality of opportunity for all individuals who desire the type of theological education offered within the context of the School's mission statement - including on the basis of sexual orientation or gender identity and expression.

PRIVACY & FERPA

Earlham School of Religion complies with the provisions of the Family Educational Rights and Privacy Act of 1974 (FERPA). This Act assures students attending a post-secondary educational institution that they will have the right to inspect and review certain of their educational records and, by following the guidelines of the School, to correct inaccurate or misleading data through formal or informal hearings. FERPA protects students'

rights to privacy by limiting transfer of these records without their consent, except in specific circumstances. More information on FERPA can be found in the Student Handbook.

MULTIPLE ESR DEGREES

Students who have completed M.A.'s, including the MAPST and MATW, may transfer any or all credits up to 50 (two-thirds of 75) toward the M.Div./M.Min. provided they fulfill requirements of the MDiv., including electives. They may transfer up to two-thirds of needed credits toward another M.A. provided they fulfill the relevant requirements.

Students who have completed an M.Div./M.Min. may transfer up to two-thirds of the credits needed for an M.A., including the MAPST and MATW, provided they fulfill requirements of the M.A., including electives.

Students who have completed an ESR certificate(s) may apply all credits received toward the completion of and M.Div./M.Min. or M.A., including the MAPST and MATW, provided they fulfill requirements of the relevant degree, including electives.

SIMULTANEOUS GRADUATE PROGRAMS

To avoid conflicts in scheduling, ESR asks that students not be enrolled in another seminary or university while enrolled at ESR. ESR will not adjust to meet the needs of the other institution.

DISABILITY POLICY

ESR's Disability Policy rests upon four theological principals. All people are created in the image of God. All people are called by God. All people have special gifts. All people are invited to participate in God's ministry. Our policy is in compliance with the Americans with Disabilities Act, and other relevant laws. The full policy can be found in the Student Handbook.

COMPLAINT POLICIES

Earlham School of Religion recognizes the need for adequate redress for student and employee complaints. ESR's Student Complaint Policy details the process for complaints of a general or academic nature. The purpose of the Harassment Policy is to protect and to educate those in our community. The Sexual Assault Policy deals with unwanted sexual contact. These three policies are included in the Student Handbook and are on our web site.

INCLUSIVE LANGUAGE

The ESR community commits to the use of inclusive language in all its worship, speaking, and writing. This is part of our ongoing effort to uphold testimonies of the Religious Society of Friends on the importance of truth in speech and of answering that of God in everyone.

DELINQUENT OBLIGATIONS

If any student enrolled in a program of the Earlham School of Religion is delinquent in any financial obligation to the School he or she shall not, until the School certifies that such delinquency has been made good, be entitled to any certification from the School, such as diplomas, transcripts, or registration in future semesters.

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esr.earlham.edu

