



2010-2011 Catalog

Palmer Theological Seminary

The Seminary of Eastern University

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Catalog Volume LXV

September 2010

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Seminary Academic Calendar 2010-2011

FALL SEMESTER 2010

August	25-27	Doctoral Classes
September	6	Labor Day (Seminary Office Holiday)
	7	Masters Classes Begin
	13	Last Day to Add Fall Semester Classes
	20	Last Day to Drop Fall Semester Classes
October	16-22	(Saturday-Friday) Reading Week – No Classes
	25-30	Registration for January Term & Spring Semester 2011
November	23-27	Thanksgiving Recess – No Classes
	24-27	Thanksgiving (Seminary Office Holiday)
December	3	Last Day to Withdraw from Fall Semester Classes
	8	Last Day to Submit Fall Semester Extension Requests
	11	Last Day of Classes
	13-18	Finals Week
	24-31	Seminary Office Holidays

JANUARY TERM 2011

January	1	New Year's Day (Seminary Holiday)
	3-28	Masters Classes
	10-22	Doctoral Classes
	11	Fall 2010 Semester Grades Due from Faculty
	17	Martin Luther King Day (Seminary Office Holiday)

SPRING SEMESTER 2011

February	5	(Saturday) Masters Classes Begin
	11	Last Day to Add Spring Semester Classes
	18	Last Day to Drop Spring Semester Classes
March	19-25	(Saturday-Friday) Reading Week – No Classes
April	4-15	Registration for Summer Term & Fall Semester 2011
	18-24	Easter Recess
	22	Good Friday
	24	Easter Sunday
May	6	Senior Coursework due
	6	Last Day to Withdraw from Spring Semester Classes
	9	Last Day to Submit Spring Semester Extension Requests
	13	Last Day of Classes
	14-20	Finals Week
	21	Commencement
30	Memorial Day (Seminary Office Holiday)	

SUMMER TERM 2011

June	6-24	Masters Classes, Mission Institute & Continuing Education
	10	Spring 2011 Semester Grades Due from Faculty
	13-24	Doctoral Classes
July	4	Independence Day (Seminary Office Holiday)
July August	11- 19	Masters Classes

Invitation to Preparation

These are exciting times to be at Palmer Theological Seminary. Our merger with Eastern University is complete; we have hired new faculty in the areas of Historical Theology, Old Testament, New Testament, and Ethics and Public Policy, persons who are spiritually centered and academically accomplished. We are enjoying record numbers of African Americans and female students. Never at any time in our history has the motto "The Whole Gospel for the Whole World through Whole Persons" been more applicable than it is today.

In this post September 11th world our cultural environment is more anxious and reactive than it has been in many years. With the threat of terrorism having landed on our shores, and the burgeoning gap between the world's wealthiest and poorest escalating, the challenges facing the church are enormous. We must prepare church leaders to have discerning spirits, compassionate hearts, a passion for justice, and a clear sense of moral and relational boundaries. At Palmer Theological Seminary there is a faculty, staff and student body that makes all of the above a priority. This, of course, comes about through a deep commitment to the Lord Jesus Christ. Without His sacrifice, His blood, and His grace, we could not begin to address the formidable task of witnessing, teaching and preaching to such a dangerous, frightening world. Paul said it best, "We can do all things through Christ who strengthens us."

In these next pages we will introduce you to a community that is vibrant, alive and on fire in its commitment to sharing the "Good News of Jesus Christ." Our academic degree programs provide a rich variety of offerings for those called to the pulpit, the classroom or other specialized areas of ministry. Our curriculum promotes transformational ministry. We believe that the commission of Matthew 28 is to make "disciples" by going into the world, teaching and baptizing. The result of this bold action is not preserving ministry as the status quo, but challenging men and women of every society to accept the high ethical and moral standards set down by the cross. We invite you to come along with us to this exciting adventure of faith, hope and love.

Christopher Hall

Acting Dean, Palmer Theological Seminary
Chancellor, Eastern University

Mission Statement

Palmer Theological Seminary's motto: "The Whole Gospel for the Whole World through Whole Persons"

THE WHOLE GOSPEL

Palmer Theological Seminary's theological position affirms the Bible as uniquely inspired and the authoritative revelation of God's nature and purposes for humanity. Commitment to that revelation, fully expressed in Jesus Christ, calls for the preparation of persons for ministry who are faithful to all parts and implications of the Gospel. A curriculum faithful to the whole gospel prepares persons who:

- have a thorough knowledge of the content of the Bible
- are able to interpret and communicate the message of the Bible in a way that is faithful and addresses contemporary life
- are committed to both the individual and social dimensions of the biblical message
- affirm the Gospel's proclamation of the forgiveness of sin, the reconciliation of human beings to God and each other, and the gift of eternal life, through Jesus Christ.

FOR THE WHOLE WORLD

Palmer Theological Seminary is committed to the preparation of persons for Christ's ministry in the Church throughout the world in a variety of forms and institutions, with strong emphasis on ministry in and through local churches, in both the American Baptist and other denominations. Recognizing that the Gospel expresses God's love for the whole world, Palmer Theological Seminary seeks to prepare persons who:

- are able to lead individuals to faith in Jesus Christ
- have a passion for a ministry concerned with the spiritual, emotional, intellectual, and physical needs of people
- are articulate and empowered expounders of Biblical truth in relation to all areas of human life
- are skilled in assisting God's people toward a loving, serving and transforming presence in the world
- are sensitive to the various cultural situations in which people live, and are able to relate the Gospel's saving and freeing power to the needs of persons and institutions in those settings
- are equipped to lead the Church-through preaching and teaching, caring and counseling, evangelizing and serving-in dynamic growth and mission.

THROUGH WHOLE PERSONS

Palmer Theological Seminary seeks to equip persons for Christian ministry who view that ministry as divine vocation, know themselves to be called by God, and are committed to grow toward wholeness in their relationship with God, self, others, and their world. Palmer Theological Seminary is committed to assist persons toward:

- an awareness of their own brokenness and dependence upon God
- the development of a spirit of openness toward others in the global body of Christ, beginning with an appreciation of that body's expression in Palmer Theological Seminary's diverse Christian community
- a disciplined devotional life, bearing fruit in a vital, growing, contagious faith
- regular participation in worship and fellowship which supports faith, expands vision, furthers intimacy in relation with God and others, and increases awareness of the presence and power of the Holy Spirit.

Doctrinal Basis

Section 1

- We believe that the Bible, composed of Old and New Testaments, is inspired by God and serves as the rule of faith and practice, being the authoritative witness to the truth of God embodied in Jesus Christ.
- We believe in one God eternally existing as Three Persons.
 - We believe in God the Creator, author of all life and our salvation.
 - We believe that God created human beings, male and female, in the image of God as an expression of God's eternal love, to live in God's perfect will. As such, human beings are called to be faithful stewards of God's creation and to live in relations with God, each other, and the created world.
 - We believe in God the Spirit, Lord and giver of life, who reveals Jesus Christ to human beings to transform them through conversion and sanctification to full humanity as willed by the Creator.
 - We believe that Jesus Christ was conceived through the power of the Holy Spirit, born of the Virgin Mary, and is truly God and truly human.
 - We believe that he lived a fully human life as Jesus of Nazareth, who walked with us, ministered to us, and proclaimed the Reign of God.
 - Because human beings sinned and suffered the penalty of death, we further believe in the life and death of the Lord for our sins, in the resurrection of his body, in his ascension to heaven, and in his personal and visible future return to the earth.
- We believe that our salvation is received through faith by grace through Jesus Christ, the only and sufficient mediator between God and humanity.
- We believe that Jesus Christ commanded us to be baptized and to partake of the Supper in his name.
 - We believe that baptism is the immersion of a believer in water in the name of God the Father, God the Son, and God the Holy Spirit, signifying redemption through the death and resurrection of Jesus Christ together with the believer's death to sin and resurrection to newness of life.
 - We believe that the Lord's Supper is a commemoration of the Lord's death until he returns.
- We believe that the Church is Jesus Christ's body on earth, called to witness and proclaim the good news of God's Reign and salvation to the world. The Church consists of believers, called by Jesus Christ to worship God, serve one another in a spirit of love and truth, and to proclaim God's Reign—not only through word, but also through deeds of love and justice. As a witness to the Reign of God, the Church embodies God's will to be one in diversity, to care for "the least of these," and to proclaim hope. Therefore, the Church is a light unto the world at all times and in all places.

Section 2

Every member of the Board of Trustees, every administrative officer of the Institution, professor, teacher, and instructor shall annually subscribe over his or her signature to the Doctrinal Statement, excepting only that a non-Baptist individual occupying any of the foregoing positions shall not be required to subscribe to that part of the Doctrinal Statement regarding the mode of water baptism.

Section 3

Whenever a member of the Board of Trustees, administrative officer, professor, teacher or instructor is not in complete accord with the foregoing Doctrinal Statement, he or she shall forthwith withdraw from all connections with the University, and his or her failure to do so shall constitute grounds for immediate removal from such positions by the Trustees.

History and Relationships

Foundations

Eastern University's Palmer Theological Seminary is part of an educational tradition that reaches back over three centuries to Bristol, England, where in 1679 Baptist training for ministry formally began. From that beginning to the present, Baptists have been concerned about issues of faith and order, such as a vital relationship with Jesus Christ, a believer's church, voluntary religious associations, and religious liberty. The visible church, institutional life and expressions of faith have all helped to shape this great tradition, which forms a context for the theological nurture of ministry and leadership.

The Seminary was founded as Eastern Baptist Theological Seminary on March 19, 1925 during a period of social, intellectual and spiritual unrest. Its twelve founders were committed to conserving the great historic evangelical beliefs within a strong denominational commitment to what was then the Northern Baptist Convention. At the same time the original professors agreed to a rigorous and progressive curriculum that would ensure academic and theological integrity.

Through an intensive strategic planning process, the Seminary has strongly reaffirmed its theological heritage and its central commitment to the preparation of sound, effective pastoral leadership as well as to a diversity of other Christian ministries.

From the beginning, the Seminary provided remedial education opportunities for those lacking the credentials for a graduate-level program. This eventually led to the establishment in 1952 of Eastern Baptist College, which became Eastern College in 1972 and Eastern University in 2001.

In 2004, the Seminary re-united with the school it planted and began operating under the Eastern University umbrella. In 2005, the Seminary was renamed Palmer Theological Seminary after its third (and longest serving) president, Gordon Palmer.

Palmer Seminary continues to pursue the course set by its founders and summarized in its original motto, "The Whole Gospel for the Whole World." Each year the faculty and trustees affirm the doctrinal basis of the school drawn up in 1925.

Associated Ministries

Palmer Theological Seminary is affiliated with the American Baptist Churches, USA. While the Seminary's primary relationship is with the churches and agencies of this denomination, it prepares persons for ministries in the whole Church. Within an evangelical context, the Seminary is broadly ecumenical in spirit and practice. The Board of Directors is interdenominational, with up to 25% of its membership being non-Baptist. Approximately 40% of Palmer Theological Seminary's students come from Baptist churches, while others represent numerous denominations.

In 1991, the Seminary joined with the West Virginia Baptist Convention to form a unique partnership for the purpose of offering a Master of Divinity degree program to current and aspiring pastors in and near West Virginia. This partnership has enabled men and women in the region to develop or enhance their ministry skills while remaining close to home.

Accreditation and Authorizations

Palmer Theological Seminary is fully accredited by the following organizations:

- As part of Eastern University, the Seminary is accredited by The Commission on Higher Education of the Middle States Association of Colleges and Schools (3624 Market Street, Philadelphia, PA 19104).

- As a professional school, the Seminary is accredited by The Association of Theological Schools (10 Summit Park Drive, Pittsburgh, PA 15275-1103; 412-788-6505) for the Master of Theological Studies, the Master of Divinity and the Doctor of Ministry.

The Seminary is also approved by the United Methodist Church for the training of United Methodist ministerial candidates and is a member of the Association for Clinical Pastoral Education.

Palmer Theological Seminary is approved for Veterans Education under the provisions set forth by the Department of Veterans Affairs. The Seminary is also approved for attendance of non-immigrant students under the Immigration and Nationality Act.

Palmer Theological Seminary is committed to the policy of providing equal educational opportunities to all qualified students regardless of their economic or social status, and does not discriminate on the basis of race, color, sex, national or ethnic origin.

The Seminary also adheres to the Family Educational Rights and Privacy Act of 1974 (Revised Edition 1995).

Philadelphia: Urban and Suburban Context

Palmer Theological Seminary is located on the edge of one of the nation's major industrial and cultural centers. With nearly 1.5 million people, Philadelphia is the largest city in Pennsylvania, the second largest on the East Coast and the fifth largest in the country. The greater metropolitan area is home to nearly 4 million people.

Founded in 1682, Philadelphia is obviously one of the nation's oldest cities, though its populace is younger (with a median age of under 35 years) than the national average. It is located within a few hours of other major U.S. cities including Washington, D.C. and New York City. Also close by are many varied recreational opportunities, including the Pocono Mountains to the north, historic Lancaster County to the west, and beach resorts on the New Jersey and Delaware coasts to the east and south.

A cultural hub, Philadelphia is considered to be among the nation's top three cities in theater and classical music and number one in architecture. Eighty-eight colleges and universities, including the University of Pennsylvania, are located in the area, as are numerous historic sites such as Valley Forge National Park and Independence Hall. Among the fine arts and science centers located in the city are the Philadelphia Museum of Art, the Franklin Institute, Fels Planetarium, the African American Historical and Cultural Museum and the Academy of Music.

The Seminary's proximity to the city allows students easy access to hands-on ministry opportunities in an urban context. Philadelphia's rich ethnic diversity gives it the feel of an international federation of neighborhoods. Historically, the city has a heavily German, Irish, Polish and Slavic base. However, African American, Jewish, Italian, Latino and Asian communities are also strong and distinct, and lately an increasing number of Russian immigrants have been settling in Philadelphia.

The area is rich with religious diversity as well, with a spiritual history dating to the 17th century. Most church denominations are represented in the Delaware Valley. Area churches range from large urban and suburban congregations to small, city store-front churches.

Baptists constitute the largest Protestant group, with most of them belonging to the National Baptist or Progressive National Baptist Conventions. The Philadelphia Baptist Association, the oldest Baptist association of churches in the U.S., was formed in 1707. Affiliated with American Baptist Churches, USA, this association consists of some 127 churches with an aggregate membership of over 46,000.

The Seminary Community

Composition of the Community

Palmer Theological Seminary is an unapologetically diverse community of women and men from various denominations. Currently we are about 46% male and 54% female. Student ages range from 22 to over 65. Racially/ethnically, our multi-racial community includes non-resident internationals, mixed-racial identities, Latinoas, Asians, Caucasians, and African Americans. Denominationally, we are 41% Baptist, 16% Methodist, 14% Nondenominational, 7% Presbyterian, 6% Holiness/Pentecostal, and a mix of about 15 other church traditions.

Student Formation

Comprehensive formation for ministry takes place both in and out of the Seminary classroom. Palmer Theological Seminary is committed to equipping whole persons to incorporate the whole Gospel into all the various contexts and relationships in which they are involved. We are concerned not only with the intellectual and academic development of our students, but with their personal, social, and spiritual development as well.

Office of Student Formation & Seminary Chaplain

The Office of Student Formation and the Seminary Chaplain provide co-curricular programs and activities that complement and enhance the academic components of ministry formation. These opportunities help students cultivate alertness to the practical implications of classroom learning; heighten attentiveness to their own Christian faith journeys and spiritual development; and support their exploration of how each person distinctively fits into and affects an ethnically, culturally, politically, and theologically diverse world community. The Director/Chaplain, along with other faculty and practitioners in a variety of ministry fields, facilitates nourishing Christian worship, challenging workshops, lively discussions, and edifying fellowship.

Academic Advising

Each student is assigned an Academic Advisor, a faculty member who will monitor the student's academic status and personal progress while in Seminary. Palmer Seminary takes a holistic, systems-oriented view of the Academic Advising process, interpreting students' academic functioning in the context of their personal, familial and vocational realities and concerns.

Assessment

Self-awareness and self-assessment are key skills for the exercise of healthy ministry practices. Upon matriculation at Palmer Seminary, M.Div. and M.T.S. Counseling Concentration students participate in Assessment I, which consists of several assessment inventories that provide data about their readiness for ministry. This data serves as a benchmark for tracking student growth and progress over the course of their Seminary studies. Then, when they have completed approximately two-thirds of their program, students take advantage of another self-assessment opportunity (Assessment II) in order to gauge their progress, and to chart plans for continued growth for the rest of their Seminary matriculation and beyond. These and other means of assessing student skills and progress are an integral part of the Palmer Seminary curriculum.

Worship

The Palmer Seminary community meets regularly for worship. On-campus worship services are a delightful and refreshing opportunity for us to celebrate the God of our salvation, savor our oneness in Christ, and seek the power and wisdom of the Holy Spirit as we journey together. Preaching that heals and motivates, manifesting a variety of Christian worship traditions and styles, is the centerpiece of most worship services. We sing our Christian faith through a variety of musical expressions-- traditional, gospel, contemporary, international. Storytelling, liturgical dance and other creative forms give further expression to our reverence for the work and presence of God, and the life we have in Christ.

In addition to the Curtis Lee Laws Memorial Chapel building, there is a Prayer Room on the fourth floor of the main

building. This room is open at all times, and community members are welcome to use it for prayer and quiet meditation.

Fellowship

In addition to worship, the entire Palmer Seminary Community enjoys gathering for mutual edification and for fun on other occasions. These can include gatherings over meals for prayer and conversation; all-campus Pot-Luck Luncheons in the Fall and in the Spring; a Carol Sing at Christmas time; soccer games, barbecues, and other activities as community members express interest.

Student Assembly

Representatives of the student body are elected each year to serve the community, and to allow for students to have an active voice in Seminary policy formation and governance. Student Assembly representatives attend faculty, Seminary Board of Governors, and Eastern University Board of Trustees meetings, in addition to some faculty committee meetings. The Student Assembly creates and hosts a variety of student activities, in addition to supporting Office of Student Formation & Chapel programs.

Special Interest Groups

Under the guidance of the Office of Student Formation, a wide range of small Special Interest Groups are available. These groups convene for a variety of reasons: prayer, mutual support, outreach, Bible study, spiritual direction, issues advocacy, denominational identity and information, etc.

Student Services

In addition to the student services described elsewhere in this catalog, the Seminary provides a faculty advisor for all degree students, a bookstore on campus and a computer room.

Placement Services

Placement resources are coordinated through the Supervised Ministries Department at Palmer. It is the mission of Placement to be a conduit for:

- The external Christian community to address inquiries, to submit postings, information, and ministry opportunities.
- Denominational and other ministry-related organizations to contact PTS as they seek to develop relationships with seminarians through campus visits and/or the dissemination of information to the Palmer community.
- Students to access information submitted to the Seminary as they seek employment opportunities while at PTS and immediately following graduation.

For more information, contact the Coordinator of Supervised Ministries.

Counseling and Spiritual Direction Services

Recognizing that effective Christian ministry is done best by spiritually and psychologically whole, mature persons, and recognizing also that seminary students frequently can benefit from assistance in these areas, the Seminary has arranged with competent professionals to provide counseling and spiritual direction to degree students at a significantly reduced rate, provided students qualify. The Coordinator acts as a liaison between students and counselors.

Security

Palmer Theological Seminary is proactive about the safety of all campus members and guests. The Seminary has developed a series of policies and procedures designed to ensure that precautionary measures are taken to protect students and guests on campus. A pamphlet, which provides the information needed to understand and participate in the effort to keep the Seminary campus safe, is available in the Registrar's Office.

Meals

The Koinonia Center, located on the first floor of Palmer Hall, is an informal gathering place for fellowship, study and meals. It houses both a lounge area and the Koinonia Kafé, which serves breakfast and lunch foods throughout the week. The Koinonia Center also contains vending machines and microwave ovens for student use.

Community kitchens are located on the third and fourth floors for dormitory residents who wish to prepare their own meals.

Student Health

Health insurance coverage is required of all students. The Seminary group plan for the academic year (August 15 to August 14), is mandatory for each student unless proof is shown of other satisfactory coverage. Full details are available at the Business Office.

Campus Facilities

Most people, realizing that the Seminary is close to a major urban center, are pleasantly surprised with the beauty of the 8.5-acre campus upon seeing it for the first time. The campus is bright with grass and flowers throughout the spring and summer. In late September it adopts the full range of autumn's colors.

Palmer Theological Seminary is located about six miles northwest of Center City Philadelphia, bordering the city limits. Train and bus lines leading to the downtown area, the airport or the suburbs are within easy walking distance.

Gordon Palmer Hall, a four-story brick building of traditional Georgian style architecture was originally a hotel. The hub of Seminary activity, it houses all administrative offices, a dining room, bookstore, coffee shop, student recreational center, laundry facilities and more.

The Curtis Lee Laws Memorial Chapel, also built in Georgian style to complement the main building on campus, serves primarily as a worship center and venue for Seminary special events. Dedicated in 1951, the Laws Chapel is the building most students, alums and friends associate with Palmer Theological Seminary. Its sanctuary, in which is located the three-manual Conaway Memorial Organ, seats up to 500.

William Howard Doane Hall occupies the ground floor of the chapel building. It, along with the chapel, was a gift from Mrs. Marguerite Doane in memory of her father, whose many hymns are widely sung and cherished by Christians worldwide. Doane Hall includes classrooms and faculty offices.

Daniel Arnold Woodruff Learning Center is a state-of-the-art lecture and distance learning facility located on the lower level of the chapel. Dedicated in December, 1997, it offers seating for 108 with Internet access at each workstation, audio and video conferencing capabilities and rearview projection from a PC, video, slide and document camera.

Austen K. deBlois Library and Hall, which is linked to Palmer Hall, houses the Seminary's 120,000-volume library, including a reading and periodicals room. deBlois Hall also contains the Gilbert Guffin Lecture Hall, five classrooms and several faculty offices.

The Gilbert L. Guffin Lecture Hall was dedicated in memory of Dr. Gilbert Lee Guffin, who was president of Palmer Theological Seminary from 1950 until 1961. This lecture hall is fully equipped with computer, projection and Internet technology.

The Glenn A. Koch Lecture Hall was dedicated in May 1999 in honor of Dr. Glenn Alan Koch, Emeritus Professor of New Testament Studies. A media-oriented facility, the Koch Lecture Hall is similar to the Guffin Lecture Hall in equipment and capabilities.

The Gallup Lobby was dedicated in December 1992 in gratitude to Stanton and Ellen G. Gallup for faithful service and generosity to Palmer Theological Seminary.

Campus Housing

Resident single students live in dormitories located in Palmer Hall. These accommodate about 44 students. Typically, two students occupy a room, although a few single rooms are available. The rooms are furnished, with students providing their own lamps, linens and personal decorative items or furnishings.

Thirty-one unfurnished apartments are available in Palmer Hall to married students and students with children. These are either one or two-bedroom apartments, varying in size. Each apartment has its own kitchen and private bath. The two-bedroom apartments are primarily for couples with small children. (None of the apartments is large enough to accommodate more than two children.)

Housing is also available for commuter students, not to exceed four days per week. Commuter dorms are double occupancy with a shared bathroom and are furnished in the same manner as residential dorms. Commuter guest rooms are hotel-style rooms equipped with TV, mini-fridge, private bathroom, and linens and other necessities.

Alumni/ae

The Palmer Theological Seminary Alumni/ae Association is an organization of approximately 3,000 men and women who have graduated from one of the degree programs or who have taken at least 12 units of study. It is a viable body of God's servants who for decades have kept the welfare of the Seminary as a priority in their lives.

The Alumni/ae Association raises support for lectureships, scholarships and the annual fund. It recruits students, sponsors reunion events and works toward the general advancement of the school and its mission.

Admissions

Admission to the Seminary

Palmer Theological Seminary welcomes men and women of all ages and from all ethnic, cultural and church backgrounds to apply for admission. You can reach the Admissions Office by telephone at 484-384-2948 or 800-220-3287, or by e-mail at semadmis@eastern.edu. All correspondence concerning admissions should be addressed to the Director of Admissions. Upon request, those who inquire will receive an admissions packet comprised of an application form, reference forms and a health form, all of which are necessary to the process of evaluating qualifications for entrance. After securing this information, along with relevant educational data, the Admissions Committee will begin the evaluation process. Also, you may apply online and download all the necessary forms from our website: www.palmerseminary.edu.

Admission Standards

Admission to the Seminary is based on the following considerations:

1. Christian character, as evidenced by church membership and participation in the life of the church, the judgment of a pastor-figure or ministry mentor selected by the applicant, evaluation by one other Christian leader, and compatibility with the Seminary's statements on Christian lifestyle, published in the Student Handbook.
2. Call to Christian service, as evidenced by a personal statement made by the applicant.
3. A Bachelors or equivalent degree from a recognized college or university, with a grade point average of 2.5 or better (on a four-point scale).
4. Satisfactory scores on the Miller Analogies Test (MAT) or the Aptitude section of the Graduate Record Examination (GRE), unless the applicant's undergraduate cumulative grade point average is 2.8 or better (on a four-point scale) or there has been successful work accomplished at the graduate level from a recognized school.
5. Reports of physical/emotional health. (While psychological testing is included in the first semester program for new students, evidence of emotional stability is required for admission).
6. Academic transcripts from all educational institutions attended.

Applications to the Seminary must be submitted early enough to allow time to complete processing prior to the beginning of any semester for which entry is sought. Please see the Admissions page on the Seminary website for current deadlines regarding submission of application materials. An applicant whose file is incomplete, but who has provided sufficient information demonstrating the potential for successful graduate work, can begin class work as a fully accepted matriculant. These applicants include those whose undergraduate transcripts are unofficial or not final but whose current partial transcripts are satisfactory. The required missing item(s) from an incomplete file must be received by the Admissions Office before the matriculant can complete registration for the next semester. Also, the Admissions Committee may require an interview.

Proficiency in English

Applicants whose primary spoken language and language of instruction have not been English—whether or not they have a resident visa or are U.S. citizens—are required to take the Test of English as a Foreign Language (TOEFL) and to submit the results to the Admissions Office. A minimum score of 550 (paper -based), or 79 (internet-based) is required to meet the standards for admission. If the IELTS is taken, then the minimal score must be 6.5. Please note that if it is determined—whether during the admissions process or after commencing study—that difficulty with English will interfere with academic work, the Seminary may require the successful completion of an English language program.

If an undergraduate or graduate degree was earned in the United States, the TOEFL may not be required. However, the applicant may then be required to take the Miller Analogies Test (MAT) or the general section of the Graduate Record Exam (GRE) to facilitate the Admissions Committee's evaluation.

Inquiries regarding the GRE or TOEFL exam and arrangements for taking either one should be directed to the Educational Testing Service, P.O. Box 955, Princeton, NJ 08540, or 1947 Center Street, Berkeley, CA 94704. The MAT, which is administered by many colleges and universities, can be taken almost any time. Its purpose is to test the student's ability to think analytically and deal critically with issues, concepts and ideas. Palmer's Admissions Office has contact information regarding the MAT.

Tuition and Fees

Palmer Theological Seminary seeks to keep tuition and fees as low as possible. As a result, tuition covers only about 40% of the cost of each student's education. The remaining 60% comes from churches, friends, foundations and alumni/ae that support the Seminary through endowment and annual fund gifts.

For more information please visit the Admissions & Financial Aid Page on the Seminary website.

Overview of the Curricula

Goal of the Curricula

The ultimate goal of the curricula is to achieve the Seminary's motto: "The Whole Gospel for the Whole World Through Whole Persons," that is, to prepare mature Christian leaders who understand the breadth of Scripture and of the Christian heritage, and can interpret and apply them in diverse cultural contexts.

The degree programs focus on preparation for service. Curricular studies at Palmer Theological Seminary aim to inspire students with a passion to advance Jesus' ministry and with an openness to risk crossing frontiers in evangelism, spiritual formation and social transformation through holistic, incarnational mission.

Qualities for Christian Leaders: the Educational Outcome

It is the Seminary's position that effective ministry requires, and therefore its programs must foster: (1) personal and social competencies, such as a vital and wholesome relationship with God, self and others; sensitivity to the Holy Spirit; personal appropriation and affirmation of the Gospel; and a passion for Christian service; (2) ministry skills, including relational, pastoral and counseling skills; analytical and interpretive skills; leadership and communication skills; and (3) cognitive competencies, such as a thorough knowledge of the Bible and of hermeneutics; a working knowledge of the content and methodologies of the other theological disciplines; the ability to reflect theologically and ethically; familiarity with correlative disciplines and with one's social context; and the ability to draw upon all of these as resources for ministry.

The Faculty

Palmer Theological Seminary, along with most theological seminaries, is proud of its faculty and of the years of scholarship and experience they represent, each in her or his field of expertise.

In addition to being highly qualified teachers, Palmer Theological Seminary faculty members go out of their way to become advisors, mentors and friends to their students. In this crucial, formative time for students, the faculty seeks to be available to students for the purpose of facilitating intellectual and spiritual growth.

Christian Community

Because the educational setting is an important aspect of learning, the Seminary seeks to sustain a community characterized by a warm, evangelical atmosphere, a spirit of inquiry, an attitude of openness and close personal relationships between students and faculty. The Seminary takes seriously the importance of Christian community building.

Ongoing Assessments and Modifications

A viable theological curriculum must be flexible, continually evolving, adapting to meet changing needs. To that end, Palmer Theological Seminary regularly assesses needs in ministry, clarifies purposes, evaluates educational effectiveness, identifies areas needing improvement, and devises strategies for enhancing future performance.

THE MASTER OF DIVINITY (M.DIV.)

The Master of Divinity is the first professional, theological degree for persons who expect to engage in some form of ordained ministry. The course work consists of 66 units (the approximate equivalent of 96 semester hours of credit) and requires at least three years of study. Most courses in the curriculum are 2-unit courses that meet for 2 3/4 hours once a week for a 14-week semester (equivalent to a 3 semester-hour course).

Work schedules, attempts to keep down commuting time and costs, and various other factors may prevent a student from taking the core courses in the recommended order. However, there is a strong rationale for the following sequence, and students are urged to take these courses as close to that order as possible. By doing so, students may avoid scheduling problems as they approach the end of a degree program.

M.DIV. CORE CURRICULUM

JUNIOR YEAR

Fall Term

B 500 Old Testament Pentateuch (2 units)
B 521 Gospels and Acts (2 units)
CTM 500 Church History I (2 units) OR
 CTM 545 Church in Mission Through Time (2 units)
INT 501 Spiritual Formation I (2 units)
INT 510 Assessment I (0 units)
INT 515 A Guide to Seminary Writing (1 or 2 units)

Spring Term

B 503 Old Testament Historical Books (2 units)
CM 511 Introduction to Holistic Ministry (2 units) OR
 CM 501 Church in Holistic Perspective (2 units)
CTM 503 Church History II (2 units)
CM 522 Holistic Habits for Ministry (2 units)

MIDDLER YEAR

Fall Term

B 504 Biblical Interpretation (2 units)
CTM 501 Systematic Theology I (2 units)
CM 524 Introduction to Homiletics (2 units)
CM 507 Middler Theological Field Education (1 unit)

Spring Term

B 505 New Testament Theology (2 units) OR
 B 506 Old Testament Theology-Prophets (2 units)
CTM 502 Systematic Theology II (2 units)
CM 505 Pastoral Ministry (2 units)
CM 508 Middler Theological Field Education (1 unit)
CM 506A Preaching Practicum (2 units)
INT 512 Assessment II (0 units)

SENIOR YEAR

Fall Term

CM 514 Church Renewal & Evangelism (2 units)
CTM 504 Christian World Mission (2 units)
CM 509 Senior Theological Field Education
INT 500 Senior Integrative Seminar (2 units)

Spring Term

CM 515 Theology & Practice of Worship (2 units)
CM 510 Senior Theological Field Education
INT 500 Senior Integrative Seminar (if not taken in Fall semester) (2 units)

OTHER M.DIV. CORE REQUIREMENTS

B 502 New Testament Greek OR
 B 507H Biblical Hebrew
CM 513 Clinical Pastoral Care Practicum (2 units) OR
 CM 635 Clinical Pastoral Education (2 or 4 units)

M.DIV. REQUIRED AREA ELECTIVES

Two units of coursework receiving a final letter grade are required in each of the following areas:

- Bible (in either New or Old Testament)
- Theology
- Christian Ethics
- Preaching
- Christian Education
- Urban Ministry

(Courses satisfying these required area electives are offered either in the regular semester or in a concentrated 'intensive' format during the January and Summer terms.)

DENOMINATIONALLY SPECIFIC REQUIREMENTS (not required by Palmer for the M.Div. degree, but may be required by student's particular denomination for ordination; the student should consult his or her denominational body to determine its specific requirements)

- CTM 507 Baptist Emphases and Polity
- CTM 508 Methodist History
- CTM 509 Methodist Doctrine & Polity
- CTM 510 Presbyterian Polity and Sacraments
- CTM 511 African Methodist Episcopal Polity
- CTM 605 Theology in the Reformed Tradition

Note that the above required coursework does not add up to 66 units, and that M.Div. students will need to earn additional units of pure or 'free' elective coursework in order to satisfy the number of units required for the M.Div. degree.

Theological Field Education

The Seminary's motto establishes a strong motivation to provide supervised pastoral experience, so that whole persons are prepared to respond to the Gospel imperative to minister to the varied challenges of our changing world. Field education students engage in internships 10 to 12 hours per week in churches or church-related agencies under the guidance of experienced supervisors and lay committees. One of the two years of theological field education must be in a local church where the seminarian engages in a broad spectrum of ministerial responsibilities. Students are challenged to grow personally, relationally and professionally. In addition to their field placement, students participate in faculty-led seminars that foster personal sharing and theological reflection on their pastoral experiences and vocational identity formation.

Completion of Middler and Senior Theological Field Education is required for the M.Div. degree. During the junior year, students are encouraged to meet with the Supervised Ministries staff for orientation in preparation for interviewing for internships. Other forms of theological field education may be taken as electives during fall or spring semesters, in January or during the summer term. These include supervised ministry in parishes, denominational agencies, summer camps and national parks, as well as in various other urban or rural settings. Students may also take a leave of absence in order to serve in a full-time intensive internship.

Graduation Requirements

To be recommended for the M.Div. degree, the candidate must:

1. Satisfactorily earn 66 course units, including all of the prescribed course requirements, plus fulfillment of financial and library obligations.
2. Maintain at least a 2.0 grade point average for the total course of studies.
3. Formulate a satisfactory statement of personal Christian faith and a theology of ministry and mission.
4. Satisfactorily complete Assessment I and Assessment II, according to stated policy.
5. Satisfactorily complete INT 515 A Guide to Seminary Writing.
6. Give evidence of readiness for ministry, including such attributes as satisfactory character, moral and spiritual maturity, and emotional stability.

Graduation and Ordination

The M.Div. program is intended to prepare persons for ordained ministry, but granting the degree does not necessarily imply endorsement for ordination. While this degree from Palmer Theological Seminary normally meets the educational requirements for ordination in most denominations, some may require additional work in denominationally-specific areas. More importantly, churches and other appropriate bodies ultimately determine whether a graduate will be ordained and/or offered a position.

THE MASTER OF THEOLOGICAL STUDIES (M.T.S.)

The Master of Theological Studies is for students interested in theological education for a variety of educational and personal goals. This degree program seeks to provide a meaningful grounding in the theological disciplines for further graduate study (M.T.S. Concentrations) or general education purposes (M.T.S. General Studies). Through a core of required courses and a wide variety of elective course offerings and concentrations, the Master of Theological Studies can be tailored to a variety of particular interests and goals.

The Master of Theological Studies consists of 32 course units (the approximate equivalent of 48 semester hours of credit). Requirements for the M.T.S. are typically completed in two years (four semesters) of full-time study. It is theoretically possible to complete the M.T.S. in one-and-a-half years; however, scheduling of courses or extra-Seminary commitments might not permit this. Normally, the maximum time allowance for completion of the degree requirements is six academic years.

PROGRAM REQUIREMENTS FOR M.T.S. IN GENERAL STUDIES

Core Curriculum

LEVEL ONE (First Year)

Fall Term

B 500 Old Testament Pentateuch (2 units)
B 521 Gospels and Acts (2 units)
CM 501 Church in Holistic Perspective (2 units)
INT 501 Spiritual Formation I (2 units)
INT 515 A Guide to Seminary Writing (1 or 2 units)

Spring Term

B 503 Old Testament Historical Books (2 units)
B 524 Biblical Interpretation for Ministry (2 units)
CM 511 Introduction to Holistic Ministry (2 units)
Elective Coursework (2 units)

LEVEL TWO (Second Year)

Fall Term

CTM 504 Christian World Mission (2 units)
CTM 545 Church in Mission Through Time (2 units)
Vocational Formation Elective (2 units)
Ethics Elective (2 units)

Spring Term

Bible OR Theology Elective (2 units)
Summative Seminar (2 units)
Additional elective units as needed

PROGRAM REQUIREMENTS FOR M.T.S. IN A FOCUSED DISCIPLINE (CONCENTRATION)

1. Students may pursue a focused-discipline Master of Theological Studies degree in one of six areas:

- Biblical Studies
- Christian Counseling
- Christian Faith and Public Policy
- Christian Heritage
- Christian Mission
- Contemporary Theology

2. All M.T.S. students are required to complete satisfactorily INT 515 A Guide to Seminary Writing. The Writing Course must be completed in the first semester of course work. Satisfactory completion of all requirements in this course is necessary in order to advance in the M.T.S. program.

3. The 32 course units required for the M.T.S. are normally distributed as follows:

Area I: Biblical Studies 8 units

Area II: Christian Thought & Mission 8 units

Area III: Concentration Electives within Discipline 12 units

Area IV: Internships, Methodology Courses, and/or Major Research Papers 4 units

(Note: most courses in the curriculum are 2-unit courses that meet for 2 3/4 hours a week for a 14-week semester, equivalent to a 3 semester-hour course.)

General Guidelines

1. Faculty advisors are responsible for working with students in designing their program. Requests for exceptions to the stated requirements are submitted to the Academic Dean by the advisor. Students are assigned an entry-level advisor. Upon completion of the semester in which students will have completed eight units of coursework, they must find a permanent advisor to work with them in their particular concentrations.
2. All M.T.S. research papers will follow Chicago Manual style, as outlined in Carole Slade's *Form & Style*.
3. Transfer credit from other institutions will be evaluated and approved by the Registrar and the Dean. A minimum of one-half of the Area III elective concentration coursework (6 units) must be taken with the Seminary's regular or adjunct faculty members.

Areas I and II: Biblical Studies and Christian Thought and Mission

Students will normally take foundation courses listed in the M.Div. curriculum (e.g., Old Testament Pentateuch; Gospels and Acts; Biblical Interpretation; Old Testament or New Testament Theology; Systematic Theology I and Church History I or II), as stipulated for each concentration.

Area III: Elective Concentrations

An elective field of concentration enables students (with the approval of advisors) to obtain the particular Master of Theological Studies that will best suit their personal and vocational goals. The availability of particular concentrations depends on existing faculty and curricular resources. Students seeking a less-focused educational experience should select the MTS in General Studies indicated above.

Area IV: Internships, Methodology Courses and/or Research Papers

One or a combination of the following may fulfill this segment of the program: practica; methodology courses (such as educational methods, theological field education, exegesis/ language); independent research. Two unit research papers must be connected to and of interest to the church; cross-disciplinary in nature, drawing on the area of concentration plus at least one other discipline within the Seminary's curriculum; and written in clear, cogent English that demonstrates the students ability to analyze, synthesize, and think critically about an issue. Because all Area IV requirements are summative in nature, they should be pursued at the end of the student's degree program and must be satisfactorily completed in order to advance toward graduation.

CONCENTRATIONS

For specific requirements for each concentration, contact the Registrar's Office.

Biblical Studies

The M.T.S. in Biblical Studies curriculum includes language study (Greek and/or Hebrew), methodology and biblical background (e.g. Biblical Interpretation, Archaeology, Background to the New Testament) and biblical content/theology courses in individual books or sections of the Bible (e.g. Psalms, Prophets, Romans, Gospels, Old Testament/New Testament Theology).

Contemporary Theology

This focus offers an opportunity for theological reflection on personal and global issues of concern today, based on a solid foundation of Christian theology. Because of the diverse backgrounds and interests of our theology faculty, the concentration might take any one of several directions.

Christian Faith and Public Policy

This concentration equips persons to shape public policy in a way that is grounded in both Christian faith and social analysis, by helping students learn how to integrate solid biblical/ theological study and careful socio/political thought. The curriculum includes courses at Eastern University and other institutions, as well as internships with agencies impacting public policy.

NOTE: Students in this concentration may also apply for a Charles Finney Fellowship in Evangelism and Social Change.

Christian Heritage

The central purpose of this concentration is to learn how to draw upon the Christian heritage as a resource for ministry today. Two means to that end are to gain a graduate level familiarity with the Christian heritage and to gain a good grasp on historical methodology.

Christian Mission

The aim is to provide students with a biblical, holistic understanding of contemporary challenges to Christian mission, current theologies of mission, the missionary situation around the world and the involvement of the local church in world mission.

Christian Counseling

This concentration offers the opportunity to gain insights and abilities for ministry to persons where relational, interpersonal and caring skills are called for. **This concentration does not prepare persons to be professional counselors, but it does lay a solid theological and counseling theory foundation for further preparation.**

When selecting this concentration, it is especially important that the student understand how this course of study relates to the field and practice of counseling. Completion of the M.T.S in Christian Counseling does not qualify a person for licensure, certification or practice as a professional counselor. The course of study, however, does provide exposure to a variety of counseling theories, issues and skills, and it requires the student to bring theological and biblical knowledge to bear upon this foundational social science material. Consequently, the M.T.S with a concentration in Christian counseling is well suited for those who a) intend to pursue graduate studies in psychology/counseling, b) are engaged in lay ministry settings requiring interpersonal and caring skills, and c) desire to integrate their Christian faith with counseling theory and practice.

Graduation Requirements

To be recommended for the Master of Theological Studies degree a candidate must:

1. Satisfactorily complete 32 course units and fulfill financial and library obligations;

2. Maintain at least a 2.0 grade point average in the course of studies when taken for general educational purposes;
3. Maintain a cumulative and concentration grade point average (GPA) of at least 3.5 when taken as preparation for further (post-seminary) graduate study.
4. Successfully complete INT 515 A Guide to Seminary Writing.
5. Successfully complete all summative requirements in Area IV.
6. Give evidence of growth in personal character, moral and spiritual maturity and emotional stability.

COOPERATIVE DEGREE MASTERS PROGRAMS

Palmer Theological Seminary offers students the opportunity to earn credit toward a Master of Divinity (M.Div.) degree in conjunction with pursuing a masters degree in urban/global business or economic development through Eastern University, or a masters in social work (MSW) through one of several approved schools. Palmer only confers the M.Div. degree once it is earned, and does not confer or maintain the specific academic records related to the secondary degree (MA, MBA, or MSW); these are conferred and maintained by the host institution where the secondary degree is earned.

M.DIV./M.B.A., M.DIV./M.A.

General Information

The Seminary offers cooperative degree programs (the M.Div. and an M.B.A. or M.A.) in conjunction with Eastern University's graduate programs in business or economic development, including urban and global economic development. This arrangement enables students to earn both degrees in approximately one year less and at less cost than if they pursued the degrees separately.

This cooperative degree program is designed to create the following opportunities:

1. Focused interdisciplinary inquiry into issues and concerns encompassing theology, business, ethics and development.
2. Lay preparation for ministry and discipling opportunities within the marketplace of business or development.
3. Individual preparation for bi-vocational ministries that allow church ministers to engage in development/business enterprises that aid Church and community.
4. Preparation of leaders in Christian institutions and organizations for high-level, faithful, and effective management.

Admissions

Students wishing to enter the M.Div./M.B.A. or M.Div./M.A. programs may complete a joint application through the Seminary admissions office, fulfilling the requirements as stipulated individually by the Seminary and Campolo College for Graduate Professional Studies (the College).

Financial Arrangements

Students are required to pay tuition to each school for the courses required in that school's degree program, which entails approximately five semesters at the Seminary and three semesters at the College.

General Academic Requirements

Fifty-five course units need to be taken in the Seminary's M.Div. degree program and normally 35 credit hours in the College's M.B.A. or M.A. program.

Schedule

A student spends the first five semesters full-time* at the Seminary completing required core Junior and Middler year coursework, as well as January and Summer term elective courses. The final three semesters are spent at the University pursuing coursework toward the M.B.A. or M.A. degree. Seminary coursework may be completed while the student is primarily enrolled in the College for their M.B.A. or M.A. work by means of a cross-registration process.

* It is possible to pursue this dual program on a part-time basis.

Course Requirements

SEMINARY REQUIREMENTS: These are the same for both the M.Div./M.B.A. and M.Div./M.A. programs.

1. All required core courses listed in Junior and Middler years of the M.Div. curriculum, including Middler Theological Field Education (33 course units).
2. The following additional core courses:
 - B 502 New Testament Greek *OR* B 507H Biblical Hebrew
 - CTM 504 Christian World Mission
 - CM 514 Church Renewal and Evangelism
 - CM 515 Theology and Practice of Worship
 - INT 500 Integrative Seminar
3. Bible electives (4 course units)
4. Additional Pure or 'Free' electives (8 course units)

COLLEGE REQUIREMENTS: Consult the Eastern University Graduate Programs Catalog.

Other Academic/Administrative Matters

1. Academic standing in the respective programs is determined solely on the basis of work taken at each school.
2. Each school is responsible for the integrity of its degree in terms of course requirements.
3. Each student must complete the requirements for both degrees, as herein specified, in order to receive either degree in this program. If the requirements for the dual degree program are not met, the requirements of either degree taken separately apply.
4. The Academic Dean of the Seminary and the Dean of the Graduate Studies Programs at the University serve as contact persons for information and advisement about the dual degree programs.

M.Div./MASTER OF SOCIAL WORK (M.S.W.)

It is possible for students who wish to combine theological education and ministry preparation with social work credentials to earn the M.Div. and M.S.W. degrees in a total of four years. The two degrees taken separately would normally take 3 and 2 years, respectively. The Seminary waives the equivalent of one year of full-time study (22 course units) in the M.Div. program. Thus, 44 course units (out of a total of 66) must be earned in the M.Div. program.

The following policies and procedures apply to this degree program.

1. The student applies for and is accepted into the M.Div. program.
2. During the first year, M.Div. first-year core courses, including INT 530 Social Work and Christianity and INT 510 Assessment I, are completed satisfactorily for a total of 18-22 course units.
3. The student applies and is accepted into an M.S.W. degree program of an accredited college or university.
4. The student enrolls in the required June term M.Div./M.S.W. Internship Seminar each year that s/he is pursuing the M.S.W.
5. M.S.W. degree work is completed satisfactorily.
6. The student returns to the Seminary for a second year of M.Div. study, with the following conditions:
 - a. that the program of study for the final year consist predominantly of upper-level M.Div. core required courses, to be selected in consultation with the program advisor for the M.Div./M.S.W. in light of the student's vocational goals;
 - b. that the student complete all remaining course units;
 - c. that the student produce a major research paper (40 to 50 pages for 2 units or 80 to 100 pages for 4 units) under the guidance of a Palmer Theological Seminary faculty member and, when possible, in consultation with a professor from the graduate department in which the M.S.W. was taken. This research paper must deal with a particular issue in the life of society and/or the church, and must integrate perspectives from social work practice, the social sciences and from the theological disciplines. The paper will be produced in conjunction with the required M.Div./ M.S.W. Integrative Workshop.

Other Educational Opportunities

In addition to the foundational components of its degree programs in Philadelphia, Palmer Theological Seminary offers a wide variety of additional educational opportunities.

Austen K. deBlois Library (See separate link from the Seminary website for library information)

Eastern's School of Christian Ministry (ESCM) (See separate link from the Seminary website for Eastern's School of Christian Ministry)

The Priscilla Institute (See separate link from the Seminary website for the Priscilla Institute)

The West Virginia Program

The program in West Virginia exists to provide theological education to qualified persons in this region who find it difficult to be absent from their primary residence. Students may take courses to complete a Master of Divinity degree, to gain recognition of their ordination or to earn continuing education units (CEUs). Program requirements are equivalent to those on campus. Courses are usually taught in one-week intensives by regular Palmer Theological Seminary faculty and by part-time faculty from the West Virginia or the Philadelphia areas. Details are available from the West Virginia Program Coordinator, Ms. Connie Sue Johnson, and from the Registrar's Office on the Philadelphia campus. (See separate link on the Seminary website for the West Virginia Program.)

January and Summer Terms

In addition to regular semester courses, several short-term courses are offered in January, June, and July-August. Introductory courses in biblical languages (New Testament Greek and Biblical Hebrew) are taught regularly during these terms. An Introduction to Clinical Pastoral Care is also given at hospitals in the area, operating on a schedule of five full days per week.

Other courses in the January and Summer terms are either one or two weeks in length. They are designed for: 1) current degree students and others desiring academic credit, 2) pastors and others in professional ministry who wish to engage in continuing education and 3) lay persons who are seeking to expand their understanding of the faith and their gifts for ministry. Information regarding specific offerings is available from the Registrar's Office.

Continuing Education

Palmer Theological Seminary's faculty accepts the standards developed by the National Task Force on the CEU for granting continuing education units (CEU). One Continuing Education Unit is defined as: "Ten contact hours of participation in an organized continuing education experience under responsible sponsorship, capable direction and qualified instruction" (National Task Force on the CEU, 1974).

The following guidelines govern the offering of course experiences for CEU credit:

1. January and Summer Term electives are available for those seeking CEU credit (unless otherwise specified).
2. Courses during the academic year may be taken for CEU credit by special arrangement between the student and the course professor, with the approval of the Academic Dean.
3. Courses, workshops and conferences designed especially for CEU may be offered at specially arranged times. These usually are not available for academic credit.
4. To receive CEUs, students must meet the minimum requirement of ten (10) contact hours of participation for each unit of credit.
5. The Seminary will grant a certificate indicating the number of CEU credits earned, following the completion of each course or other educational experience.

Interseminary Seminar

For over twenty years a seminar has been conducted with students and faculty from several area seminaries, at which papers are presented by students for discussion. The number of students participating is limited to four from each Seminary. These seminars provide opportunities for learning in an ecumenical setting, and students earn credit for participating.

In the late spring, the faculty selects students to participate in the seminar for the following fall. The students select topics for papers within an agreed overall theme. Students are expected to attend all sessions.

Overseas Ministries Study Center

Palmer Theological Seminary co-sponsors the Seminar for Seminary Students at the Overseas Ministries Study Center in New Haven, CT. A joint project between the Center and seminaries in the region, it provides an outstanding educational experience in mission theology and praxis through the leadership of an exceptionally exciting and diverse faculty. Students may register for any week or a combination of weeks in January and earn up to four course units (one unit per week).

Regular tuition is paid to the Seminary, from which membership and registration fees go to the Center. Registration forms are available from the Registrar. Policy statements outlining the requirements for obtaining academic credit are provided in the Student Handbook.

Missionary- and Pastor/Scholar-in-Residence Program

Each year Palmer Theological Seminary arranges for a missionary, missionary couple or pastor-scholar to live or be on campus to: 1) heighten awareness of local and global issues and needs, 2) deepen understanding of the worldwide mission of the churches, 3) share their cross-cultural and pastoral experiences (rural and urban) and 4) challenge the Seminary community to become more involved in the global mission of the Church.

Lectureships

To serve our constituency within the region, and to complement classroom education, the Seminary sponsors three lectureships.

The Wilmer C. Swartley Lectureship

This lectureship makes it possible to invite to the campus outstanding preachers and teachers of preachers to deliver lectures on preaching. Mrs. Laura M. Swartley established the lectureship in memory of her husband, Wilmer C. Swartley, an iron and steel manufacturing executive from Philadelphia. In keeping with Mrs. Swartley's intention, the lectureship seeks to inspire and challenge outstanding gospel preachers of our day.

The Frank B. Mitchell Lectureship

This lectureship is named for the late Reverend Dr. Frank B. Mitchell, former pastor of Pinn Memorial Baptist Church in Philadelphia. Dr. Mitchell was a friend and supporter of Palmer Theological Seminary and its African American students. For more than 40 years he and Mrs. Mitchell mentored men and women into ministry. His life was a prime exhibition of unflinching Christian love, coupled with a desire to serve others.

The Mitchell lectureship raises critical questions concerning the nature of theology and ministry from an African American Church perspective.

The Orlando S. Costas Lectureship

This lectureship is named for the late missiologist and theologian, the Reverend Doctor Orlando S. Costas. A native of Puerto Rico and former member of the Seminary faculty, Dr. Costas was a passionate advocate for the voiceless and oppressed. As a scholar, his legacy to church and academy includes 14 books authored by him, 17 books to which he contributed essays, and 14 journals in which he published articles. The Costas lectureship

honors his work and celebrates those who embody and carry forward Dr. Costas' multicultural, holistic vision for local church and community work informed by global realities.

The Philadelphia Consortium on the Study of Religion

This consortium, the largest organization of its kind in the nation, consists of 42 colleges, universities and seminaries in Eastern Pennsylvania and New Jersey, including Palmer Theological Seminary. Its purpose is to provide an umbrella for the academic study of religion among institutions. It provides a context in which various arrangements among the several schools may flourish. The basic operating principle is the voluntary association and cooperation of individual schools in a variety of projects. Students may take courses from consortium schools as approved by the Deans' Office.

Educational Policies and Procedures

At Palmer Theological Seminary the following educational policies and procedures are important for satisfactory completion of a degree program. Additional policies and procedures may be found in the Student Handbook.

Transfer of Credit

Credit will be granted for work done at other accredited theological schools or cognate graduate programs, provided that:

- The transfer credit requested has not been applied to an undergraduate degree already received;
- The transfer credit requested has been completed within ten years' time prior to the student's date of matriculation at Palmer Theological Seminary;
- The work for which credit is requested is appropriate for the degree program(s) being pursued at Palmer Theological Seminary, and for the course for which credit is granted;
- A grade of 2.0 (C) or better was earned in the course for which transfer credit is requested; and
- The Academic Dean and Registrar approve of the request, based on these and other transfer of credit policies.

Minimum Residence Requirements for Palmer Theological Seminary Degrees

Thirty-three course units (one half of the 66 units required) must be completed at Palmer Theological Seminary for the M.Div. degree. For the Master of Theological Studies, 16 course units (one half of the 32 units required) must be taken at the Seminary.

Advanced Standing

Credit for advanced standing may be granted under the following conditions:

- Advanced standing may be granted for both core and elective courses, provided the subject matter is appropriate to the M.Div. or M.T.S. programs.
- Entering students wishing to be admitted with advanced standing for undergraduate work must pass written and oral exams prior to the commencement of their classes at the Seminary.
- Entering students must apply no later than August 1 for Fall semester or January 2 for Spring semester to take advanced standing exams.
- The Academic Dean and a professor in the relevant area will screen applications.
- All exams, written and oral, will be administered at the Seminary during the week before orientation in the Fall and Spring semesters.
- The Associate Registrar will schedule all written exams, notifying students of the date, time, and room in which exams will be administered. All written exams in any given subject area will be administered at the same time.
- Written exams will be evaluated by appropriate Seminary professors, who will then schedule oral exams with each student.
- All exams, written and oral, must be evaluated by the end of Fall or Spring orientation week and results reported to the Associate Registrar.
- Standards of evaluation will be coordinated within departments, using area competencies as guidelines.
- Adjunct professors will be involved as needed.
- Students will be charged \$40.00 per exam taken, regardless of whether or not advance standing is awarded.
- Students in the M.Div. degree program may receive up to 11 units of advanced standing and M.T.S. students may receive up to 5 units.

Waivers of Required Courses

When a student has taken undergraduate coursework comparable to a required Seminary course, permission to waive such a course may be granted. The process for requesting waivers is outlined in the Student Handbook. Academic credit is not awarded for waived courses; students must complete other coursework (usually a higher level offering in the area of the waived course) to earn the number of units required for their degree.

Completion of Registration

Registration is completed only when the Business Office notifies the Registrar that all bills have been paid or arrangements made to meet financial obligations. Students whose accounts are in arrears will not be permitted to take classes or apply for transcripts.

Determination of Status

For purposes of verification for financial aid and loan deferment, students must meet the following requirements in order to be considered full-time:

- Be enrolled in a degree program (matriculated).
- Be enrolled in 8 or more units during the course of a semester.

If a student is enrolled for fewer than 8 units of coursework in a semester, the student will be classified as part-time. Students must be matriculated and enrolled for a minimum of 4 units of coursework in a given semester in order to be considered for financial aid.

Independent Studies

Independent Study/Reading courses may be negotiated with individual professors. Special request forms for this purpose are available online at the Seminary website and must be approved by the Academic Dean. Normally, only students who have a 3.0 (B) average or better and have completed at least 22 units M.Div./16 units M.T.S. are permitted to register for an Independent Study. An Independent Study may not be substituted for a required course. The full process and all requirements for engaging in an Independent Study are outlined in the Student Handbook.

Intensives

Intensive courses are structured differently than semester courses and are offered in the January and Summer terms, as well as through the West Virginia program. Pre-class and after-class assignments are required in all intensive courses. The proportion of pre- and after-class assignments is approximately 1/3 and 2/3 respectively. For more information on Intensive courses consult the Student Handbook.

Inclusive Language

The Seminary is committed to the belief that in Christ, and in the new order inaugurated in his life, death and resurrection, there can be no room for inferior and superior categories of human beings, either on the basis of gender, race, ethnic or national origin. Within this conviction, Scripture teaches that males and females alike respond to the calling of God into the ministries of Christ, that God's Spirit gifts both males and females for such ministry.

Our expression of this commitment is seen in the Seminary's "Policy on Inclusive Language," printed in the Student Handbook.

Adding and Dropping Courses

All changes in registration for courses must be made within the drop/add periods of a semester (or the comparable period of time for an intensive course) in order to receive credit. No course may be added after the 'Add' period. Appropriate deadlines to add and drop coursework in each semester are published in the current academic calendar and the Student Handbook.

Course Load

In order to finish a Master of Divinity degree in three years, a student needs to complete an average of 22 units each year. An average of 16 units per year is required to complete an M.T.S. degree in two years. Because of their need to be employed while in Seminary, students often exceed these minimal time frames.

Withdrawing from Courses

When a student withdraws from a course, the following designations are entered into the permanent record, as appropriate:

"W"-withdraw, no grade

"WP"-withdraw, passing

"WF"-withdraw, failing

Note: The seminary discourages unjustified withdrawal from courses, and also encourages realistic assessment of the likelihood of completing a course satisfactorily. Therefore, a period of grace has been added to the first half of the semester, and the consequences of withdrawing during the second half of the semester have been clarified.

- Weeks 1-2: Drop/Add, removed from transcript, no financial penalty
- Weeks 3-6: 'W' indicated on transcript, no grade, but financial penalty applies
- Weeks 7-12: 'WP' or 'WF' indicated on transcript, financial penalty applies.

Through week six of each semester, any course may be dropped for any reason without WP or WF being indicated on the transcript. If a student should find it necessary to withdraw from a course (or to drop out of seminary for a semester after the drop period), it is the student's responsibility to notify the Registrar's Office. This can be accomplished either by completing and signing a Withdrawal Form, which is available in the Registrar's Office, or by sending a letter explaining the reason(s) for withdrawal.

Between weeks seven and the end of the semester, WP or WF will be assigned on the basis of work already graded, and faithfulness in fulfilling other course requirements such as reading assignments, attendance and participation. These designations are given at the discretion of the course professor in relation to a particular course and appropriate to the circumstances of each individual student.

Withdrawing from Intensive Courses

A student may withdraw from a course on the first or second day of class with no academic penalty. Withdraw (W) appears on the transcript. If a student withdraws after the second day/weekend of class, the professor must determine on the basis of work already done whether the student has withdrawn passing or failing. Withdraw passing (WP) or withdraw failing (WF) appears on the transcript. In either case, the student is responsible for notifying the Registrar's Office. This can be done by completing and signing a Withdrawal Form, available in the Registrar's Office, or by sending a letter explaining the reason(s) for the withdrawal.

Requests for Extensions

The completion and submission of course work in accordance with the course syllabus is an important measure of dependability and ability to plan ahead, both of which are qualities important in ministry. The Seminary's policy on extensions for course work is found in the Student Handbook.

Evaluation System

The evaluation of students' work and growth toward competence for ministry takes place at numerous places and levels, including personal faculty feedback, evaluative comments on papers and examinations, peer input in group experiences, theological field education and clinical pastoral supervisors' reports.

Evaluation by others should not be understood as external pressure toward performance and success, or as a system that encourages destructive competition among students. Rather, evaluation is an invitation to growth and the maximizing of one's potential.

The Seminary's evaluation process achieves this goal through a mixed grading system, in which foundational competencies are evaluated on the basis of a clearly defined grade point system, while non-required electives may be taken on a credit/no credit basis, unless the course syllabus states otherwise. Students who wish to take non-required elective courses on a credit/no credit basis must inform their instructor during the first class period.

Point Value of Grades:

A	4.0
A-	3.7
B+	3.3
B	3.0
B-	2.7
C+	2.0
C-	1.7
NC (No Credit)	0.0

A grade of A (4.0 to 3.7) represents: (1) Superior understanding of course material and substantial evidence of ability to analyze critically and synthesize creatively. (2) Excellent techniques of scholarship in all projects. (3) Creativity, imagination, sound judgment, and intellectual curiosity in relating the course material to experience, ministry, and other areas of intellectual investigation.

A grade of B (3.3 to 2.7) represents: (1) Good understanding of course material; evidence of ability to produce viable generalizations and insightful implications. (2) Competence in techniques of scholarship in all projects. (3) Sustained interest and the ability to communicate the ideas and concepts which are part of the subject matter of the course.

A grade of C (2.3 to 1.7) represents: (1) Basic understanding of course material demonstrated by few errors in fact and judgment when discussing the materials. (2) Understanding of the techniques of scholarship. (3) Satisfaction of the minimum stated requirements for the course in preparation, outside reading, and class participation.

A grade of NC (0.0) represents: (1) Failure to understand course material demonstrated by substantial errors in fact and judgment when discussing the material. (2) Inability to use satisfactory techniques of scholarship. (3) Failure to fulfill the requirements of the course.

[Though we no longer assign D as a final grade, the following guidelines were approved for use of D as a grade for single assignments.]

With reference to single assignments, a grade of D represents: (1) Unsatisfactory understanding of the assignment demonstrated by numerous errors in fact and judgment when discussing the material. (2) Very little competence in the techniques of scholarship. (3) Satisfaction of less than the minimum standard of requirements for the assignment in preparation, outside reading, and class participation.

Credit/No Credit Grades

1. To receive credit (CR):
 - a student must complete the basic course requirements within the allotted time, including attendance, participation in class and assignments, and
 - the quality of the work must be congruent with graduate work standards, given the criteria specified for the course.
2. Receipt of no credit (NC), indicates that:
 - the student has failed to complete the course requirements as outlined above and/or
 - quality of work is not congruent with graduate work standards listed above.

Unless the course syllabus states otherwise, any non-required elective may be taken credit/ no credit if requested by the student during the first class period. A grade must be given for any course taken as a required core course or as a required elective.

Seminary Writing Course

INT 515 A Guide to Seminary Writing is a one-unit course required of all masters students who matriculate in the Fall 2008 semester and later. It is open to all other students as well.

- Students must complete this course within the first two semesters of enrollment at the Seminary. It may also be a condition of a student's acceptance into a degree program at Palmer that they complete this course during their first semester of coursework.
- This course must be successfully completed in order to meet graduation requirements for both the M.Div. and M.T.S. degrees.
- This course must be taken in conjunction with another content course (i.e. one that involves research and writing) as class assignments for the writing course are connected to students' other coursework.

Assessments I & II

Effective ministry in today's complex world requires spiritual and psychological wholeness, academic competence and professional skills in ministry. Palmer Theological Seminary has articulated its distinctive perspectives on these qualities in its Mission Statement and document on Qualities of M.Div. Graduates.

To assure adequate monitoring and evaluation of student progress toward the following purposes, the Seminary requires all M.Div. students and M.T.S in Christian Counseling students to register for Assessments I and II (INT 510 and INT 512). The satisfactory completion of Assessment I is a prerequisite for registration for subsequent semesters, as well as for Assessment II. For a complete description of the Assessment programs please refer to the Student Handbook.

Assessment I. The purpose of this assessment is to evaluate the student's potential for effective ministry: (1) identifying strengths and weaknesses for ministry; (2) identifying and discussing support structures the student has in place for successful completion of seminary studies; and (3) as appropriate, recommending and/or requiring work to support success in seminary and in ministry.

Assessment II. The purpose of this assessment is to monitor and evaluate readiness for ministry at about the two-thirds point of a student's M.Div. program. More specifically, the function of this assessment is (1) to diagnose strengths and needed growth in preparation for ministry; (2) to affirm strengths; (3) to analyze needed growth areas; and (4) to initiate appropriate measures to address needed growth areas.

Probation

The Review and Guidance Committee considers students' academic, personal and relational growth important. When a student experiences serious difficulties in any of these areas, he/she may be placed on probation.

Any one of the following circumstances will result in a student being placed on probation:

- the student fails one or more courses in a semester or term
- the student's cumulative Grade Point Average (GPA) is less than 2.0
- the student's semester GPA is less than 2.0
- there are serious problems in moving toward readiness for ministry.

See further details in the Student Handbook.

Inactive Status

If a student in good standing has personal, family or medical reasons to believe that enrollment in a minimum of one course is impossible, he/she must request to be placed on Inactive Status. Complete details may be obtained from the Registrar's Office and are in the Student Handbook.

Transcripts

Grade point averages are computed on a numerical basis according to the value of grades as described above. CR (credit) designations in credit/no credit courses are not averaged into the GPA; NC (no credit) designations become part of the GPA.

Other designations on the transcript-I (incomplete) and IP (in process)-are removed when course work has been completed.

Following graduation, each student receives one complimentary academic transcript. Additional transcripts are issued at the rate of \$10.00 each.

Change of Degree Program

A student changing from one degree program (e.g. from M.T.S. to M.Div.) must abide by the course requirements of the catalog at the time of transfer. See Student Handbook for further details.

Course Descriptions

Biblical Studies

PROFESSORS

Diane G. Chen, Associate Professor of New Testament

Emmanuel Itapson, Associate Professor of Old Testament

Craig S. Keener, Professor of New Testament

Julia Pizzuto-Pomaco, Lecturer in New Testament

Deborah Spink Winters, Affiliate in Old Testament

Grant H. Ward, Affiliate in Old Testament

Deborah E. Watson, Affiliate in Biblical Studies & New Testament Greek

One of the Seminary's primary purposes has been to make the Bible central in the curriculum of the institution, with full awareness that (1) knowledge of the original languages is essential to the most accurate interpretation of the Scriptures, and that (2) provision must be made for those who use primarily the English text. Therefore, while Greek is required of all M.Div. students, the English text will be basic to most courses. Courses will promote comprehensive knowledge of the content of the whole Bible, meet the needs of those who use the English translations, and provide opportunity for students qualified in the languages to compare English versions with the original texts for greater competence in interpreting the Bible.

REQUIRED COURSES

B 500. OLD TESTAMENT PENTATEUCH (2 units)

No prerequisites

This course aims at a thorough knowledge of the entire Old Testament. This knowledge will provide the student with a comprehensive understanding of the history of Israel. Itapson/Spink Winters.

This course is a prerequisite for B 503, B 506, some 600 level Bible and Integrative elective courses.

B 501. NEW TESTAMENT STUDY – replaced by B 521 Gospels and Acts (see description below)

B 502. NEW TESTAMENT GREEK (2 units)

No prerequisites

A beginner's course in the language of the New Testament in which the basic elements of grammar are studied and guidance provided in the use of interpretive tools. The student is introduced to elementary readings in the New Testament. (Students who have taken Greek in college may want to test out of this course and may wish to take Hebrew in its place). Watson/Pitzer.

This course is a prerequisite for B 619 I & II Corinthians, and B 620 New Testament Greek Exegesis.

B 503. OLD TESTAMENT HISTORICAL BOOKS (2 units)

Prerequisite: B 500 Old Testament Pentateuch or its equivalent

This course focuses on the historical books of the Old Testament (Joshua-Esther). We will examine the nature of biblical historical writing, special topics (such as succession narrative, united and divided monarchy, the temple vs.

the palace), and themes within these books. Special attention will be given to exploring different images/styles of leadership as seen through the narratives on characters such as Joshua, Deborah, Samuel, David, Ahab, Hezekiah, Nehemiah and Esther. Itapson/Spink Winters.

This course is a prerequisite for B 504, B 506, CM 524, CTM 501, CTM 502, some 600 level Bible elective courses.

B 504. BIBLICAL INTERPRETATION (2 units)

Prerequisites: B 501 New Testament Study or B 521 Gospels and Acts; B 503 Old Testament Historical Books or its equivalent

Through a careful application of contextual skills, background training and identification of literary genres in the Bible, this course seeks to develop sensitivity and skills for interpretation, applying and teaching the Bible. Because learning is most effective when most concrete, most of the course will be spent grappling with biblical texts, although the course will also include a basic introduction to various issues in contemporary hermeneutics and criticism. Keener.

This course is a prerequisite for B 505, B 506, INT 500, some 600 level Bible and Theology elective courses.

B 505. NEW TESTAMENT THEOLOGY (2 units)

Prerequisites: B 501 New Testament Study or B 521 Gospels and Acts, B 504 Biblical Interpretation

This course will explore the major theological themes of the New Testament (Sin, Salvation, Ethics, Christ, The Spirit, Church, etc.) as various NT voices (the Synoptic Evangelists, John, Paul, Hebrews, etc.) address them. An attempt will be made to develop a synthesis of the overall message of the New Testament. The continuing relevance and significance of this theology for Christian faith and the contemporary church will be considered. Pizzuto-Pomaco.

B 506. OLD TESTAMENT THEOLOGY - PROPHETS (2 units)

Prerequisites: B 500 Old Testament Pentateuch or its equivalent, B 503 Old Testament Historical Books or its equivalent, B 504 Biblical Interpretation

A study of the major theological concepts found in the Old Testament with special attention to the revelation of God, the concept of a people chosen for ministry and the doctrines of creation, humankind, redemption, the covenant, the messianic hope and the Kingdom of God. Itapson.

B 507H. BIBLICAL HEBREW (HYBRID DELIVERY) (2 units)

No prerequisites

This beginner's course in Ancient Hebrew will provide a strong foundation for reading and interpretation of the Old Testament. Students will be introduced to basic vocabulary and grammar through reading, listening and writing exercises. The two-volume text *Living Biblical Hebrew* will be used in both this course and the B 603H exegesis course. **Please note:** This class is offered as a hybrid course with both classroom sessions and online interaction through BlackBoard. All students are expected to be proficient in the use of BlackBoard including but not limited to Wimba, the Discussion Board, and the Assignment Tool. Heisey-Terrell.

This course is a prerequisite for B 603 Hebrew Pentateuch.

B 511/B 511A. M.T.S. AREA IV RESEARCH PROJECT IN BIBLICAL STUDIES (2 units)

Prerequisites: All M.T.S. work in Areas I, II, and III must be completed; for full-time students some Area III work may be taken concurrently with the approval of the Associate Registrar

Biblical Studies professors, and other professors as approved by concentration advisors.

B 521. GOSPELS AND ACTS (2 units)

REPLACES B 501 New Testament Study – No prerequisites

An academic survey of historical Jesus research; the three Synoptic Gospels and what they can tell us about Jesus; and the Book of Acts (as part of Luke-Acts) and its relation to ancient history. Keener/Chen. *This course is a prerequisite for B 504, B 505, CM 524, CTM 501, CTM 502, most 600 level NT Bible electives, some 600 level Preaching and Theology electives.*

ELECTIVES

B 524. BIBLICAL INTERPRETATION FOR MINISTRY (2 units)

No prerequisites

This is an introductory course in biblical interpretation. The course will equip students with skills needed to read, interpret and reflect theologically on the biblical text. Students will learn the "language" of biblical interpretation/method and be able to identify and evaluate critical commentaries for their life, ministry and studies. They will use basic bible tools for ministry in studying a biblical text through the lens of: Context (Social, Historical, Cultural, Whole Book), Questions of Author, Date, Occasion and Audience and Literary Genre (Narrative, Parables, Poetic, Wisdom, Apocalyptic and Letter/Epistle). New Testament and Old Testament texts will be examined. These skills will be built upon in subsequent seminary courses. *Bible elective; NOT a substitute for core required course B 504 Biblical Interpretation.* Pizzuto-Pomaco.

B 526. THE PAULINE EPISTLES (2 units)

Prerequisite: B 501 New Testament Study or B 521 Gospels and Acts

This course covers the thirteen letters in the New Testament, from Romans to Philemon. Because these documents are pastoral letters, written to address specific problems, queries, and situations in the life of individuals and churches, we will pay attention to historical, cultural, social, and religious influences of the first century milieu. As much as we are able, we would like to hear these letters as though we were among the original recipients. Toward the end of the semester, we will identify key Pauline themes and emphases that emerge from these missives collectively. *Bible elective.* Chen.

B 601. SONG OF SONGS; OR WHEN THE BIBLE MAKES YOU BLUSH

Prerequisites: B 500 Old Testament Pentateuch or its equivalent, B 503 Old Testament Historical Books or its equivalent, B 504 Biblical Interpretation

Why do we have an X-Rated book in the Bible? What were they thinking when they included this book in the Canon? How should I read, interpret/preach from this book? These are only a few of the questions that readers often ask regarding Song of Solomon. This course shall use a history of interpretation approach to explore the many challenges to reading, interpreting and preaching from Song of Solomon. The examination shall include alternative approaches adopted by early and modern Jewish and Christian thinkers. *Bible elective.* Itapson.

B 603H. HEBREW PENTATEUCH (HYBRID DELIVERY) (2 units)

Prerequisite: B 507 Biblical Hebrew

A course in intermediate Biblical Hebrew, focusing on grammar, syntax and lexicography through readings of selected passages from the Pentateuch. **Please note:** This class is offered as a hybrid course with both classroom sessions and online interaction through BlackBoard. All students are expected to be proficient in the use of BlackBoard including but not limited to Wimba, the Discussion Board, and the Assignment Tool. *Bible elective.* Heisey-Terrell.

B 604. BOOK OF PSALMS (2 units)

No prerequisites

This course will examine the place of the Psalms in the history and religion of Israel, introducing this part of the Hebrew Bible/Old Testament in the context of the various forms by which they have been categorized. *Bible elective.* Ward.

B 607. OLD TESTAMENT WISDOM LITERATURE (2 units)

Prerequisites: B 500 Old Testament Pentateuch or its equivalent, B 503 Old Testament Historical Books or its equivalent, B 504 Biblical Interpretation

This course is a literary and theological study of the Wisdom Literature (Proverbs, Job, Ecclesiastes) of the Old Testament. Attention will be given to similar wisdom materials from the Ancient Near East, especially Egypt. The course shall also explore implications of alternate perspectives, reading and interpretive strategies of the wisdom genre. The application of this understanding to contemporary context and theological reflection would be a major interest. *Bible elective.* Itapson.

B 609. RESEARCH IN BIBLICAL STUDIES (2 units)

Prerequisites: B 500 Old Testament Pentateuch or its equivalent, B 501 New Testament Study or B 521 Gospels and Acts, B 503 Old Testament Historical Books or its equivalent, B 504 Biblical Interpretation

A guided course intended for advanced students who wish to do intensive, independent research in a problem related to Biblical studies. Units determined with professor. *Bible elective.* Biblical Studies professors.

B 612. THE GOSPEL OF MATTHEW (2 units)

Prerequisites: B 501 New Testament Study or B 521 Gospels and Acts, B 504 Biblical Interpretation

A study of the contents of the Gospel of Matthew with special attention to its first-century background. By employing both narrative and social-historical approaches to this Gospel, the course will seek to help modern students grapple with the original meaning of this Gospel and how to apply its teachings for today. *Bible elective.* Keener.

B 613. THE SYNOPTIC GOSPELS AND THE HISTORICAL JESUS (2 units)

Prerequisite: B 501 New Testament Study or B 521 Gospels and Acts

This course focuses on comparing parallel accounts of some major events in Jesus' life as recorded in the Synoptic Gospels, in order to identify each author's theological emphases from the author's arrangement and redaction of available traditions. In addition, contemporary portrayals of the historical figure of Jesus will be introduced and evaluated. *Bible elective.* Chen.

B 616. STUDIES IN ACTS (1 unit)

Prerequisites: B 501 New Testament Study or B 521 Gospels and Acts, B 504 Biblical Interpretation

A study of the earliest Christian mission as reported in Luke's second volume of his history (Luke-Acts). The course will give special attention to the connections between Luke and Acts; the cultural and historical setting of the accounts in Acts; and principles for cross-cultural mission, evangelism, and spiritual formation in the book. This half-semester course focuses on the first half of Acts and the beginnings of the church, especially before Paul's ministry. *Bible elective.* Keener.

B 617. THE GOSPEL OF JOHN (2 units)

Prerequisites: B 501 New Testament Study or B 521 Gospels and Acts, B 504 Biblical Interpretation

This course focuses on the theology of the Gospel according to John. Special attention will be given to its perspectives on God, salvation, Christology, the Holy Spirit, and life in the Christian community. The historical setting of the Johannine community, as well as the literary distinctiveness of the Fourth Gospel, will also be addressed. *Bible elective.* Chen.

B 618. ROMANS (2 units)

Prerequisites: B 504 Biblical Interpretation; B 502 New Testament Greek recommended but not required

An examination of exegetical, social, rhetorical and theological features of Paul's letter to the believers in Rome, the heart of the Empire of which he was a citizen. *Bible elective.* Keener.

B 619. THE CHURCH IN THE WORLD: A STUDY OF I & II CORINTHIANS (2 units)

Prerequisites: B 501 New Testament Study or B 521 Gospels and Acts, B 502 New Testament Greek, B 504 Biblical Interpretation

Paul addresses the problems in Corinth on the basis of the conviction that the church, as "Community of the Spirit," is intended to be God's alternative to the fragmentation and brokenness of human society. This course will explore the implications of Paul's word for the presence and mission of the church in our time. *Bible elective.* Keener.

B 620. NEW TESTAMENT GREEK EXEGESIS (2 units)

Prerequisites: B 502 New Testament Greek

A sampling of texts of varying difficulty for further practice in the Greek language, mainly from the Gospels and Revelation. Some attention will be given not only to the language but also to its broader social function in the ancient Mediterranean world. *Bible elective.* Watson.

B 621. THE GOSPEL OF LUKE (2 units)

Prerequisite: B 501 New Testament Study or B 521 Gospels and Acts

This course is a study of the Gospel of Luke, using the English text, addressing its structure, thematic elements, theology, Christology, view of discipleship, and its theological and literary units with the book of Acts. Modern feminist and liberationist interpretation of selected Lukan texts will also be discussed. *Bible elective.* Chen.

B 623. THE PARABLES OF JESUS (2 units)

Prerequisite: B 501 New Testament Study or B 521 Gospels and Acts

Considered both fascinating and provocative, the parables of Jesus are subject to a wide range of interpretation. Yet they are at the same time helpful tools for illustrating the truth of God's kingdom by virtue of their narrative nature. This course will cover the history of interpretation of parables, study selected parables in their historical and literary contexts, and discuss ways in which they can be effectively taught today. *Bible elective.* Chen.

B 624. HOLY LAND TOUR (1 – 2 units)

Participation in Seminary-sponsored or approved study tours to Israel and the Mediterranean world can earn one unit of credit. After the tour is over, a second unit can be earned by writing a historical or archaeological paper on a site visited. *Bible elective.* Biblical Studies professors.

B 626. THE BOOK OF REVELATION (2 units)

Prerequisites: B 501 New Testament Study or B 521 Gospels and Acts, B 504 Biblical Interpretation

A study of the contents of the Book of Revelation with special attention to the historical setting in which its first readers would have understood it. By employing all available background material, this course will seek to help contemporary students grapple with the original meaning of Revelation and how to apply its teachings for today. *Bible elective.* Keener.

B 628. THE LIFE OF PAUL (1 unit)

Prerequisites: B 501 New Testament Study or B 521 Gospels and Acts, B 504 Biblical Interpretation

This course will survey what can be known of Paul's life and ministry, following the outline from the Book of Acts but weaving in relevant information from Paul's letters and ancient Jewish and Greco-Roman sources. The course will consider factors that made Paul an effective missionary, including elements in his background and contextually-relevant strategies he used to impact various cities and groups of people. The professor will bring information based on his fresh research on Acts, but the class will mix lecture and discussion (the extent of the latter depending on the class size). One of the assignments will involve interacting with a textbook that compares Paul in Acts with Paul in his letters. *Bible elective.* Keener.

B 630. WOMEN IN THE BIBLE AND IN THE CHURCH (2 units)

Prerequisites: B 500 Old Testament Pentateuch or its equivalent, B 501 New Testament Study or B 521 Gospels and Acts

This course will investigate what different women in the Bible have to teach us about doing ministry in today's world. Although this course will be taught through the lives of the women in the Bible, the practical applications that can be learned from each of these biblical women are invaluable for anyone, male or female, considering a career in ministry. *Bible elective.* Spink Winters.

B 631. THEOLOGY OF THE EXILE (2 units)

Prerequisites: B 500 Old Testament Pentateuch or its equivalent, B 503 Old Testament Historical Books or its equivalent

Beginning with Jeremiah during the last days of the southern Kingdom, the course will explore how the loss of king, land, and temple affected the formation of Jewish thought up to the century before the birth of Christ. Emphasis

will be on the theological interpretation of exile and return and the move from traditional prophecy to the apocalyptic in the latter prophets. Particular emphasis will be on the problem of suffering and the transformation and evolution of certain Old Testament theological issues from 587 BCE to 167 BCE. *Theology or Bible elective*. Borror.

B 640. ADVANCED NEW TESTAMENT EXEGESIS (1 or 2 units)

Prerequisites: B 502 New Testament Greek, B 504 Biblical Interpretation, B 620 NT Greek Exegesis.

This course focuses on reconstructing how the earliest hearers of New Testament texts would have understood them, not only in the Greek language but within their larger cultural framework. The professor and students will agree, after meeting, on which books or passages to study in the class sessions, and on which students will write exegesis papers. This approach allows the class a wide range of flexibility in pursuing mutually agreed interests. *Bible elective*. Keener.

B 641. THE LEAST OF THESE: RESPONSES TO POVERTY IN THE FIRST CENTURY WORLD (2 units)

Prerequisites: B 500 Old Testament Pentateuch or its equivalent, B 501 New Testament Study or B 521 Gospels and Acts, B 503 Old Testament Historical Books or its equivalent

This course will help us to understand and articulate the settings and challenges of poverty in the ancient world, as well as responses to that poverty, especially as we encounter them in the Bible. In light of what we discover, we will critically evaluate and, perhaps, modify our motivations and behavior concerning wealth and want as individuals, as members of a local congregation, and as part of the greater body of Christ, the Church. *Bible elective*. Watson.

B 642. THE GENERAL EPISTLES (2 units)

Prerequisite: B 501 New Testament Study or B 521 Gospels and Acts

Hebrews, James, 1 & 2 Peter, and Jude are the focus of this course. Using the English text and taking into account the cultural and historical settings of the various texts, we will address issues of structure, thematic elements, theology, Christology, and view of discipleship. Further, we will seek to help modern students grapple with the original meaning of these writers and explore the implications of each writer's words for the life and mission of the church in our time. *Bible elective*. Watson.

Christian Ministries

PROFESSORS

Francesca Nuzzolese, Assistant Professor of Spiritual Formation and Pastoral Care

Mayra Picos-Lee, Lecturer in Counseling

F. Albert Tizon, Associate Professor of Evangelism and Holistic Ministry

Willette A. Burgie-Bryant, Director of Student Formation and Seminary Chaplain

Elizabeth Congdon-Martin, Director of Supervised Ministries and Affiliate in Christian Ministries

S. Timothy Pretz, Affiliate in Counseling

Marsha Brown Woodard, Lecturer in Christian Ministries

Peter C. Wool, Affiliate in Christian Ministries

The area of Christian Ministries reflects Palmer Theological Seminary's commitment to applied and practical theology. This area encompasses such fields as preaching, counseling, church music, Christian education and youth ministry, psychology and religion, pastoral ministry and leadership, administration and theological field education. All M.Div. students are required to take core courses that introduce each field, after which electives are chosen to broaden and deepen understanding and skills. Stress is placed upon diverse styles and current trends in the practice of ministry. Ministry theories are examined in light of theological field education experiences.

REQUIRED COURSES

CM 501. THE CHURCH IN HOLISTIC PERSPECTIVE: CONGREGATIONAL LIFE IN CONTEXT (2 units)

No prerequisites

Students will learn to ask precise questions about themselves, their church and its context in order to participate more effectively in God's mission locally and globally. Students will also learn to draw on skills and insights derived from the nascent field of "congregational studies." On-site visitation of specific congregations in the Philadelphia metro area will be a critical component of the course. **May be taken in place of CTM 505 Theological Foundations for Ministry, which is no longer offered.** Renich Fraser.

CM 502. INTRODUCTION TO PASTORAL CARE – replaced by CM 522 Holistic Habits for Ministry
(see description below)

CM 504. INTRODUCTION TO PREACHING – replaced by CM 524 Introduction to Homiletics
(see description below)

CM 505. PASTORAL MINISTRY (2 units)

Prerequisite: CTM 501 Systematic Theology I (may be taken concurrently)

This course is designed to provide an exploration of various dynamics in pastoral ministry such as, but not limited to: pastoral identity, ministry paradigms, leadership models, laity empowerment and transformation. Wool/Adelekan.

CM 506A. PREACHING PRACTICUM (2 units)

Prerequisite: CM 504 Intro to Preaching or CM 524 Intro to Homiletics

Emphasis on organization, style and delivery of the sermon. The aim of the course is to give the student practice in the preparation and delivery of sermons. The delivery and content of sermons will be analyzed and evaluated by various techniques, student peers and faculty. Congdon-Martin/Woodard/Berghuis/ Farmer.
This course is a prerequisite for some 600 level Christian Ministries courses in Preaching.

CM 507 & 508. MIDDLEL THEOLOGICAL FIELD EDUCATION (1 unit each semester – 2 units total)

Prerequisites: Minimum of 20 units of coursework completed; CM 502 Intro to Pastoral Care or CM 522 Holistic Habits for Ministry, CTM 501 Systematic Theology I, INT 501 Spiritual Formation I (CTM 501 may be taken concurrently)

Middler theological field education is comprised of supervised ministry in a church-based setting. Faculty-led seminar groups utilize an integrative reflective and practice model. Students must begin theological field education courses with the fall semester and remain in the seminar group and site placement through fall and spring semesters. Supervised Ministries.

This course is a prerequisite for CM 509 & 510, INT 512.

CM 509 & 510. SENIOR THEOLOGICAL FIELD EDUCATION (1 unit each semester – 2 units total)

Prerequisites: Minimum of 40 units of coursework completed, including CM 507/508 Middler Theological Field Education, CTM 501 Systematic Theology I, and CTM 502 Systematic Theology II

Senior theological field education is required after completion of Middler theological field education CM 507 & CM 508. A faculty-led seminar group is required. The focus is on enhancing and identifying personal and professional areas of growth for ministry. Students must begin theological field education courses with the fall semester and remain in the seminar group and site placement through fall and spring semesters. Supervised Ministries.

CM 511. INTRODUCTION TO HOLISTIC MINISTRY (2 units)

No prerequisites

This course introduces the approach of church ministry in the community that seeks to be "whole" or holistic, as it builds upon a basic understanding of the nature of the church and its local congregational expressions. 'The whole gospel for the whole world through whole persons' describes the core conviction of Palmer Theological Seminary. The potency of this statement lies in the word "whole." But what does it mean for the gospel to be whole? Is there such thing as a half or a partial gospel? And by "whole world," does it mean simply geographical in scope, or does it mean something more? Furthermore, what does it mean to be whole persons as ministers of the whole gospel, that is, what kind of spirituality cultivates both personal and social transformation? This course explores church-based holistic ministry historically, theologically, practically and spiritually. **May be taken in place of CTM 505 Theological Foundations for Ministry, which is no longer offered.** Sider/Tizon.

CM 513. CLINICAL PASTORAL CARE PRACTICUM (2 units)

Prerequisites: Minimum of 20 units of coursework completed; CM 502 Intro to Pastoral Care or CM 522 Holistic Habits for Ministry, CTM 501 Systematic Theology I, INT 501 Spiritual Formation I

Pastoral visitation in a hospital or other institutional setting under clinical supervision. Verbatim reports, reading critiques, supervision, peer discussion and in-service learning experiences are included in the program. At least

160 hours of supervised learning is required. Offered during fall or spring semesters and in January or Summer terms. **CM 635 may be taken in place of CM 513.** Supervised Ministries and institutional chaplain.

CM 514. CHURCH RENEWAL AND EVANGELISM (2 units)

Prerequisites: CTM 501 Systematic Theology I, CTM 502 Systematic Theology II, CTM 503 Church History II

This course will consider God's work of renewal accomplished in and through believers via the reformation and revitalization of the Church. Students will examine the biblical and theological foundations for renewal; the message, methods and goals of evangelism; and the contemporary "navigational environment" (the mission field on which each has been placed). Attention will be given to congregational and community ministry and to the phenomena of mass evangelism, personal witnessing, revivals, social action, the Church Growth Movement and the evangelical ecumenical movement. Tizon.

CM 515. THEOLOGY AND PRACTICE OF WORSHIP (2 units)

Prerequisites: CTM 500 Church History I, CTM 501 Systematic Theology I

A theology of worship will be explored as the basis upon which worship services are planned and conducted. The special worship services of the church such as weddings, funerals, dedication services, baptisms and communion will be considered, as will the contribution of contemporary creative emphasis on worship. The significant role of music in worship is also explored. J. DiRaddo.

CM 516. M.T.S. AREA IV INTERNSHIP PROGRAM (2 or 4 units)

Prerequisites: All M.T.S. work in Areas I, II, and III must be completed before Area IV work is pursued; for full-time students some Area III elective work may be taken concurrently with the approval of the Associate Registrar

Professors in Christian Counseling.

CM 518. M.T.S. AREA IV RESEARCH PROJECT IN CHRISTIAN COUNSELING (2 units)

Prerequisites: All M.T.S. work in Areas I, II, and III must be completed before Area IV work is pursued; for full-time students some Area III elective work may be taken concurrently with the approval of the Associate Registrar
Professors in Christian Counseling, and other professors as approved by the concentration advisor.

CM 522. HOLISTIC HABITS FOR MINISTRY (2 units)

REPLACES CM 502 Introduction to Pastoral Care – No prerequisites

This course is designed to help the student focus on the practice of ministry and a strategy that develops basic habits of heart, mind, and body for ministry. Special focus will be placed on basic analysis and theological reflection of various ministry situations, with the goals of developing pastoral skills and the ability to examine interpersonal and intrapersonal dynamics that help or hinder effective pastoral ministry. Pretz.

This course is a prerequisite for CM507, CM 513, CM 613, CM 635, some 600 level Christian Ministries courses in Counseling.

CM 524. INTRODUCTION TO HOMILETICS (2 units)

REPLACES CM 504 Introduction to Preaching. Prerequisites: CTM 501 Systematic Theology I and any ONE of the following: B 501 New Testament Study, B 521 Gospels and Acts, or B 503 Old Testament Historical Books or its equivalent (CTM 501 may be taken concurrently)

A basic course in the principles of preaching as they relate to texts, content, style, delivery and communication of the Word of God. An examination of homiletic fundamentals with emphasis on the nature and function of preaching in the context of worship. Students will prepare outlines and a sermon manuscript. Farmer.
This course is a prerequisite for CM506A, most 600 level Christian Ministries courses in Preaching.

ELECTIVES

CM 525. BOUNDARIES AND SYSTEMS FOR MINISTRY (2 units)

Prerequisite: CM 502 Intro to Pastoral Care or CM 522 Holistic Habits for Ministry

The course seeks to develop a systemic understanding of how clearer boundaries are a foundational component of a healthier ministry. Throughout this course, the Seminarian will develop an increased awareness of the life-long process of personal and professional boundary setting by applying specific Systems Theories and concepts to the analysis of her/his own ministerial context and roles. *Christian Education or Counseling elective.* Picos-Lee.

CM 600. PREACHING JESUS (2 units)

Prerequisites: B 501 New Testament Study or B 521 Gospels and Acts, CM 504 Intro to Preaching or CM 524 Intro to Homiletics

In this course we will study the forms and the content of Jesus' teaching and preaching as evidenced in his parables and his Sermon on the Mount, and we will study his miracle stories from the point of view of both content and literary form. We will give special attention to the so-called "hard sayings of Jesus" (for example, Matthew 10:34-35: "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword."). Our goal will be to solidify in our understanding the core content of Jesus' message as he both spoke it and lived it and to preach accordingly; we will learn to give attention in our preaching to both form and content of what we learn about Jesus from scripture. Students will craft sermon outlines from each of the literary types we study. In addition, each student will preach a sermon at the end of the term based on a parable, a miracle story, an excerpt from the Sermon on the Mount, or one of the hard sayings of Jesus. *Preaching or Bible elective.* Farmer.

CM 604 SPIRITUAL AND MORAL FORMATION IN AFRICAN-AMERICAN PREACHING (2 units)

Prerequisites: CM 504 Intro to Preaching or CM 524 Intro to Homiletics, CTM 502 Systematic Theology II

This course will examine explicit and implicit sermonic strategies for the spiritual and ethical formation of listeners in the preaching of African American men and women, in order to 1) develop skills in ethical and moral analysis; 2) engage in self-reflection about student's own preaching and listening practices as they relate to spiritual formation and ethical development; and 3) explore how preaching can impact the moral agency of a community. *Preaching or Ethics Elective.* Burgie-Bryant.

CM 605. PREACHING IN PERSONAL AND SOCIAL CRISIS (2 units)

Prerequisite: At least eight units of coursework completed

This course looks at biblical, historical and contemporary sermons preached in the midst of personal and social crisis. When must a preacher preach while she or he deals with what for many people might be a faith-shattering experience? When must a preacher, regardless of the consequences, step into her or his pulpit and speak God's word into a situation of social upheaval? What are some examples of great sermons preached in these contexts from ancient to modern times? What can we contemporary preachers learn from them knowing that sooner or later we will likely be faced with the need to preach such sermons ourselves? We will examine a variety of examples with the goal of gaining clarity about our own preaching. *Preaching elective.* Farmer.

CM 607. THE PREACHING LIFE (2 units)

Prerequisites: CM 504 Intro to Preaching or CM 524 Intro to Homiletics; CM 506/506A Preaching Practicum (CM 506A may be taken concurrently)

This course will explore the spiritual dimensions of Christian preaching, from preparation to proclamation. Seminar participants will inquire about: the role of the Holy Spirit in the preaching process; their own spiritual formational practices and those of other preachers; and the warrants in Scripture and Church traditions that undergird various convictions about spirituality and preaching. It is hoped that the seminar participants will come to function as a supportive community of shared insights, intercessory prayer, accountability and helpful critique for one another as preachers throughout the semester, and possibly beyond. *Preaching elective.* Burgie-Bryant.

CM 609. MINISTERING TO YOUTH THROUGH PREACHING (2 units)

Prerequisite: CM 504 Intro to Preaching or CM 524 Intro to Homiletics

In urban cities in the USA, Christian youth in church face an increasing number of problems usually not addressed in sermons or in Christian Education programs. This course concentrates on the way urban church ministries of preaching and teaching can minister to urban youth. The course is interdisciplinary, drawing from human, sociological and moral development areas to examine daily challenges of urban youth. Particular attention is paid to Scripture exegesis for preaching to youth about these challenges, which include issues such as community transition, addiction, unemployment, sex, peer pressure, and music. *Preaching, Christian Education, or Urban Ministry elective.* Alford.

CM 610. INDEPENDENT STUDY/READINGS IN PREACHING (1 or 2 units)

Prerequisite: CM 504 Intro to Preaching or CM 524 Intro to Homiletics

Preaching professors.

CM 611. THE PREACHING OF WOMEN IN AMERICAN HISTORY (2 units)

Prerequisite: CM 504 Intro to Preaching or CM 524 Intro to Homiletics

Women have been preaching, whether called that or not, from the beginning days of this country. They have and are contributing to all facets of the preaching ministry: pastoral, social, prophetic, educational, and evangelistic. This course focuses on how women were given or denied pulpits, what women who were permitted to preach said, and how they said it. Beginning with the widespread preaching of Quaker women in England before the American Revolution, the course takes us from Anne Hutchinson through noted women preachers in modern American church history. We will attend to women from various ethnic and cultural groups, and from various denominational traditions and theological perspectives. The course empowers women called to preach and in search of their pulpits, and also encourages men to affirm more fully the gifts, callings, and rights of women preachers. *Preaching or Christian Heritage elective.* Farmer.

CM 612. MISSIONAL PREACHING (2 units)

Prerequisite: CM 504 Intro to Preaching or CM 524 Intro to Homiletics

"Biblical preaching remains one of the primary ways in which leaders influence God's people and shape the church." Assuming this statement to be true, this course provides ways to understand the Scriptures with missional eyes and to craft sermons accordingly. *Preaching or Christian Missions elective.* Tizon.

CM 613. THEOLOGICAL FIELD EDUCATION INTERNSHIP (1-3 units)

Prerequisites: Minimum of 20 units of coursework completed; CM 502 Intro to Pastoral Care or CM 522 Holistic Habits for Ministry, CTM 501 Systematic Theology I, INT 501 Spiritual Formation I (CTM 501 may be taken concurrently)

This elective internship offers the possibility of an intensive serving/learning experience in ministry. Arrangements must be negotiated with and approved by the Supervised Ministries office. **This elective may supplement, but cannot be taken in the place of, CM 507/ 508 or CM 509/510.** No more than three elective units can be earned. Supervised Ministries.

CM 616. INDEPENDENT STUDY/READINGS IN PARISH MINISTRY (1 or 2 units)

Prerequisite: CM 505 Pastoral Ministry

This course offers opportunity for individual involvement in a significant research project or readings in a specialized area of ministry. Pastoral Ministry faculty.

CM 624. PREACHING FROM THE PERIPHERY (1 unit)

Prerequisite: CM 504 Intro to Preaching or CM 524 Intro to Homiletics

In this course, we undertake to hear sermons preached not by preachers with power or preachers on the approved list, but instead sermons preached by the outsiders, the underdogs, the excluded, and the scoffed at. We will study sermons preached by the slave preachers in the United States before the Civil War. We will listen to sermons by the South Africans caught up against their wills in the evil political structure called Apartheid. We will read sermons preached by women clearly called to preach, but rejected repeatedly by mainline denominations. Just as most history has been written by the winners putting their twist on the stories to be passed along to posterity, so also most sermons that have been saved and passed on have been preached by preachers with power. But the powerless preached too; they are still preaching today. And it is to their voices that we open our ears and our hearts since we are followers of Jesus, a brave and powerful preacher who never preached as a free person, but also as what he was politically, a person who dared to preach the truth, though as someone subjugated to the mighty Roman Empire. Is preaching from the periphery ultimately more powerful and influential than what the power preachers are saying with approval from a society at large? *Preaching elective.* Farmer.

CM 625. PREACHING OUTSIDE THE CHURCH (1 unit)

Prerequisite: CM 504 Intro to Preaching or CM 524 Intro to Homiletics

Pastors will do most, but not all, of their preaching inside a church building. Other ministers serving outside a local congregation may rarely preach in the church. This is a course concentrating on preaching methods for sermons preached outside the church building and, instead, preached in such places as a nursing home, a prison, a funeral home, a wedding being conducted in a home or hotel instead of a church, a tent near the front lines of battle, a hospice, a rehabilitation facility such as a center focusing on rehab for military personnel returning from war, a halfway house for recovering addicts, a college chapel, a campground, or any local community event where a preacher is asked to bring a devotional message. How does the preacher prepare for such sermons? How does she or he gather information about the people who will be hearing the sermon? What are the goals for sermons preached outside the church? We will take some time to look at the ministries of some famous street preachers too. As available, we will invite preachers who preach outside the church to visit with us in class. *Preaching elective.* Farmer.

CM 629. MANAGING CONFLICT WITHIN CONGREGATIONS (2 units)

Prerequisite: CM 502 Intro to Pastoral Care or CM 522 Holistic Habits for Ministry

Conflict has been present among God's people from the beginning, and the Bible describes numerous situations dealing with conflict that reoccur often within our contemporary church experiences. Conflict can be destructive—and conflict can lead to exciting change! This course will equip students to better understand the nature of conflict, understand different conflict management styles (including their own preferred styles), and how to respond effectively when conflict is present in their church. This course will also explore how our personal and professional responses to conflict are tied to our past and present relationships, and gain healthy ways to deal with our own anger. *Christian Education or Counseling elective.* Pretz.

CM 631. MINISTRY AMONG IMMIGRANT POPULATIONS (2 units)

Prerequisites: B 501 New Testament Study or B 521 Gospels and Acts, B 503 Old Testament Historical Books or its equivalent, and CM 502 Intro to Pastoral Care or CM 522 Holistic Habits for Ministry (CM 502/522 may be taken concurrently)

Immigrant populations have increased in number and presence in the United States. They have been part of the history of this country since its origins. Theological reflection and the practice of a Christian ministry need to respond to these changes in US society. This course will reflect on the experience of immigrants in the US and the factors that characterize the experiences of immigrant groups in this country. A special emphasis will be given to theological and biblical reflections that will prepare seminarians for a ministry that considers the presence and contributions of immigrant groups and families in our communities. *Counseling, Christian Education, or Urban Ministry elective.* Picos-Lee

CM 633. BOUNDARIES: SAYING YES, SAYING NO (2 units)

Prerequisites: CM 502 Intro to Pastoral Care or CM 522 Holistic Habits for Ministry, INT 501 Spiritual Formation I

Boundaries define where you end and I begin. They also help us to determine where our professional life ends, and our personal life begins; they define what is me, and what is not me. Knowing what I am to "own" and will take responsibility for is essential for achieving growth and relational maturity. Clearer boundaries are a foundational component for a healthier ministry. *Counseling or Christian Education elective.* Picos-Lee

CM 635. CLINICAL PASTORAL EDUCATION (2, 3, or 4 units)

Prerequisites: Minimum of 20 units of coursework completed; CM 502 Intro to Pastoral Care or CM 522 Holistic Habits for Ministry, CTM 501 Systematic Theology I, INT 501 Spiritual Formation I

A basic CPE unit of supervised clinical pastoral education in certified CPE centers. The program includes verbatim writing, lectures, visitations, on-call involvement, peer process group, individual supervision and in-service learning experiences. At least 400 hours of supervised learning is required. Offered 12 weeks in the summer or as an extended experience throughout the academic year. **Can be substituted for the required CM 513.** Supervised Ministries and institutional chaplain.

CM 638. PASTORAL CARE TO AT-RISK WOMEN AND FAMILIES (2 units)

Prerequisites: CM 502 Intro to Pastoral Care or CM 522 Holistic Habits for Ministry; pastoral care experience preferred but not required

The main aim of this course is to help students investigate, assess, and pastorally respond to the interlocking systems of oppression (economic, racial, sexual, cultural) which endanger particularly the lives of women - and often the lives of those more directly entrusted in their care (such as children and elderly parents). Students will be

challenged to engage both knowledge (theoretical information) and praxis (their pastoral experience) as they learn to perform the tasks of investigation, assessment, and pastoral response. Such tasks are foundational to the construction of adequate pastoral models that address the particular needs of those who are considered at risk. *Counseling elective.* Nuzzolese.

CM 640. MARITAL RELATIONSHIPS: A PAIRS PSYCHO-EDUCATIONAL APPROACH (2 units)

No prerequisites, but limited to couples only. Only one partner is required to register.

Designed for engaged or married couples, this course focuses on nurturing marital relationships through the teaching and practicing of relationship skills. Topics addressed and skills taught include: bonding; couple communication; emotional literacy; a win-win approach to handling conflict; contracting; learning to appreciate differences; self-understanding in light of family-of-origin; couple sexuality; and couple spirituality. The course provides theoretical content to help develop better understanding of interpersonal dynamics and offers a practical, hands-on, 13-week laboratory experience in which couples practice applying specific relationship skills to their daily interactions. High value will be placed on integrating Biblical and social science knowledge throughout the course. *Counseling elective.* C. & P. Schreck.

CM 641. MARRIAGE AND FAMILY AS SYSTEMS (2 units)

No prerequisites

An introduction to the principles of systems theory, focusing on this approach as an alternative to the individualism of much psychology and theology. The systemic qualities of marriage and family receive particular attention as relationship features of special psychological and theological importance. Written assignments encourage reflection upon the student's own family system. *Counseling elective.* P. Schreck.

This course is a prerequisite for CM 644.

CM 643. ABUSES AND INTERVENTIONS (2 units)

No prerequisites

Whether it be substance abuse or sexual abuse, domestic violence or ecological violence, addiction to television or religion, suicidal thoughts or co-dependence, these are the addictions, problems and abusive behaviors that confront today's pastor as both personal and as pastoral issues. What are the cultural, psychological and spiritual dynamics inherent in these problems? And what constitutes sound intervention based on an informed understanding of both human behavior and the human condition? To discover answers to these questions, this course will require exploring the current literature in the field, visiting and evaluating treatment centers and church ministries in the community, and understanding the recovery model inherent in 12-step programs. *Counseling or Christian Education elective.* P. Schreck.

CM 644. SYSTEMS DYNAMICS IN CONGREGATIONAL LIFE (2 units)

Prerequisite: CM 641 Marriage and Family as Systems

This course helps the student apply family systems theory to the life of the congregation. Concepts such as boundaries, unspoken rules, communication patterns, triangles, parentification, legacies, entitlements and obligations, and loyalties will be explored as helpful categories for understanding the dynamics of congregational life. Parallels will be drawn between families and churches in how they handle such issues as roles, authority, power, conflict, intimacy, individuation, change and growth, and socialization. The student will be involved in doing field surveys and assessments in her/his congregational context. Creative interaction between the social science categories and biblical/theological concepts concerning the church is expected. *Counseling or Christian Education elective.* P. Schreck.

CM 645. PRE-MARRIAGE COUNSELING (2 units)

Prerequisite: CM 502 Intro to Pastoral Care or CM 522 Holistic Habits for Ministry

This course will present key relational and theological issues present when forming a marriage covenant, and provide practical counseling interventions to equip pastors and counselors to provide effective pre-marital and early years counseling. Students will develop a series of structured comprehensive pre-marital counseling sessions for engaged couples and for married couples dealing with the foundational issues of marriage. The instructor will draw on his experiences as a pastor and counselor to provide a framework for working in the congregational and/or therapeutic setting. *Counseling elective. Pretz.*

CM 646. JULIAN OF NORWICH (2 units)

Prerequisites: CM 502 Intro to Pastoral Care or CM 522 Holistic Habits for Ministry, INT 501 Spiritual Formation I or its equivalent

This course will explore how a deep life of prayer is the foundation for theologically and contextually relevant pastoral care. Our guide will be Julian of Norwich, one of the great medieval mystic women who, in times of great social, religious, and political turmoil, prayed faithfully and relentlessly. From her deep life of prayer, a clear understanding of the infinite goodness and love of God emerged, through which she was able to minister to the dying and the grief-stricken of her time. A close and meditative reading of her *Revelations of Divine Love* will help us uncover the main theological and pastoral themes developed by Julian. These themes will be explored in order to: 1) learn how to cultivate a deep life of prayer and how to be attentive to God's ongoing revelations; 2) illustrate how a deep and intentional spiritual life can inform and transform our ministry of care; 3) develop a theology of care which engages and adequately responds to the social, religious, and political turmoil of our current times. *Counseling or Theology Elective. Dr. Francesca Nuzzolese.*

CM 647. INDEPENDENT STUDY/TUTORIAL READINGS IN PASTORAL COUNSELING (1 or 2 units)

Prerequisite: CM 502 Intro to Pastoral Care or CM 522 Holistic Habits for Ministry

Independent reading set up by consultation between professor and advanced student. Specific objectives leading to deeper insights into counseling theory and practice are pursued in regular conference. Enrollment by permission of professor. Pastoral Counseling faculty.

CM 648. ADDICTIONS AND TRAUMA IN THE URBAN CONTEXT (2 units)

Prerequisites: CM 502 Intro to Pastoral Care or CM 522 Holistic Habits for Ministry

This course surveys ways Pastoral Care can help mediate the pain of congregants suffering the after-effects of trauma and addictions. Special emphasis will be paid to the dimensions of trauma as they might surface in everyday experiences in the local urban church. A poly-addictions model will be used to study the variety of addictions that commonly occur in parish ministry. For example, Substance Abuse Addictions (cocaine, crack, and heroine), Prescribed Drugs: Valium, Oxytocins, and Designer Drugs: Ecstasy, Angel Dust, Alcohol. Process Addictions such as Sex Addiction, Love Addiction, Food Addiction, Gambling Addiction, Workaholism, and Smoking will also be covered. We will look at Biblical/Theological resources to help people through an addiction or traumatic experience, as well as Twelve Step Models and other therapeutic approaches to give solution oriented suggestions to members who may be suffering from an addiction or trauma. *Counseling or Urban Ministry elective. Collins.*

CM 649. THEORY AND PRACTICE OF CHRISTIAN MARRIAGE COUNSELING (2 units)

Prerequisite: CM 502 Intro to Pastoral Care or CM 522 Holistic Habits for Ministry

Studies in pastoral care shows that pastors are usually the first professionals congregation members turn to when they experience difficulties. Research also shows that marriage and family issues rank as one of the top two categories that pastors are asked to respond to. This course will equip pastors and counselors with concepts and skills to minister effectively to couples experiencing marital difficulties, integrating both biblical principles and family systems theory. Students will learn to assess the immediate situation and possible generational issues in formulating their response, as well as recognizing when to refer. Students will also be challenged to deepen their ability to be self-reflective and how to use this as they counsel couples. *Christian Education or Counseling elective.* Pretz.

CM 650. COUNSELING SKILLS FOR THE LOCAL PASTOR (2 units)

Prerequisite: CM 502 Intro to Pastoral Care or CM 522 Holistic Habits for Ministry

Pastoral counseling is an essential aspect of ministry in the local church. This course will offer practical tools for helping prepare clergy for effective counseling. We will address a variety of counseling situations: crisis, bereavement, marital, pre-marital, etc. Because the parish minister often functions on overload, we will also focus on short-term counseling strategies. *Counseling or Urban Ministry elective.* Collins.

CM 654. SPIRITUALITY AND THE ART OF PASTORAL MINISTRY (2 units)

Prerequisites: CM 502 Intro to Pastoral Care or CM 522 Holistic Habits for Ministry, INT 501 Spiritual Formation I, and CM 507 Middler Theological Field Education (TFE). (TFE may be taken concurrently.)

Pastoral Ministry is both a calling and a profession, an art and a craft, something that needs to be learned as well as lived. In this class, we will explore the dialectical dance between the *coincidence of opposites* required by the Christian life and the Practice of ministry. Drawing from the field of Spirituality and Pastoral Ministry, relying on cognitive and reflective abilities, students will learn how to integrate the following polarities of: Being and Doing, Prayer and Action, Solitude and Community, Meditation and Preaching, Serving and Leading, Hope and Justice. The outcome of such integration will be their improved and enriched ability to perform some of the basic pastoral tasks, such as pastoral care, administration, preaching, and education of the Church. *Christian Education or Counseling elective.* Nuzzolese.

CM 670. MINISTRY WITH CHILDREN (2 units)

No prerequisites

Children's potential and needs for Christian development and nurture will be examined. Issues will include understanding child development, enabling effective parenting, involving children in the total life of the church and children's participation in worship and education. *Christian Education elective.* Purkis-Brash.

CM 671. INTRODUCTION TO CHRISTIAN EDUCATION (2 units)

No prerequisites

This course introduces the theory and practice of Christian Education in the local church. After building a biblical and theological foundation for local Christian education, we will look at faith development, multiculturalism, discipleship, and curricular concerns. Practically we will focus on planning, administering, supervising, and evaluating the educational ministry of the local church. *Christian Education elective.* Purkis-Brash.

CM 672. SURVEY OF CHRISTIAN EDUCATION (2 units)

No prerequisites

The educational ministry of the local church will be explored to provide the parish pastor or educational specialist with a foundation for developing effective programs in church education. Historical patterns of Christian education, faith development, administration, teaching methodology, the context of the local church, as well as new models for education will be studied. *Christian Education elective.* Purkis-Brash.

CM 673. TEACHING THE FAITH ACCORDING TO ST. PAUL (2 units)

No prerequisites

The early Christian community's understanding of Christ was formed more by the writings and interpretation of the Apostle Paul than any other single figure. This class will look at Paul's theology and method as a model for preaching, teaching, and spiritual formation in the contemporary Church. Primary emphasis will be on Romans, the Corinthian letters, and Galatians. *Christian Education or Bible elective.* Borrer.

CM 674. THE SCHOOL OF CHRIST: THE TEACHING MINISTRY OF THE CHURCH (2 units)

Prerequisite: CTM 501 Systematic Theology I

This course will explore historically how the church teaches the faith, nurtures the Christian life, and promotes education and culture. Emphasis will be on how classic models of instruction can be utilized in contemporary settings. The second half of the class will look practically at designing Christian education for all ages and discuss the variety of roles local congregations have to play in the education of urban youth. *Christian Education, Christian Heritage, or Urban Ministry elective.* Borrer.

CM 676. CHRISTIAN EDUCATION IN THE 21ST CENTURY (2 units)

No prerequisites

This course will focus on how we do Christian Education in the Local Church in the 21st Century. How do we incorporate everything from classical spiritual disciplines to multimedia in educational ministry for children, youth, and adults. *Christian Education elective.* Purkis Brash.

CM 677. INDEPENDENT STUDY/TUTORIAL READINGS IN CHRISTIAN EDUCATION (1 or 2 units)

Student will design learning contract with professor utilizing readings, research papers and conferences to gain insights on Christian education theory and practice. *Christian Education elective.* Faculty in Christian Education.

CM 681. MINISTERIAL BRIDGES: CHRISTIAN AND URBAN EDUCATION (2 units)

No prerequisites

Urban Ministry techniques and skills are biblically oriented and developed through prayerful, thoughtful, studied and observed strategies that can cause the Christian Church to be extremely efficient in a hostile environment. The called of God must understand that urban ministry involves spiritual warfare that requires the exploration of critical social, cultural, and theological issues from the perspective of marginalized persons and communities. Issues such as poverty, addiction, racism and classism, unemployment, illiteracy, lack of education, domestic violence, child neglect, environmental toxicity, and generational curses are social issues that often affect an entire urban community. To become effective in Urban Ministry, one must immerse him- or herself within the life of the urban community. There are no textbook cases, nor monolithic styles or solutions found in Urban Ministry. To become proficient in Urban Ministry, one must learn to become a strategist and be creative in developing models for

intervention. Christian Educational models can provide a means for addressing such. These models can be developed to address ways of promoting positive influences for the lived experience of urban community inhabitants. *Urban Ministry or Christian Education elective.* Alford.

SINT (SUMMER INTENSIVE). JESUS' MISSION IN THE GOSPELS (2 units)

No prerequisites

A study of the Gospels from the perspective of Christian mission, exploring some of their key developments and motifs. Each year a different Gospel is presented. Besides lectures and readings, participants are also taught the method of Inductive Bible Study that may be used in ministry at the local church. *Bible, Christian Mission, or Christian Education elective.* Slade.

Christian Thought and Mission

PROFESSORS

Adetokunbo Adelekan, Associate Professor of Theology and Ethics

Paul Alexander, Professor of Christian Ethics and Public Policy

Donald J. Brash, Associate Professor of Historical Theology

Elouise Renich Fraser, Senior Professor of Systematic Theology

George Hancock-Stefan, Associate Professor of Church History

Benjamin Hartley, Associate Professor of Christian Mission

Loida Martell-Otero, Associate Professor of Constructive Theology

Ronald James Sider, Professor of Theology, Holistic Ministry, and Public Policy

William L. Borrer, Affiliate in Christian Heritage

Jana Purkis-Brash, Adjunct in Methodist Studies and Christian Education

Horace O. Russell, Affiliate in Christian Heritage

The field of Christian Thought and Mission includes Theology, Ethics, Church History/ Christian Heritage, and Missiology. Basic to the curriculum are core courses introducing methodologies of critical historical investigation, theological reflection and hermeneutical application. Students are expected to learn and use these techniques to enhance their skills in ministry and personal study. A broad variety of advanced electives allow maximum specialization in areas of particular interest.

REQUIRED COURSES

CTM 500. CHURCH HISTORY I (2 units)

No prerequisites

A survey of the establishment, spread and development of the Christian faith up to the time of the Reformation paying particular attention to the first five centuries as the Church took shape in the Jewish, Greek and Roman cultures. Students will explore the roots of Christian doctrine, the rise of the institutional church and conflicts with the State, as well as the Greek and Latin traditions of the Faith and the development of liturgical patterns and spirituality. Hancock-Stefan/Borrer.

This course is a prerequisite for CTM 501, CTM 502, some 600 level Christian Thought and Mission (CTM) courses in Theology, Ethics, and Christian Heritage.

CTM 501. SYSTEMATIC THEOLOGY I (2 units)

Prerequisites: B 501 New Testament Study or B 503 Old Testament Historical Books or its equivalent; and either CTM 500 Church History I or CTM 503 Church History II

An introduction to developments and issues in systematic theology. Special attention will be given to the doctrines of God, Trinity, Creation, Humanity, the Fall and the problem of evil. Brash/Martell-Otero.

This course is a prerequisite for CM 524 (may be taken concurrently), CM 505, CM 507/508 (may be taken concurrently), CM 509/510, CM 514, CTM 502, CTM 504 (may be taken concurrently), INT 500, some 600 level Christian Thought and Mission (CTM) courses in Theology and Ethics.

CTM 502. SYSTEMATIC THEOLOGY II (2 units)

Prerequisites: CTM 501 Systematic Theology I; any ONE of the following Bible courses - B 501 New Testament Study, B 503 Old Testament Historical Books or its equivalent, or B 521/691 Gospels and Acts; and any ONE of the following CTM courses - CTM 500 Church History I, CTM 503 Church History II, or CTM 545/645 Church in Mission Through Time

An investigation of selected developments and issues in systematic theology. Special attention will be given to the doctrines of Jesus Christ, Salvation, Holy Spirit, Church, and Eschatology, and to their connection to the practice of ministry. Brash/Martell-Otero.

This course is a prerequisite for CM 509/510, CM 514, some 600 level Christian Ministries (CM) courses in Preaching, some 600 level .Christian Thought and Mission (CTM) courses in Theology and Ethics.

CTM 503. CHURCH HISTORY II (2 units)

No prerequisites

A survey of the development and spread of the Christian faith beginning with the Reformation of the 16th century in the Western Church, with particular attention to the rise and the spread of "confessions," their structure, traditions and patterns of spirituality. Hancock-Stefan.

This course is a prerequisite for CM 514, CTM 501, CTM 502, CTM 507, some 600 level Christian Thought and Mission (CTM) courses in Theology, Ethics, and Christian Heritage.

CTM 504. CHRISTIAN WORLD MISSION (2 units)

Prerequisite: CTM 501 Systematic Theology I (may be taken concurrently)

An interdisciplinary introduction to the Church in mission around the world. Overview of the biblical and theological foundations for Christian mission and the historical development of models of missionary practice in light of anthropological and sociological perspectives. Analysis of key contemporary issues determined by the emergence of non-Western churches and the new local and global partnerships required to face obstacles and opportunities in the next century. Hartley/Hancock-Stefan.

CTM 514. M.T.S. INTERNSHIP IN CHRISTIAN FAITH AND PUBLIC POLICY (2 to 4 units)

Prerequisites: All M.T.S. work in Areas I, II, and III must be completed; for full-time students some Area III work may be taken concurrently with the approval of the Associate Registrar

Professors in Christian Faith and Public Policy, and internship site supervisors.

CTM 516. M.T.S. AREA IV RESEARCH PROJECT (2 units)

Prerequisites: All M.T.S. work in Areas I, II, and III must be completed before Area IV work is pursued; for full-time students some Area III elective work may be taken concurrently with the approval of the Associate Registrar

Applies to papers completed for M.T.S. Area IV requirements in Christian Faith and Public Policy, Christian Heritage, and Christian Mission emphases. Professors in appropriate area of study or as approved by concentration advisor.

CTM 520. CRITICAL ANALYSIS IN THEOLOGICAL STUDIES (1 unit)

No prerequisites

This introductory course will review the principles involved in critical analysis, a key skill for the completion of successful theological studies. It will review the different components that make up an "argument" and their relationship to critical thinking. Students will participate interactively, applying these concepts to actual reading materials. Students will also learn to evaluate the components that define a successfully written critical paper in theological studies. During the course, students will be required to construct and evaluate a final research paper applying the principles that they have learned. The topic of the paper can be one that has already been assigned in a different course in which the student is concurrently enrolled. Martell-Otero.

CTM 545. THE CHURCH IN MISSION THROUGH TIME (2 units)

No prerequisites

The purpose of this survey course is to introduce the study of Christian Heritage and Mission in such a way that church history is understood in light of God's mission and God's mission is understood in light of church history. The theoretical scope of this course is tremendous; it covers 2000 years of human history on six continents. It will be made more manageable through learning-centered teaching methods and by focusing on a limited set of themes, geographical regions, and time periods which were most influential for subsequent developments in the church's mission. Students will also be exposed to a variety of historical writings such as biographies, historical theology, social history, and even historical fiction. Its purpose is to introduce students to a broad area of study so that they can choose subsequent courses to take in the area of Christian Heritage and Mission. A deliberate effort will be made in the assignments for this course to help students to see the connections between contemporary church life and the history of Christian mission in earlier eras. **May be substituted for EITHER core required course CTM 500 Church History I OR CTM 503 Church History II, but not both; NOT a substitute for core required course CTM 504 Christian World Mission.** Hartley/Hancock-Stefan.

DENOMINATIONAL COURSES

Palmer Theological Seminary does not require students to complete denominational coursework in order to earn a Master of Divinity degree; however, specific denominations do require this of their pastors or candidates for ordination. Consult with your denominational body to determine what, if any, requirements they may have for completion of denominational coursework.

CTM 507. BAPTIST EMPHASES AND POLITY (2 units)

Prerequisite: CTM 503 Church History II or CTM 545/645 Church in Mission Through Time

This course is a study and evaluation of characteristic Baptist emphases in theology, polity and practice with the aim of enabling Baptist leaders to function more effectively in the context of ministry today. Student examination, analysis and evaluation of selected topics constitute a vital part of the course. *Denominational coursework/Free elective units.* Hancock-Stefan.

CTM 508. METHODIST HISTORY (2 units)

No prerequisites

Explores three centuries of Methodist history, using standard denominational texts, classroom lectures and discussion. Meets the United Methodist ordination candidate's history requirement (Discipline, paragraph 315.4.d). Fall semester. *Denominational coursework/Free elective units.* Hartley.

CTM 509. UNITED METHODIST DOCTRINE AND POLITY (2 units)

No prerequisites

Deals with Part II of the United Methodist Book of Discipline, "Doctrinal Standards and Our Theological Task," using standard denominational texts, classroom lectures and discussion; and introduces the student to United Methodist polity. Meets the United Methodist ordination candidate's doctrine and polity requirements (Discipline, paragraph 315.4.d). Spring semester. Prerequisite: CTM 508. *Denominational coursework/Free elective units.* Purkis-Brash.

CTM 510. PRESBYTERIAN POLITY AND SACRAMENTS(2 units)

No prerequisites

Through a case study approach students will learn to apply the constitution of the church to specific issues at the congregational, presbytery, synod and general assembly levels. Attention will be given to the relationship between Reformed theology and Presbyterian polity. Attention will also be given to the theology and history of the sacraments, and to other rites celebrated by the church. *Denominational coursework/Free elective units.* Pizzuto-Pomaco.

This course is a prerequisite for CTM 605.

CTM 511. AFRICAN METHODIST EPISCOPAL POLITY & WORSHIP (2 units)

No prerequisites

This course gives a working knowledge and understanding of the African Methodist Episcopal Church specifically, and a general background in the history of Methodism. It will acquaint students with the doctrine, polity and discipline of the A.M.E. Church. *Denominational coursework/Free elective units.* Sturdivant.

ELECTIVES**CTM 604. THE BIBLE, PACIFICISM AND JUST WAR (2 units)**

No prerequisites

Students will read texts of people arguing that biblical faith leads to pacifism and others arguing for Just War. Each student will write a paper: "Does the Bible prompt me to endorse pacifism or Just War?" *Bible, Theology, or Ethics elective.* Sider.

CTM 605. THEOLOGY IN THE REFORMED TRADITION (2 units)

Prerequisites: CTM 501 Systematic Theology I, and either CTM 500 Church History I, CTM 503 Church History II, or CTM 545/645 Church in Mission Through Time

A reading course designed for, but not limited to, Presbyterian students. Focuses on the Book of Confessions,

giving special attention to distinctive features and concerns of Reformed theology. *Theology elective; also a denominational requirement for Presbyterian students.* Pizzuto-Pomaco.

CTM 607. PERSEVERING HOPE: THE PROBLEM OF EVIL AND SUFFERING (2 units)

Prerequisites: CTM 501 Systematic Theology I and any ONE of the following: B 501 New Testament Study, B 503 Old Testament Historical Books or its equivalent, or B 521/691 Gospels and Acts

The daily news is filled with reports that may provoke questions about the goodness of God. If God is good, then why does God allow people to do evil things? If God is good, then why does God allow so much suffering? People in professional ministry are regularly faced with these and related questions arising both from our personal experiences and the personal experiences of those whom we serve. The purpose of this course is to equip the participants and those they serve in ministry to persevere in hope in the face of personal encounters with evil and suffering. *Theology or Bible elective.* Brash.

CTM 608. HOW FIRM A FOUNDATION: THE BIBLE AS REVELATION (2 units)

Prerequisites: CTM 501 Systematic Theology I or CTM 502 Systematic Theology II; and either B 501 New Testament Study OR B 503 Old Testament Historical Books or its equivalent

Our understanding of the inspiration and authority of the Bible influences what we believe and how we live the Christian life. Our beliefs about the Bible also impact how we minister in Christ's name. The Bible has served as the principal primary source for the establishment and continuing discussion of Christian faith and practice. Many believe that differences of conviction about the inspiration and authority of the Bible are the fertile soil of some of our most divisive contemporary arguments. Therefore, it is imperative that lay and professional churchpersons alike cultivate informed clarity about the inspiration and authority of the Bible. The purpose of this course is to provide the opportunity for participants to develop this much needed clarity. *Theology or Bible elective.* Brash.

CTM 609. CHRISTOLOGY SEMINAR (2 units)

Prerequisite: CTM 501 Systematic Theology I; CTM 502 Systematic Theology II recommended but not required

The purpose of this course is to engage in a constructive examination of selected traditional Christological paradigms and how these influence one's understanding of salvation (soteriology). To this end, the course will be divided into three major components. It will begin by examining the issues that the early Church faced as it began to articulate its Nicene/ Chalcedonian Christological faith. It will then shift to more modern Christological paradigms. Finally, the course will examine more contemporary voices – particularly those representing liberation theologies – that have begun to challenge the older Christological formulas, even as they grapple with new soteriological concerns. As a seminar, students will have an opportunity to examine primary documents, engage in an ongoing theological dialogue, give short group presentations, and apply their insights to their particular contexts. By the end of the course, students should be able to understand some key Christological themes and paradigms, understand the link between those themes and soteriological concerns, and be able to construct/ articulate their own theologically sound, praxeological (experientially concrete), contextual Christologies/ soteriologies. *Theology elective.* Martell-Otero.

CTM 610. INTRODUCTION TO U.S. LATINO A THEOLOGIES (2 units)

Prerequisite: CTM 501 Systematic Theology I; some knowledge of Spanish is helpful but not required

An introduction to the histories and social contexts of some U.S. Latino a groups, a survey of the basic principles of their respective theologies, and a critical evaluation of their methods and content. Students will have the opportunity to explore the works of representative contemporary theological voices from the U.S. Latino a community. *Theology elective.* Martell-Otero.

CTM 611. THEOLOGY AND PUBLIC POLICY (2 units)

No prerequisites

A theological/biblical analysis of the problems involved in moving from biblical revelation and theological concepts to concrete public policy proposals. (This is the introductory course for the M.T.S. concentration in Christian Faith and Public Policy and is a prerequisite for other courses in that concentration). *Theology or Public Policy elective*. Sider.

CTM 612. GLOBAL SOUTH THEOLOGIES AND PUBLIC POLICIES (2 units)

No prerequisites

This seminar style course is an introduction to political and liberation theologies and approaches to Christian faithfulness and public policy in the global south. We focus on learning from authors in, from, or related to Latin America, Africa, Asia, and the Middle East (authors and titles include Eduardo Galeano, *Open Veins of Latin America*; Choan-Seng Song, *Third-Eye Theology*; Ada Maria Isasi-Diaz, *Mujerista Theology*; Mercy Oduyoye, *Introducing African Women's Theology*; Dario Lopez Rodriguez, *The Liberating Mission of Jesus*; Marianne Katoppo, *Compassionate and Free: An Asian Woman's Theology*; Alex Awad, *Palestinian Memories*). *Bible, Theology, Ethics, Public Policy, or Christian Missions elective*. Alexander.

CTM 613. INDEPENDENT STUDY IN CHRISTIAN FAITH AND PUBLIC POLICY (2 units)

Prerequisites: All M.T.S. work in Areas I, II, and III must be completed before Area IV work is pursued; for full-time students some Area III elective work may be taken concurrently with the approval of the Associate Registrar

This internship is an Area IV requirement of all students seeking to earn an M.T.S. in Christian Faith and Public Policy. This internship must be conducted with an organization working on public policy, with the student working a minimum of fourteen hours a week throughout the semester. Bi-weekly reflection seminars with the internship supervisor are also required. *This internship may be pursued for a total of four semesters (8 units); any units taken in excess of the four-unit Area IV requirement may be applied toward Area III elective coursework.* Professors in Christian Faith and Public Policy.

CTM 615. THEOLOGY AND ETHICS OF MARTIN LUTHER KING, JR. (2 units)

Prerequisite: CTM 501 Systematic Theology I

This class will examine the theological and philosophical foundations of the life and work of Dr. Martin Luther King, Jr. Attention will be paid to King's understanding of God, Christ, the Church and humanity, and how the interplay of these themes informed his quest to critique, contest and transform North American civilization and the emerging global order. Students will be asked to probe into King's identity as a minister of the gospel, explore his role and significance in the history of the Church, and examine his international theological legacy. Finally, students will be invited to discover the implications of King's work for contemporary ministry. *Theology or Ethics elective*. Adelekan.

CTM 616. THEOLOGY AND A MOVIE: A SURVEY OF CONTEXTUAL THEOLOGIES (2 units)

No prerequisites, but completion of CTM 501 Systematic Theology I and CTM 520 Critical Analysis in Theological Studies is strongly recommended

The purpose of this course is to familiarize students with various contextualized theologies (commonly referred to as "theologies of liberation"), including Feminist, Womanist, African American, Latina, and Asian American theologies. It will do so by using Latin American theology of liberation as a foundational starting point to describe

their general methodologies, contexts, perspectives, and teachings. Students will have the opportunity to read primary texts, as well as view pre-selected films from popular culture to critically examine the social locations from which these theologies arise. Students will be evaluated by their active participation and contribution to the course discussion, their ability to evaluate the material (especially the films) critically in biweekly reflection papers, and the construction of a final research paper exploring a specific topic within a particular theology of liberation.

Theology or Ethics elective. Martell-Otero.

CTM 618. RESEARCH IN THEOLOGICAL ISSUES (2 to 4 units)

Prerequisites: CTM 501 Systematic Theology I, CTM 502 Systematic Theology II; students must also meet criteria for pursuing independent studies as outlined in Student Handbook

An independent study course for advanced students who desire to undertake intensive, independent research in one or several theological issues. By permission and agreement with an appropriate instructor. *Theology elective.* Professors in Theological Studies.

CTM 619. THE POLICIES AND PRACTICES OF RED LETTER CHRISTIANITY (2 units)

No prerequisites

“Red Letter Christianity” is a movement that has risen in reaction to the tendencies of Evangelicalism to ally itself with only on political ideology – that espoused by the conservative wing of the Republican Party. In the secular media Evangelicalism is usually deemed synonymous with the Religious Right. This course is designed to provide an alternative to Christianity becoming captive to any political party (Jesus is neither a Democrat nor a Republican) by exploring Biblically based policy perspectives that transcend partisan politics. In the course of our studies we will not only survey various political theories but also consider practices that can be employed to influence public policy, and even consider the propriety and the means for conducting campaigns for public office. *Theology or Public Policy elective.* Campolo.

CTM 620. POLITICAL AND PUBLIC THEOLOGIES (2 units)

Prerequisite: CTM 501 Systematic Theology I

This course is designed to provide theological and ethical reflection on political thought and action. Representative doctrines for the Christian faith will be discussed with their implications for responding to government and politics. Participants will explore classical and contemporary formulations of the relationship between the church and the socio-political order. Biblical, historical and philosophical resources will be examined and interrogated. In addition, students will be asked to question two divergent yet related schools of thought: political theology and public theology. Our chief objective will be to consider sound theological-ethical options for Christians as they participate in the political order. *Theology, Ethics, or Public Policy elective.* Adelekan.

CTM 621. CHRISTIAN ETHICS (2 units)

No prerequisites

In this course scripture is used in shaping moral attitudes, motivations, and practices. Scripture helps us form Christian worldviews, and Jesus the Messiah is central in defining who we are *to be* and what we are *to do*. The biblical and theological foundations of historical and contemporary Christian social ethics are covered, with an analysis of the nature of Christian faithfulness in the major areas of social concern. *Ethics elective.* Alexander.

CTM 622. THE CHURCH AS COMMUNITY OF COMPASSION (2 units)

Prerequisite: CTM 500 Church History I or CTM 503 Church History II

This class will identify, explore and interrogate strategies by which local faith communities enact moral and aesthetic resources to create cultures of compassion and technologies of concern. The class rests upon the assumption that compassion is a central feature of our discipleship and an inextinguishable dimension of Christian ethics. In a world in which many of our differences are settled in a theatre of violence – military, legal, economic, political, religious or domestic – how does the church serve as a healing agent, as community of reconciliation? What does a compassionate church look like? What does a compassionate disciple look like? *Theology or Ethics elective. Adelekan.*

CTM 623. CHRISTIAN SOCIAL ETHICS (2 units)

Prerequisite: CTM 501 Systematic Theology I

An introduction to ethical discourse, this class will survey the field of theological ethics so that Christians may engage the ethical issues of the common life, shape the institutions of society, and aid persons in forming faithful and objective moral judgments about public matters. Special attention will be given to the relationship between Christian faith and economics, politics and law. A sub-theme will be ecclesiology, a critical examination of the mission and purpose of the Church. *Ethics elective. Adelekan.*

CTM 624. TWENTIETH CENTURY CHRISTIAN ETHICAL REFLECTION IN NORTH AMERICA (2 units)

Prerequisite: CTM 501 Systematic Theology I

This course will explore Christian theological motifs and movements that have influenced the transformation of North American society in the 20th century. Students will examine biblical, theological and philosophical foundations developed by church movements and Christian thinkers that helped to shape the American social order. Theological movements to be explored include the Social Gospel Movement, Christian Realism, the Civil and Human Rights Movements, various liberation theologies, Black Womanist and Feminist ethics, environmental justice and Public Theology. A chief objective of this course will be to equip ordained clergy, ministers and laity to be effective disciples of Christ in church and society. *Theology or Ethics elective. Adelekan.*

CTM 625. CHURCH AND CULTURE: READINGS IN CONTEMPORARY CHRISTIAN ETHICS (2 units)

No prerequisites

Consult instructor for current course description. *Ethics elective. Adelekan.*

CTM 626. THE HOLY SPIRIT AND HUMAN SUFFERING (2 units)

Prerequisite: CTM 500 Church History I, CTM 503 Church History II, or CTM 545/645 Church in Mission Through Time

This class aims at exploring the dimension of human suffering. It assumes that God calls the human being into a relationship of suffering that makes one conformable to His will. It does not assume that all suffering is worthy or honourable; however, it views the creative role of suffering in light of our covenantal relationship with God. *Theology or Ethics elective. Adelekan.*

CTM 627. THE CHURCH'S RESPONSE TO WORLD POVERTY AND DEVELOPMENT (2 units)

Prerequisite: CTM 500 Church History I, CTM 503 Church History II, or CTM 545/645 Church in Mission Through Time

Pastors of local churches receive many appeals from denominational offices as well as various nonprofit organizations that seek their involvement in poverty alleviation efforts around the world. A goal of the course is to give current and future church leaders a broad perspective on the church's involvement in such efforts throughout history so that they can better lead their congregation in such efforts today. We will trace the history and theology of the church's responses to poverty beginning with the early church and extending to the contemporary period. Students will also be exposed to key issues of debate in the field of international development. The geographical focus is on poverty outside the United States as domestic poverty concerns are addressed in other Palmer Theological Seminary courses. *Theology, Christian Heritage, Christian Mission, or Urban Ministry elective.* Hartley.

CTM 629. ETHICS AND POLITICS IN THE AFRICAN-AMERICAN COMMUNITY (2 units)

Prerequisites: CTM 503 Church History II and any one of the following: B 500 Old Testament Pentateuch or its equivalent, B 501 New Testament Study, B 521/691 Gospels and Acts, CM 501 Church in Holistic Perspective, or CM 511 Introduction to Holistic Ministry

This course examines ways in which select African-American leaders as well as religious communities and sub-cultures have appropriated ethical norms in an effort to respond to the American social order. Students will be asked to engage in creative and critical reflection on representative leaders, practices and movements in the African-American community from the foundations of the Republic to the present day. Though the primary focus is on select African-American moral leadership as well as particular and specific religious communities and sub-cultures, these "subjects" will be studied prismatically and as representations of broader religious social and political movements. Hence, the intersection between ethics, ethnicity, class and gender will be explored. Finally, participants will be asked to explore resources for leadership development by examining different approaches to social problems and various responses to the social order. *Theology or Ethics elective.* Adelekan

CTM 632. NEW FRONTIERS IN MISSION FOR THE 21st CENTURY (2 units)

No prerequisites

The purpose of this course is to explore new opportunities and hindrances to missionary work in the 21st century as we seek to be obedient to the Great Commission. The course will be run in a seminar format. In the first two weeks, the professor will present in summary fashion the history of missions emphasizing the main movements in the 20th century. This will be followed by a study of various indigenous reactions to the missionary outreach in various continents. The third section will focus on the necessity of conversion and how Christians, other religions and non-believers, view this concept. The fourth section will analyze new methods of reaching people of the 21st century with the saving gospel of Jesus Christ. *Christian Heritage or Christian Mission elective.* Hancock-Stefan.

CTM 634. CURRENT ISSUES IN URBAN MISSION (2 units)

No prerequisites

Sociologists have been saying it for a long time: the world is turning into one big city. Since the beginning of time, it has traveled on a rural-to-urban trajectory, and every indication suggests that it will continue to do so until the world itself is a city. Theologians say it this way: Humanity began in the garden of Eden and will end in the New Jerusalem. This course assumes as true the urbanization of the world and explores the missiological challenges surrounding ministry in the urban context. It also covers basic strategies that have proven effective in the trenches, as we hear from several practitioners throughout the semester. As an introductory course, it seeks merely to touch upon these issues and strategies in order to gain a birds-eye view of urban mission. Course may include field trips during the time frame of the session. *Christian Mission or Urban Ministry elective.* Tizon.

CTM 635. WOMEN IN MISSIONS (2 units)

No prerequisites

A seminar exploring and assessing contributions women have made in the missionary enterprise, beginning with the 18th century. Women's contributions will be examined from three perspectives--service, innovation and leadership--with attention to both home and foreign missions. Teaching and learning strategies include required readings, classroom presentations by the instructor, and student presentations. *Christian Mission or Christian Heritage elective.* Hancock-Stefan.

CTM 636. INDEPENDENT STUDY IN MISSIOLOGY OR CROSS-CULTURAL MINISTRY (1 or 2 units)

Prerequisites: Students must meet criteria for pursuing independent studies as outlined in Student Handbook

This course offers opportunity for personal involvement in a significant missiological research project or cross-cultural ministerial experience. A written proposal covering the investigative question, or cross-cultural experience, rationale, resources and methodology must be approved by the instructor prior to enrollment. A final written report or essay must be submitted. By permission and agreement with an appropriate instructor. Professors in Missiology.

CTM 637. THE RISE OF CHRISTIANITY IN ASIA, AFRICA, AND LATIN AMERICA (2 units)

Prerequisite: CTM 500 Church History I, CTM 503 Church History II, or CTM 545/645 Church in Mission Through Time

We are in the midst of one of the most dramatic global demographic shifts in the history of Christianity. The once Christian heartland of Western Europe represents a declining proportion of Christians in the world when compared to the rapidly growing Christian communities in Africa, Latin America, and parts of Asia. This course surveys the history of Christianity in these regions along with a contemporary assessment of Christians' challenges and opportunities for mission in particular contexts. *Christian Heritage, Christian Mission, or Theology elective.* Hartley.

CTM 638. THEOLOGIES OF MARTYRDOM (2 units)

No prerequisites

In this course we will 1) look at the reality of suffering and martyrdom as part and parcel of every Christian as demonstrated in the Scriptures; 2) analyze the various missionary movements, which understood this concept and were ready to pay the price; 3) become aware that the 20th Century was one of the bloodiest centuries for the followers of Jesus Christ; 4) analyze how the Christian call to martyrdom differs from the concept of martyrdom in other religions, such as Judaism and Islam; and 5) enable the student to consider the cost in following Jesus Christ, which may involve suffering and martyrdom at home and abroad. *Christian Heritage, Christian Mission, or Theology elective.* Hancock-Stefan.

CTM 639. CONTEMPORARY MISSIOLOGY (1 or 2 units)

No prerequisites

This course is designed to introduce the global mission of God in the world and the unique role of the church and individual Christians in that mission. Students will examine contemporary missiological issues from historical, theological, geographical, organizational and congregational perspectives. At Green Lake, Wis. *Christian Mission elective.* Professors in Missiology.

CTM 640. IMMERSION EXPERIENCE/TRAVEL COURSE (1 or 2 units)

Prerequisites vary; consult registration materials

CTM 644. ISSUES IN ESCHATOLOGY (2 units)

Prerequisites: CTM 501 Systematic Theology I and any ONE of the following: B 500 Old Testament Pentateuch or its equivalent, B 501 New Testament Study, or B 521/691 Gospels and Acts

Is the world coming to an end soon? If Christ comes back, will he leave folks behind to suffer? Does the Bible predict the next war in the Middle East? This course will offer perspectives on Bible prophecies through theological reflection and cultural analysis. We will examine everything from whacky apocalyptic cults to deep intellectual arguments about what the future holds. We will wrestle with prophecies in the Bible about Jesus coming back, judgments on the world, and a peaceable kingdom that never ends. By doing so, we will be better equipped to minister sanely in an apocalyptic world that may or may not be coming to an end soon. *Bible or Theology elective.* Berghuis.

CTM 646. TWENTIETH CENTURY EVANGELICALS (2 units)

Prerequisites: CTM 503 Church History II, CTM 501 Systematic Theology I (CTM 501 may be taken concurrently)

Who are the Evangelicals? What is their history? What is their theology? What is their mission? These are some of the topics we will consider in this course: Evangelicals – the children of the Fundamentalist-Modernist Controversy; what qualifies as an evangelical today?; evangelicals in education and politics; whether evangelicalism is driven by Theology; and Personalities of Passion for God's Kingdom. *Christian Heritage or Theology elective.* Hancock-Stefan.

CTM 647. ISSUES IN TRINITARIANISM (2 units)

Prerequisite: CTM 501 Systematic Theology I

How can God be both one and three? It's so much more than an illogical math problem! Every major branch of orthodox Christianity has held the doctrine of the Trinity to be central. Yet this most core teaching suffers from neglect. Can we reconstruct a robust Trinitarian theology that describes the God we profess to love and worship? We will explore the biblical witness that lies behind Trinitarian theology, including the relationship of Jesus to the God of Israel, the description of Christ as the Word and Son of God, and the presence of the Holy Spirit with the people of God. We will trace the doctrine's historical progression through church tradition, from ecumenical church councils to controversial challenges to orthodoxy. And we will examine contemporary formulations ranging from theologians like Jürgen Moltmann to the recent pop culture novel, *The Shack*. This course is for students who want to know the God who has been and will be revealed to us, while building a rigorous theology where God is loved with all the heart, soul, mind and strength. *Bible or Theology elective.* Berghuis.

CTM 648. THE HOLY SPIRIT AND CHRISTIAN SPIRITUALITY (2 units)

No prerequisites

Learn about the personal presence of God who lives with us, the Holy Spirit. We will trace the concept of God's Spirit through both testaments, climaxing in the gift of the Spirit from the exalted Christ to the church since the day of Pentecost. We will examine the development of theology of the Holy Spirit in church history and various traditions. We will explore the relationship of the Holy Spirit to our Christian spirituality, including discussions of the various models of sanctification, spiritual and charismatic gifts, and spiritual disciplines. Come join us so that together we may know more deeply the God we actually experience. *Bible or Theology elective.* Berghuis.

CTM 650. JACOB AND ESAU: THE TRAGIC, HOPEFUL HISTORY OF JEWS & CHRISTIANS (2 units)

Prerequisites: B 500 Old Testament Pentateuch or its equivalent, CTM 500 Church History I or its equivalent

For nearly 2000 years, Christianity and Judaism have shared a complex, interdependent and frequently tragic story. This course explores Jewish-Christian relations from the New Testament to today. Topics covered include a) looking at Jesus and Paul in their Jewish context; b) tracing the history of Christian anti-Semitism; c) the Holocaust as history and the theological problem of genocide; and d) contemporary issues. Contemporary issues include the controversy regarding evangelism to Jews; biblical prophecy and Middle Eastern politics; the new anti-Semitism; and the need and limits of religious tolerance. The class will include opportunity to dialogue with Jewish scholars. *Christian Heritage or Theology elective.* Borrer.

CTM 652. THE REFORMATION (2 units)

No prerequisites; CTM 500 Church History I or CTM 545 Church in Mission through Time recommended but not required

Beginning with the 15th century, the class will attempt to place the Reformation in its historical, theological, cultural, and social context. Emphasis will be on reading primary theological works of 16th century "protesting" theologians Luther, Calvin, representatives of the Radical and Anabaptist reformers, and counter-reforming Roman Catholic leaders. The course will also examine how the religious wars and controversies of the 17th century influenced migrations to America and the birth of the Enlightenment. *Christian Heritage or Theology elective, or may be substituted for core required course CTM 503 Church History II.* Borrer.

CTM 653. INDEPENDENT STUDY IN CHRISTIAN HERITAGE (2 units)

Prerequisites: Students must meet criteria for pursuing independent studies as outlined in Student Handbook

An independent study course for advanced students who desire to undertake intensive, independent research in one or several areas related to Christian Heritage. By permission and agreement with an appropriate instructor. *Christian Heritage elective.* Professors in Christian Heritage.

CTM 655. THE LIGHT OF THE MIDDLE AGES (2 units)

No prerequisites

For many people, the Middle Ages are known as the Dark Age. While there was darkness, this period is also a time of great achievements in art, architecture, literature, theology and music. The church has been enriched by these accomplishments then, as well as in our present day. *Christian Heritage or Theology elective.* Hancock-Stefan.

CTM 661. THEOLOGIANS AND THE GREAT TEMPTATIONS (2 units)

Prerequisite: CTM 501 Systematic Theology I

Using the three temptations of Christ as a framework, the course will deal with the variety of theologically informed Christian responses to ethical issues around materialism, status and power. Issues covered include war, sexuality, lifestyle, and human rights/responsibilities. Special attention will be given to the ethical/pastoral thought of Augustine, Thomas Aquinas, John Calvin and Karl Barth in dialogue with Anabaptist, postmodern and other Christian writers. *Theology, Ethics, or Christian Heritage elective.* Borrer.

CTM 663. GROWING HOLISTIC CONGREGATIONS (2 units)

No prerequisites

This course will look at models, theology, opportunities and practical strategies to implement an effective integration of evangelism and social ministry in local congregations and ministries. *Theology or Urban Ministry elective.* Sider.

CTM 664. GOD, GOSPEL AND GLOBALIZATION (2 units)

Prerequisite: CTM 501 Systematic Theology I

This course will explore the role of Christian ethicists, pastors and the local congregations in a changing global context. It will focus on the connection between religion and society, the global transformations and local appropriations and between the church and popular culture. Students will be required to integrate their native and local experiences into broader cultural and civilizational developments. Students interested in public policy formation are welcome. *Theology or Public Policy elective.* Adelekan.

CTM 670. TEACHING DIFFICULT THEOLOGICAL TOPICS (2 units)

Prerequisites: None, but students are strongly encouraged to have completed CTM 501 Systematic Theology I or CTM 502 Systematic Theology II

The purpose of this course is to periodically examine different theological doctrines that have been deemed difficult to teach and preach in our churches. The course will begin by reviewing effective teaching strategies that can be applied in church environments. Students will learn how to prepare lesson plans, with emphasis on creative teaching methods. A major doctrinal topic will be reviewed. Students will then develop a lesson plan for this topic and present a short sample of it in class. For the Spring 2010 semester, the doctrine of Trinity will be discussed. *Theology or Christian Education elective.* Martell-Otero.

SINT (SUMMER INTENSIVE). ANABAPTISM TODAY: LEARNING WITH YODER AND HAUERWAS (2 units)

No prerequisites

John Yoder articulated a compelling vision, attracting many around the globe to the "politics of Jesus." Yoder demonstrated that the Anabaptist movement was fundamentally a new way of viewing Christian faith and life - including the centrality of Jesus, a re-imagining of church and world and a commitment to love both enemies and neighbors. This course focuses on the contemporary challenges of Anabaptism as mediated through Yoder and his most influential convert - Stanley Hauerwas. *Theology, Ethics, or Urban Ministry elective.* Mk. Thiessen Nation.

Integrative Courses

INT 500. INTEGRATIVE SEMINAR (2 units)

Prerequisites: Minimum of 44 units of coursework completed; B 504 Biblical Interpretation, CTM 501 Systematic Theology I

An integrative seminar for seniors that draws on seminary studies and ministry experience. Working in small groups and with faculty members, students will write personal statements of faith and develop theologies of ministry and mission, showing how these flow from their statements of faith.

INT 501. SPIRITUAL FORMATION I (2 units)

No prerequisites

An experiential study of several traditional Christian spiritual disciplines. In partnership with course classmates, students will engage in reflection, readings, discussions, lectures, journaling and spiritual exercises intended to enable them to develop more conscious intentionality in their own spiritual formation, and that of the communities in which they minister. Two units. Nuzzolese/ArnTessoni/Blocker/Kraybill.

This course is a prerequisite for CM507, CM 513, CM 613, CM 635, INT 502

INT 502. SPIRITUAL FORMATION II: CONTINUING THE JOURNEY (2 units)

Prerequisite: INT 501 Spiritual Formation I

This course continues the intentional journey of spiritual formation which began in Spiritual Formation I. Through the practice of spiritual disciplines, personal and group reflection on personal and pastoral experience and the writings of some spiritual classics, students will be guided to deepen their spiritual pursuits and to develop a sustainable rule of life. Nuzzolese/ArnTessoni.

INT 510. ASSESSMENT I (0 units)

No prerequisites

Required of all M.Div. students and M.T.S. students concentrating in Christian Counseling. The purpose of this assessment is to evaluate the student's potential for effective ministry: (1) identifying strengths and weaknesses for ministry; (2) identifying and discussing support structures the student has in place for successful completion of seminary studies; and (3) as appropriate, recommending and/or requiring work to support success in seminary and in ministry. Student Formation Office.

This course is a prerequisite for INT 512

INT 512. ASSESSMENT II (0 units)

Prerequisite: INT 510 Assessment I, completion of 44 units of coursework (M.Div. students) or 16 units of coursework (MTS-Christian Counseling students)

The purpose of this phase is to monitor and evaluate readiness for ministry at about the two-thirds point of a student's M.Div. program. More specifically, the function of this assessment is (1) to diagnose strengths and needed growth in preparation for ministry; (2) to affirm strengths; (3) to analyze needed growth areas; and (4) to initiate appropriate measures to address needed growth areas. Assessment II is required of all M.Div. students and M.T.S. students concentrating in Christian Counseling. Student Formation Office.

INT 515. A GUIDE TO SEMINARY WRITING (1 or 2 units)

No prerequisites

This course introduces students to seminary rubrics (expectations) and resources for graduate level theological writing, and gives opportunity for utilizing resources and applying rubrics to specific writing assignments in first level courses. Three types of assessment will occur: self, peer, and instructor. The student's self-assessment will become part of his/her ongoing seminary portfolio. Watson/Williams.

The one-unit offering of this course is required of all masters students matriculating in Fall 2008 and later, and must be completed within the first two semesters of coursework. Students may also take an extended version of this course for two units if it is deemed appropriate.

INT 530. SOCIAL WORK AND CHRISTIANITY (1 unit)

No prerequisites

Required of all M.Div./M.S.W. dual-degree students during the first Fall semester of enrollment in the Seminary. Focus will be on the personal and professional challenges of this degree program, integration of the student's work and experiences in both degree programs, and the relationship of the church to social work. Pizzuto-Pomaco.

This course is a prerequisite for INT 535

INT 535. M.DIV./M.S.W. INTEGRATIVE WORKSHOP (1 or 2 units in each of two consecutive semesters, 2 or 4 units total)

Prerequisites: INT 530, Master of Social Work degree completed

Required of all M.Div./M.S.W. students in their final year of work. The main focus will be on developing and writing a major integrative research paper (40 to 50 pages for 2 units, or 80 to 100 pages for 4 units). The paper will demonstrate the student's ability to identify a particular issue in the life of society and/or the church, and integrate perspectives from social science and theological disciplines. One or two units each semester, depending upon the length of the paper. Pizzuto-Pomaco.

INT 601. PERSPECTIVES ON ADVANCED GRADUATE STUDIES (1 unit)

No prerequisites

Designed as a forum for students considering further graduate studies to address issues that may arise before, during, and after the pursuit of a doctoral degree, this seminar aims at providing tools and reality checks for the discernment process. Topics for discussion will include academic, financial, social, vocational, spiritual, and familial challenges, as well as practical ways to navigate the system, maintain a balance for the long haul, and avoid the pitfalls that lead to dropping out. Faculty members of various fields who have recently gone through doctoral studies in different settings will be invited to share their experiences. Class discussions will be supplemented by additional readings. Grading is on a credit/no credit basis only. While open to all master level students, this course is required for MTS students who entered in Fall 2005 and are considering advanced graduate studies. Chen.

INT 602. THEOLOGY OF ROMANTIC LOVE (2 units)

Prerequisite: B 500 Old Testament Pentateuch or its equivalent

The word 'love' is used in imprecise ways in present American culture. This fact becomes uniquely problematic when speaking imprecisely about the love of God. With what kind(s) of love does God love us? With what kind(s) of love ought we to love God, and one another? This course will examine one approach to answering these questions by placing the interpretation of the Song of Songs and related texts in biblical and historical theological perspective. It is anticipated that we will find that there is a lively biblical "theology of romantic love"; and that an exploration of this theme may serve as a corrective on the one hand to stoic and on the other hand to sentimental understandings of divine-human and inter-human relationships. In essence, this course will be an exploration of covenant theology in its most intimate expression. *Bible or Theology elective.* Brash.

INT 603. CASE STUDIES IN CHRISTIAN ACCOUNTABILITY (2 units)

Prerequisite: B 501 New Testament Study, B 503 Old Testament Historical Books or its equivalent, or B 521/691 Gospels and Acts

A perennial question for the churches has been: How shall we encourage Christians to "...lead a life worthy of the calling with which [we] have been called?" Throughout church history, efforts have been made to preserve the

Church as a holy people. Some of these efforts have been judged to be abusive; others have had more positive results. This course will examine selected case studies from the past and the present, in order to observe and critique the theology and practice of Christian accountability. Special attention will be paid to the applications of these insights to contemporary pastoral ministry, both local ministry and the broader context of jurisdictional associates. *Theology or Bible elective.* Brash.

INT 607. INTERSEMINARY SEMINAR (2 units)

Prerequisite: By invitation only, at least 44 units of coursework completed.

Each year in the fall semester, students from several area Protestant and Roman Catholic seminaries take part in a seminar. The topics vary and are usually interdisciplinary subjects chosen by students and faculty representatives. By invitation only. Faculty representatives from participating seminaries.

INT 611. LEADERSHIP, LEARNING, AND NONVIOLENCE (2 units)

No prerequisites

How can we build toward peace in an increasingly connected and violent world? This course investigates historical and contemporary perspectives on transformative leadership, with particular attention to perspectives that privilege peace-building after the pattern of Jesus. The course draws on case studies, film, and conversations that can move leadership and communities from knowing to caring and activity. *Ethics or Urban Ministry elective. This is an Urban Anabaptist Emphasis course.* Kriss.

INT 614. THE POWER AND PROBLEM OF THE KEYS: HISTORICAL PERSPECTIVES ON THE NATURE AND HAZARDS OF BIBLICAL INTERPRETATION (2 units)

Prerequisites: CTM 500 Church History I OR CTM 545/645 Church in Mission Through Time AND any one of the following: B 501 New Testament Study, B 503 Old Testament Historical Books, OR B 521/690 Gospels and Acts.

The task of interpreting Scriptures has been a necessary component of Christianity since its formation. The history of this task includes great accomplishments of theological insight and more than a few chapters of troubling unintended consequences. The first part of the course will explore the varieties of frameworks that have and continue to influence the hermeneutic task. The second part of the course will examine "bad Bible" readings throughout history. Specific topics will include historical use of Scripture in a) fostering anti-Semitism, b) creating sexual repression c) , theologizing the subjugation of women d) promoting blind obedience to the state, and e) the theological justification of slavery and racism. From the historical survey there will be an attempt to make some modest assessments of how the Scriptures are being used by the contemporary Church. *Theology, Ethics or Christian Heritage elective.* Borrer.

INT 620. BIBLICAL CONCEPTS AND PASTORAL REALITIES (1 unit)

Prerequisite: Students taking this class must be actively involved in a ministry setting that can be evaluated for safety

This class looks at the biblical concepts and the "nuts and bolts" of various parts of pastoral leadership, ministry, and church security. The student will be expected to use their present church setting to analyze and apply these concepts as they have developed in today's cultural milieu. *Bible elective.* Spink Winters.

INT 621. COACHING SKILLS FOR CLERGY (1 unit)

No prerequisites

This course will equip students with basic coaching skills that can be integrated and incorporated into their ministry setting. Coach training can dramatically enhance the ministry leader's effectiveness as a leader and greatly increase the impact within their faith community and the larger local community. *Free elective.* Spink Winters.

INT 622. WOMEN IN THE NEW TESTAMENT AND MINISTRY (1 unit)

No prerequisites

This course focuses on the varied women of the New Testament. Students will study women found in the gospels such as the Syrophenician woman, Mary Magdalene, Mary the mother of Jesus and others. Students will consider women of the early church era such as Phoebe, Prisca and Dorcas. This course will employ careful biblical exegesis and theological reflection as students seek to apply these pericopes to today's ministry contexts. Women and men will be challenged to view familiar texts in new light. Each student will compile a Christian Education, teaching, preaching or theology project that will summarize their learning and make it useful for their church context. *Bible elective.* Pizzuto-Pomaco.

INT 623. WOMEN IN THE OLD TESTAMENT AND MINISTRY (1 unit)

No prerequisites

The purpose of this course is to investigate what some of the women in the Old Testament have to teach us about doing ministry in today's world. Although this course will be taught through the lives of the women in the Bible, the practical applications that can be learned from each of these biblical women are invaluable for anyone considering a career in ministry. *Bible or Ethics elective.* Spink Winters.

**INT 630. CURRENT ISSUES IN PASTORAL CARE & COUNSELING
FOR LATINO COMMUNITIES (1 unit)**

No prerequisites

This course focuses on current issues of pastoral care and counseling relevant to Latino/a leaders, churches and communities in the US. This course is offered to Seminary students who are or will be working among and/or with Latino churches and communities as well as local pastors and lay people interested in strengthening their knowledge and skills for pastoral care and counseling. The course also provides an excellent opportunity for Seminary students, pastors and lay leaders to interact together in the reflection and discussion of current issues for Latino/a communities. Since the course is primarily intended for leaders/seminarians serving among Latino/a churches and communities, the primary language of instruction is Spanish. The five modules integrating this course address the following topics:

1. ministerial boundaries
2. basic counseling skills
3. families and congregations as systems
4. facilitating/leading small groups
5. working among immigrant communities

Christian Education, Christian Counseling or Urban Ministry elective. Picos-Lee.

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