Bethany Theological Seminary

2014-2015 Catalog
The Graduate School of Theology of the Church of the Brethren

We invite you to visit us. Call our Admissions Office at 800-287-8822 ext. 1810 to arrange for lodging and a chance to learn to know us.

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615 National Road West, Richmond, IN 47374-4019
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717-361-1450; Fax 717-361-1195
E-mail: svmc@etown.edu
www.etown.edu/SVMC

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

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

Bethany is also accredited by:
The Higher Learning Commission
30 North La Salle Street
Suite 2400
Chicago, IL 60602-2504
Telephone: 800-621-7440
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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 North Central Association through its 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.
The presidents of Bethany since its inception have been:

Albert C. Wieand 1905-1932
Daniel W. Kurtz 1932-1937
Rufus D. Bowman 1937-1952
Warren W. Slabaugh, acting president 1952-1953
Paul M. Robinson 1953-1975
Warren F. Groff 1975-1989
Wayne L. Miller 1989-1992
Eugene F. Roop 1992-2007
Ruthann Knechel Johansen 2007-2013
Jeff Carter 2013-present

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 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, the Graduate Department of Religious Studies at the University of Dayton, Payne Theological Seminary in Wilberforce, Ohio, and Christian Theological Seminary in Indianapolis. In addition, 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.

**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.

"FOR WISDOM WILL COME INTO YOUR HEART, AND KNOWLEDGE WILL BE PLEASANT TO YOUR SOUL." — Proverbs 2:10
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 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, the teaching faculty participate in an eight-week preaching series on a biblical text or theme. 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** This academic year, Bethany is launching the Bethany Neighborhood. In seeking to build and strengthen community, the idea of a noncontiguous campus has been turned into a neighborhood reality. Four levels of the Bethany Neighborhood include: the local house, 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 as well as to meetings of the board of trustees. 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.

**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](http://www.bethanyseminary.edu).

**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](http://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.

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**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 area, offices for faculty and administration, Nicarry Chapel, work areas for support staff and student assistants, a resource room for congregational life, a commuter lounge, 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, a study area, offices for faculty and administration, Nicarry Chapel, work areas for support staff and student assistants, a resource room for congregational life, a commuter lounge, and areas for informal gatherings and special group meetings. The center opens onto a plaza which joins Bethany to ESR.

**ROBERT BARCLAY CENTER**

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

*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.

**RUNYAN CENTER**

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

**OTHER EARLHAM FACILITIES**

Among the other Earlham buildings which Bethany students may have occasion to use are the Stout Meetinghouse, which provides a large worship room for religious gatherings, and the Earlham Wellness Center. The latter, combining a new structure and the former Trueblood Fieldhouse, contains a gymnastic complex including 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.

H. Fred Bernhard
Institutional Advancement Associate (2004)

BA, Elizabethtown College
MDiv, Earlham School of Religion, 1977
DMin, Bethany Theological Seminary, 1982

Ordained in the Church of the Brethren; former pastor of Church of the Brethren congregations in Pennsylvania, Maryland, and Ohio; served recent interim pastorates at Fredericksburg, MD, and Bridgewater and Manassas, VA

“I enjoy my work with congregations, ministers and constituents. This is an extension of my ‘set apart’ ministry. Challenging congregations to be the church and inviting them to call prospective students for ministry, encouraging pastors, and visiting donors will enable the church to move forward during this new century. I cannot think of a higher calling.”

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
**Carrie A. Eikler**  
Coordinator of the TRIM and EFSEM Ministry Training Programs (2014)

BA, Manchester University, 2000  
MDiv, Bethany Theological Seminary, 2007

Ordained in the Church of the Brethren; former team pastor of a Church of the Brethren and Mennonite Church USA dually affiliated congregation in Morgantown, WV; 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.”

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**Enten Eller**  
Director of Electronic Communications and Educational Technology (2006)

BA, Bridgewater College, 1982  
MDiv, Bethany Theological Seminary, 1991

Ordained in the Church of the Brethren; previous pastorates in Idaho, Minnesota, and Indiana; former executive director of the Mediation Services of Tippecanoe County; currently bivocational team pastor at the Ambler Church of the Brethren (PA) and owner of Eller Computer Services

“My service at Bethany combines my commitment to ministry with my technology skills. Whether through my work with Bethany’s faculty and distributed education offerings or by leveraging technology to reach students, faculty, church leaders, and laypersons far beyond our local area, my goal at Bethany is to extend theological and ministerial education across distances while maintaining both extraordinary educational quality and real community.”

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**Lowell Flory**  
Executive Director of Institutional Advancement and Gift Planning (2000)

BS, McPherson College, 1965  
MA, University of Kansas, 1978  
JD, University of Kansas, 1980

Former professor and chair of business and economics at McPherson College; private law practice; director of employee education at a university teaching hospital; served on a variety of church agency boards; moderator of 1999 Church of the Brethren Annual Conference

“Bethany has a long-standing educational record of preparing ministry leadership in the Anabaptist-Pietist tradition. We welcome the opportunity to partner with the Church of the Brethren in that mission while also serving students who may be seeking what the Brethren have historically witnessed. We must continue to serve our denomination and also attract others who may be both enriched and enriching as they engage us and we them. I also hope we can be a setting in which persons and diverse belief systems can discover reconciliation, mutual respect, and oneness in Christian community.”
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.”

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 own call 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 the love of our neighbor into clearer perspective. I am blessed to encourage and observe the ‘rivers of living water’ (John 7:38) which flow from the hearts of our students as they live out their call 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.”

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**Bekah Houff**
Coordinator of Outreach Programs (2012)

BA, Bridgewater College, 2006
MDiv, Bethany Theological Seminary, 2012

Former youth ministry assistant for the Shenandoah District; former Brethren Volunteer Service volunteer in the Church of the Brethren Youth and Young Adult Ministries Office with conferences and workcamps; former youth director at Cedar Grove Church of the Brethren (Oh)

“As an alumna of Bethany’s Exploring Your Call program, I am excited to aid young people in the discernment of their vocations. I am eager to engage in theological conversations with youth and young adults who are in ministry now and to encourage these lives of ministry into the future.”

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**Denise Kettering-Lane**
Assistant Professor of Brethren Studies (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.”
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 Advancement Associate (2009)

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)

“The roles at Bethany to which I have been called place me in a unique position. As coordinator for Ministry Formation, I have wonderfully rich interactions with the students, faculty, and staff that allow me to understand the inner dynamics of the Bethany community. As a member of the Institutional Advancement team, I have the opportunity to interpret to Bethany’s broad constituency the wonderful things happening in and through the Seminary. I believe the coupling of these two positions benefits all areas of Bethany life on campus and in each local context, where Bethany’s relationship with the church is a blessing for both.”
Teaching & Administrative Faculty

Brenda Reish  
Executive Director of Student and 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.”

Tracy Primozich  
Director of Admissions  
(2011)

BS, McPherson College, 1997  
MDiv, Bethany Theological Seminary, 2010

Ordained in the Church of the Brethren; former resident director at McPherson College; multiple positions in Brethren Volunteer Service, student leadership, worship coordination, Brethren youth activities

“As a lifelong member of the Church of the Brethren, I am excited about the opportunity to implement experiences and develop relationships with persons who wish to engage in the exploration of their faith through ministry rooted in this distinctive tradition.”

Amy S. Gall Ritchie  
Director of Student Development  
(2003)

BS, Manchester Seminary, 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

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.”

Steven Schweitzer  
Associate Professor and Academic Dean (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.”
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.”

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 Alumni/ae Relations (2008)

BA, McPherson College, 1988
Served seventeen years in advancement work at McPherson College and Bethany Seminary; 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

Jonathan Shively
MDiv, Bethany Theological Seminary
DMin, Fuller Theological Seminary

L. David Witkovsky
MDiv, Bethany Theological Seminary

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

ADJUNCT FACULTY

Justin Fox-King
BA, Bluffton University
MA, Anabaptist Mennonite Biblical Seminary

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). A one-year Certificate of Achievement in Theological Studies (CATS) is also offered at the master’s level. 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, or hybrid courses. 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 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 an 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 or F 110-H. 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-H) is offered in a hybrid format with two intensive meetings on campus and other work online. The first weekend intensive takes place in a retreat setting immediately preceding new student orientation on campus. The second meeting takes place on campus during a Friday and Saturday later in the fall semester as indicated in the course schedule. 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 weekend intensive format. Students in the Connections and local tracks normally take the course together when it is offered as a weekend intensive. 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 Assessment 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

The student’s proposal for a design-your-own emphasis must be approved by the student’s advisor and the Educational Policies and Assessment 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
Educational Programs

people of various cultures, and attentiveness to the diversity and intersection of cultures;

5. utilize creative approaches to scholarship that engage the realities of local contexts, drawing on both the content and format of educational opportunities in the MA program;

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

7. demonstrate competency in an area of concentration, which focuses the student’s research and interests;

8. formulate and sustain an analysis of a selected area of research, resulting in 1) a clear and coherent written thesis, with guidance from the director of the MA program and a thesis committee, or 2) the completion of a portfolio;

9. 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:
   - Portfolio sequence (3 hours): I 101 MA Formation Seminar and 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 (thesis option: 9 hours; portfolio option: 12 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. Students doing the portfolio option will have an additional 3 credits of general electives in this grouping.

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 studies. 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 Assessment 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 I 101 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 Assessment 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.

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.

At least 6 of the required 18 hours of course work must be taken at Bethany’s Richmond campus. The remaining 12 hours may include any combination of online, SVMC, and Richmond campus courses. Admissions requirements for the CATS program 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 program 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. Oversight and funding are shared equally by the partners. Continuing a rich tradition of certificate level training in the Church of the Brethren, the Academy provides ministry training opportunities for individuals who are unable to pursue a graduate degree, pastors seeking to enrich their ministry skills, and lay leaders interested in deepening their faith and strengthening their ministry skills.

Training Processes Two certificate programs are available through the Academy for set-apart ministry preparation: Education for a Shared Ministry (EFSM) and Training in Ministry (TRIM). EFSM is designed for small congregations calling a bivocational minister. This three-year process is congregationally-based education to equip a pastoral and lay team for local leadership. TRIM features a combination of college work; certificate-level courses; special workshops, seminars, and events; supervised ministry experience; and participation in a Ministry Formation group. The Academy provides administrative oversight for TRIM and EFSM and draws on the resources of Bethany faculty and facilities to carry out aspects of these training processes.

The Academy also certifies a network of district and regional training programs called Academy Certified Training Systems (ACTS). Most ACTS programs serve as ministry training programs for students in localized settings. However, a denomination-wide Spanish language ACTS program, Seminario Biblico Anabautista Hispano (SeBAH-CoB), is offered in partnership with the Mennonite Education Agency.

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. From 2004 through 2013, 197 pastors and ten district executives completed the Sustaining Pastoral Excellence program, an initiative funded by a grant from Lilly Endowment Inc.

Building on that model, the Brethren Academy in partnership with the Church of the Brethren, Bethany, districts, and participating congregations will offer Sustaining Ministerial Excellence: Advanced Seminar. Having begun in January 2014, this two-year continuing education process will deepen the leadership capacity of pastors and ministers who serve in a variety of contexts.

Ministerial Ethics Training The Church of the Brethren Office of Ministry has assigned the training program for ministerial ethics to the Brethren 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.

**Learning Resources** The Academy offers an array of online, on-campus, onsite, and intensive courses for pastors, lay leaders, and TRIM students. Additionally, the Academy works collaboratively to support creative leadership formation processes and intercultural leadership development.

**Academy Commitments** Priorities for all aspects of the Academy's training ministry include the preparation of individuals with the personhood and skills to
- mobilize God's people for mission;
- cultivate a cross-cultural ministry perspective and intercultural competencies;
- equip church leaders for effective ministry in the midst of complex cultural shifts;
- embody the values and commitments of our Anabaptist and Pietist heritage;
- build networks of training partners and leadership practitioners for mutual support and shared movement.

The Academy promotes achievement at the next level of a student's academic ability. The work of the Academy cultivates quality, consistency, and creativity in ministry training throughout the Church of the Brethren.
## BETHANY THEOLOGICAL SEMINARY
### MASTER OF DIVINITY CURRICULUM

<table>
<thead>
<tr>
<th>CREDIT HOURS</th>
</tr>
</thead>
</table>

### Biblical Studies (15 hours)
- BS 101 Introduction to Old Testament History and Literature 3
- B 102 Introduction to New Testament History and Literature 3
- Biblical exegesis course (300 level) 3
- Course in biblical studies (200 or 300 level) 3
- Course in biblical studies (200 or 300 level) 3

### Theological and Historical Studies (18 hours)
- T/TS 101 Introduction to Theological Reflection 3
- H 101 History of Christianity I 3
- H 102 History of Christianity II 3
- Denominational heritage course 3
- Course in theological studies (300 level) 3
- Course in theological or historical studies (200 or 300 level) 3

### Ministry Studies (18 hours)
- Introduction to Preaching or Preaching and Public Discourse 3
- M 220 Patterns of Worship 3
- M 241 Ministry across Generations 3
- Three courses chosen from ministry studies:
  1. 3
  2. 3
  3. 3

### Ministry Formation (15 hours)
- F 110 Exegeting the Call and Culture of Ministry (year-long) 3
- F 301 Ministry Formation (year-long) 6
- F 200/CPE Ministry Formation elective 3
- F 302 MDiv Review (spring of final year) 3

### Interdisciplinary Studies (7 hours)
- Course in peace studies 3
- I 202 Intercultural Theory (semester prior to course I 203) 1
- I 203 Intercultural Education and Travel 3

### General Electives or MDiv Emphasis (9 hours)
- 1 3
- 2 3
- 3 3

**TOTAL HOURS 82**

Local MDiv students may take up to 6 online courses.
### Biblical Studies (15 hours)

<table>
<thead>
<tr>
<th>Course</th>
<th>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>
<tr>
<td></td>
<td>Biblical exegesis course (300 level)</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Course in biblical studies (200 or 300 level)</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Course in biblical studies (200 or 300 level)</td>
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</table>

### Theological and Historical Studies (18 hours)

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Credit Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>T/T/S 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 or 300 level)</td>
<td>3</td>
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</table>

### Ministry Studies (18 hours)

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Credit Hours</th>
</tr>
</thead>
<tbody>
<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>

Three courses in one Ministry Focus:

1. 3
2. 3
3. 3

### Ministry Formation (15 hours)

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Credit 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 302</td>
<td>MDiv Review (spring of final year)</td>
<td>3</td>
</tr>
</tbody>
</table>

### Interdisciplinary Studies (7 hours)

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

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

<table>
<thead>
<tr>
<th>Credit Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
</tr>
<tr>
<td>3</td>
</tr>
<tr>
<td>3</td>
</tr>
</tbody>
</table>

**TOTAL HOURS** 82

Local MDiv students may take up to 6 online courses.
## Conflict Transformation

<table>
<thead>
<tr>
<th>Course</th>
<th>Description</th>
<th>Credit</th>
</tr>
</thead>
<tbody>
<tr>
<td>P 201</td>
<td>Conflict Resolution</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>New conflict transformation course</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>One of the following:</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Conflict transformation course</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Pastoral care course</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Leadership course</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Ecclesiology course</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>M 326 Prophetic Voices in Preaching</td>
<td>3</td>
</tr>
</tbody>
</table>

## Education and Human Development

<table>
<thead>
<tr>
<th>Course</th>
<th>Description</th>
<th>Credit</th>
</tr>
</thead>
<tbody>
<tr>
<td>M 230</td>
<td>Educating in the Spirit</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Two of the following:</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>M 233 Young Adulthood Development</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>M 300 Childhood</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>PC 224 Moral and Faith Development</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>PC 348 Family Systems</td>
<td>3</td>
</tr>
</tbody>
</table>

## Evangelism and Missional Church

<table>
<thead>
<tr>
<th>Course</th>
<th>Description</th>
<th>Credit</th>
</tr>
</thead>
<tbody>
<tr>
<td>M 222</td>
<td>Evangelism in a Postmodern Context</td>
<td>3</td>
</tr>
<tr>
<td>M 340</td>
<td>Leadership for a Missional Church</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>One of the following:</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>M 214 Emerging Ministries for a Changing Church</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>M 328 Preaching the Gospel(s)</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>M 245 Foundations for Church Growth</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>M 317 Youth and Mission</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>B 301 New Testament Foundations for Ministry</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Ecclesiology course</td>
<td>3</td>
</tr>
</tbody>
</table>

## Leadership and Administration

<table>
<thead>
<tr>
<th>Course</th>
<th>Description</th>
<th>Credit</th>
</tr>
</thead>
<tbody>
<tr>
<td>M 260/262</td>
<td>Administration, Leadership and Organizational Behavior or</td>
<td>3</td>
</tr>
<tr>
<td>LS 101</td>
<td>Organizational Leadership</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Two of the following:</td>
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</tr>
<tr>
<td></td>
<td>LS 365 Leadership Formation (LS 101 prerequisite)</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>M 222 Evangelism in a Postmodern Context</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>M 340 Leadership for a Missional Church (M 222 prerequisite)</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>M 267 Administration as Pastoral Care</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>LS 184 Fiscal and Resource Stewardship</td>
<td>3</td>
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</table>

## Preaching and Worship

<table>
<thead>
<tr>
<th>Course</th>
<th>Description</th>
<th>Credit</th>
</tr>
</thead>
<tbody>
<tr>
<td>M 328</td>
<td>Preaching the Gospel(s) or M 326 Prophetic Voices in Preaching</td>
<td>3</td>
</tr>
<tr>
<td>M 211</td>
<td>Ritual and Reflection or M 213 Music in the Church</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>One of the following:</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>M 328 Preaching the Gospel(s)</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>M 326 Prophetic Voices in Preaching</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>M 211 Ritual and Reflection</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>M 213 Music in the Church</td>
<td>3</td>
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</tbody>
</table>

## Youth and Young Adult Ministry

<table>
<thead>
<tr>
<th>Course</th>
<th>Description</th>
<th>Credit</th>
</tr>
</thead>
<tbody>
<tr>
<td>M 231</td>
<td>Understanding Youth Ministry</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Two of the following:</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>M 233 Young Adulthood Development</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>M 317 Youth and Mission</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>M 300 Childhood</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>M 230 Educating in the Spirit</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>PC 348 Family Systems</td>
<td>3</td>
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</tbody>
</table>
### MDIV and MA EMPHASES

**Using general electives - 9 hours each**

<table>
<thead>
<tr>
<th><strong>Biblical Studies</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>B 115 Greek I or BS 111 Hebrew I</td>
<td>3</td>
</tr>
<tr>
<td>B 116 Greek II or BS 112 Hebrew II (choose same language as above)</td>
<td>3</td>
</tr>
<tr>
<td>Biblical studies course (300 level)</td>
<td>3</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Brethren Studies</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>T 207 Brethren Beliefs and Practices or H 201 History of COB</td>
<td>3</td>
</tr>
<tr>
<td>(For MDiv degree: Other course fulfills denominational heritage requirement)</td>
<td></td>
</tr>
<tr>
<td>Brethren studies course (200 or 300 level) or M 211 Ritual and Reflection</td>
<td>3</td>
</tr>
<tr>
<td>Brethren studies course 300 level or H 370 Radical Pietism</td>
<td>3</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th><strong>Historical Studies</strong></th>
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</thead>
<tbody>
<tr>
<td>Choose any three of the following:</td>
<td>9</td>
</tr>
<tr>
<td>H 201 History of the Church of the Brethren</td>
<td></td>
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<tr>
<td>HS 103 American Religious Experience</td>
<td></td>
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<tr>
<td>Ecclesiology course</td>
<td></td>
</tr>
<tr>
<td>H 370 Radical Pietism</td>
<td></td>
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<tr>
<td>H 390 Topics</td>
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<tr>
<td>H 203 Radical Reformation</td>
<td></td>
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<tr>
<td>HS 107 Quaker History</td>
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<table>
<thead>
<tr>
<th><strong>Peace Studies</strong></th>
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<tbody>
<tr>
<td>Peace studies course (200 or 300 level)</td>
<td>3</td>
</tr>
<tr>
<td>Peace studies course (200 or 300 level)</td>
<td>3</td>
</tr>
<tr>
<td>Peace studies course (300 level)</td>
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<table>
<thead>
<tr>
<th><strong>Theological Studies</strong></th>
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<tbody>
<tr>
<td>Theological studies course (200 or 300 level)</td>
<td>3</td>
</tr>
<tr>
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<td>3</td>
</tr>
<tr>
<td>Theological studies course (300 level)</td>
<td>3</td>
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<table>
<thead>
<tr>
<th><strong>Ministry Studies (second selection from list of Ministry Foci, pg. 35)</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<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>
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<tr>
<td>Leadership and administration</td>
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<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 (requires approval by advisor and EPAC)</td>
<td></td>
</tr>
</tbody>
</table>
### BETHANY THEOLOGICAL SEMINARY
### MASTER OF ARTS - THESIS OPTION CURRICULUM

<table>
<thead>
<tr>
<th>Category</th>
<th>Credits</th>
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<tbody>
<tr>
<td><strong>Biblical Studies (9 hours)</strong></td>
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</tr>
<tr>
<td>Course in Old Testament</td>
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<td>Course in New Testament</td>
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<tr>
<td>Biblical studies elective</td>
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<tr>
<td><strong>Theological and Historical Studies (9 hours)</strong></td>
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<td>Course in theological studies</td>
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<tr>
<td>Course in historical studies</td>
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<td>Course in theological or historical studies</td>
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<tr>
<td><strong>Ministry Studies (6 hours)</strong></td>
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<tr>
<td>Course in ministry studies, spirituality, or writing</td>
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<tr>
<td>Course in ministry studies, spirituality, or writing</td>
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<tr>
<td><strong>Peace and Intercultural Studies (7 hours)</strong></td>
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<tr>
<td>Course in peace studies</td>
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<tr>
<td>I 202 Intercultural Theory (semester prior to course I 203)</td>
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<tr>
<td>I 203 Intercultural Education and Travel</td>
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<tr>
<td><strong>Thesis and Formation Sequence (6 hours)</strong></td>
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<td>I 101 MA Formation Seminar</td>
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<td>I 300 MA Thesis Preparation Seminar</td>
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<td>I 460 MA Thesis Writing Seminar</td>
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<td>I 500 Thesis Completion</td>
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<tr>
<td><strong>MA Area of Concentration (9 hours)</strong></td>
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<td><strong>General Electives or MA Emphasis (9 hours)</strong></td>
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**TOTAL HOURS 55**

MA students may take up to 4 online courses.
**BETHANY THEOLOGICAL SEMINARY**  
**MASTER OF ARTS - PORTFOLIO OPTION CURRICULUM**

<table>
<thead>
<tr>
<th>CREDIT HOURS</th>
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<tr>
<th><strong>Biblical Studies (9 hours)</strong></th>
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<td>Biblical studies elective</td>
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<th><strong>Theological and Historical Studies (9 hours)</strong></th>
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<td>Course in theological studies</td>
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<td>I 203 Intercultural Education and Travel</td>
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<tr>
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<tr>
<td>I 101 MA Formation Seminar</td>
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<td>I 501 MA Portfolio Completion</td>
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<thead>
<tr>
<th><strong>MA Area of Concentration (9 hours)</strong></th>
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<tr>
<th><strong>General Electives or MA Emphasis (12 hours)</strong></th>
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**TOTAL HOURS**  **55**

MA students may take up to 4 online courses.
### Bethany Theological Seminary

**Certificate of Achievement in Theological Studies Curriculum**

<table>
<thead>
<tr>
<th>Curriculum</th>
<th>Hours</th>
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<tbody>
<tr>
<td><strong>Biblical Studies (3 hours)</strong></td>
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<tr>
<td>Course in biblical studies</td>
<td>3</td>
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<tr>
<td><strong>Theological and Historical Studies (6 hours)</strong></td>
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<tr>
<td>Course in historical studies</td>
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<tr>
<td>Course in theological studies</td>
<td>3</td>
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<tr>
<td><strong>Ministry Studies (3 hours)</strong></td>
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<tr>
<td>Course in ministry studies</td>
<td>3</td>
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<tr>
<td><strong>Interdisciplinary Studies (3 hours)</strong></td>
<td></td>
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<tr>
<td>Course in peace or intercultural studies</td>
<td>3</td>
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<tr>
<td><strong>Elective (3 Hours)</strong></td>
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<tr>
<td>Elective course</td>
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**Total Hours** 18

CATS students may take up to 4 online courses.
**MDiv Curricular Requirements**

**BIBLICAL STUDIES**
15 Hours

**THEOLOGICAL AND HISTORICAL STUDIES**
18 Hours

**MINISTRY FORMATION**
15 Hours

**PEACE AND INTERCULTURAL STUDIES**
7 Hours

**GENERAL ELECTIVES OR MDiv EMPHASIS**
9 Hours

**MINISTRY STUDIES**
18 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

**PEACE AND INTERCULTURAL STUDIES**
7 Hours

**GENERAL ELECTIVES OR MA EMPHASIS**
9 OR 12 Hours

**AREA OF CONCENTRATION**
9 Hours
Academic Information

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. For the MA program, exhibit necessary writing skills through a required writing sample;
4. Compatibility of the applicant’s personal and vocational objectives with the objectives and resources of the Seminary;
5. Evidence of personal maturity and leadership potential as determined from references, interviews, and other data;
6. 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 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 CATS program. Upon completion of five graduate courses, a CATS student may apply to transfer to either the MDiv or MA program. The total number of special students is not to exceed 10 percent of the headcount of students enrolled in the MDiv and CATS 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 CATS program 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; and 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. During the first week of each semester, courses may be added. No courses may be added after the first week of the semester.* Courses may be dropped without penalty during the first two weeks of the semester. No courses may be dropped after this date without permission of the Educational Policies and Assessment Committee.

*Courses offered as hybrids or two-week or weekend intensives have different add/drop deadlines listed in the academic calendar.*

**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 two-week and weekend intensives and through 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. Up to 18 semester hours may be taken 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. Requests for exceptions from the preceding guidelines must be submitted to the Educational Policies and Assessment Committee with the support of the faculty advisor.

6. Students who began an MDiv program at another school and wish to complete their degree at Bethany may seek to transfer credit for up to 40 hours of course work. Transfer credit must be approved by the academic dean.

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 (two semesters)
   e. Thesis Preparation Seminar and Thesis Writing Seminar (for those doing a thesis)
   f. 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. Up to 12 semester hours may be taken as online or distance courses.

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 Assessment 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.

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 Assessment 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 Assessment 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 Assessment 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. CATS and 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 Assessment 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 narrative 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 of exceptional quality may also be affirmed as achieving “with honors.”

**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 Assessment 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.

**Confidentiality of Student Records**  Bethany complies with the Family Educational Rights and Privacy Act. A detailed statement regarding the confidentiality of records appears in the Bethany Student Handbook.

**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

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 synchronously into a campus course)
- **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 as prerequisites for other advanced courses
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 hybrid for MDiv and MDiv Connections) or the MA Formation Seminar and MA Thesis Preparation 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

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 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 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 Hochenu and Alexander Mack; the baptisms in August 1708; the distinctive beliefs and practices of the Brethren in Schwarzenau, near Büdingen, 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 102 and another course in history or theology, 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**  
Kettering-Lane, 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 300 MA THESIS PREPARATION SEMINAR
Kettering-Lane, annual (spring)
This spring semester seminar is for MA students who have chosen the MA Thesis path. Through weekly meetings, students will be given the tools and instructions to develop the thesis proposals and advance research skills. The seminar focuses on troubleshooting research questions as well as discussing and evaluating peer work as students develop their proposals, which are submitted to the Educational Policies and Assessment Committee for approval. This seminar format uses video conference technologies to bring local and distance students together synchronously once each week for class sessions. Prerequisite: I 101. 1.5 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 460 MA THESIS WRITING SEMINAR
Holland, annual (fall)
This fall semester course is for any MA student who is writing the thesis. It is designed primarily to help students stay accountable to the research and writing tasks. Class time is spent with students taking turns making seminar-style presentations on their thesis topic, interacting with each other’s research and arguments, and building the skills of critical engagement through scholarly conversation. The thesis-writing cohort will meet every other week (7 sessions) with the expectation that in the “off weeks,” students are meeting with their Thesis Readers to discuss their project content and/or review their written work. Prerequisite: I 300 and approval of the thesis proposal by the Educational Policies and Assessment Committee. 1.5 semester hours.

I 500 MA THESIS COMPLETION
Holland, annual (spring)
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 460. 1.5 semester hours.

I 501 MA PORTFOLIO COMPLETION
Holland, annual (spring)
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, an exam essay in which the student demonstrates ability to integrate their work with other disciplines, an oral defense of the exam essay, 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. 1.5 semester hours.

MINISTRY FORMATION

F 110 EXEGETING THE CALL AND CULTURE OF MINISTRY (ECC)
Hornbacker/Poole, annual
ECC is a year-long course that meets once a week. It provides a formational context in which to process seminary life and discern readiness to participate in Ministry Formation (F 301). Participants in this course explore the various aspects of Christian ministry with particular attention to pastoral/congregational ministries. Students examine social and spiritual shaping of ministerial identity through specific readings, small group work, theological reflection, and ministry interviews. 3 semester hours of credit granted at the successful completion of both semesters.

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-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.) This course is offered in the weekend intensive format (F 301-W) in alternate years with the weekly class (F 301). 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 both semesters.

F 502 and F 502-H MDIV REVIEW
Hornbacker/Ottoni-Wilhelm/Haitch, annual (spring)
As the capstone course of the MDiv program, F 302 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.

Education

M 230 and M 230-W EDUCATING IN THE SPIRIT
Haitch, biennial
This course looks at education in light of the Person of the Holy Spirit, the human spirit of the person, and the relationship between the two, by drawing on insights from both theology and the human sciences. With a steady focus on how and why people are creative, participants in the course will study the dynamics of socialization and transformation, with a view toward understanding what it means to teach and learn “in the Spirit.” 3 semester hours.

M 238 and M 238-T PRACTICAL THEOLOGY OF BAPTISM
Haitch, biennial
What does baptism mean in the church, and what are its implications for education and everyday life? We will examine contrasting theological positions, seeking to understand what is at stake in the great baptismal debates over questions such as “infants” versus “believers” and “water” versus “Spirit.” Eastern Orthodox, Roman Catholic, Anabaptist, Reformed, Pentecostal and other perspectives are welcomed and will be discussed. 3 semester hours.

"LET MY TEACHING DROP LIKE THE RAIN . . .LIKE GENTLE RAIN ON GRASS, LIKE SHOWERS ON NEW GROWTH." – Deuteronomy 32:2
M 340 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 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.

### Preaching

**M 120 and M 120-H 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 homiletic theory and skills necessary in preparing, presenting, and constructively criticizing different types of sermons. 3 semester hours.

**M 125 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. 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 those of vocation and intimacy. Human science concepts 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.

Topics in Ministry

M 280 and M 280-T WOMEN IN MINISTRY
Adjunct, triennial
This course examines current issues, experiences, and ecologies encountered by women in ministerial leadership. In addition to faculty lectures and readings, a variety of guest speakers will represent a variety of ministry areas, ecumenical affiliations, and generational perspectives. The scope of the course moves beyond current conditions to teach a variety of transformational leadership principles addressing the joys and possibilities of ministering as a woman. 3 semester hours.

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.

LET THE WORD OF CHRIST DWELL IN YOU RICHLY; TEACH AND ADMONISH ONE ANOTHER IN ALL WISDOM. . .” — Colossians 3:16
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 P228-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 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 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.

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
TBD, 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 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 247-W 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; Tron and Tron Legacy; the various Star Trek films; Stargate; 2001: A Space Odyssey; Blade Runner; The Time Machine) and television (Battlestar Galactica; 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**
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.

**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/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 history. Special attention will be given to how story might serve the task of seeking cultures of peace as we apply our narrative studies to autobiography (William Stafford's *Down in My Heart*) and fiction (Pat Barker's *Regeneration*). Students may earn theology credit by devoting their final project to a topic in narrative theology and hermeneutics or they may earn peace studies credit by researching and writing on the theme of story and peacebuilding. Prerequisite: P 126 or T/TS 101. 3 semester hours.

**T 314-O ECCLESIOLOGY**
Kettering-Lane, biennial
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/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/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, 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 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 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 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 304 THEOLOGICAL UNDERSTANDINGS OF JESUS
This course will study the paradigms of Christology in biblical and theological literature, film, and visual images. It will survey various historical and contemporary portrayals of Jesus as the Christ, giving attention to the way these Christologies are biblically grounded and theologically conversant with the culture. Attention will also be given to classical Christological debates within each of the portrayals. Prerequisite: T/TS 101 or B 102. 3 semester hours.

T 306, T 306-W, and T 306-O FEMINIST THEOLOGY AND THOUGHT
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 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 385-W FAITH, FICTION, AND PHILOSOPHY
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
EARLHAM 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
PJ  Peace and Justice
PM  Pastoral Ministry
QS  Quaker Studies
SC  Synthesis Capstone
SP  Spirituality Studies
TS  Theological Studies
WR  Writing

BIBLICAL STUDIES

BS 101/101-O INTRODUCTION TO OLD TESTAMENT HISTORY AND 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. 3 semester hours.

BS 102/102-O INTRODUCTION TO NEW TESTAMENT HISTORY AND 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. 3 semester hours.

BS 111, 112 HEBREW I AND 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. 3 semester hours.

BS 330 THE BIBLE, VIOLENCE AND NONVIOLENCE
This course examines key biblical texts on issues such 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. 3 semester hours. Prerequisites: BS 101/101-O or B 102/102-O.

BS 334 BIBLE IN GLOBAL CONTEXT
In conjunction with the ESR and Bethany requirement that students participate in a cross cultural experience, this course considers cross cultural interpretation of the Bible. The focus will be on reading the Bible outside of North America and Europe, especially in Asia, Latin America, and Africa. Students will be asked to analyze the issues that impact the reading and meaning of the text in those contexts. Students should understand issues of imperialism, sexism, and racism within the biblical text and in interpretation. Students will compare these other contexts and readings with their own. 3 semester hours. Prerequisite: BS 101/101-O or B 102/102-O.

BS 337 WRITING MIDRASH
This is one of several courses that considers the intersection of biblical interpretation and MDiv 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. 3 semester hours. 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 the 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 & 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, or how Quakers have read in the past or how they read today particular books of the Bible. This course engages central issues that relate to these topics such as the history of interpretation, hermeneutics, and the authority of scripture. The course also engages the questions of whether there is an historical Quaker core and what makes a reading of the Bible Quaker in today’s context. 3 semester hours. Prerequisite: Any ESR Quakerism course AND either BS/B 101 or BS/B 102; prerequisites may be waived by an instructor.

**BS 350 JOHN**

The focus of this Bible seminar will be on the narrative development of the Jesus story in the Gospel of John. We will first address the issue of the writing of the Gospel, whether it is to be considered a dependable source for the historical Jesus and what it’s relationship is to the synoptic gospel tradition. We will proceed then to discuss the portrayal of Jesus in the Gospel and the way in which that has been important in the development of Quakerism. 3 semester hours. Prerequisite: BS 101/101-O or B 102/102-O.

**BS 352 EXODUS**

The goal of this class is for students to gain an in-depth knowledge of Exodus by considering the historical, literary, and theological aspects/interpretations of these texts in various contexts, both Jewish and Christian. Attention will also be given to issues of social location (gender, race, class) both in antiquity and today, theology, and ways in which the books of Exodus has meaning for contemporary faith and practice. 3 semester hours. Prerequisite: BS 101/101-O.

**BS 353-O ROMANS**

Paul’s letter to the Romans is arguably the most important document in Christian history and theology. In this seminar we will combine a close analysis of the text with reading current literature on Paul, his theology in relationship to Jewish thought of the period, and his literary and philosophical enterprise in relation to Greco-Roman moral philosophy. 3 semester hours. Prerequisite: B 102/102-O.
BS 355 BIBLICAL POETRY
This course is devoted to the analysis of biblical poetry as exemplified by prophetic literature and the psalms. Students will be introduced to the structures of Hebrew poetry and other techniques of biblical interpretation that will enable the student to interpret poetic texts in their historical or existential situations. The aim is for each student to develop their ability to responsibly explain and interpret the text in order to understand how these poets are interpreting the divine/human relationship and how that interpretation connects to faith and life today. 3 semester hours. Prerequisite: BS 101/101-O.

BS 356 WISDOM
This course is a study of Israel's wisdom literature in its Western Asian cultural setting and within its own religious and social context. The course examines 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 worldview 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. 3 semester hours. Prerequisite: BS 101/101-O.

BS 370 JESUS AS SAGE
If one accepts the broad consensus of scholarship about the canonical Gospels, what can we say about the figure of Jesus as the wise, spirit-filled teacher? We will examine the historical context of sages both in the Hebrew prophetic and rabbinic context as well as in the Hellenistic literature portraying the wandering philosopher and wonder-worker. We will then study the teaching of Jesus within these layers of tradition and the approach to life it suggests. 3 semester hours. Prerequisite: B 102/102-O.

BS 371 BIBLICAL NARRATIVE
The goal of the class is for the student to become familiar with the approach to biblical interpretation known as “narrative” or “literary” criticism and to successfully use this approach to interpret biblical narrative. There is a focus on the methodology and theory of narrative criticism in general (including plot, characterization, language, and point of view) as well as unique features of biblical narrative. This method will then be used to interpret narrative portions of the Old Testament such as Jonah, Ruth, and Esther. 3 semester hours. Prerequisite: BS 101/101-O.

BS 372 IMAGES OF GOD
This course examines the diversity of images of God in the Old Testament and how they relate to one’s larger theological understanding of God. Students will develop the ability to synchronically develop a biblical image of God, including identifying key features and the is/is not aspects of the metaphor, and will examine the meaning and significance of these images for ancient Israel and for contemporary communities of faith. 3 semester hours. Prerequisite: BS 101/101-O or B 102.

BS 375 WOMEN IN THE OLD TESTAMENT
This course considers women in the Old Testament, including the Apocrypha. The course focuses on how women are characterized and their various social roles and
locations within each biblical book. The course gives attention to the similarities and differences of women’s roles and status in the social and religious contexts of ancient Israel and today. 3 semester hours. Prerequisite: BS 101/101-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., Images of God in the Old Testament; Women in the Old Testament; Apocalyptic Literature; Old Testament Theology; Psalms; Philippians; James. Different topics are considered in subsequent offerings; therefore this seminar may be taken for credit more than once. 3 semester hours. 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 http://sas.earlham.edu. 3 semester hours. Prerequisite: BS 101/101-O or B 102/102-O

**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 PREPARATION AND PERSONAL PRACTICE**
Students are invited to engage in a multidimensional reflection on their personal spiritual journey as experiential grounding for ministry. Reflecting on spiritual autobiography (their own as well as others) and study of personal and corporate Christian spiritual disciplines as well as core practices of Quaker spirituality, deepen students’ awareness of their own practice of faith as they prepare to offer ministry to others. Active, prayerful listening and spiritual discernment are emphasized in the course through participation in an ongoing small group that continues into the second semester. 3 semester hours.

**FC 102/102-O SPIRITUAL FORMATION AND PUBLIC MINISTRY**
Students explore the exigencies of real-life ministry while deepening their own spiritual grounding for ministry through ongoing practice. Weekly small group meetings provide a forum for this self-discovery and integration. The class as a whole explores issues related to public ministry; while individually, in pairs, and/or in their small groups, students try on public ministry roles. Students reflect on these ministry experiences in their ongoing small group, with a ministry support group in their community, and with the instructor. 3 semester hours. Prerequisite: FC 101/101-T.

**FC 339/339-T DISCERNMENT OF CALL AND GIFTS**
This course engages students in reflecting on how God has been and is now present in their lives, calling and preparing each for ministry that makes use of their gifts to serve God and God’s world. Students consider issues of vocation and ministry, and explore different facets of their giftedness and challenges. Through class work and other experiences of discernment they learn practices for individuals and communities who seek to discern God’s leading. This course is a prerequisite for Supervised Ministry. 3 semester hours. 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. 3 semester hours.

HS 102/102-O HISTORY OF CHRISTIANITY II
This 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.

HS 103/103-O AMERICAN RELIGIOUS HISTORY
This introductory course studies the roles of major churches in the development of American culture and society, their roots both in this continent and 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 Movement, liberalism, fundamentalism, the Social Gospel, and current standpoints. 3 semester hours.

HS 107 QUAKER HISTORY AND LITERATURE
This course aims to provide a student with a comprehensive and useful overview of Quaker history by acquainting them with diverse forms of Quaker literature. How can it be that our experience and understanding of Quakerism is shaped, or should 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 online Digital Quaker collection. 3 semester hours.

HS 250 CREATION OF MODERN QUAKER DIVERSITY
This course examines 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. The chronological emphasis in this course is on the years 1825-1925. We give special attention to the dimensions of gender, race, theology, and sexual orientation in the development of modern Quakerism. 3 semester hours.

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. 3 semester hours. Prerequisite: Permission of instructor.
HS 342 HISTORY OF CHRISTIAN SPIRITUALITY
The course is designed to engage students in a critical, yet experiential dialogue with a rich history, as well as to enable students to draw from that tradition for their own spiritual formation and ministry. In particular, it is hoped that students will get a sense for the variety of mystical and spiritual voices in the global history of Christianity—those voices esteemed as “classic” and those marginalized or ignored. 3 semester hours. 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. 3 semester hours. Prerequisite: A course in Quaker Studies.

HS 390/390-O/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. 3 semester hours. Prerequisite: Permission of the instructor.

HC 500 MASTER’S THESIS
See BS 500.

LEADERSHIP STUDIES

LS 101-O ORGANIZATIONAL LEADERSHIP
This course is the foundational course required for the leadership emphasis and is open without prerequisites to all students. The course surveys key aspects of organizational leadership such as organizational psychology, personnel management, fund raising, volunteer engagement, communication with external constituencies, conflict resolution, and spirit in the workplace. 3 semester hours.

LS 184 FISCAL AND RESOURCE STEWARDSHIP
This course provides an introduction and exploration of what good stewardship means for congregations and religious not-for-profits. Topics will include congregational and denominational governance, budgeting, insurance, investments, human resources, physical plant and fund-raising. 3 semester hours.

LS 365-O/T LEADERSHIP FORMATION
This course examines the discipline of leadership studies as a context for considering models of religious leadership, and especially Quaker ideas of identity formation in relationship to organizational leadership. Attention will be given to creating a philosophy of leadership appropriate to the student’s theological, spiritual, and personal understandings of God, self, and ministry. 3 semester hours. Prerequisite: LS 101-O.

LS 374 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. 3 semester hours. Prerequisite: LS 101-O.

**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 is a practical theological activity, drawing on religious tradition, social sciences, and theology. Therefore, this class focuses on the integration of person, faith, belief, method, and practice. Skills attending, listening, understanding, and caring are addressed in the context of social and personal dynamics. 3 semester hours.

**PC 224-T MORAL AND FAITH DEVELOPMENT**
This is an introduction to the work of those who have understood the development of human being in stages. Students will examine Freud in psycho-sexual development, Erikson for psycho-social development through the life cycle, Kohlberg on moral development, and Fowler on stages of faith. Along with these key figures of this developmentalist school, critical responses from the work of Gilligan, Rodney Hunter, and Romney Mosely among others will be reviewed. 3 semester hours.

**PC 242/242-T CLINICAL PASTORAL EDUCATION**
Students can participate in an approved 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 ten or eleven weeks in length; nine-month programs are part-time. 3 semester hours. This class may be repeated one time.

**PC 328-T EMERGENCY PASTORAL CARE**
This course examines life events and precipitating factors that lead persons and families into crisis. 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. 3 semester hours. Prerequisite: PC 101/101-O.

**PC 333 HUMAN SEXUALITY IN MINISTRY**
This course examines human sexuality from a broad range of perspectives, including: theological, ethical, physiological, psychological, and sociological. It focuses on sexual issues in ministry, especially related to sexual orientation and gender roles, and the variety of ways in which sexuality is a dimension of relationships. 3 semester hours. Prerequisite: PC 101/101-O.

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

**PC 348 PASTORAL CARE WITH FAMILY SYSTEMS**
This class explores the theoretical bases of systems theory and how this perspective may be used for understanding families, including one’s own, and other interdependent groups. Family systems models are discussed with attention to pastoral theology and their usefulness for ministry, particularly for insight to congregational dynamics and offering care. 3 semester hours. Prerequisite: a 100- or 200-level PC, PM, or M class.
PC 358 ANGER, SHAME, & GUILT
This class 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 will be explored. The class will also examine ministerial and other practical implications—both positive and negative—including assertiveness, scapegoating, and forgiveness. 3 semester hours. Prerequisite: PC 101/101-O.

PC 368 PASTORAL CARE WITH THE DYING AND THEIR FAMILIES
This course examines the grief process and the ways in which pastoral care can be provided during bereavement and anticipated death. It explores personal, cultural, spiritual, and theological understandings of mortality, grief, loss, and end-of-life so that students may be able to develop their own pastoral theological framework for understanding such issues. 3 semester hours. Prerequisite: PC 101/101-O

PC 387 SPIRITUALITY & THE BODY
See SP 387

PC 400 INDEPENDENT STUDY
See BS 400.

PEACE AND JUSTICE

PJ 101-O INTRODUCTION TO PEACE AND JUSTICE
This foundational course in the peace and justice program explores contemporary conflict by applying each of ESR’s four core areas of religious studies: Bible, theology, church history, and spirituality. This course serves as the introduction to the three core courses in the peace and justice program. 3 semester hours.

PJ 201 PEACE STUDIES RESEARCH SEMINAR
The seminar is offered each semester in conjunction with a non-credit weekly Peace Studies Forum. It offers opportunity for common reading of peace-related materials, presentation and discussion of papers, sharing from peace ministries, and dialogue with visiting peace theologians, activists, and leaders. Students may take the seminar for credit a maximum of two times. 3 semester hours.

PJ 223-T CHRISTIAN RECONCILIATION: CONFLICT RESOLUTION IN CHURCH AND WORLD
This course combines the theoretical and practical study of reconciliation. We will study a variety of models in conflict resolution and begin to construct our own models of reconciliation. 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. 3 semester hours.

PJ 224 MORAL AND FAITH DEVELOPMENT
See PC 224-T.

PJ 330 BIBLE, VIOLENCE, AND NONVIOLENCE
See BS 330.

PJ 351 HISTORY OF FRIENDS PEACE WITNESS
See HS 351.

PJ 360 INTERFAITH DIALOG
This is an introduction to concepts and practices of world religions and to theological reflection upon the relationship of Christianity to other faith traditions. As such, the course will touch upon Hinduism, Buddhism, Chinese
traditions, Judaism, Islam, and primal traditions. There will be some introduction to how these faith traditions express themselves in the United States. 3 semester hours. Prerequisite: TS 101/101-O.

PJ 364 PROCESS THEOLOGY
See TS 364

PJ 366 LIBERATION THEOLOGIES
The Liberation Theologies course investigates 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. 3 semester hours. Prerequisite: TS 101/101-O

PJ 370 SPIRITUALITY OF PEACEMAKING
This course first explores the autobiographies of selected figures who have connected their spiritual life with work for social transformation, including people such as Thomas Merton, Malcolm X, Dorothy Day, Dietrich Bonhoeffer, and Peace Pilgrim. Next, theological models for putting together spirituality and social change are examined in such figures as Latin American liberation theologian Jon Sobrino and womanist theologian Emile Townes. 3 semester hours. Prerequisite: FC 101/101-T & FC 102/102-O.

PJ 400 INDEPENDENT STUDY
See BS 400.

PJ 500 MASTER’S THESIS
See BS 500.

PASTORAL MINISTRY

PM 101-O INTRODUCTION TO PREACHING
This course assists students in acquiring the basic knowledge and skills for effective biblical preaching. Attention is given to biblical exegesis in the preparation of sermons, and students are instructed and given opportunity to apply homiletical theory and skills toward the development of their own preaching voice. 3 semester hours.

PM 117 CHURCH ADMINISTRATION
This course is an introduction to the basic principles and practices of organization, administration, and leadership within the context of the local church. The course is approached from a perspective of spiritual formation, meaning that every aspect of church administration will be considered not only in terms of efficient business practice but in terms of how the business practices of a church are avenues in which pastors, board members, and other paid staff and volunteers can experience the working of the “presence in the midst.” Such practices include, but are not limited to church board leadership, decision making, budgeting and finance, visioning and planning, change, conflict resolution, recruiting and working with volunteers, and legal issues facing churches including the safety and protection of minors. 3 semester hours.

PM 150 PASTORAL SPIRITUALITY
This course emphasizes the personal side of pastoring, including the importance of caring for one’s physical, emotional, mental, social, and spiritual health. Students will become familiar with the joys and pitfalls of being part of a pastoral family and begin to develop a personal philosophy of pastoral ministry. 3 semester hours.
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 problems relating to the conversion experience, cross-cultural ministry, religious pluralism, and church growth. 3 semester hours.

PM 250-T WORK OF THE PASTOR
This course emphasizes the day-to-day ministry of pastoring. Primary foci are: the candidating process, visitation ministry, weddings and pre-marital counseling, and funerals and grief care. Discussions of principles, as well as opportunities for practice, are integral to this course. 3 semester hours.

PM 260-T FRIENDS PASTOR
What makes pastoral Friends different from other Christian churches? This course will examine the way some Friends, while adopting the pastoral system, have attempted to maintain a distinctively Quaker style of worship, outreach, administration, leadership and pastoral care. The role of the Friends pastor will be considered in light of historical precedents and con-temporary paradoxes. 3 semester hours.

PM 261 PASTOR AND RELIGIOUS EDUCATION
What is the pastor’s role in the educational work of the church? 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. 3 semester hours.

PM 320 THEOLOGY AND PREACHING
What is the role of theology in preaching? Is it possible to “do” theology in the pulpit without turning the worship experience into a dull, formal lecture? This course will engage students in reflection on theological issues from a homiletical perspective. It will also give students opportunities to preach sermons that are biblically based, theologically focused, and creatively developed. 3 semester hours. Prerequisite: TS 101/101-O & PM 101-O or other preaching course.

PM 400 INDEPENDENT STUDY
See BS 400.

QUAKER STUDIES

QS 107 QUAKER HISTORY AND LITERATURE
See HS 107.

QS 250 CREATION OF MODERN QUAKER DIVERSITY
See HS 250.

QS 339-T QUAKERS & 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. 3 semester hours. 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. 3 semester hours. Prerequisite: HS 107.

QS 351 HISTORY OF FRIENDS PEACE WITNESS
See HS 351.

QS 377 QUAKER PUBLIC MINISTRY
What does it mean to be a Public Friend? This course will explore such topics as ministry and eldering; traveling ministry; recording and releasing of ministers; and the evolution of the Quaker pastorate. We will also examine the role of Quaker missions, education, and service, in spreading awareness of Quakers and their testimonies, and in some cases expanding the membership of the Religious Society of Friends. Students will be required to do field work, visiting Friends meetings, churches, and schools, and/or interviewing Friends’ ministers. 3 semester hours. Prerequisite: QS 107.

QS 400 INDEPENDENT STUDY
See BS 400.

SYNTHESIS CAPSTONE

SC 370/370-O SUPERVISED MINISTRY
The Supervised Ministry Seminar helps students prepare for ministry through an internship in a setting appropriate for their calling/gifts and through reflection on their ministry. 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. 9 semester hours.

Prerequisite: 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 for residential students two courses in the student’s emphasis, for Access students two Competency in Ministry courses.

SC 380 COMPREHENSIVE SEMINAR
This seminar is part of the evaluation process in the student’s achievement of a degree and is to be taken in the spring semester before the degree is to be granted. 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. 3 semester hours. Prerequisite/corequisite: SC 370/370-O.
SPIRITUALITY STUDIES

SP 211 SPIRITUAL FORMATION IN CONTEMPORARY FAITH AND COMMUNITY
This course is designed to explore the nature of community and the role of spiritual practices in community building. This course will focus on corporate spiritual practices such as worship and hospitality, community discernment, and circles of trust, that foster spiritual formation within communities. We will examine the loss of community in contemporary church society, the obstacles to its recovery, and the essential relationship between a spiritual life of wholeness and integrity and living within a community. 3 semester hours.

SP 212 MYSTICISM IN THE QUAKER TRADITION
This course explores the sources, nature and expression of mystical experience as it appeared in Quaker writings from the early period to the twentieth 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 20th century scholarly debates on Quaker mysticism and explore how mysticism has shaped contemporary experience and practice of Friends in differing ways. 3 semester hours.

SP 214 PRAYER
Students will explore and practice different ways to pray, thus nurturing spiritual growth through a daily discipline of prayer. Both individual and group prayer are practiced. Readings and discussion give opportunity to explore theological questions that arise when we pray. 3 semester hours.

SP 233 CHRISTIAN DISCIPLESHIP AND LIVING IN THE SPIRIT
This course will explore different approaches to the practice of discipleship through reading classic texts from four different historical and cultural contexts, and discuss their reinterpretation and potential application for the 21st century Christian. The course will show how spiritual texts are important theological resources and that theology and spiritual practices are intimately connected in the Christian life. The course will address not only the individual, but also the corporate and social dimensions of discipleship. 3 semester hours.

SP 290-T CHRISTIAN SPIRITUALITY THROUGH A SWEDENBORGAN LENS
The field of spirituality studies explores the actual, lived experience of a committed faith practice. Swedenborgian spirituality envisions a fundamental transformation in spiritual life centered upon communion with God that unfolds as a growth process experienced as an inward reality but which is expressed especially in community. We will first consider spirituality as an interdisciplinary field before exploring spiritual growth and formation in the Christian movement known as Swedenborgianism. Drawing upon primarily Swedenborgian resources, the tools of theology, psychology, scripture, historical studies, and spiritual practice will be used in an interdisciplinary fashion. Throughout, a focus on understanding spiritual growth and development in the practice of ministry will be maintained. 3 semester hours.

SP 234 SPIRITUAL FORMATION AND THE MYSTICAL TRADITION
This course explores Christian mystical texts firsthand from the earliest centuries.
of Christianity into the modern period. Students read short selections from one mystical writer a day over the course of the semester, and explore in more depth one mystical writer of their choice. Through careful reading, reflection, and discussion of primary writings of the widely diverse women and men who represent the Christian mystical tradition, students become acquainted with this experiential form of religion. The course is designed to aid, encourage and assist the spiritual formation of the student by deepening the experience of the active presence of the divine in their life. 3 semester hours.

SP 315 THE DIVINE MYSTERY
God in symbol, imagination and experience. The search for an authentic spirituality ultimately leads to the question of the experience of God. This course will explore the symbolic nature of God in language, scripture, and theology, and the experience of God in human imagination, literature and the arts. With a spiritual formation emphasis this course will address questions such as the absence of God, the paradox of God, God as cosmic, yet within the self, and the ultimate unknowability of God. 3 semester hours. Prerequisite: FC 101/101-T.

SP 335 INDIVIDUAL SPIRITUAL DIRECTION
An introduction to the theory and practice of Christian spiritual direction for individuals. The course explores the historical roots of spiritual direction in the Christian tradition, as well as up-to-date theory and issues related to the ministry. A practical component completes the course vision, since students apply their learning in practicum group experience as well as give and receive one-on-one supervised spiritual direction outside of class meeting time. 3 semester hours. Prerequisite: FC 101/101-T.

SP 336-O ECO-SPIRITUALITY
Eco-spirituality connects earthcare 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 earthcare and explore our historical, philosophical, and religious underpinnings of our relationship with the earth.

SP 342 HISTORY OF CHRISTIAN SPIRITUALITY
See HS 342.

SP 350-T SPIRITUALITY AND SUFFERING
In this course, we will explore the difficult issue of suffering as it relates to the spiritual journey. We will consider Christian responses to suffering, problems of theodicy, the relation of love and spiritual transformation to suffering, and ways to be present to others in times of suffering. In this two-week intensive, we can only begin to appreciate the complexity of related issues, but hope that such awareness will strengthen us for our own suffering and for ministry to others in suffering. 3 semester hours. Prerequisite: FC 101/101-T & TS 101/101-O.

SP 370 SPIRITUALITY OF PEACEMAKING
See PJ 370.

SP 387 SPIRITUALITY AND THE BODY
This course explores the intersection of the spirit and body through personal reflection, critical study, and embodied spiritual practice. Scripture, early Church writings, and medieval mystical writings, as well as contemporary Christian resources, are examined. The course includes major units of study on the topics of sexuality and healing. Students write a paper on a theology of the body and complete the
course with a research project of their own design. 3 semester hours. Prerequisite: FC 101/101-O or F 110.

**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, 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.

**THEOLOGICAL STUDIES**

**TS 101/101-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 form a variety of cultural settings—concerning the themes of revelation and Holy Spirit, God, Christ, and salvation. 3 semester hours.

**TS 210/210-O THEOLOGY AND WORSHIP**

This course is a study of Christian worship in its many forms. Particular attention will be given to the biblical and theological basis for such practices. What is the role of adoration, awe, the physical senses, ritual, and the complexities of contemporary society in Christian worship? The course examines the premise that worship is a first-order theological act and that theology itself can be pursued as a kind of worship. 3 semester hours.

**TS 262 OTHERNESS AND BELONGING**

This course examines theological understandings of humans in relationship to each other. Alienation, fear, cultural difference, and more often exist as obstacles to human flourishing, but this is only part of our story. By utilizing a wide range of sources, ancient and contemporary, we will explore how we are both present to and other than the other. Additionally, we will discuss how, through grace, forgiveness, and hope, humans are called into relationship, even familial belongingness, in the community called church. 3 semester hours.

**TS 264 INCARNATION AND GRACE**

This course is a theological study of incarnation, embodiment, and how these make grace concrete and visible. Students will begin by examining teachings concerning Jesus, then proceed to other teachings and practices of embodiment such as “image of God,” resurrection, sacraments, culture, and friendship. Students will read and interact with sources ancient and contemporary that explore the meaning and effects of grace and how grace incarnated is salvific. 3 semester hours.

**TS 290-T THEOLOGY IN CONTEXT**

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. 3 semester hours.
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. 3 semester hours. Prerequisite: TS 101/101-O or T 101/101-O.

TS 341 DIRECTED READING IN DENOMINATIONAL POLITY
See HS 341.

TS 360 INTERFAITH DIALOG
See PJ 360.

TS 364 PROCESS THEOLOGY
Along with the Liberation Theologies course, 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. 3 semester hours. Prerequisite: TS 101/101-O or T 101/101-O.

TS 366 LIBERATION THEOLOGIES
See PJ 366.

TS 375 CONSTRUCTIVE THEOLOGY
This course builds upon Introduction to Theology and continues it by exploring the themes of humanity, church, and eschatology. Additionally, students will examine the idea of narrative participation in the story of God and will construct a living credo in conversation with their own histories and the range of material they have studied in seminary and beyond. 3 semester hours. Prerequisite: TS 101/101-O or T 101/101-O.

TS 390/390-O/390-T SEMINAR IN THEOLOGICAL STUDIES
Specialized advanced courses developed on the basis of faculty and student interest. 3 semester hours. Prerequisite: TS101/101-O or T 101/101-O.

TH 400 INDEPENDENT STUDY
See BS 400.

TH 500 MASTER’S THESIS
See BS 500.

WRITING

WR 101 WRITING AS MINISTRY
An introduction to the concept, aspects, and challenges of writing as public ministry both by reading those who have studied the field and by examining works of literature. Topics to be explored may include the power of story to convey truth, story theology, the links between literary arts and religion, the relationship of creativity and spirituality, and the ethical ramifications of placing beauty in service of truth. 3 semester hours.

WR 220 WRITING THE STORY
An introduction to, and practice in, the basic techniques used to write good stories, whether fiction or non-fiction. Such techniques include, but are not limited to, development of spiritual and religious content, character, narrative structure, plot, conflict, point of view, setting, and theme. 3 semester hours.
**WR 230 WRITING LITERARY NONFICTION**

Study and practice of the ways creative writing techniques can enliven and empower prose writing, especially for ministry, with an emphasis on producing effective, thought-provoking, and informed essays. Various types of literary nonfiction that may be explored are the personal essay, memoir, nature writing, travel writing, literary journalism, and cultural criticism. 3 semester hours.

**WR 240 WRITING EXPOSITORY NONFICTION**

Study and practice of those genres that characterize much of professional writing with a ministry focus, with an emphasis on the interconnection between reading and writing, especially the kinds of responding, analyzing, and evaluating necessary to inform and challenge readers. Various types of expository nonfiction that may be explored are argument, evaluation (such as reviews of film, books, and popular culture), articles for journals and magazines, and accommodation of scholarly subjects for lay readers (such as biblical exegesis, theology, etc.). 3 semester hours.

**WR 290-T TOPICS FOR WRITING IN MINISTRY**

The study of, practice in, and critique of a particular genre that is especially suitable for ministry. Topics will vary. 3 semester hours.

**WR 380 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. 3 semester hours. Prerequisite: WR 101 & any 200 level writing course.

**WR 385 WRITING FOR PUBLICATION**

Development of a book-length project for publication. By the end of the semester, students will complete a first draft of a manuscript (at least 100 pages) as well as a book proposal. Since this is a seminary course, the kinds of projects which will fit best within a broad understanding of “religious writing” include: collections of essays on theological, biblical, or spiritual themes that fit well together; devotional meditations that can be used for public or private worship and may have a variety of forms; persuasive books addressing issues of peace and social justice or other significant concerns; creative Bible studies; autobiographical stories with which others can identify; parables or fictional pieces for adults, youth, or children; other appropriate works. Weekly conference with instructor may be required. 3 semester hours. Prerequisite: WR 101 & any other 200 level writing course.

**WR 400 INDEPENDENT STUDY**

Directed independent writing of a project that fits into a broad understanding of religious writing. 3 semester hours. Prerequisite: Two previous writing courses and permission of instructor.
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, CATS - 27 credit hours per year $12,420  
Cost per three credit hour course 1,380  
Cost per credit hour 460  
Base amount per session to be paid by all degree and CATS students 950

**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>150</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>460</td>
</tr>
<tr>
<td>Graduation Fee</td>
<td>120</td>
</tr>
<tr>
<td>Program Extension Fee—MA (per session)</td>
<td>230</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>
</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 occasional 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.

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:

<table>
<thead>
<tr>
<th>Course Type</th>
<th>Full Refund of Tuition Charges</th>
<th>One-half Refund of Tuition Charges</th>
<th>No Refund - Full Payment Required</th>
</tr>
</thead>
<tbody>
<tr>
<td>Semester-long, online, and year-long courses</td>
<td>First two weeks of semester</td>
<td>Second two weeks</td>
<td>Fifth week and beyond</td>
</tr>
<tr>
<td>Two-week intensives</td>
<td>First and second day of course</td>
<td>Third and fourth days</td>
<td>Fifth day and beyond</td>
</tr>
<tr>
<td>Weekend intensives and hybrid classes</td>
<td>First two weeks after first class</td>
<td>Third week after first class</td>
<td>Fourth week after first class and beyond</td>
</tr>
</tbody>
</table>
Estimated 2014-2015 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></th>
<th>Richmond, IN</th>
<th>All Other Areas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Housing: rent or mortgage and utilities</td>
<td>$5,220</td>
<td>$7,650</td>
</tr>
<tr>
<td>Food and household supplies</td>
<td>3,015</td>
<td>6,525</td>
</tr>
<tr>
<td>Clothing, laundry, cleaning, recreation</td>
<td>1,035</td>
<td>2,250</td>
</tr>
<tr>
<td>Transportation: vehicle operating cost or public transportation</td>
<td>3,060</td>
<td>3,060</td>
</tr>
<tr>
<td>Phone</td>
<td>405</td>
<td>405</td>
</tr>
<tr>
<td>Internet connection</td>
<td>360</td>
<td>360</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 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><strong>$13,095</strong></td>
<td><strong>$20,250</strong></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 Services  A variety of services, including a post office, book store, and coffee shop, are available in Earlham College's Runyan Center and are accessible to Bethany students. Other resources available in the Bethany Center include: personal mailboxes, lockers, a study room, the Congregational Life Room (which holds various resources), vending machines, a gathering area, and a kitchenette. ESR's facilities include a lounge in the ESR classroom building where commuting students from both seminaries can shower and rest. Two computer labs, a resource library, a meditation room, and a snack room are also found in the ESR classroom building and can be used by Bethany students.

Group Hospitalization/Medical Insurance  All degree and CATS students are required to make informed decisions for carrying health insurance. Students must choose coverage through Bethany, provide proof of equivalent coverage, or opt out of coverage in an informed manner. All students are responsible for the medical expenses that they incur. A group policy is available to students registered for at least three credit hours. Married students and/or students with children may also purchase hospitalization and medical insurance for their families through this plan. The group plan through Bethany is an annual program from August 1 through July 31, yet students can determine their own beginning and ending dates up to a twelve-month period. Contact the student services associate at 800-287-8822, extension 1828, for a listing of costs for student, spouse, and dependent coverage.
Students who elect not to enroll in this plan will be required to sign a waiver and document the name and policy number of their private insurance coverage, or check their opt out option, assuming all responsibility for their medical expenses.

**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) 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
- Revolving loans

**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.

Revolving Loans  Institutional revolving loans are available to students in some circumstances. The interest rate varies and the loans must be repaid within ten years after departure from Bethany. See the Bethany Student Handbook for more information.

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. For new incoming students, the deadlines for both admissions and financial aid materials are as follows:

- Fall session - March 15*
- Spring session - September 15*
- January, May, or August intensives - six weeks prior to the first day of the course
- Full academic year, for current students only - June 15

* Includes international students

"PROCLAIM THE MESSAGE. . .WITH THE UTMOST PATIENCE IN TEACHING."

– 1 Timothy 4:2
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.
GENERAL INFORMATION

BOARD OF TRUSTEES

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

**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

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

**D. Miller Davis**
(2016, Laity)
Westminster, Maryland
Church of the Brethren administrator, retired

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

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

**Jonathan Frye**
(2016, Brethren Colleges)
McPherson, Kansas
College professor

**Gregory Geisert**
(2016, At Large)
Keezletown, Pennsylvania
Certified public accountant

**Elaine Gibbel**
(2015, At Large)
Lititz, Pennsylvania
Church and community leader and volunteer

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

**Katherine Melhorn**
(2018, Laity)
Wichita, Kansas
Pediatrician

**David W. Miller**
(2015, Clergy)
Hanover, Pennsylvania
Minister, Christian nurture

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

**John Neff**
(2018, At Large)
Harrisonburg, Virginia
Chair, Nielsen Builders; pastor

**Stan Noffsinger**
(Ex-officio)
Elgin, Illinois
General Secretary, Church of the Brethren

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

**Frank Ramirez**
(2018, Clergy)
Everett, Pennsylvania
Pastor

**Donna Shumate**
(2018, Laity)
Sparta, North Carolina
Attorney

**Phil Stover**
(2019, At Large)
Quinter, Kansas
Attorney

**Paul Wampler**
(2015, At Large)
Manassas, Virginia
Surgeon, retired

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

SUSQUEHANNA VALLEY MINISTRY CENTER STAFF

**Donna M. Rhodes**
Executive Director

**Erika Fitz**
Program Coordinator

ALUMNI/AE COORDINATING COUNCIL

Brian Flory, 2019
- Board representative
  - Becky Baile Crouse, 2017
  - Timothy Yoder, 2016
  - Nan Erbaugh, 2015
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.
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.