STATEMENT ON ACCREDITATION

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

- Master of divinity
- Master of arts (theology)

Approved for a Comprehensive Distance Education Program

Commission contact information:

The Commission on Accrediting of the Association of Theological Schools in the United States and Canada
10 Summit Park Drive
Pittsburgh, PA 15275 USA
412-788-6505
Fax: 412-788-6510
www.ats.edu

Bethany is also accredited by:

The Higher Learning Commission
30 North La Salle Street
Suite 2400
Chicago, IL 60602-2504
800-621-7440

The content of this publication is for informational purposes only and is not intended to be used as a contract between Bethany Theological Seminary and any other party. Bethany Theological Seminary reserves the right to change, eliminate, and add to any existing (and to introduce additional) rules, regulations, policies, fees and other charges, courses of study, and academic requirements. Whenever it does so, the Seminary will give as much advanced notice as it considers feasible or appropriate, but it reserves the right in all cases to do so without notice.
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THE BETHANY STORY

Bethany Theological Seminary is one of eight institutions of higher education related to the Church of the Brethren. It was founded in October 1905 by Albert C. Wieand in association with Emanuel B. Hoff. Known initially as Bethany Bible School, the venture began with twelve residents who met in the Hoff home on Hastings Street on the near-south side of Chicago.

In 1909 the first building was erected on the school’s second campus at 3435 West Van Buren Street. Rapidly expanding enrollment necessitated further construction, which was achieved through much prayer and sacrifice. The first bachelor of divinity degree was granted in 1913.

Recognition by the Church of the Brethren Annual Conference came in 1909, followed by an action in 1925 to establish a more direct affiliation with the Conference. The name of the school was officially changed in 1931 to Bethany Biblical Seminary. As declared in the articles of incorporation, the objective of the Seminary was “to promote the spread and deepen the influence of Christianity by the thorough training of men and women for the various forms of Christian service, in harmony with the principles and practices of the Church of the Brethren.”

In 1940 the Seminary was fully accredited by the American Association of Theological Schools (now called the Association of Theological Schools in the United States and Canada) and through the years has maintained this accreditation. Accreditation by the Higher Learning Commission was granted in 1971 and continues.

In 1957 the board of trustees approved the relocation of the Seminary to a site near Oak Brook, Illinois. In June 1963 the official name of the school was changed to Bethany Theological Seminary. The Seminary commenced its life on its new and third campus in the fall of that year.

In 1992 the Bethany board approved the relocation of the Seminary to Richmond, Indiana, in association with the Earlham School of Religion (ESR) and in partnership with the congregations of the Church of the Brethren. That relocation was completed in time for the opening of school in the fall of 1994. In October 1993 Bethany began offering its first off site courses
The presidents of Bethany since its inception have been:

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<thead>
<tr>
<th>Name</th>
<th>Years</th>
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<tbody>
<tr>
<td>Albert C. Wieand</td>
<td>1905-1932</td>
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<tr>
<td>Daniel W. Kurtz</td>
<td>1932-1937</td>
</tr>
<tr>
<td>Rufus D. Bowman</td>
<td>1937-1952</td>
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<tr>
<td>Warren W. Slabaugh, acting president</td>
<td>1952-1953</td>
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<td>Paul M. Robinson</td>
<td>1953-1975</td>
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<td>Warren F. Groff</td>
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<td>Wayne L. Miller</td>
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<td>Eugene F. Roop</td>
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<td>Ruthann Knechel Johansen</td>
<td>2007-2013</td>
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<td>Jeff Carter</td>
<td>2013-present</td>
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MISSION STATEMENT

Our Mission
Bethany Theological Seminary equips spiritual and intellectual leaders with an Incarnational education for ministering, proclaiming, and living out God’s shalom and Christ’s peace in the church and world.

Our Vision
Incarnational education at Bethany Theological Seminary is

- grounded in Jesus Christ, as the Incarnation of God’s reconciling love;
- founded on scripture, read in community, guided by the Spirit, for discerning wisdom, ethics, and theology;
- rooted in distinctive Anabaptist and Pietist traditions of the Church of the Brethren;
- experienced in a curriculum that explores the comprehensive gospel of Christ’s salvation using multiple communication formats;
- practiced in spiritual disciplines, intellectual inquiry, Christian discipleship, and cross-cultural engagements that bear fruit where God is working toward shalom;
- committed to preparation for ministry in a variety of models and settings: congregational life, pastoral leadership, theological education, each engaged locally and globally at the intersections of the church and the world;
- embodied in transformed and joyful service that integrates the values of simplicity, community, reconciliation, and care for creation.

Our mission and vision are enhanced by partnerships with the Earlham School of Religion and those that make educational opportunities accessible in other locations: graduate courses through the Susquehanna Valley Ministry Center and nongraduate study and continuing education through the Brethren Academy for Ministerial Leadership and SVMC.

Adopted by the Bethany board of trustees, October 2009

REFLECTIONS ON BETHANY’S MISSION

Bethany Theological Seminary provides a context in which students devote their spiritual and intellectual gifts to disciplined study, worship of God, and practice as they prepare for leadership in the church and world through Incarnational education. The aim of Incarnational education is to help us understand and experience what it means to abide in the Creator and for creation through Jesus Christ and the Holy Spirit, as described in John 15:4 and 1 John 4:13. Such education opens us to God's transforming work within us individually and extends through us to contribute to the healing and flourishing of God’s reality in a world plagued by greed and violence.

In Bethany courses students do not simply experience teaching and learning about scripture, history, theology, and worship. They are guided by teaching and learning for joyful investigation
of questions about faith and public life; critical and compassionate thinking; collaborative study and scholarship; bridge-building dialog; intercultural competence; integration of mind, body, heart, and spirit, innovative reconciliation ministries; and imaginative skills and strategies for peacemaking.

Incarnational education prepares students to be
• visionaries who imagine and proclaim God’s reality;
• servant leaders and administrators who encourage and guide faithfully;
• pastors and teachers who nurture and inspire;
• prophets who inform the center from the margins;
• ethicists who speak truth to power;
• evangelists who spread the gospel;
• environmentalists who care for all creation as holy gift;
• poets and preachers who are artists of interpretation;
• peacemakers who build bridges toward justice.

MISSION IN PARTNERSHIP

Partnership with Other Schools  Bethany Theological Seminary has on numerous occasions affirmed its readiness to partner with other schools, colleges, universities and organizations, institutions and movements in fulfilling its educational objectives. Earlier examples of such partnership included affiliation with General Conference Mennonites at the Van Buren Street campus in Chicago, a close working relationship with Northern Baptist Theological Seminary on the Oak Brook campus, and participation in the larger network of ACTS, the Association of Chicago Theological Schools.

Earlham School of Religion  In moving to Richmond, Indiana, in 1994, Bethany entered into a new partnership with the Earlham School of Religion (ESR), a seminary of the Society of Friends (Quakers). A common campus, a joint curriculum, a shared library, and several joint administrative positions are all part of the covenantal partnership between the two schools. As noted in the ESR catalog, this covenant has spiritual, educational, economic, and cultural dimensions:

“In the spiritual dimension, the covenant means faithfulness to our respective traditions; in the educational, it means the symbiosis of our teaching and curricula; in the economic, it means cooperative stewardship of time and resources; in the cultural dimension, it means self-awareness and sensitivity to differences.”

Other Graduate Schools near Richmond  Bethany students and faculty have opportunities to draw on the resources of a wider circle of theological schools. Along with the Earlham School of Religion, Bethany has open cross registration with United Theological Seminary in Dayton; Payne Theological Seminary in Wilberforce, Ohio; and Christian Theological Seminary in Indianapolis. In addition, the Graduate Department of Religious Studies at the University of Dayton, Hebrew Union College in Cincinnati, and Anderson University School of Theology in Indiana offer additional educational resources for Bethany students. Students also have access to curricular and cocurricular programs at Earlham College.

Partners in Pennsylvania  Bethany also participates in an education partnership with the Church of the Brethren districts of Atlantic Northeast, Middle Pennsylvania, Southern Pennsylvania, Western Pennsylvania, and Mid-Atlantic to offer off-site graduate and Academy courses in Pennsylvania. The host colleges of the Susquehanna Valley Ministry Center (SVMC) are Elizabethtown College and Juniata College, which provide the Center with office facilities and
the use of classrooms and libraries. In addition four theological schools make their graduate programs available to Bethany’s students taking off-site courses through SVMC: Evangelical Theological Seminary in Myerstown, Lancaster Theological Seminary, Eastern Mennonite Seminary in Lancaster, and Lutheran Theological Seminary at Gettysburg.

Partnership with the Church  As Bethany works with partner schools, it also is developing various levels of partnership with the church. Central to Bethany’s program is the involvement of congregations in the educational process, especially as the church itself undergoes rapid change and experiments with multiple models of ministry. Some serve as teaching churches in the Ministry Formation field education program. Some provide ongoing ministry opportunities for students. Some function as settings for congregational studies. Some host classes where the curriculum of the Seminary and the agenda of the local church come together. And some may participate in joint ventures in urban mission and community renewal. Through these and in other ways, congregations join with Bethany in training leaders for the church.

Partnership with the church also involves links with other agencies of the Church of the Brethren concerned with ministry. One such linkage is the Ministry Advisory Council, where representatives from Bethany, denominational and district structures, and the Brethren colleges join to plan the programs of the Brethren Academy for Ministerial Leadership. In turn, the executive director of the Academy works closely with staff of the other agencies in implementing and overseeing the various programs. Other points at which the wider church influences the life and programs of the Seminary include representation by district and denominational leadership on Bethany’s board and the participation of the Church of the Brethren Annual Conference in choosing the trustees who constitute the board.
While primarily an institution which offers courses and grants degrees, Bethany Theological Seminary is also a community of faith and learning whose members create a common life, build significant relationships, contribute to mutual growth, celebrate joys, share concerns, worship and pray together, and hold one another accountable to shared goals and values. While not a congregation, the Bethany community embodies many of the marks of life in covenant that we associate with the church.

A DIVERSE COMMUNITY

The Bethany community includes a variety of persons in a variety of roles: students, spouses, faculty, administrators, support staff, board members. Within the student body itself, about one hundred in number, diversity abounds.

- Some are Brethren; some are members of other communions.
- Some are women, some are men; some are married, some are single.
- Some are in their early twenties, recently graduated from college; others are moving into midlife or beyond, preparing for second careers.
- Some have roots deeply planted in the life of the church; others are new to the church, sometimes new to faith.
- Some have a clear sense of vocational direction; others are on a quest with a goal yet to be determined.
- Some are tasting ministry for the first time; others bring years of service to the church.
- Some come from communities a short distance from the campus; others from as far away as California or New England, Nigeria or Zimbabwe, India, or The Dominican Republic.
- Some express their faith with the language of evangelical piety; others with the language of movements for justice and liberation.
- Some are local students whose life revolves around the Seminary; others are commuting students who move between several worlds.
- Some are doing all their work at the main campus in Richmond; others are doing some of their work through the Susquehanna Valley Ministry Center, online, and through intensives.
Diversity such as this, coupled with the diversity of Earlham School of Religion (ESR) students and faculty bring to our common life, provides a rich and challenging environment for theological education. Community at Bethany takes shape within that rich complexity.

LIFE IN COMMUNITY

A Worshiping Community  Some worship events are designed particularly for the Bethany community, while others bring Bethany and ESR students together in joint fellowship. The affiliation in Richmond provides opportunities to experience worship in patterns familiar to Brethren, in both the programmed and unprogrammed manner of The Society of Friends (Quakers), and in liturgies drawn from the heritage of other Christian communions.

Each fall in Bethany’s weekly chapel service, the teaching faculty participate in an eight-week preaching series on a biblical text or theme. In the spring graduating students are invited to present senior sermons during chapel. Faculty, students, and administrators participate in worship leadership and design while student members of the Patterns of Worship class coordinate the chapel services throughout the academic year.

Common Meal  In the middle of each week, the community gathers for Common Meal at noon. It is a time to enjoy table fellowship; to celebrate birthdays, anniversaries, new births, and other personal milestones; to update community members on forthcoming events; and to reaffirm the ties that bind us together.

Bethany Neighborhood  Recently Bethany launched the Bethany Neighborhood. In seeking to build and strengthen community, the idea of a noncontiguous campus has been turned into reality. Four levels of the Bethany Neighborhood include: the local residence, the adjoining backyard neighborhood, student living space in greater Richmond, and the whole student body. Our aim is to provide a sense of belonging and purposefulness as we live out Anabaptist-Pietist core values of community, simple living, service, reconciliation, shared resources, and mutual support. “For the glory of God and our neighbor’s good” is a phrase widely used among the Church of the Brethren, and in this case neighbor means not only fellow students but also local Richmond residents.

Community Governance  As does every group, Bethany has a number of administrative structures which help the community organize and conduct its life. Ultimate responsibility for developing the mission, goals, and policies of the Seminary rests with the board of trustees. Teaching and administrative faculty meet regularly to initiate and oversee programs designed to carry out the Seminary’s mission and also meet on occasion with their colleagues at ESR to address matters of mutual interest.

Students are organized into various ministry teams, which are overseen by the Student Leadership Team. Members of SLT provide a student liaison to the faculty meeting. We continue to incorporate our local and Connections students into the Student Leadership Team, giving all our students a represented voice.

Service on ministry teams and committees enables students to contribute to the life of the community at many levels, including worship, academic issues, campus ministry, and more. Students choose their own representatives to the various ministry teams and committees, including trustee committees. More detailed information on the ways the community organizes can be found in the Bethany Student Handbook. The handbook is formally updated once a year on July 1.
Decision-making processes at Bethany seek to reflect the wisdom and interests of the whole community. Sometimes the community participates directly in the making of a decision; sometimes a smaller group solicits input from the whole and acts on its behalf. Whenever possible, the deciding group discerns the community’s common mind and acts by consensus. When differing views cannot be resolved, the group seeks a course of action that allows the community to move ahead with its life and work in the midst of differences and in a manner that respects the freedom to dissent. The Student Leadership Team provides web access to all student forums, so that all students have the ability to participate in discussions of issues at hand.

Advising and Consultation  Bethany students have access to both academic and personal advising and consultation. Prior to orientation, new students will have the opportunity to begin to work with a faculty advisor with regard to their program of study. Along with providing guidance on curricular requirements, faculty advisors also help students assess their overall academic progress and may offer counsel regarding vocational direction.

Other resources for advising and consultation include the director of student development and the Pastoral Care Team. Coordinated by the director of student development, the Pastoral Care Team is available to respond to individual and group needs on behalf of the whole community.

Information Technology  The use of information technology is essential in theological education. Assisted by grants received from Lilly Endowment Inc., Bethany and ESR continue to enhance the technological resources available to faculty and students. The computing services specialist oversees the program in consultation with the Bethany and ESR faculties.

All students have access to technologies for learning in and beyond their course work through a campus-wide network, modern computer labs, a personal e-mail account, and friendly tech support. It is common for courses, in whatever format they are offered, to make use of information technology in fulfilling course objectives. Electronic resources at Earlham College’s Lilly Library, including databases and e-books, further expand the opportunities for learning through new technologies.

In addition to serving as a resource for students on campus, Bethany’s information technology program increasingly supports teaching and learning at a distance. Some courses are taught entirely online; others use a hybrid approach, combining occasional meetings on campus with online learning at other times. Bethany also recently introduced the blended format: synchronous video to connect students at a distance into courses meeting on campus.

Welcoming One Another  Hospitality is a key aspect of community life at Bethany. Students, staff, and volunteers all strive to make new students feel welcome, whether they are relocating to the main campus for several years or come briefly for intensive courses. Orientation sessions for new degree (local and Connections) and certificate students take place at the beginning of classes in late August and again in late January. Connections students also have opportunities to relate to the student body and to participate in the life of the community through worship and meal events.
In general, Connections students have access to the full range of Seminary services available to local students. Connections students are free to contact Seminary staff directly, or they can request services through the Office of Student Development. The Office of Student Development assists students with hospitality needs while they are attending intensives on campus. Although Bethany does not provide housing directly, many reasonable options are available; detailed information is on Bethany's website.

Keeping in Touch Wonder & Word, a publication of the Office of Institutional Advancement, builds connections with the wider constituencies of the Seminary.

The student listserv is used to promote campus events, give notice to policy changes, make prayer requests, and share joys. It is not used as a discussion forum. All students are automatically subscribed to this listserv, an important source of information and a vehicle for communication. Bethany's website, www.bethanyseminary.edu, is another important resource for students, staff, and the wider constituencies of the Seminary. Admissions information, faculty and staff directories, and academic information are among the resources of the website.

A major resource for community members already mentioned is the Bethany Student Handbook. It provides information about community governance, academic life, and other matters, and contains several Bethany policy statements, including statements regarding harassment, disabilities, and plagiarism. Also included are links to several statements from the Church of the Brethren Annual Conference, which serve as a reference point for living responsibly with one another in the Bethany community.

LECTURESHIPS AND CULTURAL PROGRAMS

Bethany benefits from several endowed lectureships that bring to campus noted scholars, church leaders, and artists who enrich the curriculum, simulate discussion among students and faculty, and engage the civic and the church community in theological reflection on issues of social and religious significance. The Founders Lectures honor the founders of the Seminary, E. B. Hoff and A. C. Wieand. The Wieand Lectureship is endowed in memory of Dr. and Mrs. D. L. Horning, former missionaries in China. The Huston Memorial Peace Lectureship is endowed in honor of Ora I. Huston, for many years the Church of the Brethren peace counselor.

Bethany also sponsors cultural events through two endowments related to the arts. The Nancy Rosenberger Faus Endowment for Music Education and Performance, endowed in memory of Lester M. and Pauline Rosenberger, long-standing supporters of Brethren higher education, supports music recitals and conferences. The Stephen I. Katonah Memorial Fund for Faith and the Arts, established by the Katonah family, seeks to bridge the secular and religious worlds through experiences of the arts.

Since 2008 the Seminary has hosted an annual Presidential Forum that opens Bethany Seminary’s witness to the wider world by bringing together students, faculty, clergy, and church leaders from the Church of the Brethren, other Christian communions, other faith traditions, and members of the public to discuss pressing questions of faith and values that confront the church and culture today. The Presidential Forum was endowed through a gift from the Arthur Vining Davis Foundations in 2010.
FACILITIES AT THE MAIN CAMPUS

The main campus in Richmond encompasses a number of facilities which support Bethany's programs. They include the multi-purpose Bethany Center as well as buildings belonging to Earlham College and ESR, to which Bethany students have access through the affiliation. All buildings are wheelchair accessible.

THE BETHANY CENTER

The Bethany Center serves as the hub of activity for Bethany's life in Richmond. The building includes classrooms, a study room, offices for faculty and administration, Nicarry Chapel, work areas for support staff and student assistants, a resource room for congregational life, and areas for informal gatherings and special group meetings. The center opens onto a plaza which joins Bethany to ESR.

THE ESR CENTER

Completed in the fall of 1989, the ESR Center serves as the focal point for the programs of ESR. The building contains classrooms, several small seminar/meeting rooms, two computer labs, a dining room and kitchen, a meeting room for worship, and a space for community activities.

Occasionally, some Bethany classes meet in the ESR Center, and meal events for both schools take place in the dining room of the ESR Center.

ROBERT BARCLAY CENTER

Named after an early Quaker leader, the Barclay Center houses the administrative and faculty offices for ESR.

LILLY LIBRARY

Earlham College's Lilly Library serves Bethany Theological Seminary, ESR and Earlham College. Built in 1963 and expanded in 1992, the library houses over 390,000 volumes, including a substantial theological collection, and subscribes to nearly 1,000 serials. The library also provides access to a wide range of bibliographic databases, online scholarly resources, and electronic books and periodicals. Students who live far from Richmond have access to these collections electronically or through document delivery. Nationally recognized as a teaching library, the Earlham libraries were awarded the 2001 Excellence in Academic Libraries award by the Association of College & Research Libraries. Bethany's holdings incorporated into Lilly Library include its Special Collections, several thousand works related to the Church of the Brethren and its heritage, plus portions of the Ora I. Huston English Bible collection, the library of Abraham H. Cassel, and the William Eberly Hymnal Collection.

Lilly Library participates in the American Theological Library Association's Reciprocal Borrowing Program. This resource-sharing project allows Bethany distance students and faculty to procure print materials from participating ATLA seminary libraries closer to their homes. A list of participating institutions and the librarian to contact at each may be found here: https://www.atla.com/Members/programs/Pages/Reciprocal-Borrowing-Initiative.aspx.
OTHER EARLHAM COLLEGE FACILITIES

The student union building, Runyan Center, houses the bookstore that serves Bethany, ESR, and Earlham College. It also contains a post office, ATM, coffee house, and the Wilkinson Theater.

Bethany students may also have occasion to use Stout Meetinghouse, a large worship room for religious gatherings; Lingle Recital Hall in the new Center for the Visual and Performing Arts; and the Athletics and Wellness Center. The latter, combining a new structure and the former Trueblood Fieldhouse, contains a gymnastic complex with a swimming pool, indoor courts for several sports, and other wellness facilities.

THE SUSQUEHANNA VALLEY MINISTRY CENTER (SVMC)

The administrative offices of the Susquehanna Valley Ministry Center are located in the lower level of Alpha Hall, the administration building of Elizabethtown College. Bethany graduate classes offered through SVMC are held in the Young Center for the Study of Anabaptist and Pietist Studies at Elizabethtown College, at Juniata College, and in some local churches of partner districts.

In addition to the library resources on the main campus, students enrolled through SVMC have access to five local libraries: the High Library at Elizabethtown College and Beeghly Library at Juniata College, and the libraries of three area theological schools: Evangelical Theological Seminary in Myerstown, Lancaster Theological Seminary, and Lutheran Theological Seminary in Gettysburg. Through this combined network, more than 500,000 volumes are available to Bethany students taking courses through SVMC.
The human resources for Bethany's various programs include the teaching and administrative faculty depicted on the pages that follow. Adjunct instructors and visiting lecturers further augment the educational program.

Amy Marie Beery  
Admissions Counselor (2016)  
BS, Manchester University, 1994  
MDiv, Bethany Theological Seminary, 2013  
Licensed minister in the Church of the Brethren; former chaplain at Riley Children’s Hospital, Indianapolis, IN  
“I feel privileged to be with people as they discern if higher education is the path they are bring called to explore. I have a passion for being in relationship with others and am committed in assisting individuals on their journey to become who they are called to be.”

Jeff Carter  
President (2013)  
BA, Bridgewater College, 1992  
MDiv, Bethany Theological Seminary, 1998  
DMin, Princeton Theological Seminary, 2006  
Ordained in the Church of the Brethren; former pastor of Manassas Church of the Brethren (VA) and associate pastor of Florin Church of the Brethren (PA); public speaker; service on denominational committees and as representative to the World Council of Churches  
“I greatly value the opportunity to lead the Seminary as President. Our students, faculty and staff are intellectually curious, deeply compassionate, and with eyes wide open to the world around them, they seek to serve both Christ and the church. I look forward to seeing how the well-worn and well-known patterns of ministry might change as we seek to share a relevant and needed message with a dynamic and vibrant world.”
Carrie A. Eikler  
Coordinator of the TRIM and EFSM Ministry Training Programs (2014)  
BA, Manchester University, 2000  
MDiv, Bethany Theological Seminary, 2007  
Ordained in the Church of the Brethren; former copastor of Morgantown (WV) Church of the Brethren/Mennonite Church USA; small business management and owner; retreat leader  

“In my ministry, I recognize it is a deep honor to walk with God’s children through daily joys and sorrows, triumphs and tragedies. This walk takes us from within the congregation and into a hurting, yet deeply blessed, world. It is a walk that calls upon one’s whole being: heart, head, hands, and humanity. So too it is my honor and delight to walk with those who are opening themselves with their whole being to the joyful call to ministry.”

Russell Haitch  
Professor of Christian Education and Director of the Institute for Ministry with Youth and Young Adults (2002)  
BA, Amherst College, 1982  
MDiv, Princeton Theological Seminary, 1993  
PhD, Princeton Theological Seminary, 2002  
Ordained in the United Methodist Church; lecturer at the Graduate Theological Union, Berkeley; pastor and youth pastor for multiethnic congregations; first career in advertising and public relations  

“If education is meant to foster creativity and new insights, then I try to offer patterns and ideas that can be good kindling to fire the imagination. My approach draws on both theology and the human sciences. Thankfully so much depends not on me, but on the students—who bring their love and their desire for ministry with youth, young adults, the whole church—and on the Holy Spirit who is our Teacher. In this way we are ‘transformed by the renewing of our minds’ and come to participate in God’s transformation of creation.”

Nancy S. Heishman  
Coordinator of Spanish-Language Ministries for the Brethren Academy for Ministerial Leadership (2015)  
BM, West Chester University, 1977  
MM, Cincinnati Conservatory of Music, 1981  
MDiv, Bethany Theological Seminary, 1985  
Ordained in the Church of the Brethren, former pastor of urban Brethren congregations in PA and DE, co-mission coordinator and director of theological education in the Dominican Republic, current copastor of West Charleston COB  

“¡Dios les bendiga! This greeting, familiar to Hispanic Brethren, expresses my hope for the future of Spanish-language ministry training through the Brethren Academy, i.e., that God would bless sisters and brothers who prepare for ministry in Spanish and that they would extend that blessing to their communities and beyond through planting the church and serving the world.”  
I have been fortunate to serve alongside Hispanic Brethren whose passion, love, and commitment to Jesus Christ continually inspire and challenge me.
Scott Holland
Slabaugh Professor of Theology and Culture and Director of Peace Studies and Cross-Cultural Studies (1999)

BA, Malone College, 1977
MA, Ashland Theological Seminary, 1979
PhD, Duquesne University, 2000

Ordained in the Church of the Brethren; former pastor of congregations in Ohio and Pennsylvania; widely published essayist in public theology and contributing editor to Cross Currents: The Journal for the Association of Religion and Intellectual Life

“In the modern church and society there are often strained relations between the passions of the heart and the life of the mind. The rich heritage of the Anabaptist-Pietist movement suggests that the Brethren pastor or theologian need not pry apart head and heart, body and soul, or Christ and creation in the vocation of ministry to a graced yet broken world. Bethany is a wonderful place to explore the ways in which God’s salvation and shalom touch all of life.”

Tara Lea Hornbacker
Professor of Ministry Formation, Missional Leadership, and Evangelism (1998)

Undergraduate study in theater, Indiana University, 1969-1975
TRIM Certificate, 1989
MDiv, Earlham School of Religion, 1994
DMin, Fuller Theological Seminary, 2003

Ordained in the Church of the Brethren; former pastor of the Pleasant Hill Church of the Brethren (OH) and the Garrett Presbyterian Church (IN); humorist and dramatist; coordinator for the Association for the Arts in the Church of the Brethren

“I see my task at Bethany as helping our students discover the identity and unique character of their calls in ministry. As students experience their Ministry Formation settings, the practices of the faith participate in the students’ lives, bringing the love of God and of our neighbor into clearer perspective. I am blessed to encourage and observe the ‘rivers of living water’ (John 7:38) flowing from the hearts of our students as they live out their calls to missional leadership in the twenty-first century.”

Julie M. Hostetter
Executive Director of the Brethren Academy for Ministerial Leadership (2008)

BS, Lebanon Valley College, 1973
MDiv, United Theological Seminary, 1982
DMin, Union Theological Seminary and Presbyterian School of Christian Education, 2010

Ordained in the Church of the Brethren; former director of Academic and Student Services at United Theological Seminary; former Congregational Life Team Coordinator for the Church of the Brethren

“The Brethren Academy, a partnership of the Church of the Brethren and Bethany Theological Seminary, addresses the biblical mandate ‘to equip the saints for the work of ministry, for building up the body of Christ’ (Eph 4:12). I look forward to worshiping and working with students, congregations, districts, faculty, and denominational staff to sustain strong training programs and develop quality continuing education opportunities for ministers. Focusing on God’s call, we will examine perceptions, expand perspectives, and explore possibilities for the mission of the church.”
Nathanael Inglis
Assistant Professor of Theological Studies (2015)

BA, University of Washington, 2000
MAR, Yale Divinity School, 2004
PhD, Fordham University, 2014

Former teaching fellow in theology at Fordham University; former volunteer with Brethren Volunteer Service in Guatemala

“One of the most important things I have learned in my own theological studies is that theology in the fullest sense is a practice. It not only involves the mind or even that heart, but also the hands and feet. At Bethany my role is to equip students to continue to use theology in their lives and work outside of the classroom, and to help them reflect on how they can use their seminary education to serve others.”

Denise Kettering-Lane
Associate Professor of Brethren Studies and Director of the MA Program (2010)

BA, Ashland University, 2000
MTS, Candler School of Theology, Emory University, 2002
PhD, University of Iowa, 2009

Former archival assistant at the Brethren Historical Library and Archives; former research fellow at the Institute for European History and the University of Iowa

“The history of the Church of the Brethren, like the history of Christianity, is a story of continuity and change and one that inspires us to continual reflection and action. In my teaching I want to communicate to students the dynamism of the Brethren tradition and the living faith that has guided Brethren through three centuries.”

Mark Lancaster
Executive Director of Institutional Advancement (2015)

BS, Frostburg State University, 1975
MDIV, Wesley Theological Seminary, 1983

Former United Methodist pastor in Maryland and university chaplain; former director of the Annual Fund for McDaniel College; cofounder and former chief international operations officer for E-Health Records International; served in administration and advancement for a number of nonprofits

I have been blessed for nearly forty years with inspired relationships with Church of the Brethren institutions and people, including Heifer Project International, the Brethren Center in New Windsor, and now Bethany Seminary. I feel privileged to be serving the Church of the Brethren through my position at Bethany Seminary and look forward to working with many in the church to continue to build more robust theological education for the new leadership of the church in the twenty-first century.
Dawn Ottoni-Wilhelm  
*Brightbill Professor of Preaching and Worship (1998)*

BA, University of Michigan, 1982  
MDiv, Princeton Theological Seminary, 1986  
PhD, Princeton Theological Seminary, 2004

Ordained in the Church of the Brethren; former hospital chaplain; former pastor of the Mechanic Grove Church of the Brethren and the Stone Church of the Brethren (PA)

“Ever since the Word became flesh in Jesus Christ, the church has engaged in ministries that embody God’s grace and truth for the world. As a teacher of preaching and worship, I enjoy engaging students in questions of faith and exploring the ways our words and deeds, ideas and practices may encourage and enliven God’s transforming possibilities for the church and world. My own passion for the church’s worship and preaching grows out of a conviction that the Spirit of Christ moves with grace and truth among us, and that all we are and all we do as God’s people moves into and out of our worship of God.”

Jane Marie Pinzino  
*Academic Outreach and Seminaries Librarian (2012)*

BA, Colgate University, 1981  
MDiv, Duke University, 1986  
PhD, University of Pennsylvania, 1996  
MLIS, University of South Florida, 2009

Former humanities librarian at Florida State University; former assistant professor and instructor of religious studies, women’s studies, world religions, and biblical studies in Pennsylvania, Washington, and Iowa

“At the heart of my vocation as librarian, scholar, and teacher is the hope to make heard the voice of each of God’s children in its aliveness, in its suffering and in its joy, expressed and shared through an informed faith and kind fellowship.”

Dan Poole  
*Coordinator for Ministry Formation (2007) and Director of Educational Technology (2015)*

BS, Manchester University, 1988  
MDiv, Bethany Theological Seminary, 1991

Ordained in the Church of the Brethren; former associate pastor of youth and specialty ministries at Elizabethtown Church of the Brethren (PA); former pastor of the Covington Church of the Brethren (OH)

“As coordinator for Ministry Formation, I have wonderfully rich interactions with the students, faculty, and staff. It gives me great joy to work with students as they discover the ways their academic work is lived out while they serve in various ministry contexts. As director of educational technology, I hope to assist Bethany in continuing to excel at preparing pastors and leaders for the church and world. As higher education adapts to multiple delivery platforms for learning, I believe that Bethany is addressing the shifting paradigm head on by investing resources in pedagogically savvy technological support.”
Brenda Reish
Executive Director of Business Services and Treasurer (1998)

BS, Manchester University, 1982

Former controller and assistant controller for the Church of the Brethren; former board member for Brethren Benefit Trust

“Working for Bethany has given me another inside perspective of a vital ministry of the Church of the Brethren. I believe the strength of our denomination’s future depends on the investments we make today, not only when working with fiscal resources but also when working with individuals. I am committed to seeing that Bethany is fiscally strong so that Bethany’s distinctive education, rooted in the Anabaptist and Pietist traditions of the Church of the Brethren, is available to prepare competent leaders for work within and beyond the denomination for many years to come.”

Amy S. Gall Ritchie
Interim Executive Director of Student Services (2003)

BS, Manchester University, 1986
MDiv, Bethany Theological Seminary, 1992
DMin, Columbia Theological Seminary, 2012

Ordained in the Church of the Brethren; former copastor at the Florence Church of the Brethren (MI)

“I see development as an ongoing part of a student’s life and faith. To take theological education and weave it into daily living is a satisfying, yet challenging project. Bethany is a vital place of exploration and growth, a place where God develops the person into fullness of being. The whole person is called into ministry and study, and it is my goal to walk with students and help them to maintain a healthy balance as they search out God’s path during their time within the Bethany community.”

Debbie Roberts
Assistant Professor of Reconciliation Studies (2013)

BA, Berea College, 1980
MATH, Bethany Theological Seminary, 1986
PhD, Claremont Graduate University, 2006

Former area minister for Pacific Northwest District; former chaplain at La Verne University and former pastor of congregations in Indiana and Pacific Northwest; taught in conflict transformation, ethics, women’s studies, intercultural studies

“I am so pleased to be in an academic community that attends to the theological, spiritual and practical dimensions of conflict transformation. In a world hungry for healing and transformed relationships and structures—including our beloved churches—we need courage and wisdom, along with theological study and practical training, in order to creatively engage the reality of conflict. Reconciliation studies at Bethany provides opportunities for students to wrestle with this ever present reality in the light of faith, practice, and rigorous academic engagement.”
H. Kendall Rogers
Professor of Historical Studies (2008)

BA, Manchester University, 1972
BA, Oxford University, 1974
MA, Harvard University, 1975
PhD, Harvard University, 1984

Ordained in the Church of the Brethren; former professor of religion and philosophy at Manchester University (IN) and resident director for Brethren Colleges Abroad in China and Germany

“For nearly two millennia, some of the world’s greatest thinkers have wrestled with questions about their Christian faith: the relationship of Christianity to reason, science, and religions; the meaning of scripture; God and creation; the Trinity; the Incarnation; human sinfulness and God’s saving work in Jesus Christ; the Holy Spirit and our future; church, state, and society; the nature of faith itself. From the ancient church to the Reformation and from the Anabaptists and Pietists to the Confessing Church, Christian history confronts us with many powerful ideas—sometimes frustrating, often inspiring, always challenging.”

Brian Schleeper
Coordinator of Student Financial Services and Title IX Compliance (2007)

BA, East Tennessee State University, 1993

Former television news editor; former internet specialist at a running specialty store

“It is an honor and a privilege to work with students in a small way to help them reach their educational and vocational goals.”

Steven Schweitzer
Academic Dean and Professor (2009)

BA, North Central University, 1995
MA, University of St. Thomas, 1997
PhD, University of Notre Dame, 2005

Former assistant professor of Old Testament at Associated Mennonite Biblical Seminary; former professor at Bethel College and the University of Notre Dame

“At Bethany, we come together to learn, grow, and serve in community. We value our Brethren heritage and the rich biblical and theological streams that have shaped us. These are the foundations as we work creatively to formulate vibrant and innovative expressions of this ‘deposit of faith’ for new generations by the power and guidance of the Spirit. My hope is that our teaching and research together opens up new possibilities for our students and for the church as we move and live into the future for which God is calling us.”
Teaching & Administrative Faculty

Dan Ulrich

BA, Bridgewater College, 1981
MDiv, Bethany Theological Seminary, 1985
PhD, Union Theological Seminary (VA) 1997

Ordained in the Church of the Brethren, former pastor of the Easton Church of the Brethren (MD)

“As I study and teach the Bible, I am continually amazed at God’s ability to use ordinary people in extraordinary ways. The earliest followers of Jesus were as fallible as the rest of us, but they responded to Jesus’s call, received his grace, and were ultimately transformed by his Spirit. Their story of grace and transformation can be ours as well. Through diligent, prayerful study, we can hear God’s word expressed in the human words of scripture. We can accept God’s call into a deeper relationship of love, and as that relationship grows, God can use us, like others before us, for the purpose of sharing God’s reconciling love with the world.”

Tara Shepherd-Bowdel
Regional Advancement Officer (2016)

BA, Roanoke College, 2007
MDiv, Bethany Theological Seminary, 2015

Ordained in the Church of the Brethren; service in Virlina District leadership; former assistant pastor of Roanoke - First Church of the Brethren (VA); six years with Wells Fargo Bank in business strategy and marketing

“As a student, I spent many years in rich, theological soil that allowed my ministry to bloom within my congregation, district, and denomination. Knowledge and experience grew heartily as passion was well-nourished. Now, I am blessed to participate in dialogue with our Bethany community, far and wide, sharing the legacy of the Seminary and witnessing how Bethany continues its mission to shape leaders, offer resources, and sow seeds in the church for a future that is sure to be fruitful.”

April D. Vanlonden
Director of Academic Services (2009)

BA, Indiana University, 1983
Public Management Certificate, Graduate School of Public and Environmental Affairs, Indiana University, 1987
MDiv, Earlham School of Religion, 2004

Recorded in the Religious Society of Friends, Western Yearly Meeting; former pastor of Fountain City Friends Meeting (IN); first career, twenty-five years as a therapist and mental health/research consultant with a variety of not-for-profit organizations

“As students explore their own call in ministry and experience anew the next stage of their continued spiritual formation, I see my role at both Earlham School of Religion and Bethany Theological Seminary as providing the undergirding administrative structure that facilitates the development of realized vocations and joyous engagement with the world so loved by God.”
Jenny Williams
Director of Communications and Data Management (2008)

BA, McPherson College, 1988

Served fourteen years in advancement work at McPherson College; former assistant book marketing manager, Tyndale House Publishers

“My first impressions in coming to Bethany were the dedication, caring, and wisdom of its faculty and staff; students in earnest discernment; and the spirit of the community in living out the call to learn, educate, inspire, and serve. Working at the juncture of education and ministry is fulfilling as the academic years cycle and new leaders in ministry leave to find their places in the churches and communities around us. Communicating the experiences, accomplishments, and vision that characterize Bethany to the wider world is a role that helps maintain Bethany’s current relationships and invites new connections and possibilities.”
CONTINUING ADJUNCT FACULTY

Jeff Bach
MDiv, Bethany Theological Seminary
PhD, Duke University

Joshua Brockway
MA, Bethany Theological Seminary
MDiv, Candler School of Theology
PhD (ABD), The Catholic University of America

Celia Cook-Huffman
MA, University of Notre Dame
PhD, Syracuse University

Warren Eshbach
MDiv, Lutheran Theological Seminary
DMin, McCormick Theological Seminary

Susan Jeffers
MA, Earlham School of Religion

Michael McKeever
MA, California State University
MA, California Theological Seminary
PhD, Graduate Theological Union/University of California

Robert Neff
BD, MA, PhD, Yale University

L. David Witkovsky
MDiv, Bethany Theological Seminary

Andrew Wright
MDiv, Bethany Theological Seminary
DMin, Ashland Theological Seminary

ADJUNCT FACULTY

Jim Beckwith
MDiv, Bethany Theological Seminary
DMin, Bethany Theological Seminary

Matthew Boersma
MA, Bethany Theological Seminary
PhD (ABD), Hebrew Union College-Jewish Institute of Religion

Shawn Kirchner
BA, Manchester University
MA, University of Iowa

EMERITI/AE FACULTY

Dale W. Brown
Professor of Historical Studies

Nancy Faus-Mullen
Professor of Ministry Studies

Richard B. Gardner
Academic Dean and Professor of New Testament Studies

Warren F. Groff
President and Professor of Theological Studies

Ruthann Knechel Johansen
President

E. Floyd McDowell
Director of Development

Donald E. Miller
Professor of Christian Education

Eugene F. Roop
President and Professor of Old Testament Studies

Murray L. Wagner
Professor of Historical Studies
“Bethany Theological Seminary equips spiritual and intellectual leaders with an incarnational education for ministering, proclaiming, and living out God’s shalom and Christ’s peace in the church and world.”
— Mission Statement

The following two graduate degree programs offered by Bethany Theological Seminary are approved by the Commission on Accrediting of the Association of Theological Schools: the master of divinity (MDiv) and the master of arts (MA). The Seminary is also accredited by the Higher Learning Commission. Bethany offers four graduate certificates: the Certificate of Achievement in Theological Studies (CATS), the Certificate in Biblical Interpretation (CBI), the Certificate in Conflict Transformation (CCT), and the Certificate in Theopoetics and Theological Imagination (CTTI).

The Brethren Academy for Ministerial Leadership, a ministry training partnership of Bethany and the Church of the Brethren, offers nondegree pastoral training and continuing education. The educational programs implement the mission statement through nurturing faithful reflection that is critical and contextual.

MASTER OF DIVINITY (MDIV)

The master of divinity (MDiv) program is a professional degree program designed to prepare persons for church-related ministries requiring ordination and/or comprehensive education for ministry. Among the vocations in which MDiv graduates serve are congregational ministry, theological education, chaplaincy, social service, and a variety of denominational and ecumenical staff positions.

Educational Objectives  The MDiv program is designed to prepare persons for ordained and other ministries that are grounded in radical discipleship to Jesus Christ, that embody the reconciling love of God incarnate in Christ, and that bear witness to the fullness of God’s shalom and Christ’s peace. This purpose informs the entire educational program and shapes the following educational objectives. Graduates of the MDiv program will

1. interpret skillfully the Christian sources, including scripture, history, and theology and church practices, with special attention to the Anabaptist-Pietist heritage;
2. integrate learning from theological and other disciplines with the practice of ministry;

3. communicate religious faith and values effectively, listen well, and express faith with clarity in ways that are theologically informed and culturally persuasive;

4. articulate a commitment to building intercultural competency, engagement with people of various cultures, and attentiveness to the diversity and intersection of cultures;

5. demonstrate an understanding of theology and ministry that engages people across generations, including youth and young adults;

6. provide visionary, transformative, and collaborative modes of leadership with the communities they serve;

7. possess the skills needed to guide groups in theologically based conflict analysis and conflict transformation;

8. exhibit evidence of formation for embodied ministry that holds together thinking, being, and doing;

9. establish a commitment to learning as a lifelong process.

**Two Tracks**  To accommodate a diverse student body, Bethany offers two tracks toward the MDiv degree: the local track and the Connections track. Both tracks lead toward the same educational objectives, but they offer somewhat different methods and resources for accomplishing those objectives. The local track is designed for students who live within commuting distance of the Richmond campus. Many courses within the local track meet once or twice a week, allowing frequent face-to-face contact and encouraging participation in community life on campus.

Students in the local track are also free to take intensives, hybrid courses, and a limited number of online courses.

The Connections track is designed for students who live at a distance from the Richmond campus and who seek rigorous ministry education in the context of a geographically widespread learning community. Connections students become part of Bethany’s community of learning through the initial retreat weekend of the F110 course, participation in new student orientation, and the times that they are on campus for hybrid courses and intensives in addition to courses and activities that are available at a distance. Of course, Connections students are also welcome to any campus events that they can attend.

Most of the courses required for the MDiv degree are available to students in the Connections track as online courses, weekend intensives, two-week intensives, and hybrid courses and in a blended format using synchronous video. A hybrid course requires the same number of contact hours as a traditional course, with face-to-face meetings held on two weekends (instead of three) during a semester and other work done online.

Students are encouraged to participate in the track that is most appropriate for their circumstances. Students who wish to take courses through the Susquehanna Valley Ministry Center may take Bethany courses there as part of their studies. Students who would like to begin their graduate studies before moving to Richmond should apply for the Connections track and then change to the local track once they have moved.

**Curricular Requirements**  To obtain the MDiv degree in either track, a student must complete a minimum of 82 semester hours of graduate course work and two related ministry experiences as described below. This work may include Bethany
courses, cross-registered courses, and courses taken at other institutions fully accredited by the Association of Theological Schools and/or a recognized regional accrediting association of colleges and secondary schools as long as one-third of all credits are taken at Bethany’s main campus, following ATS requirements. No more than 40 hours of work may be transferred from another school. All transfer credits are subject to approval by the academic dean, who shall ensure that such credits are distributed appropriately across the various curricular areas.

The 82 hours of the MDiv program will be distributed as follows.

1. Ministry Formation (15 hours): Exegeting the Call and Culture of Ministry, Ministry Formation, Ministry Formation Elective, and MDiv Review

2. Biblical studies (15 hours): Introduction to Old Testament History and Literature, Introduction to New Testament History and Literature, one exegesis course, and 6 additional hours

3. Theological and historical studies (18 hours): Introduction to Theological Reflection, History of Christianity I and II, a denominational heritage course, one additional upper-level theology course, and 3 additional hours

4. Ministry studies (18 hours): Introduction to Preaching or Preaching and Public Discourse, Patterns of Worship, Ministry across Generations, and either any 3 courses in ministry studies or a 9-credit ministry focus selected from a list of options

5. Peace and intercultural studies (7 hours): A 1.0-credit course in Intercultural Theory, 1 Intercultural Education and Travel course, and 1 course in peace studies

6. General electives or MDiv emphasis (9 hours):
Any 9 hours in the above areas according to educational and vocational goals of the student or a 9-credit MDiv Emphasis selected from a list of options

Ministry Formation Sequence The MDiv curriculum presupposes the centrality of Ministry Formation, to which the rest of the curricular program contributes in various ways. The Ministry Formation process provides opportunities for students to bring together ministry experience in multiple contexts, supervised reflection designed to enhance that experience, and academic course work that informs this reflection.

Ministry Formation is rooted in the praxis of ministry, a process of learning ministry by doing ministry. To that end, students participate in two required ministry experiences in two different ministry contexts. The reflective process related to these experiences involves faculty, supervisor, and peers and is designed to lead students to integration of personal and professional identity and of academic and practical proficiency. The process also enhances the student’s ability to articulate faith within concrete life experiences and the changing dynamics of today’s world.

Ministry Formation consists of the following components:

1. Exegeting the Call and Culture of Ministry, F 110. As the title suggests, this course explores both the call and identity of the minister and the cultural context in which specific ministries take shape. In addition to class attendance, students are required to participate in a spiritual formation group that meets weekly in conjunction with this course. Among the various ministry contexts that students may be considering, particular attention is given
to pastoral and other congregational ministries. This course is offered in different formats for local and Connections students. For local students, Exegeting the Call and Culture of Ministry (F 110) is a year-long course. It is offered every year and is normally taken throughout the first year of study. For Connections students, Exegeting the Call and Culture of Ministry (F 110-B) is offered in a blended format, using synchronous video to connect students into the same class sessions as local students. In either format, Exegeting the Call and Culture of Ministry is designed to help students examine social and spiritual shaping of ministerial identity and prepare for participation in their first Ministry Formation placement.

2. Ministry Formation F 301. Each student participates in a nine-month, part-time ministry placement, concurrent with classes, in an approved congregation or other ministry setting. This supervised experience provides the basis for reflection in the Ministry Formation group.

The class component consists of a 3-hour course in both the fall and spring semesters, resulting in 6 semester hours awarded at the completion of semester two. Prerequisites for enrollment in Ministry Formation (F 301) include:

(a) completion of 27 credit hours, including Exegeting the Call and Culture of Ministry, Introduction to Theological Reflection, a course in biblical studies, and a course in ministry studies;
(b) admission to the MDiv program;
(c) certification by the instructor of Exegeting the Call and Culture of Ministry that the student is ready to participate in a ministry placement and in Ministry Formation;
(d) certification by the faculty for readiness.

Ministry Formation F 301 is offered every year in either a weekly format or a blended format. Ministry Formation faculty work with students in both tracks to arrange ministry placements in appropriate locations.

3. Ministry Formation Elective F 200. In addition to 6 hours of credit for Ministry Formation (F 301), 3 hours of credit are granted for a second required ministry experience and related reflection process. As noted, the second experience normally takes place in a different ministry context than that of the placement for Ministry Formation (F 301). Options for fulfilling this requirement include the following:

- Intern Year. Nine to twelve months of full-time ministry, following the guidelines of the Intern Syllabus
- Clinical Pastoral Education (CPE). A basic unit of CPE offered by an agency accredited by the Association for Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision and Psychotherapy (CPSP)
- Summer Ministry. Ten weeks of full-time ministry and reflection as outlined in the Summer Ministry Syllabus
- Extended Ministry. The equivalent of ten weeks of full-time ministry and reflection, spread over a longer period of time
• Prior Ministry Experience. Credit may be granted for ministry experience within the three years preceding admission to Bethany when the nature of the experience warrants such credit. Requirements for receiving credit for prior ministry experience are outlined in the Bethany Student Handbook.

4. MDiv Review F 502. This course, offered each spring semester, calls students to synthesize and reflect on their cumulative course work and field education experience. In preparation for this course, each student assembles a portfolio of representative papers and reports from prior courses and ministry placements. The course culminates in a review of each student by a faculty committee to assess the student’s fulfillment of the objectives of the MDiv program.

Requirements for enrollment in MDiv Review (F 502) include:
(a) successful completion of Ministry Formation (F 301);
(b) successful completion of Ministry Formation Elective (F 200 or CPE);
(c) successful completion of any particular work that the faculty may require for demonstrating readiness to enter MDiv Review;
(d) certification by the faculty of satisfactory progress toward fulfillment of the objectives of the MDiv program.

MDiv Ministry Focus Bethany’s new MDiv curriculum, effective in fall 2013, allows for either a broad or focused approach in the area of ministry studies. In addition to the other required 3 courses, MDiv students may choose one of two possibilities for the remaining 9 credits: either any 3 courses in ministry studies according to educational and vocational goals of the student or 3 courses in a declared ministry focus. Seven areas are currently available as a ministry focus:
• Conflict transformation
• Education and human development
• Evangelism and missional church
• Leadership and administration
• Preaching and worship
• Youth and young adult ministry
• “Design-your-own” option

The student’s proposal for a design-your-own ministry focus must be approved by the student’s advisor and the Educational Policies and Advisory Committee.

If a student declares an MDiv ministry focus, at least one of the learning goals in one of the student’s Ministry Formation placements must be related to that area. At the completion of the program, the MDiv ministry focus is listed on the student’s final transcript and diploma. The courses that may be taken to fulfill the various ministry foci are listed in the grids at the end of this section of the catalog.

MDiv Emphasis Bethany’s new MDiv curriculum, effective in fall 2013, allows students to use their general electives in one of two ways: either any 3 courses to count as general electives or the selection of 3 courses to fulfill the requirements of a designated MDiv emphasis. Twelve areas are currently available as an MDiv emphasis:
• Biblical studies
• Brethren studies
• Historical studies
• Peace studies
• Theological studies
• Conflict transformation
• Education and human development
• Evangelism and missional church
• Leadership and administration
• Preaching and worship
• Youth and young adult ministry
• “Design-your-own” option

"MAKE ME UNDERSTAND THE WAY OF YOUR PRECEPTS, AND I WILL MEDITATE ON YOUR WONDROUS WORKS." – Psalm 119:27
The student's proposal for a design-your-own emphasis must be approved by the student’s advisor and the Educational Policies and Advisory Committee.

An MDiv emphasis requires additional advanced work in the declared area of emphasis using general electives. MDiv students may not have both a ministry focus and an MDiv emphasis in the same area. At the completion of the program, the MDiv emphasis is listed on the student’s final transcript and diploma. The courses that may be taken to fulfill the various MDiv emphases are listed in the grids at the end of this section of the catalog.

Completion of MDiv Program  MDiv students have eight calendar years from the date of matriculation to complete their degree program requirements under the graduation requirements in force when they were admitted. Students pay for courses at the rate set for each academic year.

**MASTER OF ARTS (MA)**

**Educational Objectives** The master of arts (MA) program is designed to prepare persons for theological reflection and research. This program provides general theological enrichment and serves as the basis for further graduate study in religion and for developing a theological perspective for a variety of vocations that embody the reconciling love of God incarnate in Christ and that bear witness to the fullness of God’s shalom and Christ’s peace. It is not designed to prepare persons for ordained ministry in the Church of the Brethren. This purpose informs the entire educational program and shapes the following educational objectives. Graduates from the MA program will

1. interpret skillfully the Christian sources, including scripture, history, and theology and church practices, with special attention to the Anabaptist-Pietist heritage;

2. integrate learning from the disciplines identified in the overall program of study;

3. communicate religious faith and values effectively, listen well, and express faith with clarity in ways that are theologically informed and culturally persuasive;

4. articulate a commitment to building intercultural competency, engagement with people of various cultures, and attentiveness to the diversity and intersection of cultures;

5. develop a self-understanding that brings a calling to the life of scholarship into conversation with models of ministry and vocational vision;

6. demonstrate competency in an area of concentration chosen by the student;

7. analyze a selected area of research, resulting in an original thesis or portfolio;

8. establish a commitment to learning as a lifelong process.
Curricular Requirements  To obtain the MA degree, the student must complete 55 semester hours of graduate course work. This work may include Bethany courses, cross-registered courses, and graduate courses taken at other institutions fully accredited by the Association of Theological Schools and/or a recognized regional accrediting association of colleges and secondary schools, as long as one-third of all credits are taken at Bethany’s main campus. In addition, no more than 27 hours of work may be transferred from another school. All transfer credits are subject to approval by the academic dean, who shall ensure that such credits are distributed appropriately across the various curricular areas.

The 55 hours of the MA program will be distributed as follows:

1. Biblical studies (9 hours): courses in both Old Testament and New Testament
2. Theological and historical studies (9 hours): one course in theology, one course in history, and one additional course in either theology or history
3. Ministry studies (6 hours): to be distributed according to the student’s interests
4. Peace and intercultural studies (7 hours): a 1.0-credit course in Intercultural Theory, one Intercultural Education and Travel course, and one course in peace studies
5. Thesis or portfolio sequence (6 hours): I 101 MA Formation Seminar and I 500 MA Thesis Completion or I 501 MA Portfolio Completion
6. MA area of concentration (9 hours): courses related directly to the topic, method, or scope of the thesis or portfolio
7. General electives or MA emphasis (9 hours): any 9 hours in the above areas according to educational and vocational goals of the student or a 9-credit MA emphasis selected from a list of options.

Two Tracks  To accommodate a diverse student body, Bethany offers two tracks toward the MA degree: the local track and the Connections track. Both tracks lead toward the same educational objectives, but they offer somewhat different methods and resources for accomplishing those objectives. The local track is designed for students who live within commuting distance of the Richmond campus. Many courses within the local track meet once or twice a week, allowing frequent face-to-face contact and encouraging participation in community life on campus. Students in the local track are also free to take intensives, hybrid courses, and a limited number of online courses.

Two Options  Because Bethany’s MA students have a variety of personal and academic goals related to their theological education, each student will select either the MA thesis or MA portfolio to be the capstone of their degree. MA students will be oriented to the thesis and portfolio options during I 101 MA Formation Seminar. Both options are academically rigorous, offering students the chance to customize their path to the MA degree based on their unique reasons for choosing the MA, such as personal enrichment, public leadership through laity-led ministries in the church, further academic study, or work in the nonprofit sector.

MA Area of Concentration  Each MA student must choose an area of concentration that will support their thesis research or anchor the content in their portfolio. Students will choose their area of concentration during I 101 MA Formation Seminar, keeping in mind the areas Bethany’s curriculum offers in cooperation with the Earlham School of Religion. Bethany’s curriculum supports such areas as biblical studies (Hebrew Bible, New Testament, biblical theology); historical studies (church history, religious history); theological studies (constructive theology, history of interpretation, systematic theology); Brethren studies; and peace
In consultation with the MA director, a student may work in interdisciplinary studies. The student must demonstrate competency in the curriculum area that is chosen for the area of concentration. At the completion of the program, the MA area of concentration is listed on the student’s final transcript and diploma.

**MA Emphasis** Bethany’s new MA curriculum, effective in fall 2013, allows students to use their general electives in one of two ways: either any 3 courses to count as general electives or the selection of 3 courses to fulfill the requirements of a designated MA emphasis. Twelve areas are currently available as an MA emphasis:

- Biblical studies
- Brethren studies
- Historical studies
- Peace studies
- Theological studies
- Conflict transformation
- Education and human development
- Evangelism and missional church
- Leadership and administration
- Preaching and worship
- Youth and young adult ministry
- “Design-your-own” option
- The student’s proposal for a design-your-own emphasis must be approved by the student’s advisor and the Educational Policies and Advisory Committee.

An MA emphasis requires additional advanced work in the declared area of emphasis using general electives. At the completion of the program, the MA emphasis is listed on the student’s final transcript and diploma. The courses that may be taken to fulfill the various MA emphases are listed in the grids at the end of this section of the catalog.

**Progressing through the MA Program** The unique sequence of courses for students in the MA program assumes that most students are admitted and begin course work in the fall semester. Students who enter at other times during the academic year will need to begin their courses related to the thesis sequence in the fall, beginning with 1101 MA Formation Seminar. MA students have five calendar years from the date of admission to complete their degree program, including the thesis or portfolio, under the graduation requirements in force when they were admitted. A program extension fee will be assessed for each semester beyond this. Students may apply to the Educational Policies and Advisory Committee for program extension if the course work and/or thesis are not completed within the times indicated. Students pay for courses at the rate set for each academic year.

**GRADUATE CERTIFICATES**

**Certificate of Achievement in Theological Studies (CATS)**

The [CATS program](#) provides a means to deepen one’s understanding of Christian faith and ministry while providing an opportunity to explore seminary education. It is designed for persons who wish to pursue theological study without necessarily becoming a candidate for a degree. This program requires 18 hours of course work. A 3-credit course must be taken in each of the following areas of the curriculum: biblical studies, theological studies, historical studies, ministry studies, and peace or intercultural studies. In addition, students will take one general elective.

**Educational Objectives** Graduates from the Certificate of Achievement in Theological Studies program will

1. interpret the Christian sources, including scripture, history, and theology and church practices, with special attention to the Anabaptist-Pietist heritage;
2. communicate religious faith and values effectively, listen well, and express faith with clarity in ways that are theologically informed and culturally persuasive;

3. demonstrate an understanding of peace or intercultural studies, particularly from an Anabaptist-Pietist perspective;

4. develop theological perspectives and preliminary skills necessary in the practice of ministry;

5. engage in exploration and discernment regarding theological education at the graduate level;

6. establish a commitment to learning as a lifelong process.

There is no residency requirement for the CATS. Courses may be taken in any combination of online, SVMC, and Richmond campus courses. Admissions requirements for the CATS are similar to those for the MDiv program. During the course of study or upon program completion, CATS students may petition for admission to either the MDiv or MA degree program. Credits earned during the CATS are transferable upon admission to a degree program.

**Certificate in Biblical Interpretation (CBI)**

The Certificate in Biblical Interpretation provides a means to deepen one’s understanding of the Bible and methods of interpretation. The importance of rigorous and reflective engagement with Scripture is stressed. This program requires 15 hours of course work, including both introductory courses. The other 9 hours may come from any course in the catalog listed as Biblical Studies, including biblical languages.

**Educational Objectives**  Graduates from the Certificate in Biblical Interpretation program will

1. skillfully interpret texts from both the Old and New Testaments, using various scholarly data and methods, including historical, literary, and reader-centered approaches;

2. articulate one’s own hermeneutical approaches to scripture in conversation with the Anabaptist-Pietist heritage, global realities, and their own particular context.

There is no residency requirement for the CBI. Courses may be taken in any combination of online, SVMC, and Richmond campus courses. Admissions requirements for the CBI are similar to those for the MDiv program. During the course of study or upon program completion, CBI students may petition for admission to either the MDiv or MA degree program. Credits earned during the CBI are transferable upon admission to a degree program.

**Certificate in Conflict Resolution (CCT)**

The Certificate in Conflict Transformation provides a means of focusing on the work of reconciliation and conflict transformation. Along with theoretical approaches, the skills needed for constructive work in this area are practiced both individually and in groups. This program requires 15 hours of course work, including two required courses. The additional hours may come from a variety of courses in Reconciliation and Peace Studies, as listed in the catalog.
Educational Objectives  Graduates from the Certificate in Conflict Transformation program will

1. develop an understanding of the nature of conflict and multiple models of engagement, especially from the Anabaptist-Pietist heritage;

2. demonstrate knowledge of and sensitivity to the social, spiritual, emotional, and contextual factors that influence the ability to engage in a creative process of conflict transformation;

3. practice skills that promote a healthy conflict transformation process that is responsive to diverse settings and participants, whether among individuals or groups.

There is no residency requirement for the CCT. Courses may be taken in any combination of online, SVMC, and Richmond campus courses. Admissions requirements for the CCT are similar to those for the MDiv program. During the course of study or upon program completion, CCT students may petition for admission to either the MDiv or MA degree program. Credits earned during the CCT are transferable upon admission to a degree program.

Certificate in Theopoetics and Theological Imagination (CTTI)

The Certificate in Theopoetics and Theological Imagination provides a means to deepen one's understanding of theology, especially as it is articulated in public venues and in wider cultural contexts that bring theology into conversation with the whole of life. This program requires 15 hours of course work, including a required introductory course and a course in Theopoetics. Additional coursework may come from a variety of theological areas, including classical and contemporary approaches, ecological theology, public theology, theology and culture, and ministry of writing courses, as listed in the catalog.

Educational Objectives  Graduates from the Certificate in Theopoetics and Theological Imagination program will

1. engage in constructive understandings of the nature of theology, with attention to its function in the public sphere and connections to wider cultural contexts;

2. demonstrate knowledge of the diversity of approaches in theological thinking and writing, including familiarity with terminology, categories, and methods;

3. express one's own theological imagination informed by theological investigation.

There is no residency requirement for the CTTI. Courses may be taken in any combination of online, SVMC, and Richmond campus courses. Admissions requirements for the CTTI are similar to those for the MDiv program. During the course of study or upon program completion, CTTI students may petition for admission to either the MDiv or MA degree program. Credits earned during the CTTI are transferable upon admission to a degree program.
STUDY ABROAD IN GERMANY

Introduction

Bethany emphasizes intercultural competency as an important component of a seminary education. Religious leaders in the United States must interact with people of various cultures, and they must guide their parishioners in interacting well with others. Seminary graduates must be aware of how culture shapes their own perspective. Better understanding of cultural differences helps in the search for reconciliation and peace.

A good way to develop intercultural competency is to visit a foreign nation, live alongside its citizens, and learn their language. Brethren spoke German for the first half of their history, so today even a little knowledge of the language can greatly enrich one's appreciation of our heritage. Moreover, most reputable doctoral programs in religion (specifically in Bible, theology, or history) require reading ability in German.

Learning the language in Germany itself may be the right approach for some Bethany students. If their undergraduate college or university programs lacked room for a “Junior Year Abroad” or even a “Semester Abroad,” then here is a chance to make up this valuable element of a good liberal arts education.

Bethany’s Study Abroad in Germany programs can enrich one’s life, augment one’s self understanding, and strengthen one’s qualifications for pastoral ministry or for doctoral study. Our church needs leaders with experience living and learning overseas.

The Three Programs

MDiv and MA students can spend up to 90 days in Marburg learning German, living with a host family, and tutoring English in the city’s prestigious high school, while earning credits toward graduation. This set of three programs is quite flexible, to fit the needs of each participant. There is little if any additional cost to the student, when compared to remaining in Richmond.

The most complex version is a fully developed Semester Abroad program, fulfilling Bethany’s intercultural requirement yet costing less than a semester in Richmond. The least expensive program, 90 days of learning German and tutoring English, also fulfills the intercultural requirement and costs less than staying in Richmond for the three months. The third version, adding 70 days to the May Travel Seminar, is the least complicated.

Program One: The Study Abroad Semester

1. Bethany students arrive in Marburg around September 2 (or February 12 for a spring semester) to enroll in the five-week beginning-level German course at the Adult Education Center (Volkshochschule or VHS), starting September 5 (or February 15). A second course follows immediately and also lasts five weeks. Each single course contains 90 hours of classroom instruction, compared to 70 hours for a typical first-year four-credit course at a US college or university. Most participants would also begin tutoring English at the Gymnasium Philippinum, Germany’s oldest high school (founded in 1527). (Work is supervised by Katrin Heckeler, a graduate of Tubingen University, with a Staatsexamen [advanced MA] in religion, English, and pedagogy.)

A qualified person in Marburg, hired by Bethany, will meet the students, introduce them to their host family, enroll them at the VHS, and provide an orientation to the city, church, and Gymnasium.

2. From September 2 to November 30 (or five months later for the spring semester), participants attend the Bethany course “Christian Faith in Germany,” a weekly two-hour discussion of current religious issues led by a qualified instructor appointed by Bethany. The course includes topics of intercultural difference and interaction and topics about tutoring English. A bus excursion to Schwarzenau is included. From October 15 to November 30, students also participate in the course Theology Today, featuring six guest professors from
the Department of Protestant Theology of Philipps University Marburg, the world’s oldest Protestant seminary.

With some advanced planning and organization, MDiv students may qualify for an elective in Ministry Formation. MA students can arrange an Independent Study course in teaching religion. Participants might choose to take one or two online courses through Bethany or ESR.

3. Participants depart Marburg for home by November 30 (or May 10 for spring semester students), within the 90-day limit for Americans without a visa (established by treaty with Germany) and with time remaining in the Bethany semester to finish requirements in their online courses, Ministry Formation Elective, or Independent Study.

4. Hence, a typical student’s fall course schedule and credits might look like this:

   Twelve weeks (Sept. 2 to Nov. 30):
   - VHS Language Intensives - two courses, 6 credits
   - “Christian Faith in Germany” - two-thirds course, 2 credits including orientation to Marburg

   Six weeks (October 15 to November 30)
   - “Theology Today” - one-third course, 1 credit

   Fifteen weeks (August 25 to December 10)
   - Ministry Formation Elective or one course, 3 credits
   - Independent Study in teaching
   - Bethany or ESR online course - one course, 3 credits

   A typical spring-semester schedule would look much the same, but with dates about five months later (starting February 12 in Marburg).

5. The program can fulfill two electives (for German language instruction) in a Bethany degree program. It can fulfill the requirement of one intercultural course (the combination of “Christian Faith in Germany” and “Theology Today”). It can provide two other courses in addition (Ministry Formation Elective, Independent Study, online course) — for a total of up to five courses.

   Nonetheless, for most participants, the semester would cost much less than studying in Richmond.

Program Two: The 90-Day Program (Summer)

In the summer, beginning-level language instruction at the VHS is not available, and English tutoring is not needed for several weeks while the Gymnasium Philippinum is on break. Nonetheless, summer could be the better choice for some Bethany students.

Typically, participants arrive in Marburg after Bethany’s spring semester has ended; they depart within the 90-day limit set by treaty. They receive housing and breakfast in exchange for tutoring English ten hours per week, in homes when the Philippinum is not in session. They learn German via computer. A private language school (Speak & Write) is available in Marburg but at considerable additional expense.

In order to fulfill the intercultural requirement and be eligible for money from the Intercultural Bank and the travel scholarship, the Bethany student completes an Independent Study course on German culture and on intercultural learning, equivalent to three academic hours. Students can receive up to three courses of credits in addition (two courses in beginning German, plus one course in either Ministry Formation Elective or Independent Study in teaching), for a total of four courses. Nonetheless, the estimated cost is almost $2,200 less than remaining in Richmond. For cost comparison with studying in Richmond, please consult Professor Rogers.

Program Three: The May Travel Seminar plus 70 Days

For many Bethany students, the least complicated arrangement is to participate in the May Travel Seminar to Marburg and then stay on for ten
weeks of living with a host family, tutoring English, and language learning via computer (though Speak & Write would again be available, at much personal expense). Since the travel seminar fulfills the intercultural requirement, students could use money from the Intercultural Bank and the travel grant. They can earn credit for up to four courses (the travel seminar itself, two courses in beginning German, and Independent Study) at a cost of about $1,500 less than staying in Richmond. For cost comparison with studying in Richmond, please consult Professor Rogers.

BRETHREN ACADEMY FOR MINISTERIAL LEADERSHIP

The Brethren Academy for Ministerial Leadership is a ministry training partnership of Bethany and the Church of the Brethren offering nongraduate educational programs. Oversight and funding are shared equally by the partners.

Continuing Education The Academy works cooperatively with a variety of Church of the Brethren agencies, districts, and congregations to promote the availability of quality continuing education experiences for pastors and church leaders. Opportunities include Bethany and Academy classes, both onsite and online; webinars, seminars, and workshops; and other special events.

Currently, the Academy is offering the Sustaining Ministerial Excellence Advanced Seminar in partnership with the Church of the Brethren, Bethany, districts, and participating congregations. Having begun in January 2014, this two-year continuing education process helps deepen the leadership capacity of pastors and others in ministerial roles who serve in a variety of contexts.

Ministerial Ethics Training The training program for ministerial ethics in the Church of the Brethren is also overseen by the Academy. Healthy Boundaries training will be provided for students entering Ministry Formation placements, those beginning the credentialing process, and ministers who participate in ethics training as part of their five-year ordination review process. This training will be offered in consultation with the Office of Ministry, Bethany ministry formation faculty, district executives, and ministry commissions.

Ministry Training Programs Three certificate non-graduate programs are offered through the Academy: Training in Ministry, Education for a Shared Ministry, and Seminario Bíblico Anabautista Hispano (Spanish language). Visit the Academy webpage for more information.
# MASTER OF DIVINITY CURRICULUM

## Biblical Studies (15 hours)

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>BS 101</td>
<td>Introduction to Old Testament History and Literature</td>
<td>3</td>
</tr>
<tr>
<td>B 102</td>
<td>Introduction to New Testament History and Literature</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Biblical Exegesis course (300 level)</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Course in Biblical Studies (200/300 level)</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Course in Biblical Studies (200/300 level)</td>
<td>3</td>
</tr>
</tbody>
</table>

**Hours Taken = 15**

## Theological and Historical Studies (18 hours)

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>T/TTS 101</td>
<td>Introduction to Theological Reflection</td>
<td>3</td>
</tr>
<tr>
<td>H 101</td>
<td>History of Christianity I</td>
<td>3</td>
</tr>
<tr>
<td>H 102</td>
<td>History of Christianity II</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Denominational Heritage Course</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Course in Theological Studies (300 level)</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Course in Theological or Historical Studies (200/300 level)</td>
<td>3</td>
</tr>
</tbody>
</table>

**Hours Taken = 18**

## Ministry Studies (18 hours)

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>M 120/M 125</td>
<td>Introduction to Preaching or Preaching and Public Discourse</td>
<td>3</td>
</tr>
<tr>
<td>M 220</td>
<td>Patterns of Worship</td>
<td>3</td>
</tr>
<tr>
<td>M 241</td>
<td>Ministry Across Generations</td>
<td>3</td>
</tr>
</tbody>
</table>

Choose any 3 courses in Ministry Studies:

1. 3
2. 3
3. 3

**Hours Taken = 18**

## Ministry Formation (15 hours)

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>F 110</td>
<td>Exegeting the Call and Culture of Ministry (year-long)</td>
<td>3</td>
</tr>
<tr>
<td>F 301</td>
<td>Ministry Formation (year-long)</td>
<td>6</td>
</tr>
<tr>
<td>F 200/CPE</td>
<td>Ministry Formation Elective</td>
<td>3</td>
</tr>
<tr>
<td>F 502</td>
<td>MDiv Review (spring of final year)</td>
<td>3</td>
</tr>
</tbody>
</table>

**Hours Taken = 15**

## Peace and Intercultural Studies (7 hours)

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>I 202</td>
<td>Intercultural Theory (semester prior to I 203)</td>
<td>1</td>
</tr>
<tr>
<td>I 203</td>
<td>Intercultural Education and Travel</td>
<td>3</td>
</tr>
</tbody>
</table>

**Hours Taken = 7**

## General Electives or MDiv Emphasis (9 hours)

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>3</td>
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<td></td>
<td>3</td>
</tr>
</tbody>
</table>

**Hours Taken = 9**

**Total Hours Taken = 82**

### MDiv Emphases

- Biblical Studies
- Brethren Studies
- Historical Studies
- Peace Studies
- Theological Studies
- Conflict Transformation
- Education and Human Development
- Evangelism and Missional Church
- Leadership and Administration
- Preaching and Worship
- Youth and Young Adult Ministry
- Design Your Own (approved by advisor and EPAC)

**Note:** MDiv students may take up to six online courses.
## MASTER OF DIVINITY - MINISTRY FOCUS CURRICULUM

### Biblical Studies (15 hours)

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<thead>
<tr>
<th>Course Code</th>
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<tbody>
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<td>3</td>
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<td></td>
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**Hours Taken = 15**

### Theological and Historical Studies (18 hours)

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<td>3</td>
</tr>
</tbody>
</table>

**Hours Taken = 18**

### Ministry Studies (18 hours)

<table>
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<tr>
<th>Course Code</th>
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</thead>
<tbody>
<tr>
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</tr>
<tr>
<td>M 241</td>
<td>Ministry Across Generations</td>
<td>3</td>
</tr>
</tbody>
</table>

3 Courses in one Ministry Focus:

1. 3
2. 3
3. 3

**Hours Taken = 18**

### Ministry Formation (15 hours)

<table>
<thead>
<tr>
<th>Course Code</th>
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<td>Ministry Formation Elective</td>
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<tr>
<td>F 502</td>
<td>MDiv Review (spring of final year)</td>
<td>3</td>
</tr>
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</table>

**Hours Taken = 15**

### Peace and Intercultural Studies (7 hours)

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Credit Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>I 202</td>
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</tr>
<tr>
<td>I 203</td>
<td>Intercultural Education and Travel</td>
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</tbody>
</table>

**Hours Taken = 7**

### General Electives or MDiv Emphasis (9 hours)

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
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<td></td>
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<td>3</td>
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<td>3</td>
</tr>
</tbody>
</table>

**Hours Taken = 9**

**Total hours taken = 82**

### MDiv Emphases

- Biblical Studies
- Brethren Studies
- Historical Studies
- Peace Studies
- Theological Studies
- Conflict Transformation
- Education and Human Development
- Evangelism and Missional Church
- Leadership and Administration
- Preaching and Worship
- Youth and Young Adult Ministry
- Design Your Own (approved by advisor and EPAC)

### Ministry Foci

- Conflict Transformation
- Education and Human Development
- Evangelism and Missional Church
- Leadership and Administration
- Preaching and Worship
- Youth and Young Adult Ministry
- Design Your Own (approved by advisor and EPAC)

**Note:** Local MDiv students may take up to six online courses.
## MINISTRY FOCI LIST

### Educational Programs

<table>
<thead>
<tr>
<th>Conflict Transformation</th>
<th>CREDIT HOURS</th>
</tr>
</thead>
<tbody>
<tr>
<td>P201 Conflict Transformation</td>
<td>3</td>
</tr>
<tr>
<td>P273 Mediation as Social and Spiritual Practice</td>
<td>3</td>
</tr>
</tbody>
</table>

One of the following:
- M326 Prophetic Voices in Preaching
- Pxxx Restorative Justice
- Pxxx Feminist Theological Perspective on Conflict
- PC101 Intro to Pastoral Care

### Education and Human Development

<table>
<thead>
<tr>
<th>Education and Human Development</th>
<th>CREDIT HOURS</th>
</tr>
</thead>
<tbody>
<tr>
<td>M230 Educating in the Spirit</td>
<td>3</td>
</tr>
</tbody>
</table>

Two of the following:
- M233 YA Development or M300 Childhood or PC224 Moral & Faith Development or PC348 Family Systems

### Evangelism and Missional Church

<table>
<thead>
<tr>
<th>Evangelism and Missional Church</th>
<th>CREDIT HOURS</th>
</tr>
</thead>
<tbody>
<tr>
<td>M222 Evangelism in a Postmodern Context</td>
<td>3</td>
</tr>
<tr>
<td>M340 Leadership for a Missional Church</td>
<td>3</td>
</tr>
</tbody>
</table>

One of the following:
- B301 NT Foundations for Ministry
- M214 Emerging Ministries for a Changing Church
- M245 Foundations for Church Growth
- M317 Youth & Mission
- M328 Preaching the Gospel(s)

### Leadership and Administration

<table>
<thead>
<tr>
<th>Leadership and Administration</th>
<th>CREDIT HOURS</th>
</tr>
</thead>
<tbody>
<tr>
<td>M260/262 Administration, Leadership, and Organizational Behavior</td>
<td>3</td>
</tr>
</tbody>
</table>

Two of the following:
- LS184 Fiscal and Resource Stewardship
- LS365 Leadership Formation (LS101 prereq)
- M222 Evangelism in Postmodern Context
- M267 Administration as Pastoral Care
- M340 Leadership for Missional Church (M222 prereq)

### Preaching and Worship

<table>
<thead>
<tr>
<th>Preaching and Worship</th>
<th>CREDIT HOURS</th>
</tr>
</thead>
<tbody>
<tr>
<td>M326 Prophetic Voices in Preaching or M328 Preaching the Gospel(s)</td>
<td>3</td>
</tr>
<tr>
<td>M211 Ritual and Reflection or M213 Music in the Church</td>
<td>3</td>
</tr>
</tbody>
</table>

One of the following:
- M211 Ritual and Reflection
- M213 Music in the Church
- M326 Prophetic Voices in Preaching
- M328 Preaching the Gospel(s)

### Youth and Young Adult Ministry

<table>
<thead>
<tr>
<th>Youth and Young Adult Ministry</th>
<th>CREDIT HOURS</th>
</tr>
</thead>
<tbody>
<tr>
<td>M231 Understanding Youth Ministry</td>
<td>3</td>
</tr>
</tbody>
</table>

Two of the following:
- M230 Educating in the Spirit or M233 YA Development or M300 Childhood or M317 Youth & Mission or PC348 Family Systems
### MDIV and MA EMPHASES
**Using general electives - nine hours each**

<table>
<thead>
<tr>
<th>Educational Programs</th>
<th>CREDIT HOURS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Biblical Studies</strong></td>
<td></td>
</tr>
<tr>
<td>B115 Greek I or BS111 Hebrew I (choose one)</td>
<td>3</td>
</tr>
<tr>
<td>B116 Greek II or BS112 Hebrew II (same language as above)</td>
<td>3</td>
</tr>
<tr>
<td>Biblical Studies course (300 level)</td>
<td>3</td>
</tr>
<tr>
<td><strong>Brethren Studies</strong></td>
<td></td>
</tr>
<tr>
<td>T207 Brethren Beliefs and Practices or H201 History of CoB</td>
<td>3</td>
</tr>
<tr>
<td>(MDiv: other one fulfills denominational heritage requirement)</td>
<td></td>
</tr>
<tr>
<td>Brethren Studies course (200/300 level) or M211 Ritual and Reflection</td>
<td>3</td>
</tr>
<tr>
<td>Brethen Studies course (300 level) or H370 Brethren Beginnings</td>
<td>3</td>
</tr>
<tr>
<td><strong>Historical Studies</strong></td>
<td></td>
</tr>
<tr>
<td>Choose any 3 of the following:</td>
<td>9</td>
</tr>
<tr>
<td>H201 History CoB or H370 Brethren Beginnings or H390 Topics</td>
<td></td>
</tr>
<tr>
<td>or HS103 American Religious Experience or HS107 Quaker History</td>
<td></td>
</tr>
<tr>
<td><strong>Peace Studies</strong></td>
<td></td>
</tr>
<tr>
<td>Peace Studies course (200/300 level)</td>
<td>3</td>
</tr>
<tr>
<td>Peace Studies course (200/300 level)</td>
<td>3</td>
</tr>
<tr>
<td>Peace Studies course (300 level)</td>
<td>3</td>
</tr>
<tr>
<td><strong>Theological Studies</strong></td>
<td></td>
</tr>
<tr>
<td>Theological Studies course (200/300 level)</td>
<td>3</td>
</tr>
<tr>
<td>Theological Studies course (200/300 level)</td>
<td>3</td>
</tr>
<tr>
<td>Theological Studies course (300 level)</td>
<td>3</td>
</tr>
<tr>
<td><strong>Ministry Studies (second selection from list of Ministry Foci)</strong></td>
<td></td>
</tr>
<tr>
<td>Conflict Transformation</td>
<td></td>
</tr>
<tr>
<td>Education and Human Development</td>
<td></td>
</tr>
<tr>
<td>Evangelism and Missional Church</td>
<td></td>
</tr>
<tr>
<td>Leadership and Administration</td>
<td></td>
</tr>
<tr>
<td>Preaching and Worship</td>
<td></td>
</tr>
<tr>
<td>Youth and Young Adult Ministry</td>
<td></td>
</tr>
<tr>
<td>Design Your Own (approved by advisor and EPAC)</td>
<td></td>
</tr>
</tbody>
</table>
# MASTER OF ARTS - THESIS OPTION CURRICULUM

## Biblical Studies (9 hours)
- Course in Old Testament: 3 credit hours
- Course in New Testament: 3 credit hours
- Course in Biblical Studies: 3 credit hours

Total Hours Taken: 9 credit hours

## Theological and Historical Studies (9 hours)
- Course in Theological Studies: 3 credit hours
- Course in Historical Studies: 3 credit hours
- Course in Theological or Historical Studies: 3 credit hours

Total Hours Taken: 9 credit hours

## Ministry Studies (6 hours)
- Course in Ministry Studies, Spirituality, or Writing: 3 credit hours
- Course in Ministry Studies, Spirituality, or Writing: 3 credit hours

Total Hours Taken: 6 credit hours

## Peace and Intercultural Studies (7 hours)
- Course in Peace Studies: 3 credit hours
- I 202 Intercultural Theory (semester prior to I 203): 1 credit hour
- I 203 Intercultural Education and Travel: 3 credit hours

Total Hours Taken: 7 credit hours

## Thesis and Formation Sequence (6 hours)
- I 101 MA Formation Seminar: 3 credit hours
- I 500 MA Thesis Completion: 3 credit hours

Total Hours Taken: 6 credit hours

## MA Area of Concentration (9 hours)
- 1: 3 credit hours
- 2: 3 credit hours
- 3: 3 credit hours

Total Hours Taken: 9 credit hours

## General Electives or MA Emphasis (9 hours)
- 1: 3 credit hours
- 2: 3 credit hours
- 3: 3 credit hours

Total Hours Taken: 9 credit hours

## MA Emphases
- Biblical Studies
- Brethren Studies
- Historical Studies
- Peace Studies
- Theological Studies
- Conflict Transformation
- Education and Human Development
- Evangelism and Missional Church
- Leadership and Administration
- Preaching and Worship
- Youth and Young Adult Ministry
- Design Your Own (approved by advisor and EPAC)

## MA Areas of Concentration
- Biblical Studies
- Brethren Studies
- Historical Studies
- Peace Studies
- Theological Studies

**Note:** MA students may take up to four online courses.
## MASTER OF ARTS - PORTFOLIO OPTION CURRICULUM

<table>
<thead>
<tr>
<th>Curriculum</th>
<th>Credit Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Biblical Studies (9 hours)</strong></td>
<td></td>
</tr>
<tr>
<td>Course in Old Testament</td>
<td>3</td>
</tr>
<tr>
<td>Course in New Testament</td>
<td>3</td>
</tr>
<tr>
<td>Course in Biblical Studies</td>
<td>3</td>
</tr>
<tr>
<td><strong>Hours Taken</strong></td>
<td>9</td>
</tr>
<tr>
<td><strong>Theological and Historical Studies (9 hours)</strong></td>
<td></td>
</tr>
<tr>
<td>Course in Theological Studies</td>
<td>3</td>
</tr>
<tr>
<td>Course in Historical Studies</td>
<td>3</td>
</tr>
<tr>
<td>Course in Theological or Historical Studies</td>
<td>3</td>
</tr>
<tr>
<td><strong>Hours Taken</strong></td>
<td>9</td>
</tr>
<tr>
<td><strong>Ministry Studies (6 hours)</strong></td>
<td></td>
</tr>
<tr>
<td>Course in Ministry Studies, Spirituality, or Writing</td>
<td>3</td>
</tr>
<tr>
<td><strong>Hours Taken</strong></td>
<td>6</td>
</tr>
<tr>
<td><strong>Peace and Intercultural Studies (7 hours)</strong></td>
<td></td>
</tr>
<tr>
<td>Course in Peace Studies</td>
<td>3</td>
</tr>
<tr>
<td>I 202 Intercultural Theory (semester prior to I 203)</td>
<td>1</td>
</tr>
<tr>
<td>I 203 Intercultural Education and Travel</td>
<td>3</td>
</tr>
<tr>
<td><strong>Hours Taken</strong></td>
<td>7</td>
</tr>
<tr>
<td><strong>Portfolio and Formation Sequence (6 hours)</strong></td>
<td></td>
</tr>
<tr>
<td>I 101 MA Formation Seminar</td>
<td>3</td>
</tr>
<tr>
<td>I 501 Portfolio Completion</td>
<td>3</td>
</tr>
<tr>
<td><strong>Hours Taken</strong></td>
<td>6</td>
</tr>
<tr>
<td><strong>MA Area of Concentration (9 hours)</strong></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td><strong>Hours Taken</strong></td>
<td>9</td>
</tr>
<tr>
<td><strong>General Electives or MA Emphasis (9 hours)</strong></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td><strong>Hours Taken</strong></td>
<td>9</td>
</tr>
<tr>
<td><strong>Total Hours Taken</strong></td>
<td>55</td>
</tr>
</tbody>
</table>

### MA Emphases
- Biblical Studies
- Brethren Studies
- Historical Studies
- Peace Studies
- Theological Studies
- Conflict Transformation
- Education and Human Development
- Evangelism and Missional Church
- Leadership and Administration
- Preaching and Worship
- Youth and Young Adult Ministry
- Design Your Own (approved by advisor and EPAC)

### MA Areas of Concentration Biblical Studies
- Brethren Studies
- Historical Studies
- Peace Studies
- Theological Studies

**Note:** MA students can take up to four online courses.
CERTIFICATE OF ACHIEVEMENT IN THEOLOGICAL STUDIES (CATS) CURRICULUM

<table>
<thead>
<tr>
<th>Category</th>
<th>Hours</th>
<th>Course Description</th>
<th>Hours Taken</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biblical Studies (3 hours)</td>
<td>3</td>
<td>Course in Biblical Studies</td>
<td>3</td>
</tr>
<tr>
<td>Theological and Historical Studies (6 hours)</td>
<td>6</td>
<td>Course in Historical Studies</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Course in Theological Studies</td>
<td>3</td>
</tr>
<tr>
<td>Ministry Studies (3 hours)</td>
<td>3</td>
<td>Course in Ministry Studies</td>
<td>3</td>
</tr>
<tr>
<td>Peace or Intercultural Studies (3 hours)</td>
<td>3</td>
<td>Course in Peace or Intercultural Studies</td>
<td>3</td>
</tr>
<tr>
<td>General Electives (3 hours)</td>
<td>3</td>
<td>Elective Course</td>
<td>3</td>
</tr>
</tbody>
</table>

**Total Hours Taken =** 18
CERTIFICATE IN BIBLICAL INTERPRETATION (CBI) CURRICULUM

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Credit Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>BS 101</td>
<td>Introduction to Old Testament History and Literature</td>
<td>3</td>
</tr>
<tr>
<td>B 102</td>
<td>Introduction to New Testament History and Literature</td>
<td>3</td>
</tr>
</tbody>
</table>

**Total Hours Taken = 6**

**Choose any 3 of the following courses:**

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>B115</td>
<td>NT Greek I</td>
</tr>
<tr>
<td>B116</td>
<td>NT Greek II</td>
</tr>
<tr>
<td>B/P204</td>
<td>Gospel of Peace</td>
</tr>
<tr>
<td>B302</td>
<td>Exegesis of Matthew</td>
</tr>
<tr>
<td>B310</td>
<td>NT Foundations for Ministry</td>
</tr>
<tr>
<td>B314</td>
<td>Exegesis of Chronicles and Ezra-Nehemiah</td>
</tr>
<tr>
<td>B/M/T328</td>
<td>Preaching the Gospel(s)</td>
</tr>
<tr>
<td>BS111</td>
<td>Hebrew I</td>
</tr>
<tr>
<td>BS112</td>
<td>Hebrew II</td>
</tr>
<tr>
<td>BS337</td>
<td>Writing Midrash</td>
</tr>
<tr>
<td>BS338</td>
<td>Bible and Pastoral Care</td>
</tr>
<tr>
<td>BS340</td>
<td>Psalms</td>
</tr>
<tr>
<td>BS356</td>
<td>Israel's Wisdom Teachings</td>
</tr>
<tr>
<td>BS372</td>
<td>Images of God</td>
</tr>
</tbody>
</table>

**Hours Taken = 9**

**Total Hours Taken = 15**
## CERTIFICATE IN CONFLICT TRANSFORMATION (CCT) CURRICULUM

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Credit Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>P201</td>
<td>Conflict Transformation</td>
<td>3</td>
</tr>
<tr>
<td>P235</td>
<td>Restorative Justice or</td>
<td></td>
</tr>
<tr>
<td>P273</td>
<td>Mediation as Social and Spiritual Practice</td>
<td>3</td>
</tr>
</tbody>
</table>

**Hours Taken = 6**

### Choose any 3 of the following courses:

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Credit Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>P/B204</td>
<td>Gospel of Peace</td>
<td></td>
</tr>
<tr>
<td>P210</td>
<td>Just Peace</td>
<td></td>
</tr>
<tr>
<td>P228</td>
<td>Religion as Source of Terror and Transformation</td>
<td></td>
</tr>
<tr>
<td>P235</td>
<td>Restorative Justice</td>
<td></td>
</tr>
<tr>
<td>P273</td>
<td>Mediation as Social and Spiritual Practice</td>
<td></td>
</tr>
<tr>
<td>P365</td>
<td>Feminist Theological Perspective on Conflict</td>
<td></td>
</tr>
<tr>
<td>PC101</td>
<td>Introduction to Pastoral Care</td>
<td></td>
</tr>
<tr>
<td>PC348</td>
<td>Pastoral Care with Family Systems</td>
<td></td>
</tr>
<tr>
<td>PJ/TS360</td>
<td>Interfaith Dialogue</td>
<td></td>
</tr>
<tr>
<td>T228</td>
<td>Ecological Theology and Christian Responsibility</td>
<td></td>
</tr>
</tbody>
</table>

**Hours Taken = 9**

**Total Hours Taken = 15**
## CERTIFICATE IN THEPOETICS AND THEOLOGICAL IMAGINATION (CTTI) CURRICULUM

<table>
<thead>
<tr>
<th>Required Courses (6 hours):</th>
<th>CREDIT HOURS</th>
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</thead>
<tbody>
<tr>
<td>T/TS101 Introduction to Theological Reflection</td>
<td>3</td>
</tr>
<tr>
<td>T315 Theopoetics</td>
<td>3</td>
</tr>
</tbody>
</table>

**Hours Taken = 6**

<table>
<thead>
<tr>
<th>Choose any 3 of the following courses:</th>
</tr>
</thead>
<tbody>
<tr>
<td>T221 Science and Religion</td>
</tr>
<tr>
<td>T227 Ecological Theology and Christian Responsibility</td>
</tr>
<tr>
<td>T228 Environmental Ethics in Theological Perspective</td>
</tr>
<tr>
<td>T/P268 1968: A Case Study in Public Theology</td>
</tr>
<tr>
<td>T247 Science Fiction and Theology</td>
</tr>
<tr>
<td>T304 Theological Understandings of Jesus</td>
</tr>
<tr>
<td>T305 Theological Anthropology</td>
</tr>
<tr>
<td>T306 Feminist Theology and Thought</td>
</tr>
<tr>
<td>T310 Modernity, Postmodernity, and Belief</td>
</tr>
<tr>
<td>T/P313 Narrative Theology</td>
</tr>
<tr>
<td>T314 Recent Voices in Anabaptist Theology</td>
</tr>
<tr>
<td>T/H318 Brethren and Society</td>
</tr>
<tr>
<td>T/H340 Gender and Christian Devotion</td>
</tr>
<tr>
<td>T/P380 Bonhoeffer, War, and Peace</td>
</tr>
<tr>
<td>TS336 Christian Ethics</td>
</tr>
<tr>
<td>TS/PJ360 Interfaith Dialogue</td>
</tr>
<tr>
<td>TS/PJ364 Process Theology</td>
</tr>
<tr>
<td>TS/PJ366 Liberation Theologies</td>
</tr>
<tr>
<td>WR101 Writing as Ministry</td>
</tr>
<tr>
<td>WR220 Writing the Story</td>
</tr>
<tr>
<td>WR230 Creative Non-Fiction</td>
</tr>
<tr>
<td>WR240 Writing Public Theology</td>
</tr>
<tr>
<td>WR250 Writing for God and God’s Church</td>
</tr>
<tr>
<td>WR290 Writing Mental Illness</td>
</tr>
</tbody>
</table>

**Hours Taken = 9**

**Total Hours Taken = 15**
**MDiv Curricular Requirements**

- **Biblical Studies**
  - 15 Hours
- **Theological and Historical Studies**
  - 18 Hours
- **Ministry Formation**
  - 15 Hours
- **Ministry Studies**
  - 18 Hours
- **Peace and Intercultural Studies**
  - 7 Hours
- **General Electives or MDiv Emphasis**
  - 9 Hours

**MA Curricular Requirements**

- **Biblical Studies**
  - 9 Hours
- **Theological and Historical Studies**
  - 9 Hours
- **Ministry Studies**
  - 6 Hours
- **Thesis or Portfolio Sequence**
  - 6 or 3 Hours
- **Area of Concentration**
  - 9 Hours
- **Peace and Intercultural Studies**
  - 7 Hours
- **General Electives or MA Emphasis**
  - 9 or 12 Hours
The Bethany mission statement challenges us to provide a style of education that brings us into close relationships with congregations, the worldwide church, the peoples of the world, and God’s creation. But what type of academic preparation does that indicate? We are looking for students with a spiritual hardiness and an intellectual daring to learn from the contexts outlined in the Bethany mission statement. Persons who have experienced Brethren Volunteer Service, Ministry Summer Service, or similar volunteer programs often find Bethany a positive environment. A rigorous, comprehensive and well-rounded undergraduate program provides another good resource for a positive Bethany experience. Prospective students are encouraged to take coursework in such areas as language and literature, history, the arts, philosophy, religion, sociology, and psychology. Whatever the focus of the undergraduate program, it is essential that prospective students acquire competency in the use of English as a spoken and written language.

ADMISSION AND ENROLLMENT

Qualified students are invited to make application for admission to Bethany through the admissions office. The applicant’s file must be completed by the published deadline for the semester or intensive period in which she or he intends to enroll for their first course. Deadlines are listed in the General Information section under Application Procedures, Limitations, and Deadlines.

Bethany subscribes to federal and state laws pertaining to civil rights and equal opportunity, including Title IX of the 1972 Education Amendments. Bethany policy prohibits discrimination with regard to race, gender, age, disability, marital status, sexual orientation, national or ethnic origin, or religion.

The criteria for admission to a graduate-level program include the following:
1. Completion of a bachelor’s degree from an accredited college or university with a cumulative GPA of 2.75 or higher for the MDiv program and 3.0 or higher for the MA program;
2. Ability to do theological study at the graduate level as determined from the scope and quality of the applicant’s undergraduate program and academic references;
3. Compatibility of the applicant’s personal and vocational objectives with the objectives and resources of the Seminary;

4. Evidence of personal maturity and leadership potential as determined from references, interviews, and other data;

5. Completion of a criminal background check, which finalizes the admissions process.

Applicants submit a completed application form, a statement on their personal and vocational objectives, and an application fee of $50. In addition, it is the applicant’s responsibility to contact all schools previously attended and request that official transcripts be sent to Bethany, and to take the initiative in contacting references to return completed recommendation forms provided by the admissions office. A simplified process is available for applicants wishing to take courses on an occasional basis or as an auditor. Applications are considered active for one year from the date of receipt, after which they are destroyed.

Interviews/Campus Visits As a part of the admissions process, all applicants, except occasional students, participate in interviews with one or more members of Bethany’s faculty or staff. Normally, interviews are scheduled as part of a visit to Bethany. Visits to campus provide opportunities to attend classes and become acquainted with faculty and students. When a campus visit is not possible, arrangements are made for interviews at a location convenient to the applicant.

International Students Bethany is authorized under federal law to enroll non-immigrant international students. Priority is given to students sponsored by churches and other agencies related to the worldwide program of the Church of the Brethren. International applicants must submit the following:

1. An international student application;

2. A worksheet on international student expenses indicating available financial support from family, church, and/or other funding sources in the United States and elsewhere. It is necessary to attach to the worksheet documentation that the funding mentioned exists;

3. From those whose native language is not English, a minimum score of 81 on the iBT (internet-based test) TOEFL exam is required. Within that score, we require a minimum of 23 for the writing section and a minimum of 21 for the reading section. Our TOEFL code number is 1061, and results should be received directly from the TOEFL organization;

4. For those who have attended an institution in which the primary language of instruction has not been English, an official translation of the transcript and diploma are required in addition to the original language official copies. When possible, transcripts should be sent directly to the admissions office.

An approved Certificate of Eligibility for Non-immigrant (F-1) Student Status (I-20) form is issued to an international applicant only after the Admissions Committee has admitted the student to a degree program and the primary designated school official for SEVIS reporting has determined that the student has the necessary financial resources to study at Bethany. The I-20 is needed to obtain the F-1 (student) visa.

Upon admission, international students must prove financial viability for attending Bethany Theological Seminary. Financial viability must be established and $1,500 student account deposit for emergencies must be received before an I20 form can be issued. The $1,500 is held in the student’s account for a return ticket upon completion of the degree program or for other travel emergencies. The financial viability process includes a proposed budget based on the sample
given, sources of income and financial support (e.g. tax return, savings, donations, support from denomination or other agency), and supporting documents verifying these and any other financial resources. In addition, if the balance of the first semester funds is not paid by the first day of registration, the student must return to his or her home country.

Due to US federal regulations, employment possibilities for international students are somewhat limited. A few on-campus jobs exist for international students with F-1 status. These jobs cover only a small percentage of the funds needed for overall expenses.

**Special Students** In accordance with the standards set by the Association of Theological Schools and with the stipulations noted below, Bethany Theological Seminary will admit a limited number of applicants lacking a baccalaureate degree to its certificate programs. Upon completion of five graduate courses, a certificate student may apply to transfer to either the MDiv or MA program, which requires approval by the Admissions Committee. The total number of special students is not to exceed 10 percent of the headcount of students enrolled in the MDiv and certificate programs.

Applicants who do not anticipate acquiring a baccalaureate degree but who have successfully completed at least one year of undergraduate study may be admitted initially into the certificate programs as special students and subsequently into the MDiv or MA program provided that they

1) meet all other admissions criteria;
2) have at least eight years of successful work experience, preferably in a leadership role;
3) have a record of continuous learning as evidenced in transcripts and reference letters;
4) complete an entrance exam consisting of a timed, original essay on a topic chosen by the academic dean that demonstrates skills in writing and critical thinking on a par with other admittees.

**Provisional Admission** Applicants with deficiencies in their previous academic record or application materials may be admitted on a provisional basis. Such students will be notified by the academic dean of the reason(s) in the admissions letter. Such students will consult their advisor at the beginning of their course work to review these concerns. The student will create a written plan to address them. The written plan will be presented by the advisor to faculty in an executive session of faculty meeting.

Provisional admission status will be lifted when the student has successfully completed 9 consecutive credit hours and the student has fulfilled the stipulations of the approved plan. The Academic Probation Policy will be followed if the student earns more than one NC (no credit) while on provisional admission.

**Nondegree Options** The information outlined above deals with admission to graduate-level programs. Persons desiring to audit Bethany courses on a noncredit basis should contact the director of admissions. Persons seeking to enter one of the nondegree certificate programs of the Church of the Brethren co-sponsored by the Brethren Academy should contact their district office.

**ACADEMIC POLICIES AND PROCEDURES**

The following paragraphs provide basic information on the Seminary’s academic policies and procedures. More detailed information may be found in the Bethany Student Handbook and on the academic services website. Updates on changes or additions to policies and procedures are provided via this website.
Registration Course registration takes place as announced in the academic calendar, published prior to the beginning of every school year on the academic services website. A fee is charged for late registration.

Course Credits and Course Load Both Bethany and ESR define curricular requirements in terms of semester hours. Almost all courses earn three hours of credit. When coursework taken at institutions operating on a quarter system is transferred into a Bethany program, four quarter hours will be credited as the equivalent of three semester hours.

Richmond-based courses earning three hours of credit involve 39 hours of class time over the duration of a semester, approximately three hours per week. Courses taught through SVMC involve 42 hours of class time as stipulated by the Pennsylvania Department of Education. For each such course, students should allocate an additional nine hours per week for research and written projects outside of class time. A minimum of nine semester hours is considered a full-time course load. Students need to carry 12 semester hours per semester, plus 3 semester hours during 1 of the 3 two-week intensives, to complete an MDiv program in three years or an MA program in two years (27 total credits each academic year). Some students may choose for various reasons to spread their coursework over a longer period of time. Students employed more than 20 hours per week are strongly advised to carry a reduced course load.

Guidelines Governing Online and Distance Courses, Cross Registration, and Transfer Credit

I. MDiv Students

1. At least 27 of the 82 semester hours required for the MDiv degree must be fulfilled through courses offered by Bethany or ESR at the Richmond campus. This may be accomplished through weekly courses, two-week and weekend intensives, and hybrid courses.

2. Specific curricular requirements that must be fulfilled through courses offered by Bethany or ESR—which may be at the Richmond campus, online, or at an approved extension site—include the following:

   a. Exegeting the Call and Culture of Ministry
   b. Ministry Formation (two semesters) through Bethany
   c. MDiv Review
   d. At least 6 or the 15 required hours in biblical studies
   e. At least 6 of the 18 required hours in theological and historical studies
   f. In addition to these 6 hours, Brethren Beliefs and Practices or History of the Church of the Brethren (required for students who are members of the Church of the Brethren)
   g. At least 6 of the 18 required hours in ministry studies

3. In consultation with the dean, faculty advisors may recommend or require that a student take additional Bethany-offered courses to meet the objectives of a student’s program of study.

4. Students in the local track may take up to 18 semester hours through distance education (online) courses offered by Bethany or ESR or transferred from other accredited seminaries.

5. Up to 18 semester hours may be taken through cross registration with four area educational institutions. Normally, no more than 6 semester hours will be taken in any one academic year.

6. Requests for exceptions from the preceding guidelines must be submitted to the Educational Policies and Advisory Committee with the support of the faculty advisor.

7. Students who began an MDiv program at another school and wish to complete their degree at Bethany may seek to transfer credit
II. MA Students

1. At least 18 of the 55 semester hours required for the MA degree must be fulfilled through courses offered by Bethany or ESR at the Richmond campus.

2. Specific curricular requirements that must be fulfilled through courses offered by Bethany or ESR—which may be at the Richmond campus, online, or at an extension site—include the following:
   a. At least 3 of the 9 required hours in biblical studies
   b. At least 3 of the 9 required hours in theological and historical studies
   c. At least 3 of the 6 required hours in ministry studies
   d. MA Formation Seminar
   e. Thesis Completion or Portfolio Completion

3. The faculty advisor for MA students may, in consultation with the academic dean, recommend or require that a student take additional Bethany-offered courses to meet the objectives of the student’s program of study.

4. Students in the local track may take up to 12 semester hours through distance education (online) courses offered by Bethany or ESR or transferred from other accredited seminaries.

5. Up to 12 semester hours may be taken through cross registration with four area educational institutions. Normally, no more than 6 semester hours will be taken in any one academic year.

6. Requests for exceptions to the preceding guidelines must be submitted to the Educational Policies and Advisory Committee with the support of the faculty advisor.

7. Students who began an MA program at another school and wish to complete their degree at Bethany may seek to transfer credit for up to 27 hours of course work. Transfer credits must be approved by the academic dean.

Change of Degree Program  Any student wishing to move from one degree program to another must apply to the Admissions Committee with supporting documentation to include at least a statement of vocational intent with accompanying names of persons willing to be a reference for the change in degree program.

Shared Credit in Two Degrees  Students who wish complete both the MDiv and the MA through Bethany are able to count a limited number of credits toward both degrees, thereby reducing the total time needed to finish the two graduate programs. Accreditation standards permit students to use up to “half of the smaller degree” toward the other one. For Bethany, this means that up to 27 credits, half of the required credits for the MA, may be counted toward the completion of the both the MDiv and MA. Students are encouraged to take coursework toward both degrees simultaneously. Students must have conversations with both the director of student development and the academic dean in order to begin this process of shared credit in two degrees and to plan appropriately.

Intercultural Requirement  Students enrolled in the MDiv and MA degree programs are required to take at least 1 course in Intercultural Studies which includes direct experience of and reflection on a cultural context other than their own. Generally this is no less than a two-week immersion experience. In addition, these students will take a 1.0-credit course in Intercultural Theory in the semester prior to the experience. The primary goals of the intercultural requirement include the following:

- To experience and learn about a specific cultural context and people whose world and experience of life are different from one’s own;
• To encourage appreciation and respect for different cultural perspectives that are discovered through engagement with people from different cultures;
• To increase awareness of being a person shaped by particular social, cultural, geographic, and national locations;
• To encourage the discovery of biases, assumptions, values, and commitments that are present in different cultures and societies;
• To increase ability to critique one’s own culture/society and that of the people one experiences;
• To increase ability to articulate a theology of culture, person, church, or ministry that honors the particularities of the society/culture experienced as well as one’s own society/culture.

Additional goals, particularly applicable to MDiv students, include the following:
• To be able to articulate ways God’s work/reign/presence was experienced in another society/culture;
• To explore how one’s assumptions about the practice of ministry are socially and culturally derived;
• To explore possibilities for ministry to others in a different social/cultural context.

In fulfilling the intercultural requirement, students may choose from a variety of possibilities:

1. An intercultural education and travel course or study tour offered for graduate level credit by Bethany, ESR, or one of the Dayton-area schools that participate in the seminary’s cross registration agreement. All participants, including students and faculty, in Bethany-sponsored travel seminars sign a liability waiver and must obtain travel insurance.

2. One or more terms of graduate theological study in another country or at a school with a predominant racial/ethnic identity differing from one’s own.

3. An intensive of two or more weeks sponsored by an agency offering an accredited program in cross-cultural or intercultural education that includes theological reflection on such experience.

4. A Ministry Formation elective featuring a placement with a congregation or agency that provides a ministry experience in a cultural context other than one’s own.

5. An independent study that combines an intercultural experience of two weeks or more with theological reflection on that experience.

In recognition that our international students’ time at Bethany is an intercultural experience, the faculty has approved the following two additional options for international students to meet the intercultural requirement:

1. A project within the structure of another course in which the student specifically reflects upon the intercultural experience under the direction of the director of Intercultural Studies. This project would not carry course credit but would satisfy the requirement. The student’s elective credit hours would then be increased by three credit hours. The project must be approved by the Educational Policies and Advisory Committee.

2. An independent study which would assist the student in reflecting upon her or his own intercultural experience as well as doing research and writing projects that satisfy the requirements for a 3-credit-hour course. This independent study will be under the direction of the director of intercultural studies and must be approved by the Educational Policies and Advisory Committee.
Students who have acquired an intercultural experience comparable to the options described above during the five years immediately preceding their admission to Bethany may seek a waiver of the intercultural requirement through the Educational Policies and Advisory Committee. If granted, however, the waiver does not reduce the total number of course credits required for graduation.

To assist students in the funding of intercultural experiences, the Seminary has established an intercultural bank to which students and the Seminary contribute. Information on the intercultural bank is under Tuition and Fees in the General Information section.

**Independent Studies**  Bethany students may earn credits through independent studies. These courses may be of variable credits (1.0, 1.5, 2.0, 3.0). Students may earn a limited number of credits by independent study: 9 credits in the MA program and 12 credits in the MDiv program. Certificate students may take 3 credits (one course) as an independent study. Occasional students may not earn credit through independent study. Students may undertake individual studies or as part of a group of students. All independent studies require the support of a faculty member and must be approved by the Educational Policies and Advisory Committee.

**System of Student Evaluation**  Course work for Bethany students is evaluated on a credit/non-credit basis. In addition, faculty prepare final course rubrics that assess performance of student work related to program objectives and other criteria, which become part of a cumulative file during the student’s program of study. Prior to graduation, students are given several options regarding the final disposition of this file.

In fall 2010, Bethany faculty began including one of four categories on student evaluations in order to help with student assessment and progress: credit with distinction, credit, credit with concern, and non-credit. Transcripts continue to reflect only credit/noncredit.

At the conclusion of the student’s program of study, the faculty assesses her or his file. If the faculty determines that a student’s work in a given curricular area is of a superior quality which merits graduation “with honors,” that achievement will be so noted on the student’s permanent transcript and named at commencement. MA theses and portfolios of exceptional quality may also be affirmed as achieving “with distinction.”

**Review of Academic Status**  The academic status of each student is reviewed on an ongoing basis by his or her faculty advisor. Attention is given to course load, progress in fulfilling curricular requirements, progress in the Ministry Formation process, and credit/non-credit notations. The faculty as a whole reviews the academic progress of students each semester and determines situations where academic problems warrant special action.

Any student earning a second NC (no-credit) in their career at Bethany will automatically be placed on academic probation. Probation will be lifted after:

- In consultation with their advisor, the student analyzes what happened and creates a written plan to prevent further NCs. The
student will submit the written plan to their advisor within two weeks of being notified by the Dean's Office that they have been placed on probation. The written plan is presented by the advisor to faculty in executive session.

- 9 consecutive credit hours have been completed with no further NCs (or the number of credits needed to graduate if less than 9) and the student has fulfilled the stipulations of the approved plan. If another NC is earned while on probation (3 total), the student will be dismissed. If another NC is earned after probation is lifted (3 total), it will automatically result in probation again. Probation will be lifted after the above requirements have been completed. Another NC (4 total) will result in dismissal.

Any student who earns more than 2 NCs in the same session will follow the policy stated above, adjusting the total numbers of NCs up by one in each instance accordingly (that is, allowing for 4 instead of 3 and 5 instead of 4, respectively).

A student may appeal the action to dismiss by following the Complaint Policy (Academic Course Work) as outlined in the Bethany Student Handbook, which is available on the Bethany website.

Delinquencies  Instructors may not accept papers, examinations, or required course work after the final day of the session (three weeks after the final day in the case of two-week intensives). Bethany does not grant “incompletes.” In special cases, students may request permission from the Educational Policies and Advisory Committee for a course extension. The request must be given in writing to the academic dean by the date specified on the academic calendar. Course extensions are usually not granted for a period longer than two weeks. Bethany students cross-registered for a course at another school follow the procedure and policy of that school.


Other Policies and Regulations  Other policies and regulations are published in the Bethany Student Handbook. Students are accountable for acquaintance with and adherence to all policies and regulations. Official announcements are posted to the student e-mail listserv.

TRANSCRIPTS

A student’s permanent transcript includes credit or noncredit notations for each course. In those unusual instances where a graded transcript may facilitate application to graduate schools or aid potential employment opportunities, a student may apply for a letter grade conversion in her or his final year of study. Further information on this option is available from academic services.

Students or alumni/ae may receive transcript copies by submitting a written request to academic services accompanied by payment. The form is found on the Academic Services website and in the forms rack in the second floor workroom. The cost is $7 per transcript. Additional fees may apply when special handling or accelerated delivery is requested.
Course Offerings

COURSE OFFERINGS

The following curricular offerings include both Bethany courses and ESR courses. All courses are open to students from both schools, with the exception of Ministry Formation and MA thesis/portfolio courses at Bethany and supervised ministry and comprehensive seminar at ESR.

Bethany and ESR share a similar numbering system for their courses. Each school, however, designates curricular areas in its own way, and those designations are reflected in the letters accompanying course numbers as prefixes. The ESR designations are found at the beginning of the section listing ESR course offerings. Bethany courses use the following:

- B Biblical Studies courses
- F Ministry Formation courses
- H Historical Studies courses
- I Interdisciplinary courses
- M Ministry Studies courses
- P Peace Studies courses
- T Theological Studies courses

In addition, both schools use suffixes to indicate the format or location of courses, with no letter designating a course offered during the “regular” weekly schedule at the Richmond campus:

- B Blended (connecting live to a campus course through synchronous video)
- O Online courses
- S Susquehanna Valley Ministry Center (SVMC) courses
- W Weekend intensive courses at Bethany
- H Hybrid courses (partially online and partially face-to-face)
- T Two-week Intensive courses in August, January, and May
- Y Year-long courses

The numbers for Bethany reflect the following understanding:

- **100 level** Courses that typically serve as prerequisites for advanced courses
- **200 level** Courses open to beginning and advanced students that may be taken at any time and do not typically serve
Course Offerings

• 300 level  Advanced courses that have one or more prerequisites

• 400 level  Additional Clinical Pastoral Education and Ministry Formation elective

• 500 level  MDiv Review and MA thesis and portfolio work, which serve as culminating work in the two degree programs

These numbers do not necessarily reflect the difficulty or intensity of the work in the course or the amount of reading required. The different levels indicate whether courses serve as prerequisites, stand-alone courses, or advanced courses in a particular area. Courses at the 300 level assume prior knowledge or skills needed for the content and work at an advanced level or in more depth on topics that may be included in other courses.

The following Bethany core courses or equivalent courses at ESR serve as the prerequisites for advanced courses in their respective areas, and are typically taken during the first year of study:

• Introduction to the Old Testament (local or online)
• Introduction to the New Testament (local or online)
• Introduction to Theological Reflection (local or online)
• History of Christianity I and II (local or online)
• Exegeting the Call and Culture of Ministry (year-long, local, or blended for MDiv and MDiv Connections) or the MA Formation Seminar (for MA and MA Connections).

Entering students have opportunity to test out of some core course requirements by achieving a test score demonstrating a sufficient knowledge of that area.

DISTRIBUTION REQUIREMENTS

Each course offering meets one or more of the curricular distribution requirements. Curriculum distribution information is published in Banner.

BETHANY COURSES

BIBLICAL STUDIES

B 102 AND B 102-O INTRODUCTION TO NEW TESTAMENT HISTORY AND LITERATURE
Ulrich, annual
This course offers a survey of the 27 writings that compose the New Testament canon. We will study each of these writings with attention to their literary form and content, their origins in the life of early Christian communities, and their meanings for readers today. 3 semester hours.

B 115 AND B 115-O NEW TESTAMENT GREEK I
Ulrich, annual
This course begins an introduction to the basic elements of New Testament Greek with an emphasis on vocabulary, the noun system, and indicative verbs. Students begin translating brief passages from the Greek New Testament. 3 semester hours.

B 116 AND B 116-O NEW TESTAMENT GREEK II
Ulrich, annual
As the sequel to New Testament Greek I, this course continues to introduce the basic elements of the language, including vocabulary and the grammar of participles and other nonindicative verb forms. By the end of this course, students are able to translate passages from the Greek New Testament with the aid of the lexicon. Prerequisite: B 115. 3 semester hours.

B 117 AND B 117-O NEW TESTAMENT GREEK III
Ulrich, occasional
This third semester involves substantial practice
in reading selected passages from the Greek New Testament. Students will experience the writing styles of various New Testament authors; solidify and expand their knowledge of Greek vocabulary, morphology, and syntax; and begin to apply their knowledge of Greek in exegesis. Prerequisite: B 115 and B 116. 3 semester hours.

B/P 204 AND B/P 204-T GOSPEL OF PEACE
Ulrich, biennial
This seminar offers a survey of biblical texts related to peace and violence. We will interpret these texts collaboratively, paying attention to their historical and literary contexts and to their meanings for readers today. We will also explore the implications of this biblical background for our understandings and practices of peacemaking. 3 semester hours.

B 302, B 302-B, AND B 302-W NEW TESTAMENT EXEGESIS: GOSPEL OF MATTHEW
Ulrich, annual
An introduction to the theory and practice of New Testament exegesis, utilizing the Gospel of Matthew as case material. Careful attention will be given to the various worlds of exegetical inquiry: the world within the text, the world behind and around the text, and the world in front of the text. Prerequisite: B 102. 3 semester hours.

B 310-T NEW TESTAMENT FOUNDATIONS FOR MINISTRY
Ulrich, triennial
This seminar invites students to examine and develop their theology of ministry in light of some of the ways ministry is understood in the New Testament. While exploring a range of New Testament texts, students will practice interpretive methods that are both enlightening and feasible in the context of a busy ministry setting. 3 semester hours.

B 314-W EXEGESIS OF CHRONICLES AND EZRA-NEHEMIAH
Schweitzer, biennial
The books of 1-2 Chronicles, Ezra, and Nehemiah were written during the postexilic period of ancient Israel in the midst of cultural change. Following the traumatic experience of exile, the community in Judah struggled to form a new identity as the people of God. Chronicles attempts to construct a better alternate future by creating a distinct view of the past. Ezra-Nehemiah presents the recent history of this group from the perspective of those elite who returned to bring leadership and a new vision. Often avoided as irrelevant or only being historical in nature, these books contain rich contributions to a wide range of topics, such as theology, worship, spirituality, prayer, joy, identity formation, community life, God’s involvement in history, inclusivity and exclusivity, the reinterpretation of previous biblical traditions, the function of the Law, and the relationship to Empire. Methodological approaches to these texts addressed in this course include: historical criticism; source, form, and redaction criticisms; rhetorical, narrative, and reader-response criticisms; feminist criticism; queer theory; utopian literary theory; postcolonial criticism; canonical criticism; spacial theory; and theological readings. Prerequisite: BS 101. 3 semester hours

B/M/T 328 PREACHING THE GOSPEL(S)
Ottoni-Wilhelm, biennial
What is the gospel we preach and how does it relate to the biblical witness of Jesus Christ and the Spirit’s presence among us? This upper-level course in preaching will develop a practical theology of preaching that arises out of our encounter with the synoptic Gospels and their relationship to the dynamic movement of the gospel in the church and the world today. With
attention given to difficult passages of scripture and difficult challenges facing our culture and our congregations, we will explore the good news revealed in Jesus’ own preaching and the horizon of hope it offers us today. Students will preach at least two sermons and prepare a paper outlining their own theology of preaching as it is informed by reading, lectures, and class discussions. Prerequisite: M 120 or M 125 or PM 101 and B 102. 3 semester hours.

B 390 TOPICS IN BIBLICAL STUDIES
Staff
Various elective courses will be offered in biblical studies, some focusing on particular books of the Hebrew Bible and New Testament and others on broader issues of interpreting scripture for faith and ministry. Previous offerings have included courses such as Job and Proverbs, Jeremiah, Revelation, Feminism and Biblical Theology, Pauline Theology, and travel seminars to Israel and Greece. 300-level offerings will have a prerequisite of BS 101 and B 102. 3 semester hours.

HISTORICAL STUDIES

H 101, H 101-W, AND H 101-O HISTORY OF CHRISTIANITY I
Rogers, annual
This course gives an overview of the history of Christianity from the apostolic period to the eve of the Reformation. Topics addressed include theoretical issues in studying the history of Christianity, early Christianity, the Constantinian shift, Augustine’s influence, asceticism, the Middle Ages, Medieval lay piety and dissent, monastic orders, the papacy and the beginnings of the Renaissance. 3 semester hours.

H 102, H 102-W, AND H 102-O HISTORY OF CHRISTIANITY II
Rogers, annual
The course continues the overview of the history of Christianity from the Reformation to the present. Topics of study include the Magisterial Reformation, the Radical Reformation, Roman Catholic reform, Protestant Orthodoxy, Pietism, and the Evangelical Awakening, the impact of Enlightenment rationalism, missionary expansion, Protestant liberalism and fundamentalism, the ecumenical movement, Christianity in developing countries and the Christian decline in the industrialized West. 3 semester hours.

H 201, H 201-W, AND H 201-O HISTORY OF THE CHURCH OF THE BRETHREN
Kettering-Lane, annual
This course investigates the history of the Brethren from their beginning as a movement amidst German Pietism to their transplantation and spread in America, major divisions, mission work, and interactions with wider Christianity and surrounding cultures, attending to their development from a rather homogeneous to a somewhat more ethnically diverse group. Along with theological concerns, the course will investigate social historical contexts for the Brethren story. 3 semester hours.

H/T 318-O BRETHREN AND SOCIETY
Kettering-Lane, biennial
This course considers the movement of the Brethren from a sectarian group in colonial America towards a more mainstream model of Christianity in the twenty-first century. Brethren have had a mixed relationship to society and social issues from the very beginning of the tradition as they have sought to be faithful to the New Testament. The struggle between being a set-apart people and accommodating broader cultural and social tendencies will provide a helpful lens for understanding how Brethren have related and continue to relate to a variety of issues, including missionary work, slavery, the temperance movement, women’s rights, publication, and secret societies. The course will also consider how Brethren perspectives on some issues have remained constant while others have changed.
dramatically. Prerequisite: H101 or H102, and T101; recommended H201 or T207. 3 semester hours.

H/T 340-O GENDER AND CHRISTIAN DEVOTION
Kettering-Lane, biennial
Throughout the history of Christianity, individuals and communities have employed a variety of different means to express their commitment to God. Various forms of prayer, pilgrimage, communal living, and ascetical discipline developed as ways to express piety. Men and women often exercised their faith with notably different devotional practices. This course explores selected devotional expressions within Christianity from the early church through the modern period, paying particular attention to the ways that male and female Christian devotion developed. Students will consider the various theological and social factors that contributed to similar and different forms of devotion among women and men as well as changes in devotional practice over time. Particular topics of study will include prayer, pilgrimage, food piety, asceticism, martyrdom, communal living, and devotional literature. Prerequisite: H101 and H102. 3 semester hours.

H 370-O BRETHREN BEGINNINGS
Rogers, biennial
This course studies the early Brethren in Germany. Topics include the religious, social, and political situation around 1700; the legacy of Protestantism; the rise of Pietism and Radical Pietism in conflict with Protestant Orthodoxy; the role of radical eschatology; the impact of historical writing; the influence of mysticism; the place of Anabaptism; the activities of key leaders such as Hochmann von Hochenau and Alexander Mack; the baptisms in August 1708; the distinctive beliefs and practices of the Brethren in Schwarzenau, near Bűdingen, and in Krefeld; and the hostile response from neighboring political and religious authorities and from rival groups, such as the Community of True Inspiration. Prerequisite: H 101 or permission of the instructor. 3 semester hours.

H 390 TOPICS IN HISTORICAL STUDIES
Staff
Specialized advanced courses developed on the basis of faculty and student interest. Offerings could focus on methods of researching the history of Christianity or on a particular topic. Prerequisite: H 101 or 102. 3 semester hours.

INTERDISCIPLINARY STUDIES
(MA THESIS AND PORTFOLIO COURSES)

I 101 AND I 101-H MA FORMATION SEMINAR
Inglis, annual (fall)
This fall semester seminar meets once a week to provide a context in which to discern the kind of theological scholarship and public leadership each MA student would like to pursue and use as an anchor for their studies at Bethany. Participants in this course become familiar with the various academic disciplines of theological education with particular attention given to developing a sense of vocation along with critical thinking, research, and writing skills. The weekly seminars also provide the setting for students to examine the social and spiritual shape of their scholarly identity with an emphasis on learning to tell their unfolding intellectual autobiography. By the end of the semester, participants will have chosen their MA Scholarship Path (MA Portfolio or MA Thesis) and Area of Concentration. 1.5 semester hours of credit.

I 202 INTERCULTURAL THEORY
Holland and staff, biannual
This course introduces students to the concept of intercultural competency. Taken in the semester prior to the Intercultural Education and Travel course and functioning as a preparation for that experience, this course focuses on: understanding cultural contexts; identifying how cultures construct meaning; using anthropological, sociological, theological, and other methodological approaches to increase one’s intercultural competency; reflecting on
and critiquing one’s own culture and biases or assumptions that shape one’s worldview; and preparing oneself for engaging another culture and people. 1 semester hour.

I 203 INTERCULTURAL EDUCATION AND TRAVEL Staff, biannual
Each year one or more courses including travel will be sponsored, enabling participants to experience the life and culture of another people. Previous travel seminars have included Nigeria, Kenya, Brazil, Latin America, France, Ireland, Iona, Italy, and the Middle East. 3 semester hours.

I 205-T AMERC CROSS-CULTURAL SEMINAR Holland, annual
Funded by Appalachian Ministries Educational Resource Center (AMERC) in Berea, Kentucky, and conducted by member schools of the consortium. Courses focus on the religious history and social issues of Appalachia, with attention given to models and strategies for small church ministry in the rural setting. 3 semester hours.

I 390 TOPICS IN INTERDISCIPLINARY STUDIES Staff, triennial
Various courses may either be offered as a regular part of the curriculum or developed as a group reading course which fulfill one of the three interdisciplinary curriculum requirements. Previous offerings have included The Foreign Language of Caring, Readings in Women’s Faith and Theology, and Ethics for Ministry and Congregational Life. 300-level courses will have an appropriate 100-level prerequisite. 3 semester hours.

I 500 MA THESIS COMPLETION Kettering-Lane, annual
This course, taken in the semester when a student will complete their degree, gives students on the MA Thesis path academic credit for the final stage of the MA thesis process which includes committee-supervised revisions, an oral defense of the thesis, and a public presentation of the student’s thesis research to the Joint Seminaries. Credit is granted when these tasks are completed to the satisfaction of their Thesis Committee and the required paper and electronic copies are submitted to Seminary Academic Services in proper academic style, according to the scheduled deadlines. Prerequisite: I 101. 3 semester hours.

I 501 MA PORTFOLIO COMPLETION Kettering-Lane, annual
This course, taken in the semester when a student will complete their degree, gives students on the MA Portfolio path academic credit as they each prepare a portfolio comprised of three papers from courses taken within their Area of Concentration. This process includes submitting the portfolio to the student’s Portfolio Committee and a public presentation of the central ideas/themes from their portfolio to the Joint Seminaries. Credit is granted when these tasks are completed to the satisfaction of the Portfolio Committee, according to the scheduled deadlines. Prerequisite: I 101. 3 semester hours.

I 510 MA THESIS COMPLETION (AUDIT) Kettering-Lane, annual
This course allows MA students additional time for the completion of the thesis. An adjusted audit fee is charged per session. No credit hours are earned.

MINISTRY FORMATION

F 110-Y, F110-B, AND F110-H EXEGETING THE CALL AND CULTURE OF MINISTRY (ECC) Hornbacker/Poole, annual
ECC provides a formational context in which to process seminary life and discern readiness to participate in Ministry Formation (F 301). Participants in this course explore the various aspects of Christian ministry with particular attention to pastoral/congregational ministries. Students examine social and spiritual shaping of ministerial identity through specific readings, small group work, theological reflection, and ministry
Course Offerings

F 110 MINISTRY FORMATION ELECTIVE
Poole, annual
Ministers-in-training gain experience in doing full-time or part-time extended ministry in congregations, camps, hospitals, social ministry settings, and district or conference programs. Students are given opportunities to engage in specific forms of ministry and to reflect on their practice of ministry through supervision. Placements will extend 10 or more weeks and will typically be full-time (400 or more hours). 3 semester hours.

F 200 MINISTRY FORMATION ELECTIVE
Poole, annual
Ministers-in-training gain experience in doing full-time or part-time extended ministry in congregations, camps, hospitals, social ministry settings, and district or conference programs. Students are given opportunities to engage in specific forms of ministry and to reflect on their practice of ministry through supervision. Placements will extend 10 or more weeks and will typically be full-time (400 or more hours). 3 semester hours.

F 201 CPE MINISTRY FORMATION ELECTIVE
Hornbacker, annual
Clinical Pastoral Education students learn pastoral practice in a clinical setting with a trained supervisor. Pastoral relationships are examined through an integration of personal history, behavioral theory and method, and spiritual development. Ministers-in-training provide pastoral care to people in crisis for a specific time period, usually 10 or 11 weeks full-time in the summer or one day a week during most of the academic year. 3 semester hours.

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

F 502, F 502-B, AND F 502-H MDIV REVIEW
Hornbacker/Ottoni-Wilhelm/Haitch, annual (spring)
As the capstone course of the MDiv program, F 502 challenges students to interpret, integrate, and communicate what they have learned in previous course work and ministerial experiences. Students will also anticipate future ministry settings as they apply their learning to theological topics of ongoing interest and concern. Students will compile a portfolio of previous work, complete an oral interview with faculty, and write a final project. 3 semester hours.

F 400 CLINICAL PASTORAL EDUCATION
Hornbacker, annual
Students may choose to enroll in an accredited CPE program for credit as an additional elective. Contact the faculty for Ministry Formation for details. 3 semester hours.

MINISTRY STUDIES

Administration

M 260-T AND M 260-H ADMINISTRATION, LEADERSHIP, AND ORGANIZATIONAL BEHAVIOR
Staff/Adjunct, biennial
This course focuses on the role of leadership from the perspective of the individual, the group, and the institution. Emphasis is on understanding multiple contexts in which leadership functions, contrasting styles of leadership, and how leadership theory and philosophy influence choice of leadership behavior or style. Additional emphases include group development,
organizational culture, decision making, organizing for mission, management of change, systems thinking, and contingency approaches. 3 semester hours.

M 267-T AND M 267-W ADMINISTRATION AS PASTORAL CARE
Staff/Adjunct, biennial
This course will provide students with competency in skills and perspectives necessary for providing effective leadership in the church. The course will provide information, resources and experiences for developing a theology of pastoral administration. As a theology of administration is developed, self-awareness and self-direction as well as the ability to empower others to do ministry and mission will be explored. Projects will be placed in the context of congregational or institutional life, allowing students to expand their gifts for this ministry. 3 semester hours.

Evangelism and Missional Church

M 222 AND M 222-T EVANGELISM IN A POSTMODERN CONTEXT
Hornbacker, biennial
This course will introduce students to the recent developments in Evangelism and Missiology due to the shifts in North American and global cultures. Topics for discussion will include local, contextual, and missional church evangelism with attention to Anabaptist/Pietist understanding. Authors studied will include: Bosch, Newbigin, and writers from the Gospel and Our Culture Network. Successful completion of this course will necessitate student interpretation, integration, communication, and anticipation of the work of Evangelism and Missiology in their own ministries in light of emerging cultural structures. 3 semester hours.

M 245-T FOUNDATIONS FOR CHURCH GROWTH
Adjunct, biennial
The course will develop a missional understanding of church attentive to Brethren perspectives and practices and drawing on current evangelism and church planting strategies. The course will consider biblical foundations, spiritual formation, leadership roles, cultural dynamics, congregational vocation, and key evangelistic skills. 3 semester hours.

M 340 AND M 340-B LEADERSHIP FOR MISSIONAL MINISTRY
Hornbacker, biennial
This course employs concepts of missional leadership and develops skills for persons guiding ministry settings with an awareness of context, discernment of vision, and design for missional witness. Participants will engage concepts of adaptive challenge, improvisational presence, and
inspirational leadership in a variety of settings. Focus will be on leadership for the “now and not yet” or the postmodern context. Prerequisite: M 222. 3 semester hours.

**Intergenerational Ministry**

M 241 AND M 241-O MINISTRY ACROSS GENERATIONS
Haitch, annual
Grounded in the discipline of practical theology, this course examines Christian ministry from the standpoint of intergenerational concerns, including three large questions: 1) What does it mean to do ministry in a world where half the population is under 25 and where many churches have mostly older members? 2) How do the events of ministry, from womb to tomb, become opportunities for engaging people across generations? 3) How can awareness of our own age and stage in the human lifespan help us to do ministry that reaches across generations? The course draws on insights from both theology and the human sciences. 3 semester hours.

**Music & Worship**

M 211 AND M 211-T RITUAL AND REFLECTION IN THE LIFE OF FAITH
Ottoni-Wilhelm, biennial
Students will study the biblical, theological, and anthropological bases for various rituals and ordinances of the church. Focusing on such practices as child and parent dedication, baptism, Love Feast, communion, anointing, the laying on of hands, weddings, funerals/memorials, and ordination, students will reflect on the meaning of various rituals as they design creative ritual services. 3 semester hours.

M 213 AND M 213-W MUSIC IN THE CHURCH
Adjunct, biennial
This course is designed to explore the importance of music in worship, both as an aid to worship and as an act of worship itself. Designed for both musicians and nonmusicians, we will look at the roles of pastor and the church musicians in planning and leading worship services, with special emphasis on the music. Topics covered will include an Anabaptist understanding of music in worship, choosing music for worship services, contemporary worship music, hymns, the teamwork of minister and musician, technology, etc. 3 semester hours.

M 219 CONGREGATIONAL SONG: PRACTICES PAST AND PRESENT
Adjunct, biennial
This course will explore the practices of congregational song in the Christian church from several perspectives. Insights from the church’s history, theology, and worship practices along with art, music, linguistics, and ethnography will inform our study. Historical sources, including hymnals, standard hymnological research tools, methods of text and tune analysis, and the contemporary contexts of music and worship, provide our primary mediums of investigation. Class sessions will include singing, presentation, and discussion. *Hymnal: A Worship Book* will be the main text. (Students from other denominations may use their own hymnals or songbooks in addition to Hymnal: A Worship Book.) 3 semester hours.

M 220 AND M 220-O PATTERNS OF WORSHIP: THEOLOGY, SPIRIT, AND IMAGINATION
Ottoni-Wilhelm, annual
This semester-long course will introduce students to the theological, historical, creative, and

"LET MY TEACHING DROP LIKE THE RAIN . . . LIKE GENTLE RAIN ON GRASS, LIKE SHOWERS ON NEW GROWTH." – Deuteronomy 32:2
performative dimensions of diverse patterns of corporate worship in North America (i.e., blended, emergent, Anabaptist, other). Through the creative interplay of theology and imagination, students will design services for a variety of settings, including worship services in Bethany’s Nicarry Chapel. 3 semester hours.

Preaching

M 120, M 120-H, AND M 120-O
INTRODUCTION TO PREACHING
Ottoni-Wilhelm, annual
This course introduces students to a basic understanding of the value and methods of preaching in ministry. Attention will be given to the application of biblical exegesis in the preparation of sermons, and students will be instructed and given opportunity to apply homiletical theory and skills necessary in preparing, presenting, and constructively criticizing different types of sermons. 3 semester hours.

M 125 AND M 125-B PREACHING AND PUBLIC DISCOURSE
Holland and Ottoni-Wilhelm, biennial
This course provides an introduction to the art and craft of preaching as it attends to the religious and public witness of Christian faith in the context of worship. We will explore the exegesis of Scripture, community contexts of church and society, and public theology as well as ethical and aesthetic dimensions of preaching. Through reading, lectures, and classroom discussions, and the preparation, presentation and evaluation of sermons, students will learn to engage the gospel in a ministry of preaching for the church and world. 3 semester hours.

M/B/T 328 PREACHING THE GOSPEL(S)
Ottoni-Wilhelm, biennial
What is the gospel we preach and how does it relate to the biblical witness of Jesus Christ and the Spirit’s presence among us? This upper-level course in preaching will develop a practical theology of preaching that arises out of our encounter with the synoptic Gospels and their relationship to the dynamic movement of the gospel in the church and the world today. With attention given to difficult passages of Scripture and difficult challenges facing our culture and our congregations, we will explore the good news revealed in Jesus’ own preaching and the horizon of hope it offers us today. Students will preach at least two sermons and prepare a paper outlining their own theology of preaching as it is informed by reading, lectures and class discussions. Prerequisite: M 120 or M 125 or PM 101 and B 102. 3 semester hours.

Youth and Young Adult Ministry

M 231 AND M 231-W UNDERSTANDING YOUTH MINISTRY
Haitch, biennial
This basic course looks at the period of youth and the person of the youth minister, as well as the ministry to which youth themselves are called within church and society. Attention will be given to the theological themes implicit in today’s social, psychological, and cultural trends. How can youth ministry transform, rather than simply reproduce, these dynamics? 3 semester hours.
M 233 YOUNG ADULTHOOD IN DEVELOPMENTAL AND THEOLOGICAL PERSPECTIVES
Haitch, biennial
This course probes issues of young adulthood, especially vocation and intimacy. Concepts of human science will be put into conversation with biblical and theological ones, with a view toward understanding “spiritual maturity” and improving ministerial judgment. Case histories may be drawn from literature as well as experience. 3 semester hours.

M/T 317 AND M/T 317-W YOUTH AND MISSION
Haitch, biennial
This course examines global trends in Christianity and what they mean for rising generations, when youth are seen either as missionaries or mission field or when the church as a whole is said to be “missional.” Students discuss theological and cultural trends that raise issues of ministry with youth people and issues of doctrine for the church. Themes for research, discussion, and writing include 1) pneumatology and the rise of Pentecostalism, 2) ecclesiology and the growth of independent churches, 3) soteriology and the relationship between personal and communal aspects of salvation, and 4) revelation and the relationship between scripture and human experience. Discussion of these themes takes place in regard to the world young people inhabit, a world in which cultures are being reshaped by global patterns of consumption and communication and a world that confronts young people with an array of areas (e.g., biomedical, psychosexual, socioeconomic) in which they may be searching for reliable guides or guideposts. Prerequisite: T/TS 101. 3 semester hours.

M/T 300 TOPICS IN PRACTICAL THEOLOGY
Haitch/Staff
Students do interdisciplinary work by integrating learning from theology and the human sciences. From year to year, topics could include: forgiveness and reconciliation; the roots of violence; understandings of marriage and family; prayer and healing; and the relationship between gospel and culture. Attention will be given to the way that these topics relate to the practice of ministry, especially education and/or work with youth and young adults. The topic for the current year will be an interdisciplinary study of childhood. Readings will be drawn from the fields of biblical studies, history, psychology and theological anthropology. Prerequisite: T/TS 101. 3 semester hours.

M 390 TOPICS IN MINISTRY
Staff
Specialized advanced courses developed on the basis of faculty and student interest. Prerequisite: permission of the instructor. 3 semester hours.

PEACE STUDIES
P 126 AND P 126-T VARIETIES OF CHRISTIAN PEACE WITNESS
Holland, biennial
This course introduces students to varieties of theologies and ways of practicing peace in the Christian tradition, with a concentration on the historic peace churches: Brethren, Mennonites, and Friends. The course employs a variety of disciplinary approaches. In addition, the course
will take up at least one Christian peace theology not from an historical peace church and will discuss elements of Christian arguments to justify war. 3 semester hours.

P 201-O CONFLICT TRANSFORMATION
Roberts, annual
This course provides the student with an introduction to the study of conflict and its resolution. We will explore the basic theoretical concepts of the field and apply this knowledge as we learn and practice skills for analyzing and resolving conflicts. The course seeks to answer the following questions at both the theoretical level and the level of personal action: What are the causes and consequences of social conflict? How do we come to know and understand conflict? How do our assumptions about conflict affect our strategies for management or resolution? What methods are available for waging and resolving conflicts productively rather than destructively? 3 semester hours.

P/B 204 AND P/B 204-T GOSPEL OF PEACE
Ulrich, biennial
This seminar offers a survey of biblical texts related to peace and violence. We will interpret these texts collaboratively, paying attention to their historical and literary contexts and to their meanings for readers today. We will also explore the implications of this biblical background for our understandings and practices of peacemaking. 3 semester hours.

P 210 AND P 210-W JUST PEACE: AN ECUMENICAL CALL
Holland, biennial
From 2001 through 2011, the World Council of Churches and the Historic Peace Churches embarked upon a ten-year program called the Decade to Overcome Violence (DOV). Bethany Theological Seminary was very involved in this program in the classroom, in publishing projects, and in international consultations and conferences that took faculty to Europe, Africa, Asia, and the Americas. The culmination of DOV is seen in a document entitled An Ecumenical Call to Just Peace and in a companion study book. This course will make this material the centerpiece of study. It will also bring the Ecumenical Call into interdisciplinary engagements with the best current and classical theoretical and theological treatments of the concepts of justice and peace. 3 semester hours.

P 228 AND P 228-T RELIGION AS A SOURCE OF TERROR AND TRANSFORMATION
Holland, biennial
Since September 11, 2001, there has been a renewed awareness of how religion and religious discourse can become a source of both terror and transformation. This relationship between terror and transformation is especially challenging and complicated when religion “goes public.” How do particular and prophetic religions enter pluralistic, public squares and contribute to social and political understanding and policy? Can there be credible expressions of public theology in our late modern, postmodern age? This course will explore the problems and possibilities of religious language and practice with the hope of what the prophet Jeremiah called “the peace of the city” in view. 3 semester hours.

P 235-W RESTORATIVE JUSTICE
Roberts, biennial
Restorative justice, a comparative response to retributive justice, is a means of conflict facilitation and engagement used when harm has been done. It focuses on the needs of the victims and the
offenders as well as the involved community of both parties. This course will provide the framework and theory of restorative justice and praxis of its components and process in order to explore a conflict engagement model for encountering damage; repairing harm; and working at the transformation of people, relationships, and communities. The course will also explore the role of forgiveness in this model as well as comparisons of other methods of conflict engagement, including negotiation, mediation, and circle processes. 3 semester hours.

P 249 AND P 249-W THE PEACE OF THE CITY AND THE QUEST FOR A PUBLIC THEOLOGY Holland, biennial
This course will work with the thesis that the biblical story of redemption begins in a garden (Eden) but ends in a city (the New Jerusalem). Religion may indeed begin in solitude, but as social creatures, our lives are public. Biblical religion reminds us that our faith is embodied in evangelical, ethical and aesthetic engagements with culture, thus inviting public theological reflection. Combining the disciplines of peace studies and theology, the course will explore how a variety of public proposals for theology might contribute to or inhibit what prophetic religion has called the shalom or welfare of the city. 3 semester hours.

P/T 268 AND P/T 268-W 1968: A CASE STUDY IN PUBLIC THEOLOGY Holland, biennial
In 1968, as many barricades went up around the world, more religious, cultural, and political borders and boundaries were freely transgressed. This course will use the music, movies, art, literature, and political discourses of 1968 as a window into the cultural transformations of the religious thought and practice of the era. Particular attention will be given to the complicated challenges of public God-talk in a multicultural world of plurality, ambiguity, and fiercely contested truth claims. 3 semester hours.

P 273-W MEDIATION AS SOCIAL AND SPIRITUAL PRACTICE Roberts, biennial
This course is designed to provide mediation instruction and practice—grounded in spiritual, social and ethical dimensions—for seminary students interested in applying mediation skills to interpersonal, community, and vocational conflicts. We begin the course with two assumptions: 1) Those engaging in conflict, whether disputants or facilitators, arrive at the mediation setting influenced by particular sociocultural relationships and conditions, and 2) mediation requires practices that are closely connected to spiritual disciplines of deep listening, self-understanding, critical reflection, compassion, and openness to others. The course will engage the theory and praxis of scholars from Christian and other religious perspectives, including Anabaptist/Pietist traditions, as well as feminist theologians and ethicists among others. 3 semester hours.

P/T 313 HOW DO STORIES SAVE US? NARRATIVE THEOLOGY MEETS LITERARY CRITICISM Holland, biennial
Recent decades have witnessed and welcomed a narrative turn in theology, hermeneutics, homiletics, biblical studies, and peace studies. This course will bring a variety of narrative theologies into constructive conversation with literary critical models of narrative theory as we study the form and function of story-shaped approaches to naming ourselves and rendering God’s name in history. Special attention will be given to how story might serve in seeking cultures of peace as we apply our narrative studies to autobiography (William Stafford’s Down in My Heart) and fiction (Pat Barker’s Regeneration). Students may earn theology credit by devoting their final project to a topic in narrative theology and hermeneutics, or they may earn peace studies credit by researching and writing on the theme of story and peacebuilding. Prerequisite: P 126 or T/TS 101. 3 semester hours.
P/T 380 BONHOEFFER, WAR, AND PEACE
Holland, biennial
This course blends the disciplines of peace studies, theology, and ethics to bring the life and thought of martyred pastor and theologian Dietrich Bonhoeffer into conversation with the genuine dilemmas of Christian conscience around the problems of war and peace in a time of totalitarian politics and the horrors of the Holocaust. Particular attention will be given to Bonhoeffer's New York experience and how it helped form and inform his final resistance to European fascism. Prerequisite: P 126 or T/TS 101. 3 semester hours.

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

THEOLOGICAL STUDIES

T 101 AND T 101-O INTRODUCTION TO THEOLOGICAL REFLECTION
Inglis, annual
This course is an introduction to theology as language that reflects on the activity and presence of God in our lives. Using a variety of theological texts, the course will examine both classic expressions of the Christian faith as well as ones that treat contemporary questions and problems. 3 semester hours.

T 206 AND T 206-T, FEMINIST THEOLOGY AND THOUGHT
Inglis, biennial
This course will take an interdisciplinary look at the ways women's experience, interpreted with the analytical tools of feminist theory, has been and continues to be a vital resource for our individual and collective theological reflection, worship, ethics, and religious imagination. Our exploration of women's experience will draw from a variety of texts (nonfiction, fiction, spiritual autobiography, etc.) that represent the multiple ethnicities, cultures, and religious traditions that shape feminist theology. Prerequisite: T/TS 101. 3 semester hours.

T 207 AND T 207-W BRETHREN BELIEFS AND PRACTICES
Kettering-Lane, annual
This course examines major beliefs and doctrinal interpretations along with practices that shape the Church of the Brethren. The course will study Brethren beliefs and practices across the span of time, with reflection on historical theology and in ecumenical conversation with other interpretations of Christianity significant to the study. The course will engage students in discussing the present life and faith of the Church of the Brethren. 3 semester hours.

T 227 AND T227-O ECOLOGICAL THEOLOGY AND CHRISTIAN RESPONSIBILITY
Inglis, biennial
In light of the complexity and fragility of life on
earth and the increasing control that humanity has over our planet's future, many contemporary theologians have begun to think about the theology of creation in new ways. This course will consider a spectrum of recent ecological theologies, putting perspectives from the Bible and Christian tradition in conversation with recent scientific and ecological thought. With a special emphasis on Brethren and other Anabaptist and Pietist sources, it will focus on interconnections between environmental responsibility and other forms of social justice. 3 semester hours.

228 AND T 228-B ENVIRONMENTAL ETHICS IN THEOLOGICAL PERSPECTIVE
Inglis, biennial
Environmental questions surrounding population growth; conflict and war; economic patterns of consumption and production; food and water scarcity; environmental racism; and the treatment of animals, plants, and land all pose challenges to traditional Christian ethics. They also challenge Christians to consider what resources in their own tradition might inspire creative ethical responses to these concerns. This course will examine these issues by reflecting on the theoretical, theological, and practical dimensions of environmental ethics through a case study approach. Students will have the opportunity to develop an environmental ethic consistent with their own theology or values and to reflect on the relationship between environmental ethics and church ministry or social leadership. 3 semester hours.

T 247-W AND T 247-O SCIENCE FICTION AND THEOLOGY
Schweitzer, biennial
Science fiction engages theological themes. Whether literature, movies, or television, the genre of science fiction achieves an ability to ask questions and to imagine alternative ways of viewing reality. This estrangement allows us to probe theological and philosophical issues in new ways. This course explores many biblical and theological concerns as they are manifested in science fiction. Topics that will be discussed include the nature of humanity; construction and experience of the Divine; relationships between nature and humanity, nature and the Divine, and humanity and the Divine; the role of culture; gender; religion; rituals; perceptions of reality; the problem of evil; violence; use and abuse of technology; the function of mythology; the concept of shalom and the creation of alternative futures; and the quest for meaning. Readings from scholarly treatments of the genre will accompany selections from literature as well as movies (the Matrix trilogy, the Star Wars saga, the various Star Trek films, 2001: A Space Odyssey, The Time Machine) and television (Battlestar Galactica, Doctor Who, Firefly and Serenity; and the various Star Trek series). 3 semester hours.

T/P 268 AND T/P 268-W 1968: A CASE STUDY IN PUBLIC THEOLOGY
Holland, biennial
In 1968 as many barricades went up around the world, more religious, cultural and political borders and boundaries were freely transgressed. This course will use the music, movies, art, literature, and political discourses of 1968 as a window into the cultural transformations of the religious thought and practice of the era. Particular attention will be given to the complicated challenges of public God-talk in a multicultural world of plurality, ambiguity, and fiercely contested truth claims. 3 semester hours.

T/M 300 TOPICS IN PRACTICAL THEOLOGY
Haith/Staff
Students do interdisciplinary work by integrating learning from theology and the human sciences. From year to year, topics could include: forgiveness and reconciliation; the roots of violence; understandings of marriage and family; prayer and healing; and the relationship between gospel and culture. Attention will be given to the way that these topics relate to the practice of ministry, especially education and/or work with youth and...
young adults. The topic for the current year will be an interdisciplinary study of childhood. Readings will be drawn from the fields of biblical studies, history, psychology and theological anthropology. Prerequisite: T/TS 101. 3 semester hours.

T 304 AND T 304-O THEOLOGICAL UNDERSTANDINGS OF JESUS
Inglis, biennial
This course will study the paradigms of Christology in biblical and theological literature, film, and visual images. It will survey various historical and contemporary portrayals of Jesus as the Christ, giving attention to the way these Christologies are biblically grounded and theologically conversant with the culture. Attention will also be given to classical Christological debates within each of the portrayals. Prerequisite: T/TS 101 or B 102. 3 semester hours.

T 305, T 305-B, AND T 305-O THEOLOGICAL ANTHROPOLOGY
Inglis, biennial
Theological anthropology is the study of human nature in relation to God. It intersects with questions of grace, sin, salvation, and the person of Jesus Christ. By putting traditional Christian views of humanity in dialogue with insights from the natural and social sciences, we will focus on current questions about gender, race/ethnicity, sexuality, disability, culture, the distinction between human beings and other animals, humanity’s relationship to the natural world, and what it means to be human. Prerequisite: T/TS 101. 3 semester hours.

T 310 MODERNITY, POSTMODERNITY, AND BELIEF
Holland, biennial
This course will trace the intellectual and religious passage to modernity through representative writings, including Schleiermacher’s lectures to the modern cultured despisers of religion. Most attention, however, will be given to the “postmodern turn” in art, literary theory, philosophy and theology. For some, this turn, which is marked by the collapse of the master narratives of the modern project and the death of a metaphysical God, is seen as a threat to the future of belief. Yet a growing number of postmodern thinkers explored in this course announce the return of the poet, the mystic, and the prophet, and with them, the return of a God beyond the God we have named. Prerequisite: T/TS 101. 3 semester hours.

T 311 AND T 311-T THE THEOLOGICAL IMAGINATION
Inglis, biennial
The work of theology has always been an imaginative and constructive process, and increasingly, theologians are embracing the imagination as an important source for theological reflection. This course will consider the role that imagination plays in theological construction and its possibilities and limits as a theological category. After reflecting on what the human imagination is, the first part of the course will focus on a close reading of the theology of Gordon Kaufman, whose influential work on theology as imaginative construction remains pivotal for many constructive theologies today. The second part of the course will focus on ways that imagination has informed other approaches to theology, such as feminist, womanist, black, postcolonial, and other theological perspectives. Prerequisite: T/TS 101. 3 semester hours.

T/P 313 HOW DO STORIES SAVE US? NARRATIVE THEOLOGY MEETS LITERARY CRITICISM
Holland, biennial
Recent decades have witnessed and welcomed a “narrative turn” in theology, hermeneutics, homiletics, biblical studies, and peace studies. This course will bring a variety of narrative theologies into constructive conversation with literary critical models of narrative theory as we study the form and function of story-shaped approaches to naming ourselves and rendering God’s name in
Special attention will be given to how story might serve the task of seeking cultures of peace as we apply our narrative studies to autobiography (William Stafford’s *Down in My Heart*) and fiction (Pat Barker’s *Regeneration*). Students may earn theology credit by devoting their final project to a topic in narrative theology and hermeneutics or they may earn peace studies credit by researching and writing on the theme of story and peacebuilding. Prerequisite: P 126 or T/TS 101. 3 semester hours.

**T 315 AND T 315-W THEOPOETICS**  
Holland, biennial  
In recent years several theologians and scholars of religion have contended that “theology, after all, is a kind of writing.” Moving beyond older models that present theology as a metaphysics or systematics, those influenced by both the postmodern turn in philosophy and the intercultural emergence of spirituality studies are suggesting that theology can be imagined as a poetics. This course is situated at the intersection of religion and literature and will study recent genres of theological, spiritual and religious writings known as theopoetics. 3 semester hours.

**T/M 317 AND T/M 317-W YOUTH AND MISSION**  
Haitch, biennial  
This course examines global trends in Christianity and what they mean for rising generations when youth are seen either as missionaries or mission field or when the church as a whole is said to be missional. Students discuss theological and cultural trends that raise issues of ministry with youth people and issues of doctrine for the church. Themes for research, discussion, and writing include 1) pneumatology and the rise of Pentecostalism, 2) ecclesiology and the growth of independent churches, 3) soteriology and the relationship between personal and communal aspects of salvation, and 4) revelation and the relationship between scripture and human experience. Discussion of these themes takes place in regard to the world young people inhabit, a world in which cultures are being reshaped by global patterns of consumption and communication and a world that confronts young people with an array of areas (e.g., biomedical, psychosexual, socioeconomic) in which they may be searching for reliable guides or guideposts. 3 semester hours.

**T/H 318-O BRETHREN AND SOCIETY**  
Kettering-Lane, biennial  
This course considers the movement of the Brethren from a sectarian group in colonial America towards a more mainstream model of Christianity in the twenty-first century. Brethren have had a mixed relationship to society and social issues from the very beginning of the tradition as they have sought to be faithful to the New Testament. The struggle between being a set-apart people and accommodating broader cultural and social tendencies will provide a helpful lens for understanding how Brethren have related and continue to relate to a variety of issues, including missionary work, slavery, the temperance movement, women’s rights, publication, and secret societies. The course will also consider how Brethren perspectives on some issues have remained constant while others have changed dramatically. Prerequisite: H101 or H102, and T101; recommended H201 or T207. 3 semester hours.

**T/H 340-O GENDER AND CHRISTIAN DEVOTION**  
Kettering-Lane, biennial  
Throughout the history of Christianity, individuals and communities have employed a variety of different means to express their commitment to God. Various forms of prayer, pilgrimage, communal living, and ascetical discipline developed as ways to express piety. Men and women often exercised their faith with notably different devotional practices. This course explores selected devotional expressions within Christianity from the early church through the modern period, paying particular attention to the ways that male and female Christian devotion developed.
Students will consider the various theological and social factors that contributed to similar and different forms of devotion among women and men as well as changes in devotional practice over time. Particular topics of study will include prayer, pilgrimage, food piety, asceticism, martyrdom, communal living, and devotional literature. Prerequisite: H 101 and H 102. 3 semester hours.

T/B/M 328 PREACHING THE GOSPEL(S)
Ottoni-Wilhelm, biennial
What is the gospel we preach, and how does it relate to the biblical witness of Jesus Christ and the Spirit’s presence among us? This upper-level course in preaching will develop a practical theology of preaching that arises out of our encounter with the synoptic Gospels and their relationship to the dynamic movement of the gospel in the church and the world today. With attention given to difficult passages of scripture and difficult challenges facing our culture and our congregations, we will explore the good news revealed in Jesus’s own preaching and the horizon of hope it offers us today. Students will preach at least two sermons and prepare a paper outlining their own theology of preaching as it is informed by reading, lectures, and class discussions. Prerequisite: M 120 or M 125 or PM 101 and B 102. 3 semester hours.

T/P 380 BONHOEFFER, WAR, AND PEACE
Holland, biennial
This course blends the disciplines of peace studies, theology, and ethics to bring the life and thought of martyred pastor and theologian Dietrich Bonhoeffer into conversation with the genuine dilemmas of Christian conscience around the problems of war and peace in a time of totalitarian politics and the horrors of the Holocaust. Particular attention will be given to Bonhoeffer’s New York experience and how it helped form and inform his final resistance to European fascism. Prerequisite: T/TS 101 or P 126. 3 semester hours.

T 390 TOPICS IN THEOLOGICAL STUDIES
Staff
Specialized advanced courses will be developed on the basis of faculty and student interest. Offerings could focus on particular theologians or theological issues. Prerequisite: T/TS 101. 3 semester hours.

COURSES OFFERED THROUGH THE SUSQUEHANNA VALLEY MINISTRY CENTER (SVMC)

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

B 101-S INTRODUCTION TO THE OLD TESTAMENT (SVMC)
The goal of this course is to provide the student with an introduction to the history and literature of ancient Israel. The student will read an introduction to the Hebrew Bible and the history of ancient Israel. The class periods will focus on issues and data not easily available in the reading. 3 semester hours.

H 203-S RADICAL REFORMATION (SVMC)
Focusing primarily on sixteenth-century European dissent, this seminar examines Anabaptist,
Spiritualist, and rationalist dissent leaders and groups, taking the work of George H. Williams as the point of departure. The course will also investigate selected social historical issues related to these groups, such as communal economy, marriage patterns, and militancy and pacifism. Students will discuss the interaction between religious and social concerns and the legacy of radical reform in contemporary world views. 3 semester hours.

M 109-S INTRODUCTION TO PASTORAL CARE AND COUNSELING (SVMC)
The purpose of this course is to give a broad overview of caregiving in the life of the congregation and of the pastor’s role within the caregiving process. The course will also help students define the theological foundation of their approach to pastoral care. 3 semester hours.

M 208-S MINISTRY WITH OLDER ADULTS (SVMC)
This course will explore the psychological, social, biblical, and spiritual dimensions of aging as well as the relationship of older adults to the life and mission of the local church. Attention will be given to pastoral care and to creating a more intentional ministry for, by, and with older adults. 3 semester hours.

M 214-S SONG, MISSION AND CULTURE (SVMC)
This course looks at the experience of music and the processes that happen when introducing changes in music. We will focus on contemporary music from around the globe and North America. Students will be challenged to develop theological and sociological rationales for choosing music for various ministries; they will have opportunity to explore particular genres of music and approaches to leadership in alternative styles of music; and we will highlight the largely overlooked role of music outside of worship. 3 semester hours.

M 252-S RURAL AND SMALL MEMBERSHIP CHURCH MINISTRY (SVMC)
The goal of this course is to provide the student with an introduction to the rural and small membership churches. We will address the issues of the small membership church in both the rural and urban settings with a special emphasis on leadership issues. The focus of the research and writing will be on participating in a project that reviews and develops potential new models for “doing church” in these particular settings. 3 semester hours.

M 262-S CONGREGATIONAL MINISTRY AND LEADERSHIP FOR AN EMERGING CHURCH (SVMC)
This course focuses on the role of leadership from the perspective of the individual, the group, and the institution. Emphasis is on understanding multiple contexts in which leadership functions, contrasting styles of leadership, and how leadership theory and philosophy influence choice of leadership behavior or style. Additional emphases include group development, organizational culture, decision making, organizing for mission, management of change, systems thinking, and contingency approaches. 3 semester hours.

M 265-S CHURCH OF THE BRETHREN POLITY AND PRACTICE (SVMC)
This course is designed to enable a student to study and understand the ecclesiology, history, and polity of the Church of the Brethren. During this course, students will explore the ecclesiology in the Anabaptist and Pietist traditions in general and in the Church of the Brethren in particular. In addition, students will examine the changing nature of organization and polity in the Church of the Brethren while gaining an understanding of the relationship of congregation, district, and denomination. Included in this course will be the study of the relationship between cultural context and organizational patterns of congregations. 3 semester hours.
M/T 275-S ECOLOGY AND MINISTRY (SVMC)
This course examines the church’s response and obligation to God’s creation. From biblical and theological foundations of ecological hermeneutics to the current ecological ministries of the ecumenical church, students will have an opportunity to develop their own positions on various topics relevant to theology and practice. 3 semester hours.

COURSES OFFERED OCCASIONALLY

B 304 GOSPEL OF JOHN
Ulrich
A literary and theological study of John’s Gospel. Literary issues to be considered include the Gospel’s plot, character development, and extensive use of irony. John’s most distinctive theological concepts and formulations will also be considered, including realized eschatology, the incarnation of the Word, and Jesus as the life and the light of the world. Prerequisite: B 102 or permission of the instructor. 3 semester hours.

H 208 BRETHREN IN MISSION
Adjunct
The course gives an overview of significant endeavors in foreign mission by the Church of the Brethren, with some attention to the wider context of Christian missions. The course will also focus on intercultural issues. Students will work on developing theologies of mission and evangelism that are interculturally sensitive. 3 semester hours.

I 250 STORYTELLING
Adjunct
This 200 level course is an introduction to the study and practice of storytelling as an oral art form. Students will use a variety of primary texts including scripture, folktales, and personal stories. Students will also draw on relevant secondary literature in biblical studies, theology and performance studies in preparation for telling stories in diverse settings. Special attention will be given to the technical aspects of performance, storytelling as a spiritual practice, and how storytelling may be used in peacebuilding. No pre-requisite but B101 and/or B102 are recommended.

M 209 AND M 209-T TOPICS IN THE CAREGIVING MINISTRIES OF THE CHURCH
Staff/Adjunct
This course will focus on pastoral caregiving topics for pastors, chaplains, deacons and other caregivers. The topics include older adults, wellness, disabilities, family life, and mental illness. The learning process will involve a combination of lecture, discussion, group participation, and experience, with planned field trips to assist students in direct experience of the kinds of resources within the community. The class will hear from experts in the caregiving roles who will provide information and invite interaction with the students. 3 semester hours.

M 214-T EMERGING MINISTRIES FOR A CHANGING CHURCH
Adjunct
Despite the perceived decline of the institutional church, something new is emerging from the margins. How is the church transforming its ministry in order to join in God’s vision for our twenty-first-century reality? Through this course students will explore, engage with, and envision non-traditional forms of ministry within and beyond the congregation. A primary feature of the course will be classroom conversation and dialogue with several leaders of such emerging, missional expressions of church. Students will reflect critically upon the social and theological contexts and callings from which such ministries take shape, the challenges and necessity of integrated/bivocational ministry, and the possibilities of creative transformation within existing congregations. 3 semester hours.
M 246-W STORYING THE CITY: GOSPEL VITALITY IN URBAN PLACES
Adjunct
The Bible tells a story of God’s people released in a garden and redeemed in a city. This course will explore the diverse characteristics of church communities in urban places, the practical dimensions of joining God’s work in these dynamic systems, and biblical visions for ministry leadership in the city. Combining scriptural and theological discovery with concrete strategies and experiences, students will increase their capacity to envision transforming ministries in the city and cultivate their skills for the intercultural challenges of urban leadership. 3 semester hours.

M 263 WHERE MINISTRY MEETS TECHNOLOGY
Poole
Students will explore the places where ministry can be enhanced and made more productive through the use of various technological tools at our disposal. Technology, as with all tools for ministry, must equip us to be more fully aware of how God is present within and shaping our ministries. Technology as a tool for ministry must also serve a twenty-first-century generation that is seeking to find the ways God is present in the context in which they live. 3 semester hours.

M 270-T GOD, MONEY, AND TIME
Staff/Adjunct
The purpose of this course is to provide the student with biblical and theological information so that he or she may more effectively lead a congregation in developing stewardship as essential to faithful discipleship. Attention is also given to particular implications of stewardship theology in the daily life of persons, communities and nations. 3 semester hours.

T 221 CURRENT CONVERSATIONS AT THE INTERSECTION BETWEEN SCIENCE AND RELIGION
Adjunct
This course will examine the relationship of science and religion, in the current Western culture and throughout history. Although many view these disciplines as being in constant conflict or in completely separate realms, this course will examine how a more productive interaction between science and religion can positively impact both areas of thought and study. The course will include a brief survey of the history of science and religion, examining key events and developments that have impacted the current relationship between these two disciplines. The course will include a substantial discussion of the current public debate over creation and evolution, and various Christian positions will be examined. Christian responses to other modern scientific topics will be examined as well. Topics may include climate change, advances in human genetics, and quantum physics. Throughout the course, students will encounter stories of scientists who maintain a strong Christian faith. Attention will also be given to how the perception of science within the Church affects the viability of the Christian witness and the participation of youth and young adults in the Church. 3 semester hours.

T 309 THEOLOGY AND THE ARTS
This course will address the relationship of theology and the arts by studying a variety of historical and contemporary artistic works. Students will be immersed in a diversity of media (such as visual art, dance, music, icons, novels, films) and theories, raising questions of divine/human interaction, theories of religious representation and embodiment, and different ways of conceptualizing the world. Prerequisite: T/TS 101. 3 semester hours.

T 314-O ECCLESIOLOGY
This course is an exploration of what it means for Christians to gather together as a (visible) community called the church. The content includes an in-depth survey of historically and theologically significant ecclesial images and metaphors; an ecumenical review of traditional definitions and marks of the church; and constructive assessment of these themes from the ecclesial perspectives.
of the Historic Peace Churches, Believers Church, and Free Church. In addition to theological understandings of ecclesiology, students will also use sociological and historical methodologies to explore how the Christian church shapes both society and personal identity. Prerequisite: T/TS 101. 3 semester hours.

T 385-W FAITH, FICTION, AND PHILOSOPHY
Ruthann K. Johansen
Through the lenses of fiction and philosophy, this course will investigate the perennial theological-philosophical questions of grace, justice, charity, and peace through two twentieth-century women writers. Flannery O’Connor, a devout Catholic who populates her fiction with characters of various religious persuasions, prejudices, and fears, and the French philosopher and social activist Simone Weil, a nonpracticing Jew attracted to Christianity, did not know each other. However, O’Connor read essays of Weil’s as they became available in English during the 1950s and refers to Weil in several letters, even suggesting that she would like to create a fictional character based on Weil’s life, which contained enough “to keep us all humble.” Both authors exercised their sizeable gifts for the craft of writing in different genres, and the intellectual-spiritual connections suggested by their work offer provocative insights into injustice, violence, and the longings for justice and compassion.

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

ESR courses use the following signifiers:

BS  Biblical Studies
FC  Formation Core
HS  Historical Studies
LS  Leadership Studies
PC  Pastoral Care
PM  Pastoral Ministry
PJ  Peace and Justice
QS  Quaker Studies
SP  Spirituality Studies
SC  Synthesis Capstone
TS  Theological Studies
WR  Writing as Ministry

BIBLICAL STUDIES

BS 101/101-O  INTRODUCTION TO OLD TESTAMENT HISTORY & LITERATURE
This course introduces students to the diversity of literary and theological traditions in the Old Testament. Attention will be given to the formation and role of these traditions in the context of the life and history of the people of Israel and to their function in contemporary life and faith.

BS 102/102-O  INTRODUCTION TO NEW TESTAMENT HISTORY & LITERATURE
This course offers a survey of the 27 writings that compose the New Testament canon. We will study each of these writings with attention to their literary form and content, their origins in the life of early Christian communities, and their meanings for readers today.

BS 111, 112 HEBREW I & II
These courses provide an introduction to basic Hebrew grammar and vocabulary, as well as to the tools for translation, such as lexicons and dictionaries. These courses prepare the student for subsequent reading and exegesis of the Hebrew biblical texts.

BS 330 BIBLE, VIOLENCE, AND NON-VIOLENCE
This course examines key biblical texts on such issues as warfare, nonviolence, gender, race, and ecology. Both those passages that present varieties of peacemaking efforts and the difficult texts presenting various forms of violence will be explored. In addition to the usual historical-critical tools, literary approaches will also be applied to these texts. Prerequisite: BS 101/101-O or B 102/102-O

BS 337-T WRITING MIDRASH
This is one of several courses that considers the intersection of biblical interpretation and M.Div. area emphases. Midrash is a form of interpretation that developed in Judaism. It expands upon the biblical story by imagining what might fill or trying to explain the gaps in biblical narrative. Midrash becomes a way to retell the story, either to reinforce an older interpretation or to pull the text’s meaning in a new direction. Students will be introduced to the methods of midrash by reading various midrashim ancient and modern. Students will then engage in writing their own midrash to interpret a biblical text. Prerequisite: BS 101/101-O or B 102/102-O

BS 338-T BIBLE AND PASTORAL CARE
This course is a critical exploration of the intersection of Biblical studies and pastoral care. At the junction of this interdisciplinary dialogue is the question of interpretation. How does one understand Bible in relation to issues of suffering, violence, sexuality, and death? Is Scripture useful for making sense of and responding compassionately to distressing situations? The class will provide hermeneutical resources for
ministerial practices and Biblical interpretation so that students may develop a more contextually-relevant Biblical and pastoral theology.

Prerequisite: PC 101/101-O and BS 101/101-O or B 102/102-O

BS 339-T QUAKERS AND THE BIBLE
This course examines the various uses and interpretations by Quakers of the Bible throughout their history. Specific areas of exploration could include, but are not limited to: Quaker use of the Bible in devotion, public discourse, study, and scholarship; how the Bible has functioned in different parts of the Quaker spectrum and/or in different historical and/or geographical contexts; the use of the Bible in relation to the Quaker testimonies; how Quakers have read in the past or how they read today particular books of the Bible. This course will engage central issues that relate to these topics such as the history of interpretation, hermeneutics, and the authority of Scripture. The course will also engage the questions of whether there is an historical Quaker core and what makes a reading of the Bible Quaker in today’s context. Prerequisite: Any ESR Quakerism course AND either BS/B 101 or BS/B 102; pre-requisites may be waived by an instructor.

BS 340-O PSALMS
This course focuses on interpretation of the book of Psalms. The course will consider the content and structure of the collection; poetic structure and genre of individual psalms; theology, metaphor, and understanding of prayer within psalms; use of psalms in worship in ancient Israel, church history, and today. Prerequisite: BS 101/101-O

BS 356 ISRAEL’S WISDOM TEACHINGS
This course is designed to introduce students to a study of Israel’s wisdom literature in its Western Asian cultural setting and within its own religious and social context. The course will examine the specific types of wisdom literature within the Hebrew canon—Proverbs, Job, Ecclesiastes, and selected psalms, and beyond these the apocryphal books of Ben Sira and Wisdom of Solomon. Special attention will be paid to the social construct of this literature and the world view within which it lives and functions. A focus of the course is on the theological dimensions of this literature and how it might (or might not) have application for contemporary faith and life. Prerequisite: BS 101/101-O

BS 372 IMAGES OF GOD
This is one of several upper level courses that examine a theme or issue and its synchronic and/or diachronic development within the Old Testament. This course examines the diversity of images of God in the Old Testament. Students will explore the meaning and significance of these images for Israel and contemporary communities of faith. Students will also consider how these images cohere with their own understanding of God. Prerequisite: BS 101/101-O or B 102/102-O

BS 390/390-O/390-T SEMINAR IN BIBLICAL STUDIES
Reading and research on selected topics from the Bible, including both book studies from different parts of the Old and New Testaments and topical studies, e.g. Women in the Old Testament; Apocalyptic Literature; Old Testament Theology; Jesus as Sage; Gospel of John; Romans; Philippians; Hebrews; James. Different topics are considered in subsequent offerings; therefore this seminar may be taken for credit more than once. Prerequisite: BS 101/101-O or B 102/102-O

BS 400 INDEPENDENT STUDY
Students who have demonstrated appropriate academic or professional abilities may engage in a specialized study project under the supervision of a faculty member. Independent Study forms are available from the office of Academic Services and at sas.earlham.edu.
BS 500 MASTER’S THESIS
The thesis is a major work in research in the field of the student’s vocational or educational interest. 9 semester hours.

FORMATION CORE

FC 101/101-T SPIRITUAL FORMATION & PERSONAL PRACTICE
In this course, students engage in a multidimensional reflection on their personal spiritual journey as experiential grounding for ministry. Students explore spiritual autobiography (their own and others) and personal and corporate Christian spiritual disciplines, as well as core practices of Quaker spirituality, in order to deepen their practice of faith. Active, prayerful listening is emphasized in the course through participation in an ongoing small group that continues through the second semester (FC 102). At the end of the first semester, students draft a vision for their spiritual practice, one designed to foster both solitary and communal spiritual growth.

FC 102/102-O SPIRITUAL FORMATION AND PUBLIC MINISTRY
This course seeks to help students integrate their own spiritual formation with the development of skills for public ministry, as well as to assist them in ongoing discernment around particular gifts and skills for ministry. The course is relational at its core; the student’s relationship with God, self, and others—as well as with communities beyond the seminary walls—are the primary resources for formation. Prerequisite: FC 101/101-T

FC 339/339-T DISCERNMENT OF CALL AND GIFTS
In this course students explore ministry, vocation, and Quaker methods of discernment, listen for God’s leadings, learn and apply various ways to understand, discern, name, and nurture gifts and callings of others, identify their own and class members’ gifts for ministry, gain insight into related challenges and limitations, and test with others their sense of calling and gifts for ministry. Prerequisite: FC 101/101-T and FC 102/102-O

HISTORICAL STUDIES

HS 101/101-O HISTORY OF CHRISTIANITY I
This course gives an overview of the history of Christianity from the apostolic period to the eve of the Reformation. Topics addressed include theoretical issues in studying the history of Christianity, early Christianity, the Constantinian shift, Augustine’s influence, asceticism, the Middle Ages, Medieval lay piety and dissent, monastic orders, the papacy and the beginnings of the Renaissance.

HS 102/102-O HISTORY OF CHRISTIANITY II
The course continues the overview of the history of Christianity from the Reformation to the present. Topics of study include the Magisterial Reformation, the Radical Reformation, Roman Catholic reform, Protestant Orthodoxy, Pietism, and the Evangelical Awakening, the impact of Enlightenment rationalism, missionary expansion, Protestant liberalism and fundamentalism, the ecumenical movement, Christianity in developing countries and the Christian decline in the industrialized West.

HS 103/103-O AMERICAN RELIGIOUS HISTORY
This introductory course studies American religions generally, including Native American, African American, and European American religions and the ways that these religions
have influenced each other; the roles of major churches in the development of American culture and society, their roots both in this continent and on others, and links to the frontier, the Civil War, industrialism, and urbanization; also an examination of persons and books from such movements as the Awakenings, Revival Movements, liberalism, fundamentalism, the Social Gospel, and current standpoints.

HS 107/107-O QUAKER HISTORY AND LITERATURE
This course aims to provide a student with a comprehensive and useful overview of Quaker history by acquainting them with diverse forms of Quaker literature. Our experience and understanding of Quakerism will be shaped through an encounter with a range of Quaker primary source literature, both in terms of genre and in terms of historical period. This course also aims to introduce the student to a superb resource unavailable to previous generations of Quaker scholars, that of ESR’s on-line Digital Quaker Collection.

HS 250 CREATION OF MODERN QUAKER DIVERSITY
At the core of this course is the examination of controversies in the Religious Society of Friends, focusing on but not exclusive to the nineteenth century, and the historical impact that these controversies have had. This course will examine the development of distinct strands of Evangelical, Mainline Pastoral, Hicksite, Independent, and Conservative/Wilburite Friends, as well as to ponder the influences upon Friends of such movements as Holiness, Pentecostalism, and religious liberalism and modernism. To the extent possible, we will also consider the counterpart (some would say, antidote) to schism, namely movements for reunion or convergence, in the intra-Quaker sense, and ecumenism and interfaith initiatives, in terms of the broader world.

HS 341 DIRECTED READINGS IN DENOMINATIONAL POLITY
Non-Quaker students may develop a directed reading course under the guidance of an approved supervisor from their denominational tradition or a regular member of the ESR faculty. The purpose of this course is to better acquaint students with the history, theology, and polity of their respective judicatories. Prerequisite: Permission of instructor

HS 342/342-B HISTORY OF CHRISTIAN SPIRITUALITY
This course explores the spiritual traditions of Christianity in its historical and global context. Students will be introduced to the origins, development and diversity of traditions of the Christian faith and the great variety of spiritual practices they spawned. Students will learn how different traditions took root in unique historical and cultural circumstances and how they reflect a particular way of thinking about God. Students will not only gain knowledge and information about a variety of Christian traditions but will also gain a more reflective and discerning understanding of their own tradition, and will be able to draw on new insights, disciplines and practices to deepen their own experience of God’s presence in their lives, and in the lives of the communities they will be serving in their ministry. Prerequisite: HS 101/101-O or HS 102/102-O

HS 351 HISTORY OF FRIENDS PEACE WITNESS
This course studies the responses of the Society of Friends to peace and justice issues past and present. What is sought is the history of the actual Quaker practice during such conflicts as well as what Quakers said about their practice. Examples of such issues would be war, slavery, sexism and oppression of women and people of color. We will also look at the methodological issues present in the historical analysis of those practices, as presented by Quaker historians such as Rufus Jones, Hugh Barbour, John Punshon,
Peter Brock, and Wilmer Cooper. Prerequisite: A course in Quaker Studies.

HS 390/390-T SEMINAR IN HISTORICAL STUDIES
Upper level seminar work on selected topics. Focus primarily falls on the Patristic period and Reformation. Seminar work deals with people such as Augustine or Luther and topics such as ascetical theology, Christology, or sacraments. Prerequisite: Permission of the instructor.

HS 400 INDEPENDENT STUDY
See BS 400.

HS 500 MASTER’S THESIS
See BS 500.

LEADERSHIP STUDIES

LS 101-O ORGANIZATIONAL LEADERSHIP
This course is the foundational course required for the religious leadership emphasis, and is open without prerequisites to all students. The course surveys key aspects of organizational leadership. It will provide an introduction to theories of leadership and an understanding of organizational culture. It will also address practical issues of leading an organization. As a course devoted to preparing for ministry, it must also give attention to the place of spirituality in the workplace.

LS 365-O LEADERSHIP FORMATION
This course examines the discipline of leadership studies as a context for considering models of religious leadership, and especially Quaker theological grounding for personal formation in relationship to organizational leadership. Attention will be given to creating a theology of leadership appropriate to the student’s biblical, theological, and personal understandings of God, self, and ministry. Prerequisite: LS 101-O.

LS 374-T QUAKER PROCESS
This course focuses upon specifically Quaker practices related to leadership such as clerking, eldering, recording, and committee formation. Non-Quaker students would be expected to consider how these leadership practices might translate to their respective traditions. Prerequisite: LS 101-O or Quaker Studies course.

LS 390-T LEADERSHIP TOPICS
This course presents themes and issues relevant to leadership, providing opportunity to integrate religious sensibilities with the practice of leading in ministry. Topics will vary.

LS 400 INDEPENDENT STUDY
See BS 400.

PASTORAL CARE

PC 101/101-O INTRODUCTION TO PASTORAL CARE
This course is an experiential and critical exploration of pastoral care. Caregiving in a faith community or by its representatives in other settings is a practical theological activity, drawing on religious tradition, social sciences, theology, and the gifts of the people involved. Therefore, this class focuses on the integration of person, faith, belief, method, and practice. Skills of attending, listening, understanding, and caring are addressed in the context of social and personal dynamics.

PC 242/242-T CLINICAL PASTORAL EDUCATION
Students may participate in an approved unit of Clinical Pastoral Education program and earn
three semester hours. Clinical Pastoral Education programs are conducted under close supervision in hospitals, mental hospitals, prisons, and other settings around the country. Most summer programs are 10 weeks in length; four to nine-month programs are part-time. This course may be repeated one time.

PC 258/258-T ANGER, SHAME, AND GUILT
This course is a holistic investigation of three of the most powerful and misunderstood human experiences. The psychological and sociological dynamics as well as theological and Biblical perspectives of these feelings are explored. The class also examines ministerial and other practical implications – both “positive” and “negative” – including assertiveness, scapegoating, and forgiveness.

PC 328-T EMERGENCY PASTORAL CARE
This course examines life events and precipitating factors that lead persons and families into emergencies and crises. Guidelines for identifying signs, causes, and stages of crises are addressed. Theological questions elicited by crises, the process of referral, and various types of emergencies are also explored. Prerequisite: PC 101/101-O

PC 333 HUMAN SEXUALITY IN MINISTRY
This seminar examines the manner in which sexuality is a dimension of any relationship and the specific ways in which sexuality is an issue in ministry. The class explores the effects of sex roles, cultural conditioning and gender as the parameters within which ministry occurs. Topics covered include: conflicting values; gender identity; sexual orientation; and current social issues related to sexuality. Students are given the opportunity to reflect on their sexual history and personal reactions to the material, with the aim of developing/solidifying a personal sexual ethic that would inform one’s ministry. Prerequisite: PC 101/101-O

PC 338-T BIBLE AND PASTORAL CARE
See BS 338.

PC 348-O PASTORAL CARE WITH FAMILY SYSTEMS
This course explores the theoretical bases of systems theory and how this perspective has evolved into family therapy. Major family systems models are examined in relationship to practical theology and their use by pastors and faith communities in understanding families and other systems. Contextual issues beyond the family structure, including social and cultural factors, are a focus of the discussion. Prerequisite: PC 101/101-O

PC 368 PASTORAL CARE WITH THE DYING AND THEIR FAMILIES
This seminar is an examination of the emotional, social, physical, spiritual, and theological dimensions of death and grief in the context of practices of care. The class explores the skill and art of ministering to the dying and the bereaved. Students are invited to develop a theological framework for understanding and facing challenging end-of-life events. Reflection on the meaning of death, afterlife, and the practices of care in response to loss help prepare persons to minister to those who are dying or grieving. Prerequisite: PC 101/101-O

PC 400 INDEPENDENT STUDY
See BS 400.

PASTORAL MINISTRY

PM 101-O INTRODUCTION TO PREACHING
This course will assist students in acquiring the basic knowledge and skills for effective biblical preaching. Attention will be given to biblical exegesis in the preparation of sermons, and students will be instructed and given opportunity to apply homiletical theory and skills toward the development of their own preaching voice.
PM 150/150-O PASTORAL SPIRITUALITY
This course emphasizes the personal side of pastoring. Topics will include maintaining one’s overall health and spiritual focus, being part of a pastoral family, building healthy relationships with a congregation, and identifying one’s philosophy of ministry. While designed for new pastors or those planning to become pastors, this course will also be helpful to students who have been working in congregations for some time.

PM 231 CHURCH’S MISSION IN WORLD COMMUNITY
This course focuses on how the church understands and undertakes its mission in the world. Historical and contemporary models will be examined, with careful attention given to the conversion experience, inter-religious dialog, religious pluralism, and church growth.

PM 250-T WORK OF THE PASTOR
This course emphasizes the day-to-day activities of pastoral ministers. Students will become familiar with the pastoral candidating process and getting acquainted with a new congregation. They will study and practice principles of pastoral visitation, weddings and premarital ministry, and funerals and grief care. Other topics include pastoral ethics, congregational conflict, and how gracefully to say goodbye to a congregation.

PM 260-T THE FRIENDS PASTOR
What makes the Friends pastor different from the pastor of other Christian churches? Is there a distinctly Quaker way of doing pastoral ministry? This course will examine the history and theology of pastoral ministry among Friends. It will also explore how Friends pastors perform traditional “pastoral” ministries in ways that reflect Friends’ history and ecclesiology.

PM 261-T THE PASTOR AND RELIGIOUS EDUCATION
This course is for pastors and other religious professionals who only have the opportunity to take one religious education course in seminary. History, educational philosophy, and contemporary settings will be considered en route to helping students identify what part they, as pastoral ministers, will play in the nurture of their congregations through religious education.

PM 320 THEOLOGY AND PREACHING
This course will help students consider the need for intentional theological preaching in a congregational context. It will also equip students to develop theological sermons that are accessible to congregants given their varying levels of religious training, their perceptual preferences, and their learning styles. Prerequisite: TS 101/101-O & PM 101-O or other preaching course

PM 300 INDEPENDENT STUDY
See BS 400.

PEACE AND JUSTICE

PJ 101-O INTRODUCTION TO PEACE & JUSTICE
As an introduction to peace and justice studies in religion, this course relates our religious experience and Christian reflection on that experience to peace and justice concerns, touching on the four core areas of theological education (Bible, Theology, Church History, Spirituality). The connecting theme for our course will be Jesus Christ, the central image for the Christian tradition, in relation to peace and justice concerns. In the effort to connect our experience to theological reflection and that reflection to social praxis, we will be reading different kinds of texts and doing different kinds of assignments related to the theme of the course.
PJ 223-T CHRISTIAN RECONCILIATION: CONFLICT RESOLUTION IN CHURCH & WORLD
This course combines the theoretical and practical study of reconciliation. We will study a variety of models in conflict resolution. We will look at differing stages of conflict transformation, from non-violence to negotiation. Students will also be introduced to practical experience in seeking to resolve conflicts. In this way, we seek to address theoretical issues with practical concerns.

PJ 330 BIBLE, VIOLENCE, AND NON-VIOLENCE
See BS 330.

PJ 351 HISTORY OF FRIENDS PEACE WITNESS
See HS 351.

PJ 360-T INTERFAITH DIALOG
This is an introduction to the vision theology of faith traditions, as well as the Christian theological responses to other religious traditions. Students will finish the course with some basic understanding of other traditions as well as developing their own theology of world religions. The intent of such an introduction is to equip students for engaging in dialog with other faiths in their ministry. Prerequisite: TS 101/101-O

PJ 364 PROCESS THEOLOGY
Along with Liberation Theologies this course aims to develop ministry issues within a special model for doing theological reflection. Because it tries to develop a deep synthetic and holistic vision, process theology responds to an extremely broad range of problems. Some of the ones explored in this course will be the process view of God, Jesus Christ, and the nature of God's relationship to spiritual growth, human freedom, and the environment. The basis for this exploration requires that we first understand the work of Alfred North Whitehead. Prerequisite: TS 101/101-O or T 101/101-O

PJ 366 LIBERATION THEOLOGIES
Liberation Theologies investigates the various theologies of liberation, such as African-American, Latin American and Latina/o, feminist/womanist, LBGT/Queer, ecological, and nonviolent. Students engage personally with the challenges of these theologies, visit organizations engaged in social justice advocacy, analyze the arguments of these theologies and then begin to construct their own theology in dialog with this tradition of theology. Prerequisite: TS 101/101-O

PJ 370 SPIRITUALITY OF PEACEMAKING
The goal for this course is investigating in what sense, if any, spiritual growth relates to work for peace and justice. At times the spiritual life is understood as separate from the rest of life: what is deeply internal is not relevant to what goes on in the world. Likewise, the life seeking peace and justice in the world is often seen as separate from the interior spiritual life: what is vital in the world is irrelevant to a person's relation to God. We will question this dualism and explore alternatives both experientially and academically. Prerequisite: FC 101/101-T & FC 102/102-O

PJ 400 INDEPENDENT STUDY
See BS 400.

PJ 500 MASTER’S THESIS
See BS 500.

QUAKER STUDIES
QS 107/107-O QUAKER HISTORY AND LITERATURE
See HS 107.

QS 250 CREATION OF MODERN QUAKER DIVERSITY
See HS 250.
QS 339-T QUAKERS AND THE BIBLE  
See BS 339-T.

QS 340-T QUAKER BELIEFS  
This course seeks to provide: working definitions of some of the particular terms used in Quaker discourse, such as “light,” “testimony,” “distinctives”; an understanding of the reasoning behind Quaker doctrines and practices; and an assessment of how Quakerism relates to Christian theology more generally. Underlying these elements are the wider questions of whether there is or could be a “normative” Quakerism, and what the authority of tradition is among Friends. It needs also to explore contemporary varieties of systematic examinations of Quaker beliefs from both the evangelical and liberal parts of the spectrum. Prerequisite: TS 101/101-O or T 101/101-O or HS 107

QS 347 MODERN QUAKER LIFE AND THOUGHT  
This course seeks to explore the institutions, practices, and intellectual activities of Friends, beginning with the year 1900. Particular emphasis will be placed on the intellectual richness of Quaker thought in the last century, especially that of the liberal and evangelical strands which have become predominant in Quakerism during this period. Intellectual roots of these traditions will be sought, with a goal of charting the boundaries between Quaker and non-Quaker expressions of these types of Christianity and religious thought. Prerequisite: HS 107

QS 351 HISTORY OF FRIENDS PEACE WITNESS  
See HS 351.

QS 377-T QUAKER PUBLIC MINISTRY  
What does it mean to be a Public Friend? This course will explore such topics as ministry and eldering; traveling ministry; recording and releasing of ministers; and the evolution of the Quaker pastorate. We will also examine the role of Quaker missions, education, and service, in spreading awareness of Quakers and their testimonies, and in some cases expanding the membership of the Religious Society of Friends. Students will be required to do field work, visiting Friends meetings, churches, and schools, and/or interviewing Friends’ ministers. Prerequisite: QS 107

QS 400 INDEPENDENT STUDY  
See BS 400.

QS 500 MASTER’S THESIS  
See BS 500.

SPRITUALITY STUDIES

SP 212 MYSTICISM IN THE QUAKER TRADITION  
This course will explore the sources, nature and expression of mystical experience as it appeared in Quaker writings from the early period to the 20th century. Students will read and discuss primary texts that have shaped Quaker mystical consciousness both from within the tradition and those appropriated from other traditions. Students will examine the twentieth-century scholarly debates on mysticism and explore how mysticism has shaped contemporary experience and practice of Friends in differing ways.

SP 214-T PRAYER  
This course is a two week intensive which will provide an opportunity for an immersion experience in prayer for students in community to develop deeper and more satisfying prayer lives. The student will experience a variety of prayer styles including liturgical, intercessory, confessional, lectio divina, meditation and contemplation. The paradoxes and problems of prayer are also explored. Students will integrate their faith, practice, and intellect by developing a personal theology of prayer. The course will also bring prayer into dialogue with some of the
cutting edge neuroscientific research on the brain connecting prayer with brain changes affecting feelings and behavior such as compassion.

SP 233-T CHRISTIAN DISCIPLESHIP & LIVING IN THE SPIRIT
This course will explore different approaches to the practice of discipleship through reading classic texts from diverse historical and cultural contexts, both ancient and modern. The course will show how spiritual texts are important theological resources and that theology and spiritual practices are intimately connected in the Christian life.

SP 234/234-B SPIRITUAL FORMATION & THE MYSTIC TRADITION
In this class we will explore mystical texts firsthand from the earliest centuries of Christianity into the modern period, reading one mystical writer a day over the course of the semester. We will experience the long and rich tradition of spiritual formation as it has been described and taught by the widely diverse women and men who represent the Christian mystical tradition, and learn how the wisdom of these pioneers of transformation can be applied to our own spiritual lives.

SP 335/335-B INDIVIDUAL SPIRITUAL DIRECTION
This course provides an introduction to the ministry of spiritual direction for individuals. The course introduces students to the art of spiritual direction and assists them in developing practical skills for this ministry. Students will consider various approaches to spiritual direction, the nature and purpose of spiritual direction, its historical roots, and dynamics of the process of direction. Participants will also have the opportunity to discern their own call to the ministry of spiritual direction. Prerequisite: FC 101/101-T

SP 336-O/336-T ECO-SPIRITUALITY
Eco-spirituality connects Earth care and pastoral care with the underlying belief that when we connect lovingly with the earth, our shared harmony and peace helps bring about personal and planetary wholeness. This course is designed to survey the current thought in Earth care and explore our historical, philosophical, and religious underpinnings of our relationship with the earth. Prerequisite: TS 101/101-O & PC 101/101-O

SP 342/342-B HISTORY OF CHRISTIAN SPIRITUALITY
See HS 342.

SP 370 SPIRITUALITY OF PEACEMAKING
See PJ 370.

SP 390/390-O/390-T SEMINAR IN SPIRITUALITY STUDIES
Special seminars for research and study into specific areas of interest are offered periodically. Topics such as Healing, Intercessory Prayer, Leading Prayer Groups, Retreat and Workshop Ministry, Feminist Spirituality, and Spirituality in the Wilderness are examples of seminar content. Prerequisite: FC 101/101-T or F 110

SP 400 INDEPENDENT STUDY
See BS 400.
SYNTHESIS CAPSTONE

SC 370/370-O/370-B SUPERVISED MINISTRY
The Supervised Ministry Seminar helps students prepare for ministry through an internship in a setting appropriate for their calling and gifts, and through theological reflection on their experiences. Each week, supervision by an experienced practitioner provides feedback, guidance, nurture, and evaluation, as does the seminar in which students present and process incidents in ministry. In addition, students attend at least 30 hours of workshops related to their ministry. Arrangements for supervised ministry sites/projects, and for weekly reflection with a supervisor, are made during the second semester of the previous year. Prerequisites are faculty approval of the student’s readiness for Supervised Ministry and at least 27 semester hours, including the following courses: FC 101/101-T and 102/102-O, FC 339/339-T, BS 101/101-O, B 102/102-O, one introductory History course (H 101/101-O, H 102/102-O, or HS 103/103-O), and, finally, for residential students two courses in the student’s emphasis, and for ESR Access students two Competency in Ministry courses. 9 semester hours.

SC 380/380-O COMPREHENSIVE SEMINAR
This seminar is part of the evaluation process in the student’s achievement of a degree and is to be taken in semester two of the student’s final year. It enables the student to have an experience in integrating learning from all areas of the curriculum around a given problem. The seminar also serves to strengthen a student in areas of weakness.

THEOLOGICAL STUDIES

TS 101-O INTRODUCTION TO THEOLOGICAL REFLECTION
This course introduces students to the history and practice of reflecting on faith, on the Church’s theological symbols, and the way in which particular doctrines give shape to our experience. This course and Constructive Theology form two parts of students’ exposure to the expansive and diverse Christian theological tradition. Students will read and discuss texts, ancient, contemporary, and from a variety of cultural settings, concerning the themes of revelation and Holy Spirit, God, Christ, and salvation.

TS 290-T CONTEXTUAL THEOLOGY
This course introduces students to the role of context and culture in theology and in the practice of ministry through a first-hand cross-cultural experience and careful reflection upon it. Locations will vary each year and will range from international, to border site, to US rural, to US intercity. Selected readings and discussions will raise questions such as otherness, enculturation of faith, communication, theological diversity, and so on. Travel will reinforce this learning and place it in demonstrable context.

TS 336/336-T CHRISTIAN ETHICS
An examination of the Christian moral life and the theological convictions that animate it, including its understanding of the good, of conscience, the nature of humanity, and the faith community’s public witness. These proposals are considered in conversation with selected issues requiring careful and responsible Christian engagement, for example, war and peace, the environment, and genetic engineering. Prerequisite: TS 101/101-O or T 101/101-O

TS 341 DIRECTED READINGS IN DENOMINATIONAL POLITY
See HS 341.

TS 360-T INTERFAITH DIALOG
See PJ 360.
TS 364 PROCESS THEOLOGY  
See PJ 364.

TS 366 LIBERATION THEOLOGIES  
See PJ 366.

TS 375/375-T CONSTRUCTIVE THEOLOGY  
As a capstone course for all students, you are invited—and required—to reconstruct your systematic theological vision in relation to all your coursework. Further, you will relate your theological vision to a specific question for your anticipated ministry. The primary task is for you to bring together your work in seminary in a systematic way.

TS 390/390-O/390-T SEMINAR IN THEOLOGICAL STUDIES  
Specialized advanced courses developed on the basis of faculty and student interest. Prerequisite: TS 101/101-O or T 101/101-O

TS 400 INDEPENDENT STUDY  
See BS 400.

TS 500 MASTER’S THESIS  
See BS 500.

WRITING AS MINISTRY

WR 101/101-O WRITING AS MINISTRY  
This course introduces the idea of writing as ministry from multiple perspectives, divided into two major parts. The first examines the spiritual practices, disciplines, temptations, and attitudes associated with both reading and writing. The second part uses biblical genres as a guide and inspiration for our own writing. We will learn by reading great writers, people who make us gasp or laugh out loud. We will also read a handful of academic texts, which will help us think more carefully about what writing as ministry means and how it operates in people’s lives.

WR 230-O CREATIVE NON-FICTION  
This course will give you an opportunity to explore the rich possibilities of creative non-fiction, one of the most popular and quickest growing forms of literary writing practiced today. It will introduce you to some of the subgenres of creative nonfiction – memoir, personal essay, narrative journalism, and the lyric essay, among others – and to the genre-bending techniques that make this kind of writing so compelling. We’ll also explore fundamental questions about generating and developing essay ideas; integrating subjective experience and researched fact; structuring essays that win and keep readers’ attention; and, finally, the ethics of writing about real people.

WR 240-O/240-T WRITING PUBLIC THEOLOGY  
Public theology occurs in many genres, media, and forms. Here, we will concentrate primarily on short, written forms – essays, reviews, and similar types of cultural criticism and commentary. We will work on writing craft but also on rhetorical strategy. Who’s your audience? What’s your purpose? What’s your position? How do you take these into account in making a compelling, well-crafted, and even entertaining piece of writing?

WR 250 WRITING FOR GOD AND GOD’S CHURCH  
This course will allow you to explore what may be a leading to write. It will encourage you to discover the shape and texture of the leading and focus it into an appropriate literary form—an essay, story, memoir, journal, article, sermon, book, blog, book review—even a newsletter or a tweet. It will encourage that part of you that is always listening to the whispers of God to open more fully, listen more deeply, and guide you into the work. And it will provide an opportunity for you to sharpen your craft and prepare a work for publication.
WR 290-T TOPICS IN WRITING
The study of, practice in, and critique of a particular genre that is especially suitable for ministry. Topics will vary.

WR 350/350-B WRITING SEMINAR
Practice in all facets necessary for preparing a major writing project for the reading public (writing, revising, editing, market research, queries). Students will develop a “contract” of what they intend to accomplish by the end of the semester: goals, completed writing, and materials necessary for publishing that writing. Direction for the course is determined in part by students’ interests and needs as they work toward publication of their writing projects. Workshop format. Prerequisite: WR 101 & any 200 level writing course

WR 400 INDEPENDENT STUDY
See BS 400.
TUITION AND FEES 2016-17

Tuition and other student fees provide only a small portion of Bethany’s current operating budget. The remaining income comes from local churches, districts, individuals, and Seminary endowment funds. Students and their families are recipients of this generous financial support, which enables them to participate in theological education at a very reasonable cost.

Tuition
MDiv, MA, Certificates - 27 credit hours per year $12,690
Cost per 3-credit-hour course 1,440
Cost per credit hour 480
Base amount per session to be paid by all degree and certificate students 1,100

Fees & Deposits

<table>
<thead>
<tr>
<th>Fee</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Application Fee</td>
<td>50</td>
</tr>
<tr>
<td>Enrollment Deposit</td>
<td>160</td>
</tr>
<tr>
<td>Late Registration Fee</td>
<td>50</td>
</tr>
<tr>
<td>Late Course Drop Fee</td>
<td>50</td>
</tr>
<tr>
<td>Intercultural Bank Deposit - MDiv (per session)</td>
<td>100</td>
</tr>
<tr>
<td>Intercultural Bank Deposit - MA (per session)</td>
<td>150</td>
</tr>
<tr>
<td>Audit Fee</td>
<td>350</td>
</tr>
<tr>
<td>Graduation Fee</td>
<td>120</td>
</tr>
<tr>
<td>Program Extension Fee - MA (per session)</td>
<td>350</td>
</tr>
<tr>
<td>Transcript of Credits (per copy; first one is free)</td>
<td>7*</td>
</tr>
<tr>
<td>Replacement Diploma Fee</td>
<td>50</td>
</tr>
<tr>
<td>Specialized Graduate Certificate Extension Fee (per session)</td>
<td>350</td>
</tr>
</tbody>
</table>

*Special delivery services available at additional cost.
Payment of Tuition & Fees  
Tuition and fee payment for all classes is due in full to the student services office before the first day of session-long classes. Students are permitted to register and attend classes once all charges and fees for the previous academic session have been paid. Diplomas are awarded and transcripts released only when all seminary obligations have been paid in full. See the Student Account Policy in the Bethany Student Handbook for payment arrangements and other details.

Enrollment Deposit  
Once a student has been admitted, a nonrefundable enrollment deposit is required and activates an individual's student account. It is held in the student's account to be applied towards the cost of the first session’s tuition.

Audit Fee  
Students are welcome to audit a course by applying as an auditing student through the admissions office and receiving approval from the academic dean and course instructor. Students receive an official Bethany transcript indicating the completion of this course, but not actual credit. Students enrolled in 6 or more credit hours in any given session may audit an additional Richmond campus course without extra charge. Audit costs are not waived for online or hybrid classes. Spouses of current students also have opportunity to audit courses.

Clinical Pastoral Education (CPE) Fees  
In addition to the tuition charged by Bethany, there are often additional CPE fees charged to participants. Church of the Brethren students may request a scholarship grant from the Church of the Brethren to cover the costs of participating in a Clinical Pastoral Education Program. The grant will cover CPE program fees, not to exceed 90% of the Bethany tuition for related credits. The grant request, including information on the sponsoring agency, dates, and cost of the program, should be directed to the faculty member for Ministry Formation. Applications for the grant are available in the academic services office.

Intercultural Bank  
All degree students participate in the Seminary’s Intercultural Bank in order to accumulate resources needed to offset the costs of a required intercultural course. MDiv students contribute $100 for six consecutive sessions, and MA students contribute $150 for four consecutive sessions. In each case the Seminary matches the funds contributed by students for a total of $1,200 of student and Seminary funds. The student may request up to this amount to fund an intercultural course at any time during their program of study. A supplementary grant may also be available in some circumstances. Application forms may be obtained from the academic services website or the forms rack in the academic services office. Further information is available in the Bethany Student Handbook.

Refund of Fees  
Fees are not refundable. An exception to this policy is made if all of the courses in which a student is enrolled are cancelled before the session begins.

Refund of Tuition  
Students who withdraw from a course may request a refund of tuition after they have completed the steps of the withdrawal process described in the Bethany Student Handbook. Withdrawal from a course will result in a tuition refund using the following schedule.
Full Refund of Tuition Charges | One-half Refund of Tuition Charges | No Refund - Full Payment Required
---|---|---
Semester-long, online, and year-long courses | First two weeks of semester | Second two weeks | Fifth week and beyond
Two-week intensives | First and second day of course | Third and fourth days | Fifth day and beyond
Weekend intensives and hybrid classes | First two weeks after first class | Third week after first class | Fourth week after first class and beyond

### Estimated 2016-17 Budget

Below is a list of expenses based on a frugal nine-month student budget. There is a wide variability in individual student expenses. While you may consider these expense norms as a guideline to complete the projected budget, do not accept these norms as your projected expenses; attempt to compute realistic figures for your situation. Such projection will help you know what your particular financial situation will be. Remember to add tuition, books, and fees to your budget, based on the projected number of credit hours that you plan to take.

<table>
<thead>
<tr>
<th>Item</th>
<th>Richmond, IN</th>
<th>All Other Areas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Housing: rent or mortgage and utilities</td>
<td>$4,500</td>
<td>$7,020</td>
</tr>
<tr>
<td>Food and household supplies</td>
<td>3,015</td>
<td>4,500</td>
</tr>
<tr>
<td>Clothing, laundry, cleaning, recreation</td>
<td>990</td>
<td>1,530</td>
</tr>
<tr>
<td>Transportation: vehicle operating cost or public transportation</td>
<td>2,520</td>
<td>2,520</td>
</tr>
<tr>
<td>Phone</td>
<td>450</td>
<td>450</td>
</tr>
<tr>
<td>Internet connection</td>
<td>360</td>
<td>450</td>
</tr>
<tr>
<td><strong>Optional Items:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>One-time computer purchase</td>
<td>900</td>
<td>900</td>
</tr>
<tr>
<td>Child/dependent care: must be a necessity in order to be a student</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Study abroad expenses: Intercultural Bank charges and trip costs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>if taken during academic year</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Disability expenses: expenses related to student’s disability</td>
<td></td>
<td></td>
</tr>
<tr>
<td>CPE/Ministry Formation expenses</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loan fees: will be based on eligibility</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>ACADEMIC YEAR TOTALS (excluding optional items)</strong></td>
<td>$12,735</td>
<td>$17,370</td>
</tr>
</tbody>
</table>
Criminal Background Check Policy  Bethany is committed to creating an environment of authenticity and health by preparing healthy and trustworthy adults for the vocation of ministry. In addition, Bethany is committed to being a safe place for all persons and will seek to support and strengthen congregations in this same endeavor. To that end the integrity and professionalism of Bethany students is of great importance to the communities we serve.

In order to fulfill this commitment of a healthy and authentic environment for students, faculty, and the larger church, Bethany Theological Seminary will partner with all degree students in assessing their level of awareness and health in matters of professional and ethical behavior. The initial step, taken during the application process, will be submission and review of a criminal background check. The criminal background check policy works toward the goal of creating the safest campus possible for our students, employees, and related communities.

The purpose of a criminal background check is to identify incidents of sexual misconduct and abusive behavior, which may prevent safe interaction with various constituencies. Bethany Theological Seminary reserves the right to deny admission based on information obtained through the background check.

All degree-seeking students are required to have a criminal background check. The criminal background check will be done at a local and federal level. Information regarding the process can be obtained from the admissions staff. Information from the criminal background check is confidential and will only be viewed by the most necessary parties. While full admission to a degree program will be contingent on successful completion of a criminal background check, admitted students may begin classes at the start of the term.

Student Housing  The Richmond area provides a variety of housing options for single people, married couples, and those wishing to live in community. The director of student development provides assistance to students seeking housing information. Many students secure and share apartments in the area with other students.

Student Health Insurance  Bethany expects all students to be in full compliance with the Affordable Care Act, participating in either their parents health insurance coverage, purchasing their own coverage, or submitting a waiver of coverage as permissible by law.

Financial Aid and Scholarships  The financial aid program of Bethany Theological Seminary is designed to assist students who have limited resources to meet their educational expenses. Each student assumes major responsibility in meeting the costs of his or her theological education—through savings and other assets, summer and part-time school-year employment, family assistance, grants and scholarships from churches, and loans and work opportunities. It is Bethany's hope that through the establishment of a workable financial plan each student will be able to avoid undue financial pressure, excessive employment, and unmanageable indebtedness. A summary of the programs offered follows. Further details are available on the financial aid page of the Bethany website, from the financial aid office, or in the Bethany Student Handbook.
Financial Aid Principles

Bethany Theological Seminary’s financial aid program is based on several principles that are consistent with deeply held Church of the Brethren values:

- Asks all students to contribute to the cost of their education, but at a reasonable and affordable level;
- Provides the greatest amount of aid to those with the greatest need, and asks those with more resources to contribute more toward their education;
- Recognizes and encourages academic excellence, but in a manner that rewards self-motivated achievement rather than competition between students;
- Affirms and rewards a commitment to serve the church through ministries in many arenas within and beyond the congregation;
- Makes aid available to all qualifying degree and certificate students, irrespective of course load, location or format;
- Understands that educational opportunities at Bethany are enhanced by multiple partnerships, including the connection and support of our alumni/ae and friends through whose financial generosity this experience is possible. Therefore, all students are invited to participate in the Alumni/ae Partnership Covenant by including regular gifts to the Seminary in their stewardship plan.

Financial aid is available for all degree-seeking (MA and MDiv) and certificate-seeking (CATS, CBI, CCT, and CTTI) students to assist in covering the tuition costs outlined on the first page of this section. Financial aid is not available for occasional students. Each student will pay a base amount per session as listed in the tuition costs. Students may apply for financial aid to cover the cost of their tuition above the base amount.

Bethany’s financial aid program includes the following components:

- Academic Excellence Scholarship
- Church Service Covenant
- Need-based grant
- Federal Work-Study
- Federal Stafford Loans
- International student aid

Academic Excellence Scholarship After the base amount has been paid, students who demonstrate academic excellence are eligible to receive a scholarship of either 40 percent or 50 percent.

Church Service Covenant Students preparing for a vocation that will serve the church are eligible for this award, which is a 50 percent tuition scholarship, after the base amount has been paid.

Need-based Grant After the base amount has been paid and scholarships have been awarded, students who still demonstrate financial need are eligible to receive a need-based grant to cover the balance of tuition costs, not to exceed need.

Federal Work-Study This program provides a limited number of paid positions both on and off campus that will vary in responsibility and compensation. Students must demonstrate financial need to be eligible. Application includes the completion of the FAFSA (Free Application for Federal Student Aid) and a separate Bethany financial aid application, which includes an expense budget for the academic year.

Federal Stafford Loans Bethany participates in the Federal Stafford Loan Program. Through this program, students who demonstrate financial need are able to secure low interest loans to assist with the cost of their education.
Application includes the completion of the FAFSA (Free Application for Federal Student Aid) and a separate Bethany financial aid application, which includes an expense budget for the academic year.

**International Student Aid** Members of the global Church of the Brethren who are legal residents of another country and expect to return to their home country to serve the Church of the Brethren will receive a full-tuition scholarship. Legal residents of another country who are not members of the global Church of the Brethren will be asked to contribute to the cost of their education by paying the $950 base amount per session. Students who qualify may receive financial aid provided by Bethany, including the Academic Excellence Scholarship, Church Service Covenant or Need-based Grant. See Financial Aid and Scholarships section above.

Application Procedures, Limitations and Deadlines Application for financial aid is required every academic year. Students interested in need-based aid (such as grants or loans) must complete the FAFSA (Free Application for Federal Student Aid) and a separate Bethany financial aid application. Application deadlines for both admissions and financial aid materials are as follows:

- Fall session - July 15*
- Spring session - December 1*
- January, May, or August intensives - six weeks prior to the first day of the course

Limitations, such as satisfactory academic progress, apply and are detailed in interpretive materials available from the financial aid office or the Bethany Student Handbook.

**Student Employment** There are opportunities for employment both on and off campus through the Federal Work-Study program to those who demonstrate financial need. Additionally, a variety of off-campus opportunities exist in Richmond and the outlying areas. Indianapolis is just over an hour by car, and Dayton, Ohio, is approximately forty-five minutes by car. The director of student development provides information regarding off-campus employment in the local area. Information on current employment opportunities is available from the student services office and postings on the bulletin board in the second-floor study room.

**Criteria for Aid** Bethany Theological Seminary subscribes to the following Principles of Student Financial Aid in Theological Education adopted by the Association of Theological Schools:

1. A need-analysis system is a consistently applied method for determining financial need as the basis for allocating aid.
2. The total amount of financial aid offered should not exceed the amount of the student’s need.
3. The student has the major responsibility for his or her educational and living expenses. The Seminary’s aid will augment the student’s efforts.
4. Financial aid is not an end in itself but should be administered in such a way as to affirm financial responsibility and integrity of both student and seminary.
5. The administration of financial aid should be confidential.
DIRECTIONS TO BETHANY

Driving directions from Interstate 70:

- Exit at Indiana 149A (Williamsburg Pike).
- Williamsburg Pike becomes NW 5th Street.
- Follow NW 5th until it ends at a “T” at US 40 - National Road West.
- Turn right and immediately get into the left lane.
- Bethany Seminary is the first red brick building on National Road West, beyond College Avenue on your left.
- You may enter the visitor parking area at the west end of the building.
BOARD OF TRUSTEES

Eric Bishop
(2019, Brethren Colleges)
Pomona, California
College administrator

Chris Bowman
(2020, Clergy)
Vienna, Virginia
Pastor

Paul Brubaker
(2017, Clergy)
Ephrata, Pennsylvania
Free ministry; banker, retired

Christina Bucher
(2017, At Large)
Elizabethtown, Pennsylvania
College professor

Jeff Carter
Richmond, Indiana
President, Bethany Theological Seminary

Mark Clapper
(2021, Brethren Colleges)
Elizabethtown, Pennsylvania
College administrator

Celia Cook-Huffman
(2017, Brethren Colleges)
Huntingdon, Pennsylvania
College professor

Karen O. Crim
(2021, At Large)
Dayton, Ohio
Certified public accountant

Miller Davis
(2021, Laity)
Westminster, Maryland
Church of the Brethren administrator, retired

Martha Farahat
(2017, At Large)
Oceano, California
Mediator/trainer/musician

John Flora
(2020, At Large)
Bridgewater, Virginia
Attorney

Brian Flory
(2019, Alumni/ae)
Fort Wayne, Indiana
Pastor

Louis Harrell
(2018, Laity)
Manassas, Virginia
Economist

Cathy Huffman
(2018, At Large)
Rocky Mount, Virginia
Teacher

David McFadden
(2016, At Large)
North Manchester, Indiana
College president

Katherine Melhorn
(2018, Laity)
Wichita, Kansas
Pediatrician

David W. Miller
(2015, At Large)
Hanover, Pennsylvania
Pastor

Dale Minnich
(Ex-officio)
Elgin, Illinois
Interim General Secretary, Church of the Brethren

Lynn Myers
(2015, Laity)
Rocky Mount, Virginia
Juvenile justice administration, retired

Nathan Polzin
(Ex-officio, Council of District Executives)
Saginaw, Michigan
Church planter and pastor

Frank Ramirez
(2018, Clergy)
Everett, Pennsylvania
Pastor

Philip Stover
(2019, At Large)
Perryville, Arkansas
Attorney, retired

L. David Witkovsky
(2019, At Large)
Huntingdon, Pennsylvania
Campus minister

SUSQUEHANNA VALLEY MINISTRY CENTER STAFF

Donna Rhodes
Executive Director

Karen Hodges
Program Coordinator

ALUMNI/AE COORDINATING COUNCIL

Becky Baile Crouse, 2017
Kay Gaier, 2018
Sharon Heien, 2019
Brian Flory, 2019
board representative
Bethany Theological Seminary’s logo has features that are clear and confessional and others less tangible, inviting imagination and wonder. It serves as an invitation to join our community, which features both of those dimensions.

Consistent with Bethany’s mission to educate witnesses to the gospel of Jesus Christ, the cross is prominent at the center, arising from baptismal waters and rehearsed in the practice of footwashing, both important worship practices in the Church of the Brethren. The bottom perimeter of the symbol suggests a circle, not closed but open to Light from above and new voices from beyond. It represents a symbol of community and is expressive of Bethany’s educational process, which grounds theological education in spiritual formation with the life and ministry of communities of faith. At the bottom of the waters is a fish, the symbol early Christians used to express their commitment to Jesus Christ, the son of God.

Atop the waters is a form which lends itself to several symbolic possibilities. As a book, it denotes both Bethany’s biblical foundation and striving for academic excellence. As a dove, the lines lift up both the dove of divine presence and baptism and the dove of peace, representing one of the living testimonies of the Church of the Brethren.