



# Academic Catalog

So that  
the world  
flourishes

2026-2027



## INTRODUCTION

# Bethany Theological Seminary

---

## THE GRADUATE SCHOOL OF THEOLOGY OF THE CHURCH OF THE BRETHREN

Bethany Theological Seminary

615 National Road West

Richmond, IN 47374-4019

765-983-1800; 800-287-8822

Fax: 765-983-1840

admissions@bethanyseminary.edu

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

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

---

## 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)
- Master of arts: theopoetics and writing
- Master of arts in biblical peacemaking
- Master of arts in spiritual and social transformation
- Approved for a Comprehensive Distance Education Program

## COMMISSION CONTACT INFORMATION

*The Commission on Accrediting of the  
Association of Theological Schools  
in the United States and Canada*

10 Summit Park Drive

Pittsburgh, PA 15275 USA

412-788-6505

Fax: 412-788-6510

[www.ats.edu](http://www.ats.edu)

Bethany is also accredited by

***The Higher Learning Commission***

30 North La Salle Street

Suite 2400

Chicago, IL 60602-2504

800-621-7440

Bethany is approved by HLC for its distance education courses and programs.

---

## STATE AUTHORIZATION FOR DISTANCE EDUCATION

Federal and state laws have established requirements that regulate distance (online) education programs offered by postsecondary institutions like Bethany Theological Seminary. Institutions must be approved to offer such education within each state where students reside. These laws protect students related to a variety of issues that may occur during the course of their distance education. Bethany makes every effort to comply with these laws related to its delivery of distance education.

Bethany Theological Seminary has been approved by the State of Indiana to participate in the National Council for State Authorization Reciprocity Agreements. NC-SARA is a voluntary, regional approach to state oversight of postsecondary distance education. If the institution is approved by the home state and the state is approved by NC-SARA, then the institution is approved to deliver distance (online) education in all states that have joined this oversight organization.

As a result, Bethany Theological Seminary is approved for distance (online) education through NC-SARA. This currently includes forty-nine states, Puerto Rico, and the District of Columbia.

Bethany's distance education offerings for its degree and certificate programs provide the highest quality to all our students, no matter where they are located.

---

## ABOUT THE ACADEMIC CATALOG

This catalog is reviewed and updated annually, typically during the summer, with the new version available prior to the start of the fall semester. 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. The 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.





# Table of Contents

|                                                                                 |           |
|---------------------------------------------------------------------------------|-----------|
| <b>HERITAGE AND MISSION .....</b>                                               | <b>6</b>  |
| The Bethany Story                                                               |           |
| Mission and Vision                                                              |           |
| Mission Enhanced: Affiliations and Partnerships with Other Schools              |           |
| Partnership with the Church                                                     |           |
| <b>THE BETHANY COMMUNITY .....</b>                                              | <b>9</b>  |
| A Diverse Community                                                             |           |
| Life in Community                                                               |           |
| Lectureships and Cultural Programs                                              |           |
| Facilities at the Main Campus                                                   |           |
| <b>EDUCATIONAL PROGRAMS .....</b>                                               | <b>13</b> |
| Master of Divinity                                                              |           |
| Master of Arts                                                                  |           |
| Master of Arts: Theopoetics and Writing                                         |           |
| Master of Arts in Spiritual and Social Transformation                           |           |
| Master of Arts in Biblical Peacemaking                                          |           |
| Graduate Certificates: CAMS, CATS, CBP/PDBP, CIBI, CPNE, CPVP, CTTI, CEMAS, CCP |           |
| <b>ACADEMIC INFORMATION .....</b>                                               | <b>28</b> |
| Admission and Enrollment                                                        |           |
| Academic Policies and Procedures                                                |           |
| Transcripts                                                                     |           |
| <b>COURSE OFFERINGS .....</b>                                                   | <b>34</b> |
| Bethany Course Descriptions                                                     |           |
| Earlham School of Religion Course Descriptions                                  |           |
| <b>GENERAL INFORMATION .....</b>                                                | <b>63</b> |
| Tuition and Fees                                                                |           |
| Estimated Cost of Attendance for One Academic Year                              |           |
| Criminal Background Check                                                       |           |
| Student Housing                                                                 |           |
| Student Health Insurance                                                        |           |
| Financial Aid and Scholarships                                                  |           |
| Campus and Area Maps                                                            |           |
| Board of Trustees                                                               |           |
| About Bethany's Logo                                                            |           |
| <b>FACULTY AND STAFF .....</b>                                                  | <b>72</b> |

# Heritage + Mission

## THE BETHANY STORY

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

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

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

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

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

In 1992, the Bethany board approved the relocation of the Seminary to Richmond, Indiana, in association with the Earlham School of Religion (ESR) and in partnership with the congregations of the Church of the Brethren. That relocation was completed in time for the opening of school in the fall of 1994. In October 1993, Bethany began offering its first off site courses hosted by the Susquehanna Valley Satellite (now Susquehanna Valley Ministry Center,) located on the campus of Elizabethtown College in Pennsylvania. SVMC now offers continuing education events, often led by Bethany faculty members.

## PRESIDENTS OF BETHANY THEOLOGICAL SEMINARY

|                                             |              |
|---------------------------------------------|--------------|
| Albert C. Wieand                            | 1905-1932    |
| Daniel W. Kurtz                             | 1932-1937    |
| Rufus D. Bowman                             | 1937-1952    |
| Warren W. Slabaugh, <i>acting president</i> | 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 |

---

## SO THAT THE WORLD WILL FLOURISH!

### The Mission of Bethany Theological Seminary

As an innovative learning community grounded in an Anabaptist and Radical Pietist witness, Bethany Theological Seminary empowers every student to lead through spiritual engagement, faith-filled thought, and transformative practice, so that the world flourishes.

Bethany Theological Seminary has a history of adapting its program to meet the changing needs of the church and society. Now, in a religious and spiritual landscape characterized by uncertainty, Bethany will uphold its mission by embracing and articulating its Anabaptist-Pietist identity and reaching both within and beyond the church to serve a broader, more diverse constituency. Hallmarks of Bethany's education will be (1) an interdisciplinary approach to learning, (2) integration of theory and practice, and (3) increasingly diverse programs of study.

### Our Vision

- Anchored in its commitment to academic freedom, Bethany expresses a prophetic witness rooted in a deep theological understanding of scripture and the Anabaptist-Pietist traditions of discipling, peacebuilding, and advocacy for justice.
- Bethany claims a position as a center for the study and practice of emerging areas of religious interest across faith traditions.
- Blending academics with application and spiritual formation, Bethany exemplifies impactful learning, developing servant leaders with theological understanding, sensitivity, and skill to forge genuine change in church and community.
- Engaging people of diverse religious, geographic, and social backgrounds, the Bethany community nurtures respect for differences and sustains spiritual empowerment for students and alumni.

---

## MISSION ENHANCED

### Affiliations and Partnerships with Other Schools

Bethany Theological Seminary has on numerous occasions affirmed its readiness to partner and affiliate with other schools, colleges, universities and organizations, institutions and movements in fulfilling its educational objectives. Earlier examples 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 affiliation with the [Earlham School of Religion](#) (ESR), a seminary of the Society of Friends (Quakers). A common campus, a joint curriculum, and a shared library are all part of this affiliation between the two schools.

### 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 [Anabaptist Mennonite Biblical Seminary](#) (AMBS) in Elkhart, Indiana; [United Theological Seminary](#) in Dayton; [Payne Theological Seminary](#) in Wilberforce, Ohio; and [Christian Theological Seminary](#) in Indianapolis.

Beginning fall 2023, Bethany is a sponsoring school of the [Hispanic Scholars Program](#), which provides cross-registration for courses taught by Latine instructors at partner seminaries; see the Deans Office for details.

### Elizabethtown College, Manchester University, and McPherson College

Bethany and three Brethren-related schools (Elizabethtown College, Manchester University, and McPherson College) have an agreement to enroll a limited number of advanced undergraduate students in select graduate certificates and degree programs as part of a 3/1 and 3/2 educational partnership; see the Deans Office for details.

### Partnership with the Church

As Bethany works with other 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 discuss issues relevant to ministry in the Church of the Brethren.

In addition, the seminary works with the Brethren Academy for Ministerial Leadership, which oversees nongraduate educational programs and continuing education for the Church of the Brethren.

**"FOR WISDOM WILL COME INTO YOUR HEART, AND KNOWLEDGE WILL BE PLEASANT TO YOUR SOUL."**

**– Proverbs 2:10**

# The Bethany Community

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, India or The Dominican Republic, Brazil or Germany.
- 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 online, through synchronous video, 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 in Bethany's weekly chapel service, the teaching faculty participate in a preaching series on a biblical text or theme. In the spring, graduating students are invited to present senior sermons during chapel. Faculty, students, and administrators participate in worship leadership and design while student members of the Patterns of Worship class coordinate the chapel services throughout the academic year.

### Common Meal

In the middle of each week, the community typically 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

In seeking to build and strengthen community, the idea of a noncontiguous campus has been turned into reality. Four levels of the Bethany Neighborhood include the local residence, the adjoining backyard neighborhood, student living space in greater Richmond, and the whole student body. Our aim is to provide a sense of belonging and purposefulness as we live out Anabaptist-Pietist core values of community, simple living, service, reconciliation,

shared resources, and mutual support. “For the glory of God and our neighbor’s good” is a phrase widely used among the Church of the Brethren, and in this case, neighbor means not only fellow students but also local Richmond residents.

### **Community Governance**

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

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

Service on ministry teams and committees enables students to contribute to the life of the community at many levels, including worship, academic issues, campus ministry, and more. Students choose their own representatives to the various ministry teams and committees, including trustee committees. More detailed information on the ways the community organizes can be found in the Bethany Student Handbook. The handbook is formally updated once a year on July 1.

Decision-making processes at Bethany seek to reflect the wisdom and interests of the whole community. Sometimes the community participates directly in the making of a decision; sometimes a smaller group solicits input from the whole and acts on its behalf. Whenever possible, the deciding group discerns the community’s common mind and acts by consensus. When differing views cannot be resolved, the group seeks a course of action that allows the community to move ahead with its life and work in the midst of differences and in a manner that respects the freedom to dissent. The Student Leadership Team provides web access to all student forums, so that all students have the ability to participate in discussions of issues at hand.

### **Advising and Consultation**

Bethany students have access to both academic and personal advising and consultation. Prior to orientation, new students will have the opportunity to begin to work with a faculty advisor with regard to their program of study. Along with providing guidance on curricular requirements, faculty advisors also help

students assess their overall academic progress and may offer counsel regarding vocational direction.

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

### **Information Technology**

The use of information technology is essential in theological education. Bethany works diligently to provide quality technology to our community. IT staff oversee services in consultation with faculty.

All students have access to technologies for learning in and beyond their course work through a campus-wide network, a computer lab, a school email 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 ebooks, 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. Since 2014, Bethany has been using a blended format for courses: synchronous video to connect students at a distance into courses meeting on campus in real time. In summer 2021, two technology classrooms were updated and a third was brought online to enhance the student learning experience with improved equipment and design. Almost all courses offer a synchronous video option.

### **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 and certificate students take place at the beginning of each semester. 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.

### Keeping in Touch

*Wonder & Word*, a publication of the Institutional Advancement Department, 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 wider constituencies of the Seminary. Admissions information, an employee directory, and academic information are among the resources of the website.

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

### LECTURESHIPS AND CULTURAL PROGRAMS

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

Bethany also benefits from two endowments related to the arts. The Nancy Rosenberger Faus Endowment for Music Education and Performance supports musically related events and is endowed in memory of Lester M. and Pauline Rosenberger, long-standing supporters of Brethren higher education. 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.

### FACILITIES AT THE MAIN CAMPUS

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

#### The Bethany Center

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

#### The ESR Center

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

#### Robert Barclay Center

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

#### Lilly Library

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

Lilly Library participates in the American Theological Library Association's Reciprocal Borrowing Program. This resource-sharing project allows Bethany distance students and faculty to procure print materials from participating ATLA seminary libraries closer to their homes. A list of participating institutions and the librarian to contact at each may be found here:

<https://www.atla.com/Members/programs/Pages/Reciprocal-Borrowing-Initiative.aspx>.

#### **Other Earlham College Facilities**

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

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

---



# Educational Programs

The 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), which has four forms (MA, MATW, MASST, MABP) [see more below]. The Seminary is also accredited by the Higher Learning Commission.

In addition, Bethany offers nine graduate certificates:

- Certificate of Achievement in Ministry Studies (CAMS)
- Certificate of Achievement in Theological Studies (CATS)
- Certificate/Postgraduate Diploma in Biblical Peacemaking (CBP/PDBP)
- Certificate in Intercontextual Biblical Interpretation (CIBI)
- Certificate in Peacebuilding and Neighborhood Engagement (CPNE)
- Certificate in Peacemaking, Violence, and Power (CPVP)
- Certificate in Theopoetics and Theological Imagination (CTTI)
- Certificate for Expanded MA Studies (CEMAS)
- Certificate for Chaplaincy Preparation (CCP)

Note: **Program Grids** outlining the current curricular requirements for each degree and certificate program can be found on the [Bethany website](#); please see the **hyperlinks** within each program description below for that information.

## 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. Students in Bethany's MDiv program critically engage in a robust educational process that prepares them to accomplish the following:

1. Interpret scripture, tradition, and theology
  - a. Exhibit knowledge and understanding of the content of scripture, tradition, and theology
  - b. Employ a variety of critical methodologies in interpretations of theological, historical, and Scriptural expressions of tradition
  - c. Apply the results of careful interpretation, with attention to multiple contexts, to contemporary settings, situations, and concerns
2. Communicate faith and values with contextual awareness
  - a. Exhibit the ability to listen to others carefully and empathetically
  - b. Express one's understanding of faith and values effectively in writing and in oral presentations
  - c. Demonstrate awareness of various contexts and social location in one's communication
3. Integrate learning that is interdisciplinary, intercontextual, and imaginative for the practice of ministry
  - a. Articulate with creativity connections across disciplines
  - b. Demonstrate critical awareness of one's own contexts and what shapes them, the various contexts of other individuals and communities, and the relationships among them
  - c. Synthesize thinking, being, doing rooted in an awareness of God's presence and activity
4. Demonstrate theologically informed reflective practice that anticipates an embodied ministry
  - a. Exhibit personal growth as a result of Christian spiritual discernment and other practices that promote self-awareness, self differentiation, appropriate boundaries, relational skills, and recognition of interpersonal dynamics
  - b. Minister effectively and faithfully through such growth and through theological reflection on previous and current ministry experiences
  - c. Plan, lead, and evaluate activities that involve others in working toward shared goals for the community or the wider world

## 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 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 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 F580 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 are able to attend.

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

Students are encouraged to participate in the track that is most appropriate for their circumstances. Students who 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 72 semester hours of graduate coursework 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 the residency requirement is fulfilled. (See the discussion of this requirement in the section entitled Academic Information.) No more than 36 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. Any exceptions to the transfer credit policy will be brought by the Academic Dean to EPAC for consideration.

Revised effective fall 2022, the 72 hours of the MDiv program will be distributed as follows, fulfilling coursework connected with each of the four MDiv program objectives, emphasizing process and learning outcomes, in five groupings:

1. Core Curriculum (24 credits): introductory courses in Bible, theology, history of Christianity, preaching, worship, and peace studies.
2. Ministry Formation (15 credits): Exploring the Call, Ministry Formation, and MDiv Review.
3. Biblical, Historical, Peace, and Theological Studies (12 credits): any four courses from these disciplines.
4. Ministry Studies (12 credits): any three courses in Ministry Studies and either a second Ministry Formation placement or an additional course in ministry, as determined by faculty in conversation with the student).
5. General Electives (9 hours): any three courses according to the educational and vocational goals of the student.

## 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 coursework 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 one required ministry experience and possibly a second context. The reflective process related to these experiences involves faculty, supervisor, and peers and is designed to lead students to integration of personal and professional identity and of academic and practical proficiency. The process also enhances the student's ability to articulate faith within concrete life experiences and the changing dynamics of today's world.

Ministry Formation consists of the following components:

Exploring the Call: Foundations for Ministerial Leadership F 580. 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. As the title suggests, this course explores 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 as a yearlong course in both local and blended formats. In either format, this course is designed to help students examine social and spiritual shaping of ministerial identity and prepare for participation in their Ministry Formation placement.

Ministry Formation F 701. 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 701) include completion of 24 credit hours, including Exploring the Call, Introduction to Theological Reflection, a course in biblical studies, and a course in ministry studies; admission to the MDiv program; certification by the instructor of F 580 that the student is ready to participate in a ministry placement and in Ministry Formation; certification by the faculty for readiness.

Ministry Formation F 701 is offered every year in either a weekly format or a blended format. Ministry Formation faculty work with students in both tracks to arrange ministry placements in appropriate locations.

Ministry Formation Elective F 703. In conversation with faculty, students may engage in either a second placement or an additional course in Ministry Studies. 3 hours of credit are granted for a second 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 701). 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.

MDiv Review F 902. This course, offered each spring semester, calls students to synthesize and reflect on their cumulative coursework 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 902) include

1. successful completion of Ministry Formation (F 701);
2. successful completion of Ministry Formation Elective (F 703 or CPE), as appropriate;
3. successful completion of any particular work that the faculty may require for demonstrating readiness to enter MDiv Review;
4. certification by the faculty of satisfactory progress toward fulfillment of the objectives of the MDiv program

### 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.

"THE GIFTS HE GAVE WERE THAT SOME WOULD BE...  
PASTORS AND TEACHERS TO EQUIP THE SAINTS..." – Ephesians 4:11-12

## 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 relevant to a variety of vocations. This purpose informs the entire educational program and shapes the following educational objectives. Bethany's MA program is not designed to prepare persons for ordained ministry in the Church of the Brethren.

Students in the program critically engage in a robust educational process that prepares them to accomplish the following:

1. interpret scripture, tradition, and theology
  - a. Exhibit knowledge and understanding of the content of scripture, tradition, and theology
  - b. Employ a variety of critical methodologies in interpretations of theological, historical, and scriptural expressions of tradition
  - c. Apply the results of careful interpretation, with special attention to multiple contexts and to contemporary settings, situations, and concerns
2. Communicate faith and values with contextual awareness
  - a. Exhibit the ability to listen to others carefully and empathetically
  - b. Express one's understanding of faith and values effectively in writing and in oral presentations
  - c. Demonstrate awareness of various contexts and social location in one's communication
3. Integrate learning that is interdisciplinary, intercontextual, and imaginative across one's program of study
  - a. Articulate creative connections across disciplines
  - b. Demonstrate critical awareness of one's own contexts and what shapes them, the various contexts of other individuals and communities, and the relationships among them
  - c. Analyze, critique, and synthesize diverse perspectives and insights related to one's program of study
4. Demonstrate expertise in an area of concentration, through coursework and a thesis or portfolio
  - a. Exhibit extensive knowledge of content relevant to one's primary disciplinary area
  - b. Apply various methodologies appropriate to one's primary disciplinary area
  - c. Express critical awareness of significant issues germane to the study of one's primary disciplinary area
  - d. Articulate a coherent construction of a sustained argument with supporting evidence and analysis related to the selected topic, text, or methodological approach, resulting in a thesis or portfolio

### Curricular Requirements

To obtain the MA degree, the student must complete 42 semester hours of graduate coursework. 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. In addition, no more than 21 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. There is no residency requirement for the MA degree. Any exceptions to the transfer credit policy will be brought by the Academic Dean to EPAC for consideration.

Revised effective fall 2023, the 42 hours of the MA program will be distributed as follows:

1. Thesis or portfolio sequence (6 hours): I 501 MA Formation Seminar and I 500 MA Thesis Completion or I 901 MA Portfolio Completion
2. MA area of concentration (12 hours): courses related directly to the topic, method, or scope of the thesis or portfolio
3. Biblical, historical, peace, and theological studies (12 hours): one course in Bible, one course in history, one course in peace, one course in theology
4. General electives (12 hours): any 12 hours in the above areas according to the educational and vocational goals of the student

### 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 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 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 501 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 (AoC) that will support their thesis research or anchor the content in their portfolio. Students will choose their area of concentration during I 501 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. Note: students with a Biblical Studies area of concentration must complete one year of one biblical language (counted in the AoC courses) and an additional year of a second language, which would count as General Electives.

## Progressing through the MA Program

The unique sequence of courses for students in the MA program assumes that most students are admitted and begin coursework 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 501 MA Formation Seminar. MA students have five calendar years from the date of admission to complete their degree program, including the thesis or portfolio, under the graduation requirements in force when they were admitted. A program extension fee will be assessed for each semester beyond this. Students may apply to the Educational Policies and Advisory Committee for

program extension if the coursework and/or thesis/portfolio are not completed within the times indicated. Students pay for courses at the rate set for each academic year.

**“MAKE ME UNDERSTAND THE WAY OF YOUR PRECEPTS,  
AND I WILL MEDITATE ON YOUR WONDROUS WORKS.” – Psalm 119:27**

## MASTER OF ARTS: THEOPOETICS AND WRITING (MATW)

The Master of Arts: Theopoetics and Writing is a variant of the MA degree with different objectives and requirements as stated below.

### Educational Objectives

The [Master of Arts: Theopoetics and Writing](#) (MATW) program is designed to enhance students' ability to write and think at the intersection of creativity, faith, and meaning. Along with academic study, it trains students in various forms of written communication and other media that bring spirituality into public conversation with the whole of life. This program requires 36 hours of coursework directly connected to the study of theopoetics and writing.

Graduates from the MATW program will be prepared to:

1. Hone skills in different genres and mediums of theopoetics and writing.
  - a. Exhibit knowledge and understanding of the content and method of various genres, such as narrative, poetry, fiction, creative nonfiction, essay, scholarly argument, visual arts, and public speaking.
  - b. Recognize and explain theopoetic moves in multiple mediums.
  - c. Engage in linguistic creativity as a formative spiritual practice, both for communities and for individual lives, including one's own.
2. Describe the connection between theology and the imagination.
  - a. Identify the various conversations within theopoetics in terms of method, meaning, and value.
  - b. Describe one's own theological imagination informed by theological investigation.
  - c. Articulate connections across theology, theopoetics, and the arts that are critical, generous, and creative.
3. Integrate learning that is interdisciplinary, intercontextual, and imaginative across theology, theopoetics, and the arts.
  - a. Demonstrate critical awareness of one's own context and the ways in which different genres and mediums operate in the lives of readers in other contexts, in ministry, and in work for peace and justice.
  - b. Assess diverse, lived possibilities of theopoetics in different contexts, such as justice advocacy, peacemaking, and community living.

- c. Analyze, critique, and synthesize diverse frameworks and insights related to theology, theopoetics, and the arts in dialogue with creative and scholarly partners.

4. Demonstrate expertise in theology, theopoetics, and the arts in a select number of genres and/or mediums as exhibited in a cumulative project.
  - a. Exhibit extensive knowledge of content relevant to project goals.
  - b. Employ various genres and/or mediums appropriate to one's project goals. Show expertise in the writing process, including creative idea generation, drafting, receiving and giving feedback, revision, and presentation for public engagement.

### Curricular Requirements

To obtain the MATW degree, the student must complete 36 semester hours of graduate coursework. This degree is offered in coordination with Earlham School of Religion, bringing the strengths and courses of both institutions together. 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. In addition, no more than 18 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. Any exceptions to the transfer credit policy will be brought by the Academic Dean to EPAC for consideration. There is no residency requirement for the MATW degree.

Revised effective fall 2025, the 36 hours of the MA program will be distributed as follows:

1. Summative exercise (3 credits)
2. Theopoetics and writing courses (21 hours): two courses in theopoetics, two courses in writing, and three additional courses from list of options
3. General electives (12 hours): any 12 hours in the above areas according to educational and vocational goals of the student

## **Two Tracks**

To accommodate a diverse student body, Bethany offers two tracks toward the MATW 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 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 online courses.

## **Summative Exercise**

Because Bethany's MATW students have a variety of personal and academic goals related to their theological education, each student will complete a summative exercise as their final MATW project, which may take a variety of forms. The summative exercise will be academically rigorous, offering students the chance to customize their path to the MATW degree based on their unique reasons for choosing it.

## **Progressing through the MATW Program**

MATW students have five calendar years from the date of admission to complete their degree program, including the thesis, portfolio, or project, under the graduation requirements in force when they were admitted. A program extension fee will be assessed if they are not completed within the times indicated. For each semester beyond this, students may apply to the Educational Policies and Advisory Committee for a program extension. Students pay for courses at the rate set for each academic year.

## MASTER OF ARTS IN SPIRITUAL AND SOCIAL TRANSFORMATION (MASST)

The Master of Arts in Spiritual and Social Transformation is a variant of the MA degree with different objectives and requirements as stated below.

### Educational Objectives

The [Master of Arts in Spiritual and Social Transformation](#) (MASST) program engages questions and concerns at the intersection of spirituality and society. The energy of spirituality can be intensely personal, but it can also ripple through an entire community or society. Similarly, personal transformation can elevate us and draw us out of the mundane world, but also propel us back into the world with new-found desire to be agents of social change. This program examines conflicts, challenges, and movements that involve persons and societies. It integrates social and spiritual dimensions in order to equip the whole person for work in a variety of settings: congregational, public, and private, with the ability to focus on non-profit leadership, spiritual direction, and peacebuilding and community engagement.

Graduates from the MASST program will be prepared to:

1. Interpret Scripture, tradition, and theology.
  - a. Exhibit knowledge and understanding of the content of Scripture, tradition, and theology.
  - b. Employ a variety of critical methodologies in interpretations of theological, historical, and Scriptural expressions of tradition.
  - c. Apply the results of careful interpretation, with attention to multiple contexts, to contemporary settings, situations, and concerns.
2. Communicate faith and values with contextual awareness.
  - a. Exhibit the ability to listen to others to others carefully and empathetically.
  - b. Express one's understanding of faith and values effectively in writing and in oral presentations.
  - c. Demonstrate awareness of various contexts and social location in one's communication.
3. Integrate learning that focuses on spiritual and social understandings and practices of transformation.
  - a. Articulate creative connections from this integration that is interdisciplinary, intercultural, and imaginative.
  - b. Demonstrate appreciation for and critical awareness of one's own culture(s) and other cultures.
  - c. Analyze, critique, and synthesize diverse perspectives and insights related to spiritual and social transformation.
4. Demonstrate theologically informed reflective practice appropriate to a Path, through coursework and a related practicum that anticipates an embodied ministry.
  - a. Exhibit understanding and skill in the practices of ministry applied in concrete, tangible, and incarnational ways related to the selected Path.
  - b. Express critical awareness of the significant issues germane to the selected Path.
  - c. Demonstrate a holistic view of spiritual and social concerns as a result of the integration of theory and praxis.

### Curricular Requirements

To obtain the MASST degree, the student must complete 36 semester hours of graduate coursework. 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 the residency requirement is fulfilled. (See the discussion of this requirement in the section entitled Academic Information.) In addition, no more than 18 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. Any exceptions to the transfer credit policy will be brought by the Academic Dean to EPAC for consideration.

Effective fall 2024, the 36 hours of the MASST program will be distributed as follows:

1. Spiritual and Social Transformation Core (12 credits): four courses focused on these themes;
2. Path and Practicum courses (12 hours): one required Practicum; three courses in a chosen Path from list of options
3. General electives (12 hours): any 12 hours in the above areas according to educational and vocational goals of the student

## **Two Tracks**

To accommodate a diverse student body, Bethany offers two tracks toward the MASST 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 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 online courses.

## **Paths of Study in MASST**

Each MASST student will select one Path from the following four options: Open (courses in SST from a list); Non-Profit Leadership (in partnership with Eastern Mennonite University in Virginia, all online or synchronous video, for those interested in Non-Profit vocations); Spiritual Practices and Direction (in partnership with Oasis Ministries in Pennsylvania, for those who desire to work as a Spiritual Director); and Peacebuilding and Community Engagement. Each Path requires three courses and a practicum, as outlined in the curriculum requirements.

The two Paths done in partnership with EMU (Non-Profit Leadership) and Oasis Ministries (Spiritual Practices and Direction) have additional costs involved and other requirements. There is funding from Bethany to reduce these costs. Please see the additional information on Bethany's website for these Paths and our partners in this program. Contact the Deans Office regarding any questions.

## **Progressing through the MASST Program**

MASST students have five calendar years from the date of admission to complete their degree program, 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 IN BIBLICAL PEACEMAKING (MABP)

The Master of Arts in Biblical Peacemaking is a variant of the MA degree with different objectives and requirements as stated below.

### Educational Objectives

The [Master of Arts in Biblical Peacemaking](#) builds on the foundation laid by the Postgraduate Diploma in Biblical Peacemaking. Specifically designed for the African context, this program helps students develop their understanding of peacemaking through biblical, theological, and ethical reflection with real-world engagement steadily in view. The purpose of the program is to equip leaders with the conceptual frameworks and practical skills they need to address peacemaking challenges in their churches and communities. This program requires 36 hours of coursework and is available for the graduates of Bethany's Postgraduate Diploma in Biblical Peacemaking who wish to continue their studies in this area.

Students in Bethany's MABP program critically engage in a robust educational process that prepares them to:

1. Communicate and teach a biblical theology of peacemaking that is informed by skillful contextual readings of biblical texts and by theological and ethical reflection.
2. Plan, implement, and evaluate peacemaking initiatives that are contextually appropriate, nonviolent, and aligned with student's interpretations of scripture, theology, and ethics.
3. Demonstrate a peacemaking framework for leadership, incorporating knowledge of conflict transformation, mediation, de-escalation of violence; personal and pastoral development for effective leadership in peacemaking; and knowledge about approaches to understanding and overcoming violence and trauma.
4. Develop an interfaith/intercultural understanding that includes knowledge of Islam, Christian ways to relate to Muslim neighbors, and alternatives to interreligious hatred.

### Curricular Requirements

Effective fall 2025, to obtain the MABP degree, the student must complete 36 semester hours of graduate coursework, including the six courses from the PDBP. The remaining six courses include additional coursework in Biblical Studies, Peace Studies, Theological Studies, and a second Practicum.

Because of the nature of the required courses, transfer credits are typically not allowed for the MABP.

There is no residency requirement for the MABP program. Courses may be taken in any combination of online, blended, and Richmond campus courses.

### Progressing through the MABP Program

MABP students have five calendar years from the date of admission to complete their degree program, under the graduation requirements in force when they were admitted. Students pay for courses at the rate set for each academic year.

## GRADUATE CERTIFICATES

### CERTIFICATE OF ACHIEVEMENT IN MINISTRY STUDIES (CAMS)

The [Certificate of Achievement in Ministry Studies](#) (CAMS) program provides a means for ministers new to the Church of the Brethren to complete coursework focused on Brethren identity and ministry. Effective fall 2024, this program requires 18 hours of course work, with required courses that focus on Brethren history and theology, practical experience with the ordinances and preaching of the church, biblical interpretation, and peace studies.

#### Educational Objectives

Graduates from the Certificate of Achievement in Ministry Studies program will be able to:

1. Interpret Scripture, tradition, and theology from a Brethren perspective.
2. Communicate faith and values with contextual awareness.
3. Engage in and reflect on practical aspects of ministry from a Brethren perspective.

The CAMS requires one course to be taken in residence (M611, Ritual and Reflection in the Life of Faith). The other five courses may be taken in any combination of online, blended, and Richmond campus courses.

Admissions requirements for the CAMS are similar to those for the MDiv program. During the course of study or upon program completion, CAMS students may petition for admission to a degree program. Credits earned during the CAMS are transferable upon admission to a degree program.

### CERTIFICATE OF ACHIEVEMENT IN THEOLOGICAL STUDIES (CATS)

The [Certificate of Achievement in Theological Studies](#) (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. Revised effective fall 2024, this program requires 18 hours of coursework. 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 studies. In addition, students will take one general elective.

#### Educational Objectives

Graduates from the Certificate of Achievement in Theological Studies program will critically engage in an exploratory educational process that prepares them to:

1. Interpret Scripture, tradition, and theology.
  - a. Exhibit foundational knowledge and understanding of the content of Scripture, tradition, and theology.
  - b. Employ selected critical methods in interpretations of theological, historical, and Scriptural expressions of tradition.
  - c. Apply the results of careful interpretation, with attention to multiple contexts, to contemporary settings, situations, and concerns, as reflected in selected courses.
2. Communicate faith and values with contextual awareness.
  - a. Exhibit the ability to listen to others and to respond appropriately.
  - b. Express one's developing understanding of faith and values in written assignments and in oral presentations.
  - c. Demonstrate emerging awareness of various contexts and social location in one's communication.
3. Engage in and reflect on practical aspects of ministry.

- a. Participate actively in the practice of ministry, specific to one's interests and vocational goals.
- b. Express one's developing understanding of ministry as a result of personal and critical reflection on ministry experience.
- c. Exhibit emerging awareness of the importance and relevance of intercultural or peace-related aspects of ministry.

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

## **CERTIFICATE/POSTGRADUATE DIPLOMA IN BIBLICAL PEACEMAKING (CBP/PDBP)**

The [Certificate/Postgraduate Diploma in Biblical Peacemaking](#) (CBP/PDBP) program provides a means to construct one's theology of peacemaking through biblical, theological, and ethical reflection. With this foundation, students will apply their learning in a practical setting. Revised effective fall 2023, this program requires 15 hours of coursework, including a practicum.

Designed to serve the needs of students from the Ekklesiyar Yan'uwa a Nigeria (Church of the Brethren in Nigeria), this program will be called the Postgraduate Diploma in Biblical Peacemaking when referenced within their educational and cultural contexts.

It is open to students in the US and in Nigeria.

### **Educational Objectives**

Graduates from the Certificate/Postgraduate Diploma in Biblical Peacemaking program will be able to

1. communicate a biblical theology of peacemaking that is informed by skillful, contextual readings of biblical texts and by theological and ethical reflection;
2. plan, implement, and evaluate peacemaking initiatives that are contextually appropriate, nonviolent, and consistent with the student's interpretations of scripture, theology, and ethics.

There is no residency requirement for the CBP program for students in the US. Courses may be taken in any combination of online, blended, and Richmond campus courses. In Nigeria, students in the PDBP program will complete coursework in person at the Tech Centre in Jos, Nigeria.

Admissions requirements for the CBP/PDBP are similar to those for the MDiv program. Students applying for the PDBP program must also demonstrate English proficiency. During the course of study or upon program completion, CBP/PDBP students may petition for admission to either the MDiv or MA degree program. Credits earned during the CBP/PDBP are transferable upon admission to a degree program.

## CERTIFICATE IN INTERCONTEXTUAL BIBLICAL INTERPRETATION (CIBI)

The [Certificate in Intercontextual Biblical Interpretation](#) (CIBI) program provides a means to deepen one's understanding of the Bible and methods of interpretation. The importance of rigorous and reflective engagement with scripture is stressed. Revised effective fall 2024, this program requires 15 hours of coursework, including both introductory courses. The other 9 hours come from various biblical studies courses.

### Educational Objectives

Graduates from the Certificate in Intercultural Biblical Interpretation program will

1. skillfully interpret texts from both the Old and New Testaments, using various scholarly data and methods, including historical, literary, and reader-centered approaches;
2. articulate one's own hermeneutical approaches to scripture in conversation with the Anabaptist- Pietist heritage, global realities, and their own particular context;
3. practice intercontextual hermeneutics so as to find transformative meanings in scripture through a process of intentional dialogue among culturally diverse readers.

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

## CERTIFICATE IN PEACEBUILDING AND NEIGHBORHOOD ENGAGEMENT (CPNE)

The [Certificate in Peacebuilding and Neighborhood Engagement](#) (CPNE) program provides a means of focusing on the contextual and specific work of peacebuilding in the neighborhood where one lives. Along with theoretical approaches, the skills needed for community engagement are practiced through on-the-ground work. Effective fall 2024, this program requires 15 hours of coursework, including one required course, three courses from a selected list, and a 200-hour practicum at a nonprofit or service agency in Wayne County. The student must live in the Bethany Neighborhood during the completion of the practicum and be a member of the Bethany BOLD program. [Note: During the semester of enrollment in the practicum, community engagement hours completed in the BOLD program can count toward this requirement.]

### Educational Objectives

Graduates from the Certificate in Peacebuilding and Neighborhood Engagement program will:

1. Exhibit knowledge of interpersonal, socio-political, and theological factors that influence local responses to community needs, both ongoing and immediate;
2. Practice skills for navigating the opportunities and pitfalls for peacebuilding within community organizations and locally based nonprofits;
3. Demonstrate best practices of peacebuilding and neighborhood engagement in a variety of intercontextual settings.

Because the CPNE requires residency in the Bethany Neighborhood, all course will be taken in residence at the Richmond campus unless they are only offered in another format.

Admissions requirements for the CPNE are similar to those for the MDiv program. During the course of study or upon program completion, CPNE students may petition for admission to either the MDiv or MA degree program. Credits earned during the CPNE are transferable upon admission to a degree program.

### **CERTIFICATE IN PEACEMAKING, VIOLENCE, AND POWER (CPVP)**

The [Certificate in Peacemaking, Violence and Power](#) (CPVP) program provides a means of analyzing the uses of power to create and maintain practices of peace and violence in society. Along with theoretical knowledge, the skills of contextual awareness needed for peacemaking are practiced. Effective fall 2024, this program requires 15 hours of coursework, including one required course, two courses on diversity and difference, and one course on contextual awareness. The three additional hours may come from courses listed in either of the categories.

#### **Educational Objectives**

Graduates from the Certificate in Peacemaking, Violence and Power program will

1. Exhibit understanding of the workings of power in societal structures and among individuals to identify avenues for peacemaking.
2. Analyze and explain the impacts of diversity and difference for enacting peace and violence.
3. Demonstrate the ability to apply theories of peacemaking, violence, and power in intercontextual settings.

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

### **CERTIFICATE IN THEOPOETICS AND THEOLOGICAL IMAGINATION (CTTI)**

The [Certificate in Theopoetics and Theological Imagination](#) (CTTI) provides a means to deepen one's understanding of theology, especially as it is articulated in public venues and in wider cultural contexts that bring theology into conversation with the whole of life. Revised effective fall 2024, this program requires 15 hours of coursework. Additional coursework may come from a variety of theological areas, including classical and contemporary approaches, ecological theology, public theology, theology and culture, and ministry of writing courses, as listed in the catalog.

#### **Educational Objectives**

Graduates from the Certificate in Theopoetics and Theological Imagination program will be able to:

1. Hone skills in different genres and mediums of theopoetics and writing.
  - a. Exhibit knowledge and understanding of the content and method of various genres, such as narrative, poetry, fiction, creative nonfiction, essay, scholarly argument, visual arts, and public speaking.
  - b. Recognize and explain theopoetic moves in multiple mediums.
  - c. Engage in linguistic creativity as a formative spiritual practice, both for communities and for individual lives, including one's own.
2. Describe the connection between theology and the imagination.
  - a. Identify the various conversations within theopoetics in terms of method, meaning, and value.
  - b. Describe one's own theological imagination informed by theological investigation.
  - c. Articulate connections across theology, theopoetics, and the arts that are critical, generous, and creative.
3. Integrate learning that is interdisciplinary, intercontextual, and imaginative across theology, theopoetics, and the arts.
  - a. Demonstrate critical awareness of one's own context and the ways in which different genres and mediums operate in the lives of readers in other contexts, in ministry, and in work for peace and justice.
  - b. Assess diverse, lived possibilities of theopoetics in different contexts, such as justice advocacy, peacemaking, and community living.
  - c. Analyze, critique, and synthesize diverse frameworks and insights related to theology, theopoetics, and the arts in dialogue with creative and scholarly partners.

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

## **CERTIFICATE FOR EXPANDED MA STUDIES (CEMAS)**

The [Certificate for Expanded MA Studies](#) (CEMAS) program is designed to prepare MA students to continue their studies in doctoral programs with additional 18 hours of coursework that covers both the scope and depth of content areas typically expected for admission into doctoral programs in Biblical Studies, Theological Studies, and related fields.

### **Educational Objectives**

Graduates from the Certificate for Expanded MA Studies program will be able to:

1. Exhibit a breadth of knowledge in the areas of biblical, theological, historical, and ethical studies as a necessary baseline for advanced degree studies.
2. Demonstrate extensive knowledge in a select number of content areas in addition to the student's chosen Area of Concentration through advanced coursework, including knowledge of content, methodological concerns, and significant issues within the discipline.

There is no residency requirement for the CEMAS. Courses may be taken in any combination of online, blended, and Richmond campus courses. Admissions requirements for the CEMAS are limited to students who have already completed Bethany's MA program. Credits earned during the CEMAS are transferable upon admission to a degree program.

## **CERTIFICATE FOR CHAPLAINCY PREPARATION (CCP)**

The [Certificate for Chaplaincy Preparation](#) (CCP) program prepares MDiv students for a vocation as a board-certified chaplain with 15 hours of additional coursework that enhances the scope of pastoral care and ministry studies and allows for further Clinical Pastoral Education experiences beyond the requirements of Bethany's MDiv program.

### **Educational Objectives**

Graduates from the Certificate for Chaplaincy Preparation program will be able to:

1. Exhibit a breadth of knowledge in pastoral care and ministry studies that prepare the student for a vocation as a board-certified chaplain.
2. Demonstrate advanced proficiency in skills and reflective practices relevant for chaplaincy, especially those provided by additional Clinical Pastoral Education experiences.

There is no residency requirement for the CCP. Courses may be taken in any combination of online, blended, and Richmond campus courses. Admissions requirements for the CCP are limited to students who are currently enrolled in Bethany's MDiv program.

# Academic Information

Bethany strives 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 3.0 or higher;
2. Ability to do theological study at the graduate level as determined from the scope and quality of the applicant's undergraduate program and academic references;
3. Compatibility of the applicant's personal and vocational objectives with the objectives and resources of the Seminary;
4. Evidence of personal maturity and leadership potential as determined from references, interviews, and other data;
5. Completion of a criminal background check, which finalizes the admissions process.

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

## Interviews/Campus Visits

As a part of the admissions process, all applicants except occasional students participate in interviews with one or more members of Bethany's faculty or staff. Normally, interviews are scheduled as part of a visit to Bethany or via synchronous video. Visits to campus provide opportunities to attend classes and become acquainted with faculty and students.

## 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 complete the following:

1. An international student application must be submitted.
2. A worksheet on international student expenses must be submitted, 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. All international students must take one of the following proficiency exams: the iBT (internet-based test) TOEFL exam, the IELTS (International English Language Testing System) exam, or Bethany's self-designed English

Proficiency Exam. A minimum score of 81 on the TOEFL 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. For the IELTS, Bethany requires a minimum overall band score of 6.0-6.2. For Bethany's self-designed English Proficiency Exam, Bethany requires a minimum score of 52/65 (with a minimum of 10/15 on the content area responses) as well as satisfactory written short answers.

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 (without a BA/BS degree)**

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 one of its certificate programs.

Applicants without a baccalaureate degree must apply to be admitted into one of the certificate programs as special students. Such individuals cannot apply directly into a degree program. Applicants will complete a timed "special student exam" consisting of an assigned reading chosen by the academic dean (something appropriate for an introductory graduate course in biblical or theological studies) and respond to short answer questions based on that reading. Answers should demonstrate skills in reading comprehension, writing and citation, and critical thinking on par with others beginning their studies at this level.

Upon completion of five graduate courses, a certificate student may apply to transfer to either the MDiv or MA program, which requires approval by the Admissions Committee. The total number of special students is not to exceed 10 percent of the headcount of students enrolled in all degree and certificate programs.

### **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: Audit and Nongraduate Certificates**

The information outlined above deals with admission to graduate-level programs. Persons desiring to audit Bethany courses on a noncredit basis should contact the Admissions Office. Persons seeking to enter one of the nongraduate certificate programs of the Church of the Brethren cosponsored 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 there.

Registration Course registration takes place as announced in the academic calendar, published prior to the beginning of every school year on the academic services website. A fee is charged for late registration.

### Course Credits and Course Load

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

Richmond-based courses earning three hours of credit involve 39 hours of class time over the duration of a semester, approximately three hours per week. 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 12 semester hours is considered a full-time course load. Students need to carry 12 semester hours per semester to complete an MDiv program in three years (24 total credits each academic year) or 9-12 semester hours per semester to complete an MA program in two years (21 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 12 of the 72 semester hours required for the MDiv degree must be fulfilled through courses offered by Bethany or ESR at the Richmond campus. Within these 12 hours (four courses), two courses must be Bethany-taught courses and must be taken physically on campus. The other two may be taught by either Bethany or ESR, but must be physically on campus. The remaining courses may be taken in any of the following formats: weekly courses, two-week and weekend intensives, hybrid courses, blended (synchronous video), and online.

2. Specific curricular requirements that must be fulfilled through courses offered by Bethany—which may be at the Richmond campus or online—include the following:
  - a. Exploring the Call
  - b. Ministry Formation (yearlong) through Bethany
  - c. MDiv Review
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. Requests for exceptions from the preceding guidelines must be submitted to the Educational Policies and Advisory Committee with the support of the faculty advisor.
5. 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 36 hours of course work. Transfer credit must be approved by the academic dean.

#### II. MASST Students

1. At least 6 of the 36 semester hours required for the MASST degree must be fulfilled through courses offered by Bethany or ESR at the Richmond campus. Within these 6 hours (two courses), one course must be a Bethany-taught course and one may be taught by either Bethany or ESR, and both must be physically on campus. These may be taken in the following formats: weekly courses, two-week and weekend intensives, and hybrid courses. The remaining 30 hours (ten courses) may be taken in any of the following formats: weekly courses, two-week and weekend intensives, hybrid courses, blended (synchronous video), and online.
2. Specific curricular requirements that must be fulfilled through courses offered by Bethany—which may be at the Richmond campus or online—include the following:
  - a. Spiritual Formation through Contemplation and Action
  - b. Transformation in the Power of the Spirit
3. The faculty advisor for MASST 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. Requests for exceptions to the preceding guidelines must be submitted to the Educational Policies and Advisory Committee with the support of the faculty advisor.

- Students who began a masters program at another school and wish to complete their degree at Bethany may seek to transfer credit for up to 18 hours of course work. Transfer credits must be approved by the academic dean. Any exceptions to the transfer credit policy will be brought by the Academic Dean to EPAC for consideration.

### III. MA and MATW Students

- The MA and MATW degrees do not require a minimum number of credit hours to be fulfilled through courses offered by Bethany or ESR at the Richmond campus.
- Specific curricular requirements that must be fulfilled through courses offered by Bethany – which may be at the Richmond campus or online – include the following:
  - MA Formation Seminar
  - Thesis, Portfolio, or Project Completion
- The faculty advisor for MA and MATW 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.
- Requests for exceptions to the preceding guidelines must be submitted to the Educational Policies and Advisory Committee with the support of the faculty advisor.
- 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 21 hours of course work. MATW students may transfer up to 18 credit hours from another school. Transfer credits must be approved by the academic dean. Any exceptions to the transfer credit policy will be brought by the Academic Dean to EPAC for consideration.

#### Change of Degree Program

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

#### Shared Credit in Two Degrees

Students who wish complete two degrees through Bethany are able to count a limited number of credits toward both degrees, thereby reducing the total time needed to finish the two graduate programs.

Accreditation standards permit students to use up to "half of the smaller degree" toward the other one. For Bethany, this means that up to 21 credits, half of the required credits for the MA (or up to 18 credits, half of the required credits for the MATW and the MASST) may be counted toward the completion of the both the MDiv and MA (or the MATW or the MASST). Students are encouraged to take coursework toward both degrees simultaneously. Students must have conversations with both the director of student development and the academic dean in order to begin this process of shared credit in two degrees and to plan appropriately. Students who wish to complete a graduate certificate in addition to a degree may choose to count up to two courses from the certificate towards the degree program, as appropriate to the requirements of both programs.

#### Certificate at Affiliate School (Bethany and ESR)

Students enrolled in a degree program at one school (Bethany or ESR) may earn a certificate at the affiliate school (Bethany or ESR) without going through the complete application process as a certificate student at the other institution. These students must complete a simple form, to be counted and processed appropriately. During the typical process for graduation, they must complete the Intent to Graduate form in order to be awarded the physical certificate and be recognized during commencement.

Students may count the certificate courses toward the degree, as per policy of the school granting the degree. Transcripts will reflect both the degree from the home institution and the certificate from the affiliate school. The courses that apply to the certificate will be indicated on the transcript. Graduates with a certificate from the affiliate school will be announced at commencement exercises and included in the printed program. Should students enrolled in a certificate program at one school seek to enroll in another certificate at the other school, they will need to enroll as a certificate student at the second school, with a simplified process. Any exceptions to the transfer credit policy will be brought by the Academic Dean to EPAC for consideration.

#### 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: 6 credits in the MA/MASST/MATW programs and 12 credits in the MDiv program. Certificate students may take 3 credits (one course) as an independent study. Occasional students may not earn credit through independent study. Students may undertake individual studies or as part of a group of students. All independent studies require the support of a faculty member and must be approved by the Educational Policies and Advisory Committee.

## System of Student Evaluation

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

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

## Graduation "with Honors" and Criteria

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

Criteria for graduation "with honors" vary slightly by disciplinary area. The following criteria are used to determine assessment of student performance:

### Biblical Studies

- "Credit with Distinction" from Bethany faculty or "Strong Credit" from ESR faculty in 3 or more courses, from more than one professor.
- Demonstrated excellence in the contents and methods related to this area of study.
- Expertise in Biblical languages, typically.
- Coursework beyond curricular requirements.

### Historical Studies:

- "Credit with Distinction" from Bethany faculty or "Strong Credit" from ESR faculty in 3 or more courses, from more than one professor.
- Demonstrated excellence in the contents and methods related to this area of study.

### Ministry Studies:

- "Credit with Distinction" from Bethany faculty or "Strong Credit" from ESR faculty in 3 or more courses related to Ministry Studies and Ministry Formation, from more than one professor.
- Demonstrated excellence in the contents and methods related to this area of study.
- Ministry Formation evaluations will also be satisfactory and not raise any significant concerns.

- Good to excellent performance in MDiv Review. Favorable performance in MDiv Review is an indicator of excellence in other areas of the curriculum.

### Theological Studies:

- "Credit with Distinction" from Bethany faculty or "Strong Credit" from ESR faculty in 3 or more courses, from more than one professor.
- Demonstrated excellence in the contents and methods related to this area of study.

## 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/noncredit 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 the following:

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 Coursework) as outlined in the Bethany Student Handbook, which is available on the Bethany website.

### Delinquencies

Instructors may not accept papers, examinations, or required course work after the final day of the session (three weeks after the final day in the case of two-week intensives). Bethany does not grant “incompletes.” In special cases, students may request permission from the Educational Policies and Advisory Committee for a course extension. The request must be given in writing to the academic dean by the date specified on the academic calendar. Course extensions are usually not granted for a period longer than four 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 (FERPA). 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 email 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 may receive transcript copies by the Seminary Registrar. The form is found on the Seminary Registrar 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 final thesis/portfolio/project 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><u>B</u></b> | Biblical Studies courses    |
| <b><u>F</u></b> | Ministry Formation courses  |
| <b><u>H</u></b> | Historical Studies courses  |
| <b><u>I</u></b> | Interdisciplinary courses   |
| <b><u>M</u></b> | Ministry Studies courses    |
| <b><u>P</u></b> | Peace Studies courses       |
| <b><u>T</u></b> | Theological Studies courses |

In addition, both schools use **suffixes** following the course number to indicate the format or location of courses. Course numbers without a letter are offered during the regular weekly schedule at the Richmond campus:

|                 |                                                                                       |
|-----------------|---------------------------------------------------------------------------------------|
| <b><u>B</u></b> | Blended<br>(connecting live to a campus<br>course through synchronous video)          |
| <b><u>O</u></b> | Online courses                                                                        |
| <b><u>W</u></b> | Weekend intensive courses at Bethany<br>(may include online work<br>between sessions) |
| <b><u>I</u></b> | Two-week Intensive courses in<br>August, January, and May                             |

The numbers for Bethany reflect the following understanding:

- **500 level:** Courses that typically serve as prerequisites for advanced courses
- **600 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
- **700 level:** Advanced courses that have one or more prerequisites
- **800 level:** Additional Clinical Pastoral Education and Ministry Formation elective
- **900 level:** MDiv Review and MA thesis, portfolio, and project work, which serve as culminating work in the degree programs

**NOTE:** Until Spring 2025, Bethany and ESR used a 100-500 level system for course numbers. Beginning in Fall 2025, to assist more easily in distinguishing undergraduate from graduate level courses, both Bethany and ESR switched to a 500-900 level system for all courses. The new system is reflected in all course numbers in this catalog (and going forward).

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:

- Reading the New Testament Contextually
- Introduction to the Hebrew Bible
- Introduction to Theological Reflection
- History of Christianity I and II
- Exploring the Call or MA Formation Seminar

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

Unless otherwise noted, all courses earn 3 semester hours of credit.

## DISTRIBUTION REQUIREMENTS

Each course offering meets one or more of the curricular distribution requirements. Curriculum distribution information is published in Bethany's registration system, Banner.

## BETHANY COURSES

### BIBLICAL STUDIES

#### B 502 READING THE NEW TESTAMENT CONTEXTUALLY

Ulrich, annual

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

#### B515 NEW TESTAMENT GREEK I

Adjunct, 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.

#### B516 NEW TESTAMENT GREEK II

Adjunct, 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 515.

#### B/P 604 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.

#### B 610 POETICS OF JESUS

Ulrich, biennial

Jesus of Nazareth apparently did not teach in logical propositions so much as in parables, paradoxes, and poetry. When we rise to Jesus' theopoetic bait, we may find that we do not get off the hook easily. His surprising plots and arresting metaphors challenge us to consider for ourselves what we think and how we will respond. This research seminar will examine selected poems and parables of Jesus as examples of, and sources for, theopoetics. Without attempting to reconstruct the exact words of the historical Jesus, we will develop informed imaginations of how his remembered sayings and stories would have sounded to Jewish audiences in first century Palestine, and we will ponder their possible significance for people in our twenty-first century contexts. We will also write and perform our own parables drawing inspiration from the poetics of Jesus.

#### B 616 Voices of Peace in the Hebrew Bible: Prophets and Sages

Schweitzer, biennial

The Hebrew Bible presents a complex vision of peace (*shalom*) across the various traditions it contains. This course will focus on careful readings of multiple voices expressing visions of peace, with particular attention to the witness provided by prophetic and wisdom literature. These texts wrestle with the reality of this world while conveying hope for a different ordering of creation that more fully embodies *shalom*, God's desire for wholeness in every aspect of existence. Topics will include: peace and war, divine violence and the Divine Warrior; means of reconciliation; the relationship of peace and justice; nonviolence and resistance; utopian visions of the Kingdom of God; connections with other ancient Near Eastern civilizations, the Torah, the Historical Books, and the New Testament; and constructive and nuanced approaches to developing a biblical theology of peace anchored in the Hebrew Bible.

#### B 642 INTERPRETING ROMANS AS A RESOURCE FOR PEACEMAKING

Ulrich, biennial

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

## **B 702 GOSPEL OF MATTHEW**

Ulrich, annual

This advanced seminar combines a sequential study of the Gospel of Matthew with an introduction to methods and tools that facilitate the close reading of ancient texts. Each student will choose a passage to study in depth using methods that we will model and practice from week to week. Interpretations of Matthean texts in visual art will also expand and inform our interpretive work. Prerequisite: B 502.

## **B 714 CHRONICLES AND EZRA-NEHEMIAH**

Schweitzer, biennial

The books of 1 and 2 Chronicles, Ezra, and Nehemiah were written during the postexilic period of ancient Israel in the midst of cultural change. Following the traumatic experience of exile, the community in Judah struggled to form a new identity as the people of God. Chronicles attempts to construct a better alternate future by creating a distinct view of the past. Ezra-Nehemiah presents the recent history of this group from the perspective of those elite who returned to bring leadership and a new vision. Often avoided as irrelevant or only being historical in nature, these books contain rich contributions to a wide range of topics, such as theology, worship, spirituality, prayer, joy, identity formation, community life, God's involvement in history, inclusivity and exclusivity, the reinterpretation of previous biblical traditions, the function of the Law, and the relationship to Empire. Methodological approaches to these texts addressed in this course include: historical criticism; source, form, and redaction criticisms; rhetorical, narrative, and reader-response criticisms; feminist criticism; queer theory; utopian literary theory; postcolonial criticism; canonical criticism; spatial theory; and theological readings. Prerequisite: BS 501.

## **B/M/T 728 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 520 or PM 501 and B 502.

## **B/BS 765 STREAMS OF JEWISH TRADITION**

Ulrich and Smith, biennial

In Streams of Jewish Tradition, students will closely read and analyze a range of ancient and early Jewish texts both in and outside of the Protestant canon with attention to their literary and historical contexts. The metaphor of a stream highlights the organic connections between various bodies of literature including the Hebrew Bible, early Jewish literature, and the New Testament that are often obscured by the divisions scholars impose on this literature. Students will explore the theological and ecclesial implications of the diversity of theological perspectives and hermeneutical approaches represented at various points in the stream of Jewish Tradition. Prerequisite: B 502 or BS 501.

## **B 790 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. 300-level offerings will have a prerequisite of BS 501 and B 502.

## **HISTORICAL STUDIES**

### **H 501 HISTORY OF CHRISTIANITY I**

Kettering-Lane, biennial

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

### **H 502 HISTORY OF CHRISTIANITY II**

Kettering-Lane, biennial

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.

## **H 601 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.

### **H/T 605 IN THEIR OWN WORDS**

Kettering-Lane, biennial

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

## **H/T 610 HISTORY OF CHRISTIAN SPIRITUAL PRACTICES**

Kettering-Lane, biennial

Throughout Christian history, certain spiritual practices, such as prayer, worship, communion, and fasting, have provided continuity from generation to generation. These practices have had both individual and communal implications for the lives of Christians and their larger communities. Organized around these practices, this course will trace the development of important Christian practices from the beginnings of Christianity to the present day noting the changes that have taken place across time as well as how they shaped individual spirituality and carried social dimensions.

## **H/T 718 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: H501 or H502, and T/TS501; recommended H601 or T607.

## **H 790 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 501 or 502.

## **INTERDISCIPLINARY STUDIES**

*(Thesis, Portfolio, and Project Courses; Practicums)*

## **I 501 MA FORMATION SEMINAR (MA Only)**

Hathaway, 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 between an MA portfolio or MA thesis and selected an area of concentration.

### **I 603 INTERCONTEXTUAL EDUCATION AND TRAVEL SEMINAR**

Staff, annual

Each year one or more courses including travel will be sponsored, enabling participants to experience intercontextual learning. Recent travel seminars have included Germany, Iona (Scotland), Puerto Rico, Nigeria, Greece, and Los Angeles. Funding to assist with costs is available. Beginning in 2022-2023, these courses may be designated by disciplinary area (i.e., B203, H203, M203, P203, T203).

### **I 710 OASIS SPIRITUAL DIRECTION PRACTICUM 1 (MASST Only)**

Ottoni-Wilhelm, annual (spring)

MASST students in the Spiritual Direction Path complete a two-year practicum (yearlong, for two years) with Oasis Ministries in PA. This is the first year. Students register for this in the spring semester when they complete the first year practicum.

### **I 720 OASIS SPIRITUAL DIRECTION PRACTICUM 2 (MASST Only)**

Ottoni-Wilhelm, annual (spring)

MASST students in the Spiritual Direction Path complete a two-year practicum (yearlong, for two years) with Oasis Ministries in PA. This is the second year. Students register for this in the spring semester when they complete the second year practicum.

### **I 730 PDBP PRACTICUM (PDBP Only)**

Schweitzer, annual

PDBP students are required to complete a semester-long practicum. Students register for this in the semester when they complete the practicum.

### **I 740 NON-PROFIT LEADERSHIP PRACTICUM (MASST Only)**

Poole, annual

MASST students in the Non-Profit Leadership Path are required to complete a semester-long practicum. Students register for this in the semester when they complete the practicum.

### **I 750 MABP PRACTICUM (MABP Only)**

Schweitzer, annual

MABP students are required to complete a semester-long practicum. Students register for this in the semester when they complete the practicum.

### **I 760 CPNE PRACTICUM (CPNE Only)**

Elwell, annual

CPNE students are required to complete a semester-long practicum. Students register for this in the semester when they complete the practicum.

### **I 900 MA THESIS COMPLETION (MA Only)**

Kettering-Lane, annual

This course, taken in the semester when a student will complete their degree, gives students on the MA Thesis path academic credit for the final stage of the MA thesis process which includes committee-supervised revisions of the thesis (60-75 pages total in length), an oral defense with the committee, 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 501.

### **I 901 MA PORTFOLIO COMPLETION (MA Only)**

Kettering-Lane, annual

This course, taken in the semester when a student will complete their degree, gives students on the MA Portfolio path academic credit as they each prepare a portfolio comprised of three papers from courses taken within their Area of Concentration (60-75 pages total in length). This process includes submitting the portfolio to the student's Portfolio Committee and a public presentation of the central ideas/themes from their portfolio to the Joint Seminaries. Credit is granted when these tasks are completed to the satisfaction of the Portfolio Committee, according to the scheduled deadlines. Prerequisite: I 501.

### **I 915 MATW PROJECT COMPLETION (MATW Only)**

Hathaway, annual

This course, taken in the semester when a student will complete their degree, gives students in the MATW program academic credit as they each prepare a final project (which may be a thesis, portfolio, or a creative project) and a public presentation. Credit is granted when these two components are completed.

## MINISTRY FORMATION

### F 580 EXPLORING THE CALL: FOUNDATIONS FOR MINISTERIAL LEADERSHIP

Poole, annual

This course provides a formational context in which to process one's calling to ministry and discernment of one's readiness to participate in a Ministry Formation (F 301) placement. Students in this course will explore various aspects of a contextual understanding of ministry through the primary lens of ministerial leadership. This exploration will include an examination of practical ministry elements as well as engage in an intentional focus on the development of spiritual disciplines and practices. These foci will aid in examining one's ministerial identity and readiness for ministry. This work will be achieved through assigned readings and classroom conversations, participation in weekly Spiritual Formation Groups, theological reflection practices, and an ethnographic study of a ministry setting. 6 semester hours of credit are awarded at the successful completion of the entirety of this year-long course.

### F 700 CPE MINISTRY FORMATION ELECTIVE

Poole, 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.

### F 701 MINISTRY FORMATION

Poole, annual

Participants engage in critical and constructive reflection concurrent with their field education ministry placement in this year-long course (400 hours in the placement over the course of two semesters.) Students consider a variety of ministry topics, working with case studies and the ministry resources of their faith journeys. Group interaction and leadership are important components of the learning process. For more information see Ministry Formation & field education in this catalog. Prerequisites: 24 credit hours completed including: F 580, T/TS 501, one course in biblical studies, one course in ministry studies, and faculty certification of readiness. 6 semester hours of credit granted at the successful completion of the entirety of F 701.

## F 703 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).

## F 800 CLINICAL PASTORAL EDUCATION

Poole, 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.

## F 902 MDIV REVIEW

Ottoni-Wilhelm/Haitch/Poole, annual (spring)

As the capstone course of the MDiv program, F 902 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.

## MINISTRY STUDIES

### M 520 PREACHING, THEOPOETICS, AND SOCIETY

Ottoni-Wilhelm, annual

This course introduces students to the art and practice of preaching and public discourse at the intersection of theology, poetics, Bible, sociocultural interests, and spiritual wisdom. Amid current social needs and crises, students in this course will examine the theopoetics of preaching as worshipful performance and public witness. They will learn methods of exploring biblical narratives and poetry, examine theological themes, and address significant matters of faith and society with a view toward a theopoetic expression of these in diverse ministry contexts.

### M611 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.

### **M/T 619 SCIENCE, THEOLOGY, AND THE FUTURE OF FAITH**

Haitch, biennial

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

### **M 620 PATTERNS OF WORSHIP: THEOLOGY, SPIRIT, AND IMAGINATION**

Ottoni-Wilhelm, annual (fall)

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.

### **M/T 625 MINISTRY IN RESPONSE TO TRAUMA AND CRISIS**

Haitch, biennial

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

- What do we believe about evil and about suffering?
- How can we listen, speak, and pray with people when they are facing a present crisis or recalling a past trauma?
- How does national or global crisis change our understanding of what it means to be and do church?

### **M 637 SPIRITUAL FORMATION THROUGH CONTEMPLATION AND ACTION**

Ottoni-Wilhelm, annual

This course focuses on the personal and corporate spiritual journey as an experiential grounding for ministry that is socially engaged. The attention to one's own journey is interrelated to the responsive listening and prayerful presence of the class community. Thus, a core objective of this class is that students begin to develop capacities for understanding themselves and others, including an appreciation for diversity, ways for expanding one's relational flexibility with others, as well as working with others for social wellbeing. Individual and corporate engagement will be fostered through the goals cited below. For students enrolled in the MASST degree, this class is one of two required courses (along with M646) that introduces students to foundational understandings of the dynamics of and practices related to spiritual and social transformation.

### **M 638 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 vs. believers and water vs. Spirit. Eastern Orthodox, Roman Catholic, Anabaptist, Reformed, Pentecostal and other perspectives are welcomed and will be discussed.

### **M 641 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.

### **M 646 TRANSFORMATION IN THE POWER OF THE SPIRIT**

Haitch, annual

This course examines transformation in the power of both the human spirit and Holy Spirit. We will explore: (1) how transformation is a process with an underlying pattern or structure; (2) how transformation takes place across the entire scope of human activity (biological, psychological, social, and cultural); (3) how transformation manifests a dynamic interplay between stability and change (ergo, between conservative and liberal impulses in society); (4) how transformation is intrinsic to creativity in art and discovery in science; and (5) how and why transformations of the human spirit become themselves transformed in relationality with God's Spirit.

The course draws on range of disciplines, especially theology and psychology. It is designed for a variety of students, including those who are interested in spiritual direction, pastoral care, youth and young adult ministry, chaplaincy, social justice work, and intercultural cooperation.

### **M 660 CONTEXTUAL LEADERSHIP**

Carter, biennial

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

### **M 663 THE SHAPE OF MINISTRY IN A HIGH-TECH WORLD**

Poole, biennial

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.

### **M 726 POET AND PROPHET: BUILDING BRIDGES THROUGH PREACHING AND PUBLIC DISCOURSE**

Ottoni-Wilhelm, biennial

This upper-level ministry course explores how to build bridges in preaching and public discourse when addressing divisive interests and concerns, including: race relations, economic inequality, sexual orientation, gender identity, climate crises, biblical interpretation, and political partisanship. The intersection of these suggests the need for ethical approaches to preaching and public discourse that not only identify sources of power and its abuse but create communicative strategies that incite moral imagination and new visions of God's realm among us. Scripture and examples of current poets and prophets will provide theopoetic sources of metaphor, story, song, and artistic imagination as students compose spoken word events for diverse settings. Prerequisite: Students who enroll in this course must have successfully completed introductory-level course work in one or more of the following curricular areas: biblical studies (B502 or BS501), theological studies (T501 or TS501), preaching (M620), theopoetics (T615), the MASST and MAPST programs (M637 or FC501).

### **M/B/T 728 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 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. 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 520 or PM 501 and B 502.

### **M/T 670 MAJORITY WORLD CHRISTIANITY**

Haitch, biennial

Two-thirds of the world's 2.5 billion Christians live in the Global South. On the continent of Africa alone, churches are growing at twice the rate they are declining in the West. This shift in Christianity's center of gravity has taken place in the last hundred years. What does it mean for the next hundred years? This course will work on answering that question by studying issues of theology and culture involving the religious majority in the South and cultural hegemony of the West, including these themes or "movements":

- (1) The movement of the Holy Spirit seen in the explosive growth of Pentecostalism, with its emphasis on Spirit Baptism and concern for both spiritual gifts and material well-being.
- (2) The movement of missionaries and theological ideas, from Africa to the West in the early church, from the West to Africa in modern times, and in both directions today.
- (3) The movements toward increasing secularism and increasing religiosity: while the "secularism thesis" predicts modernization will cause worldwide religious decline, counter-currents are evident in technologically-advanced areas of China and elsewhere.

For writing assignments, students can choose to focus on either (a) issues of theology and culture, or (b) implications for church leadership.

### **M/T 700 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 501.

### **M 730 ADMINISTRATION AND THE MINISTERIAL LIFE**

Poole, biennial

This course will introduce the basic principles and practices necessary for organizational leadership and administration within institutional life in a variety of settings. This course will prepare students to lead in various institutional contexts – congregational settings, non-profit organizations, and entrepreneurial ministries. This course will explore approaches to leadership and the administrative role that will allow the student to develop a theology of leadership through the lens of pastoral care. How does maintaining a non-anxious presence not only help the organization achieve its goals but how does that posture also help lay leaders and board members find the integration of faith and practice? How might the conflicts that arise around the board table be an opportunity for pastoral care? Leadership and administrative practices will include decision-making methodologies, systems-informed leadership, budgeting and finance, visioning and planning, change management, conflict transformation through the function of the leader, time management skills, managing staff and volunteers, and legal issues, including those related to safety for minors, and Human Resource concerns.

### **M 755 A PLACE OF REFUGE IN AN URBAN CONTEXT: ATLANTA**

Poole, biennial

This course represents an educational partnership with Pastor Bruce Deel and City of Refuge Ministries©. However, other faith-based ministries of the city will also be explored, which will expose students to a variety of styles, strategies, and ministry niches employed to address the issues and complexities facing large urban contexts. This will be an immersive urban experience with a focus on the ministries of care in Atlanta, Georgia, dedicated to the way Jesus calls for in the words of Matthew 25. Students will also be introduced to the networking apparatus and process that are necessary for partnerships that provide assistance for marginalized communities in the city. This will involve an exploration of the collective impact that results when leaders from the three main sectors – nonprofit, public, and government – advocate for the voiceless through collaborative efforts. Prerequisite: T/TS501 or permission of instructor.

### **M 790 TOPICS IN MINISTRY**

Staff

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

**Non-Profit Leadership  
(in partnership with EMU; MASST only)**

**OLS510 LEADERSHIP & MANAGEMENT  
FOR THE COMMON GOOD**

EMU, fall, online/Zoom

Students will study contemporary and forecasted societal stresses—from community level to global—and learn of the critical role of organizations in both contributing toward, and helping to mitigate, these stresses broadly classified as ecological, social, and economic. Students will then learn a broad range of organizational leadership and management theories, styles, and practices to identify approaches to leading people, systems, and organizations in ways that bring restoration, that offer hope, and that work toward promoting the common good.

**OLS665 PROJECT MANAGEMENT**

EMU, fall, online/Zoom

Most organizations manage their work and accomplish their missions through a multitude of projects. Organizational success takes effective management skills to not only manage individual projects but also direct the web of complex programs of multiple, interrelated projects, skillfully working with diverse stakeholders, demanding deadlines, and available resources. Focusing on the promotion of leadership for the common good as a project manager adds another level of complexity. Course participants will improve their capacity to balance the art and science of managing projects by building technical competencies, adopting practices of leadership and self-management, and focusing on leadership for the common good competencies.

**OLS530 ORGANIZATIONAL BEHAVIOR**

EMU, spring, online/Zoom

All organizations are organic, interconnected systems that take on a life of their own regardless of the individuals that occupy various roles in the system. Leaders need to understand their organizational systems and the behavior of those systems if they hope to effectively lead or change them. This course will explore organizational behavior and organizational development from a systems perspective, including concepts of change and conflict. It will rely heavily on case studies and student participation.

**MBA560 STEWARDSHIP, INNOVATION, AND SOCIAL  
ENTREPRENEURSHIP**

EMU, summer, online/Zoom

Organizations, and people who manage them, shape our world. Those who understand and master innovation, stewardship and social entrepreneurship increase their effectiveness as civic leaders and as leaders in their own chosen field. This multidisciplinary theory and practice course provides students with a deeper appreciation for how we as individuals can make a difference as organizational stewards in co-creating the future for ourselves and for others. The course includes a combination of a field trip, classroom, and online discussion, and case studies focusing on systems approaches to stewardship, innovation, and social entrepreneurship.

**PEACE STUDIES**

**P 590 FOUNDATIONS OF PEACE AND VIOLENCE**

Elwell, biennial

This course introduces students to foundational ideas, methods, and issues in the interdisciplinary field of peace studies. Students will begin understanding violence at different scales and tempos, including structural, slow, and connections between physical violence and societal oppression. We will then discuss traditions of Christian peacemaking and peacebuilding alongside tensions in maintenance of an unjust status quo. In addition, we will discuss elements of Christian thinking about war.

**P 601 CONFLICT TRANSFORMATION**

Adjunct, biennial

This course offers a comprehensive examination of conflict as an inherent aspect of human relationships, emphasizing the importance of balancing personal aspirations with the needs for identity and community. Grounded in the concepts of meaning, purpose, and belonging, the course explores how interpersonal dynamics extend from families and local communities to broader societal structures. The course will focus on the interdisciplinary nature of conflict transformation by drawing from spiritual perspectives and interreligious dialogue, Anabaptist heritage, social justice analysis, religious ethics, and community case studies. For example, what can we learn from the Arab Spring or the Gen Z Revolution in South Asia? Through lenses such as strain theory, the curriculum considers how conflict can escalate into communal violence, political tribalism, or even bloody revolutions, or be de-escalated through a transformative approach of nonviolent peacebuilding. The course will explore opportunities for active listening, dialogue, storytelling, forgiveness, and reconciliation through a combination of readings, lectures, discussions, online resources, and external assignments.

### **P/B 604 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.

### **P/T 660 LITERATURE OF NONVIOLENCE**

Elwell, biennial

Who has said and lived the things that we need to know in order to understand the instructions to walk another mile, to turn the other cheek? This course is a study of the writings of modern theorists and practitioners of nonviolence, including Mahatma Gandhi, Martin Luther King Jr., Wangari Maathai, Ken Saro-Wiwa, Henry David Thoreau, and Leo Tolstoy. In studying their thoughts, attitudes, philosophies, and practices, our course will follow themes and threads from one leader to the next and connect peace actions of the 19th and 20th centuries with those of today. We will also engage critics of nonviolence, including Eldridge Cleaver, Frantz Fanon, and Malcolm X, to analyze the justification of violence as a tool for change.

### **P 673 MEDIATION AS SOCIAL AND SPIRITUAL PRACTICE**

Adjunct, 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.

### **P/T 680 VIOLENCE IN STORY AND THEORY**

Elwell, biennial

This course surveys major issues of violence in the U.S.-American context, including settler colonialism, lynching, state torture, and domestic/intimate partner violence. By examining the writings of a prison psychiatrist, historians, activists, and theorists, alongside classic and contemporary literary works, we will disrupt common understandings of violence. We will explore the meaning and causes of violence in historical and contemporary occurrences, tracing issues of the past to present relationships and communities.

### **P 684 PEACE AND POWER IN THE CITY**

Elwell, biennial

This course discusses key theoretical, theological, and practical knowledge for analyzing the uses of power in urban settings to create and maintain practices of peace. Students will make connections between physical violence and practices of societal oppression with a focus on contextual awareness through case studies, critical theory, and biblical narratives. We will discuss the workings of power in societal structures and among individuals to identify avenues for peacemaking in students' own context.

### **P/T 687 NARRATIVE ETHICS AND THEOPOETICS**

Elwell, biennial

This course explores the possibilities and issues of narrative approaches to theological and ethical reflection. We will discuss a variety of approaches to narrative ethics to study issues of justice in the relationships between and among text, reader, author, and world. We will pay attention to styles and relationships within narrative voices of a text as an integral part of how a story is known and told, its reliability, and its impact. We will also interpret theologically-themed novels via these approaches.

### **P 698 POLICING AND PRISON**

Elwell, biennial

This course begins in a case study of Baltimore with the community responses to the 2015 death of Freddie Gray after his arrest. From there we will look at the history of the development of the police and the prison in order to understand the conversations and long-held beliefs of various stakeholders on these topics. Our goal is understanding the complexity of this topic for the purpose of successfully navigating congregational and community feelings and perceptions of policing and criminality for prophetic teaching, discussion, preaching, and other kinds of leadership. This course is designed to engage the realities of policing and prison to develop students' deep knowledge for application to their own community contexts.

### **P/T 750 RACE, RACISM, AND RELIGION: BRIDGING THE SUNDAY MORNING DIVIDE**

Elwell, biennial

Why is Sunday morning still the most segregated time in America? A partial answer to that question comes from understanding the intersections of race and religion. Using history, literature, theology, and critical theory, this interdisciplinary course proposes a careful consideration of issues of race, racism, and religion in an ecumenical variety of U.S. Christian and other faith traditions, including Islam and Judaism. We will be attentive to contemporary concerns in understanding the complexity of this topic for the purpose of successfully navigating congregational and community perceptions of race and racism for prophetic teaching, preaching, and other kinds of leadership.

### **P 790 TOPICS IN PEACE STUDIES**

Staff

Various courses may either be offered as a regular part of the curriculum or developed as a group reading course which fulfills the peace studies curriculum requirements. The 790 level will carry a prerequisite of P 590.

## **THEOLOGICAL STUDIES**

### **T501 INTRODUCTION TO THEOLOGICAL REFLECTION**

Hathaway, annual

This course introduces theology as a practice of creative and critical reflection on God, creation, humanity, and Christian community from a faith perspective, exploring a diversity of voices within and adjacent to the Christian theological tradition. In this class we will put perennial theological themes in dialogue with insights from the arts and social (in)justice issues, challenging students to consider how to reflect on and express faith in an informed dialogue with other fields of study that are essential to a holistic understanding of our world today.

### **T/H 605 IN THEIR OWN WORDS**

Kettering-Lane, biennial

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

### **T 607 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.

### **T/H 610 HISTORY OF CHRISTIAN SPIRITUAL PRACTICES**

Kettering-Lane, biennial

Throughout Christian history, certain spiritual practices, such as prayer, worship, communion, and fasting, have provided continuity from generation to generation. These practices have had both individual and communal implications for the lives of Christians and their larger communities. Organized around these practices, this course will trace the development of important Christian practices from the beginnings of Christianity to the present day noting the changes that have taken place across time as well as how they shaped individual spirituality and carried social dimensions.

### **T 614 PROSPERITY THEOLOGY**

Haitch, biennial

This course examines visions of prosperity in four contexts: ancient covenantal Israel, the New Testament church, modern Nigeria, and the modern United States. Students explore how prosperity has been understood as both physical and spiritual abundance. The course investigates themes of *shalom* and wholeness, which are crucial to biblical peacemaking, by asking how they relate to Christian understandings of wealth, health, and divine blessing. Special attention is given to the rise of Pentecostal theology and its influence on prosperity preaching. Students also consider practical issues of ministry such as tithing, stewardship, and divine healing.

### **T 616 THEOPOETICS, THEOLOGY, AND THE ARTS**

Hathaway, biennial

Art, including poetry and writing, engages the whole of human life, forming – implicitly or explicitly – how we imagine or experience God and the world. As such, works of the arts and artistic practices are theologically and spiritually-laden, whether or not the artist or work of art is “Christian” or even “religious”. This course explores various conversations and insights being generated at the intersection of spirituality, poetics, and the arts, offering a broad view of the field. We will consider the distinctive modes of meaning-making of various artistic media, particularly the visual arts, poetry, and literature, and how they might contribute to a vibrant theopoetics characterized by improvisation, hospitality, and justice.

### **T 618 SPIRITUALITY AND ECOLOGY: THE SABBATH POETRY OF WENDELL BERRY**

Hathaway, biennial

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

### **T/M 619 SCIENCE, THEOLOGY, AND THE FUTURE OF FAITH**

Haitch, biennial

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

### **T/M 625 MINISTRY IN RESPONSE TO TRAUMA AND CRISIS**

Haitch, biennial

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

- What do we believe about evil and about suffering?
- How can we listen, speak, and pray with people when they are facing a present crisis or recalling a past trauma?
- How does national or global crisis change our understanding of what it means to be and do church?

## T 626 TRUTH, LIES, AND TRUST IN STORYTELLING

Elwell, biennial

Remembering is a tricky process that can change based on how long ago an event happened and our relationship to it. From recalling an early personal memory to participating in cultural memories, memories can even disagree. What does that mean for our relationship to events of the past and to each other? This course explores when events are forgotten or morph as they are recalled, and memories are false or created. Our course will engage analytical methods and literary retellings of historical traumatic events, including the Shoah and U.S. slavery. We will read across the genres of memoir, fiction, and history in order to study the theopoetics and ethics of narrators who have agendas, things to hide, and things to reveal, as well as practice the art of telling the truth in our own writing.

## T 630 AI AND THE FUTURE OF HUMANITY

Haitch, biennial

This course examines how artificial intelligence is affecting human relations with God, one another, the mechanical world, and the natural world. It considers three core movements:

- the push to humanize machines, drawing people into emotional bonds with AIs
- the drive to mechanize people, rooted in Newtonian mechanics, Enlightenment instrumental reason, and the Industrial Revolution
- the hope of divinizing people: while Christianity begins with the Incarnation, techno-religion proposes a rival path to divinity.

Themes such as presence, intimacy, and wisdom are explored through the lenses of both theology and human science.

## T 631 THEOLOGY AND POETICS OF PLACE

Hathaway, biennial

This course considers what it means and what it looks like for Christians to express their faith through the places—homes, churches, neighborhoods, economies, architecture, etc.—in which they live. Christian faith as an embodied reality and not merely a set of ideas demands investigation and critique of the powers and privileges (both good and evil, personal and corporate) that have formed the built environment in which humans and other creatures attempt to flourish. Theological, biblical, and philosophical resources will assist students to evaluate issues related to place such as racial inequality, climate change, homelessness, accessible design, urban-rural relations, pilgrimage, and sacred space.

## T 647 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* quadrilogy, the *Star Wars* saga, the various *Star Trek* films, and *Black Panther*) and television (*Doctor Who*, *Firefly*, and *Serenity* and the various *Star Trek* series).

## T/P 660 LITERATURE OF NONVIOLENCE

Elwell, biennial

Who has said and lived the things that we need to know in order to understand the instructions to walk another mile, to turn the other cheek? This course is a study of the writings of modern theorists and practitioners of nonviolence, including Mahatma Gandhi, Martin Luther King Jr., Wangari Maathai, Ken Saro-Wiwa, Henry David Thoreau, and Leo Tolstoy. In studying their thoughts, attitudes, philosophies, and practices, our course will follow themes and threads from one leader to the next and connect peace actions of the 19th and 20th centuries with those of today. We will also engage critics of nonviolence, including Eldridge Cleaver, Frantz Fanon, and Malcolm X, to analyze the justification of violence as a tool for change.

## T 663 DIVERSITY AND DIVISION

Haitch, biennial

In recent years, many societies have become more richly diverse but also more bitterly divided. This course addresses how leaders can nurture community along lines of diversity and improve communication across lines of division. We will evaluate the celebration of difference as a postmodern ideal both rooted in and reacting against western culture. We will also study diversity as a Christian ideal, stretching from Pentecost to missionary movements to heavenly visions. At a pragmatic level, we will consider how churches can actively practice hospitality in their communities. We will investigate how the use of diversity classifications may assist or hinder our ability to appreciate a person's particularity. Amid diversity, we face divisions. Surveys show Americans are deeply divided. Many have lost all patience. They claim

people on opposing sides have wrong thinking and bad motives. We will examine the influence of politics, evolving media, AI, and other forces in driving these divisions, while also exploring how leaders can guide people toward common ground—and higher ground—in situations of strife. Students will choose their own topics or case studies to research.

### **T/M 670 MAJORITY WORLD CHRISTIANITY**

Haitch, biennial

Two-thirds of the world's 2.5 billion Christians live in the Global South. On the continent of Africa alone, churches are growing at twice the rate they are declining in the West. This shift in Christianity's center of gravity has taken place in the last hundred years. What does it mean for the next hundred years? This course will work on answering that question by studying issues of theology and culture involving the religious majority in the South and cultural hegemony of the West, including these themes or "movements":

- (1) The movement of the Holy Spirit seen in the explosive growth of Pentecostalism, with its emphasis on Spirit Baptism and concern for both spiritual gifts and material well-being.
- (2) The movement of missionaries and theological ideas, from Africa to the West in the early church, from the West to Africa in modern times, and in both directions today.
- (3) The movements toward increasing secularism and increasing religiosity: while the "secularism thesis" predicts modernization will cause worldwide religious decline, counter-currents are evident in technologically-advanced areas of China and elsewhere.

For writing assignments, students can choose to focus on either (a) issues of theology and culture, or (b) implications for church leadership.

### **T/WR 681 POETRY WRITING WORKSHOP**

Adjunct, biennial

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

### **T/P 687 NARRATIVE ETHICS AND THEOPOETICS**

Elwell, biennial

This course explores the possibilities and issues of narrative approaches to theological and ethical reflection. We will discuss a variety of approaches to narrative ethics to study issues of justice in the relationships between and among text, reader, author, and world. We will pay attention to styles and relationships within narrative voices of a text as an integral part of how a story is known and told, its reliability, and its impact. We will also interpret theologically-themed novels via these approaches.

### **T/M 700 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 501.

### **T 703 IMAGINATION, AESTHETICS, AND CREATIVITY**

Hathaway, biennial

Imagination, often described as faculty of perception, is how humans make sense of the world. Drawing together insights from theological aesthetics, poetics, phenomenology, and neuroscience, this course will explore how the human imagination works, how it is (de)formed, and how participation in the Spirit reorients the imagination toward life-giving expressions of artistic creativity. Students will craft their own working definition of theopoetics and theological imagination as the course progresses. This is the second in the series of courses required for the MATW and builds on the themes and skills developed in Theopoetics, Theology, and the Arts. Prerequisite: T 616 or professor permission.

### **T/716 VISUAL THEOLOGIES: FROM THE CATACOMBS TO CONTEMPORARY ART**

Hathaway, biennial

This course explores the numerous ways Christian communities throughout the ages have adopted, adapted, resisted, and invented visual “languages” and strategies to image the Divine, express their faith, and form imaginations in worship and prayer. We will see how visual images are not limited to merely “illustrating” or “translating” ideas. They are “texts” that provide visual and spatial modes of theological reasoning which exist alongside of and in conversation with verbal and textual theologies. While not a full historical survey, we will attend to key time periods, debates, and examples of art and architecture that influenced the development of Christian visual strategies. The class concludes by considering how Modern and Contemporary artists – even some of those who have rejected institutional religion – engage, remix, and reinvent earlier visual “languages” and theological concerns. Prerequisite: T/TS 501, or T 616, or T 672, or professor’s permission.

### **T/H 718 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: H501 or H502, and T/TS501; recommended H601 or T607.

### **T/B/M 728 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 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. 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 520 or PM 501 and B 502.

### **T/P 750 RACE, RACISM, AND RELIGION: BRIDGING THE SUNDAY MORNING DIVIDE**

Elwell, biennial

Why is Sunday morning still the most segregated time in America? A partial answer to that question comes from understanding the intersections of race and religion. Using history, literature, theology, and critical theory, this interdisciplinary course proposes a careful consideration of issues of race, racism, and religion in an ecumenical variety of U.S. Christian and other faith traditions, including Islam and Judaism. We will be attentive to contemporary concerns in understanding the complexity of this topic for the purpose of successfully navigating congregational and community perceptions of race and racism for prophetic teaching, preaching, and other kinds of leadership.

### **T 790 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 501.

## **COURSES OFFERED OCCASIONALLY**

### **B 517 NEW TESTAMENT GREEK III**

Ulrich

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 515 and B 516.

### **M 631 UNDERSTANDING YOUTH MINISTRY**

Haitch

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?

### **M 633 YOUNG ADULTHOOD IN DEVELOPMENTAL AND THEOLOGICAL PERSPECTIVES**

Haitch

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

### **M/T 717 YOUTH AND MISSION**

Haitch

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 501.

## **T 609 METHODOLOGIES IN THEOPOETICS**

Tyler

This course explores the field of Theopoetics by looking through the lens of five methodological pillars: emergent, embodied, liberative, creative, and speculative. By tracing this history of the field from discussions set in the 1960s, we will explore the growth (and pitfalls) of what has become the field of Theopoetics, tracking how these pillars show up throughout its development. The course draws on a range of disciplines. It is designed for a variety of students, including those whose are interested in artistic work, pastoral care, community activism, chaplaincy, and intercultural cooperation.

### **T 610 BLACK THEOLOGY**

Tyler

In this course, students will have the opportunity to explore African Americans' theological reflections and contributions. We will pay particular attention to the development of Black Theology, a term that rose in popularity through the work of James Cone and his seminal text *Black Theology and Black Power*. We will explore this text, its influence on theology, and critiques that rose from this work. To further deepen this conversation, we will wrestle with a central statement of the course: Black Theology is not a monolith. Students will explore the history, themes, and complexity that derive from this statement.

### **T 657 RELIGION IN THE LITERARY WORLD OF OCTAVIA BUTLER**

Tyler

This course explores the religious and theological themes in the literary world of Science Fiction writer Octavia E. Butler. Through an in-depth study of her novels, short stories, and interviews, this course will investigate the connections of religion, literature, and the socio-political landscape Butler identifies in her works. We will explore: (1) how the themes in Butler's literary works help us to articulate aspects of the human condition; (2) how these themes connect to our own contexts (3) what role religion (especially Christianity) plays in Butler's works (4) how we utilize the wisdom of Butler's works in aiding and leading our communities into new ways of living (into new worlds). The course draws on range of disciplines. It is designed for a variety of students, including those whose are interested in artistic work, pastoral care, community activism, chaplaincy, and intercultural cooperation.

## T 674 WORLDBUILDING

Tyler

In this course, students will explore how our theological, ethical, and ideological foundations shape the worlds we create. Through Tabletop Role Playing Games (TTRPGs), students will work out deep-seated questions, beliefs, and journeys in the community via play. The one-week intensive format consists of playing a one-week campaign of *Dungeons and Dragons*, with moments for theological engagement following each day of play. The purpose of this course is to explore how speculation, edification, and playful integration of our theologies help us to understand their implications. How does taking on another's story and engaging play in the community teach us how to collaborate? When we pay attention to the belief systems that make up the worlds we create, what do they teach us about our theology? By engaging these questions in a created world, we can better discuss the practices and ideas that help us understand these questions in our everyday lives.

## T 679 AFROFUTURISM AND THEOLOGY

Tyler

Afrofuturism is described as the intersection between science fiction, black culture, technology, the future, and liberation. Connecting a variety of genres including art, technology, literature, and science, Afrofuturism is also filled with religious and theological themes. This course will explore the world of Afrofuturism, paying attention to the theological themes throughout. Afrofuturism creates worlds that answer the questions, "what does a future that centers Black folk look like? What future conditions must exist for Black people to thrive?" The focus of this class is to dig into the theological themes that make up that world. The course draws on a range of disciplines. It is designed for a variety of students, including those whose are interested in artistic work, pastoral care, community activism, chaplaincy, and intercultural cooperation.

## T/WR 775 COMPOSING A LIFE: EMBODIED POETRY

Adjunct

Building on the foundational course in Theopoetics, this integration course will use poetic composition as the foundational practice in exploring an embodied Theopoetic orientation toward the creative and writing life. The course is centered around the question: what can poetry teach us about living well, living theopoetically? Experiential in approach and modeling an embodied Theopoetic, the course will utilize journaling, embodied exercises, poetry, creative writing and reading assignments, along with class conversations. This course will provide students a place of freedom to engage their unique journey and develop the sound work ethic and rigor that an artistic life demands. The course will culminate in an annotated portfolio of accumulated writing and a Living Composition Project where students will deepen what has arisen for them through an individualized creative integration projects.

---

## 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        |
| PM | Pastoral Ministry    |
| PJ | Peace and Justice    |
| QS | Quaker Studies       |
| SP | Spirituality Studies |
| SC | Synthesis Capstone   |
| TS | Theological Studies  |
| WR | Writing as Ministry  |

### BIBLICAL STUDIES

#### BS 501 INTRODUCTION TO HEBREW BIBLE

The Hebrew Bible and its interpretation are the foci of this course. Concerning the text itself, we will consider its constituent parts and approach each of them from literary, historical, and historiographic perspectives. The relationship between biblical literature and history is a complicated one. We will spend time examining this relationship and hopefully come to new revelations about our own relationship to history. In addition to thinking about the constituent parts of the Hebrew Bible, we will also think about how it hangs together, particularly interrogating the concepts of “scripture” and “canon.” Concerning its interpretation, we will survey both historical and modern *hermeneutical* approaches. As we consider these approaches, we will think about which ones are/have been privileged in theological and educational settings and why. As students study various hermeneutical approaches, they will be asked to practice incorporating those into their own hermeneutical approach.

#### BS 511 HEBREW I

One of the pillars for biblical studies is knowledge of biblical languages. This course introduces students to biblical Hebrew. Hebrew is one of the two languages (along with Aramaic) used in the Hebrew Bible. In this course students will focus on gaining reading fluency. The primary goal is to get you reading the Hebrew Bible in Hebrew. We will read out loud, a lot. In order to support our reading, we will also produce Hebrew by handwriting it and typing. We will do a little grammar, but we will not do grammar for grammar’s sake.\*

You will learn most of the high-frequency (used 200x or more) words in the Hebrew Bible. By the end of the course, you will have successfully read most of Ruth as well as other stories written in biblical Hebrew. At four points during the term, we will pause to review what we have learned and apply our knowledge to different passages that might be of interest to students. We aim to maintain a moderate and manageable pace. Learning Hebrew is a marathon, not a sprint!

#### BS 512 HEBREW II

This course is a continuation of Biblical Hebrew I. In this course students will continue to focus on gaining reading fluency. As in Hebrew I, the primary goal of this course is to get you reading the Hebrew Bible in Hebrew. To that end, we will read Hebrew out loud together. We will also produce Hebrew by handwriting or typing it. Like in Hebrew I, we will do a little grammar, but we will not do grammar for grammar’s sake.\* Learning the grammar is a means to an end: reading is that end. Our vocabulary will expand too. We will learn more words than we can remember, and that is okay. We will read several chapters of the Hebrew Bible together, including the book of Jonah. We aim to maintain a moderate and manageable pace. Learning Hebrew is a marathon, not a sprint!

#### BS 601 IMPERIAL SHENANIGANS AND RESISTANCE IN THE BOOK OF DANIEL

In this course students do an in-depth study on the books of Daniel. Stories about Daniel, a young Judean in imperial courts, and his friends are composed variously in Hebrew, Aramaic, and Greek. These stories are preserved in different ancient versions including Qumrann fragments, the Masoretic text, Old Greek, and Greek Theodotian. Our analysis of these texts will focus on the named empires. We will ask questions like: how does/do the empire(s) function in this story? How is/are the empire(s) portrayed? How do various characters relate to the imperial structures? How did empire impact the composition of the texts, including its composition language? We will also compare the various depictions of empire across the works to reveal richly layered (and at times contradictory) views of the imperial order within the Danielic corpus.

#### BS 606 INTRODUCTION TO ISLAM

The aim of this course is to introduce students to various aspects of Islam including its history, textual sources, rituals and practice, and mystical traditions. Furthermore, the course aims to explore contemporary discussions within and about Islam. Concerning the latter, the course will analyze outsider discourse on Islam in North America using the critical work of both postcolonial theorists as well as contemporary scholars of Islamophobia. While there are many avenues for studying Islam, this course will emphasize historical methods, particularly critical examination of primary sources.

### **BS 624 IDENTITY AND POWER IN SECOND TEMPLE LITERATURE**

This course focuses on Jewish literature from the early to mid-Second Temple period, especially those texts outside of modern Jewish and Protestant Christian canons. Students will be exposed to a diverse range of texts in translation produced by Jewish communities in Judea as well as in the diaspora. We will address traditional issues in scholarship on the texts including genre, date, provenance, and connections to other literature including the Bible. These perennial questions are of central importance for understanding what we are reading as well as the group that produced it, however, our inquiry will not stop at these issues. The texts also provide insight into various Jewish communities' perspectives on temple, Torah, foodways, holidays and other aspects of Jewish life and identity. Under the umbrella of identity, we will pay particular attention to how gender and sexuality are constructed in our texts bearing in mind their intersection with class and ethnicity. In addition to that, several texts offer windows into different Jewish communities' relationship to power structures including empire, regional governments, and temple authorities. The perspectives on identity and power offered by the texts are what allow them to continue to resonate with modern audiences and serve as a sort of conversation partner for thinking through modern issues.

Prerequisite: BS 501/501-O

### **BS 725 SEX, GENDER, AND EMPIRE IN THE BOOK OF ESTHER**

In this course students do an in-depth study on the books of Esther (versions written in Hebrew – found in Protestant Bibles – and in Greek – found in Catholic and Orthodox Bibles) in translation. Our analysis focuses on characters' identities including gender, sexuality, class, and ethnicity as well as how characters express those identities in the context of an empire. Additionally, students examine how the empire and imperial logic operates in the book. Finally, students explore the book's relationship to other ancient literature and its impact on later literature and various forms of creative expression.

Prerequisite: BS 501/501-O

### **BS 726 THE BOOK OF GENESIS**

In this course students do an in-depth study on the book of Genesis in translation. We will briefly examine the world behind the text, how Genesis came to be as a literary work within the Torah, and then focus our analysis on the world in front of the text, what it has meant and means to historical and modern interpreters. With respect to Genesis' historical reception, we will examine how the traditions found in Genesis have been interpreted and redeployed in Jewish and Islamic traditions. With respect to modern interpretation, we will read from a wide range of perspectives including ecological, post-colonial, queer, and Womanist perspectives. In sum, students will engage Genesis and its stories as they are found in various historical and modern contexts.

Prerequisite: BS 501/501-O

### **BS 736 ANGELS, DEMONS, AND OTHER WORLDS**

Christianity has a developed sense of angels, demons, heaven, and hell largely derived from New Testament writings. Within the Hebrew Bible, all of these ideas are either underdetermined or conspicuously absent. This course will examine early Jewish texts of the Second Temple period to discover these ideas' origins or early stages of development. Within the large corpus of early stages of development. Within the large corpus of early Jewish literature, this course will focus on early Jewish apocalypses with an aim to deeply understand the genre-its features and function-that gave rise to the notions of angels, demons, and worlds beyond what we can see. Students will reflect critically on ancient texts and attend to each text's socio-historical context(s). Through deep engagement with the text and its context(s), students will empathize imaginatively with their writers in order to appreciate how concepts of angels, demons, and other worlds function in the writers' understandings of the world and God. Furthermore, this course will engage in theoretical conversations about the diverse functions of angels, demons, heaven, and hell in theological frameworks. Students will reflect critically on their own assumptions and embrace opportunities to engage and learn from others' perspectives.

Prerequisite: BS 501/501-O

### **BS 742 JUDGES: SOCIETY, VIOLENCE, AND HISTORICAL MEMORY**

Within a Jewish and Christian canonical context, Judges tells the story of Israel's past when "there was no king in Israel." The march toward kingship narrated in Judges is marked with violence and chaos punctuated by strong (if not often problematic) leadership by various judges. This course explores how the book chooses to remember and narrate this period in Israel's history, the role of violence in the book, and the writers' understanding of society, particularly authority within it. The course also considers how ancient and modern interpreters have read and appropriated the text within their own historical moment. In order to explore these various aspects of the book, the course will utilize both historical critical and literary approaches. Prerequisite: BS 501/501-O

## FORMATION CORE

### FC 501 SPIRITUAL FORMATION & PERSONAL PRACTICE

In this course, students engage in a multidimensional reflection on their personal spiritual journey as experiential grounding for ministry. Students explore spiritual autobiography (their own and others) and personal and corporate Christian spiritual disciplines, as well as core practices of Quaker spirituality, in order to deepen their practice of faith. Active, prayerful listening is emphasized in the course through participation in an ongoing small group that continues through the second semester (FC 502). At the end of the first semester, students draft a vision for their spiritual practice, one designed to foster both solitary and communal spiritual growth.

### FC 502 SPIRITUAL FORMATION AND PUBLIC MINISTRY

This course seeks to help students integrate their own spiritual formation with the development of skills for public ministry, as well as to assist them in ongoing discernment around particular gifts and skills for ministry. The course is relational at its core; the student's relationship with God, self, and others—as well as with communities beyond the seminary walls—are the primary resources for formation. Prerequisite: FC 501/501-T

### FC 503 DIVERSITY, COMMUNITY, AND CONFLICT

Our faith and values call us to embrace diverse communities. But if diversity entails real and profound difference about things that matter — values, norms, theological perspectives and basic understandings of good societies and good communities — then conflict is inevitable. How can we faithfully engage diversity, understand the power differentials that accompany it, and engage the related conflict with both love and integrity? This course seeks ways into these thorny questions. As the third course in the formational core (FC) sequences, the class builds upon FC 501: Spiritual Formation and Personal Practice and FC 502: Spiritual Formation and Public Mission. We will look at conflict from a number of perspectives, traditional methods, conflict transformation, faith issues, the politics of our times, personality styles, organized nonviolence campaigns, and alternatives to violence. The goal will be to develop those skills in each of these areas and personally incorporate them into our own style of ministry. Prerequisite: FC 502/502-B

## FC 739 DISCERNMENT OF CALL AND GIFTS

In this course students explore ministry, vocation, and Quaker methods of discernment, listen for God's leadings, learn and apply various ways to understand, discern, name, and nurture gifts and callings of others, identify their own and class members' gifts for ministry, gain insight into related challenges and limitations, and test with others their sense of calling and gifts for ministry. Prerequisite: FC 501/501-T and FC 502/502-O

## HISTORICAL STUDIES

### HS 503 AMERICAN RELIGIOUS HISTORY

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

### HS 507 QUAKER HISTORY AND LITERATURE

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

### HS 650 CREATION OF MODERN QUAKER DIVERSITY

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

## HS 742 HISTORY OF CHRISTIAN SPIRITUALITY

This course explores the spiritual traditions of Christianity in its historical and global context. Students will be introduced to the origins, development and diversity of traditions of the Christian faith and the great variety of spiritual practices they spawned. Students will learn how different traditions took root in unique historical and cultural circumstances and how they reflect a particular way of thinking about God. Students will not only gain knowledge and information about a variety of Christian traditions but will also gain a more reflective and discerning understanding of their own tradition, and will be able to draw on new insights, disciplines and practices to deepen their own experience of God's presence in their lives, and in the lives of the communities they will be serving in their ministry. Prerequisite: H 501/501-O or H 502/502-O

## HS 751 HISTORY OF FRIENDS PEACE WITNESS

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

## HS 790 SEMINAR IN HISTORICAL STUDIES

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

## PASTORAL CARE

### PC501 INTRODUCTION TO PASTORAL CARE

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

## PC 630 TRAUMA INFORMED MINISTRY, THEOLOGY, AND CARE

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

## PC 642 CLINICAL PASTORAL EDUCATION

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

## PC 658 ANGER, SHAME, AND GUILT

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

## PC 728 EMERGENCY PASTORAL CARE

This course examines life events and precipitating factors that lead persons and families into emergencies and crises. Guidelines for identifying signs, causes, and stages of crises are addressed. Theological questions elicited by crises, the process of referral, and various types of emergencies are also explored. Prerequisite: PC 501/501-O

## PC 733 HUMAN SEXUALITY IN MINISTRY

This seminar examines the manner in which sexuality is a dimension of any relationship and the specific ways in which sexuality is an issue in ministry. The class explores the effects of sex roles, cultural conditioning and gender as the parameters within which ministry occurs. Topics covered include: conflicting values; gender identity; sexual orientation; and current social issues related to sexuality. Students are given the opportunity to reflect on their sexual history and personal reactions to the material, with the aim of developing/solidifying a personal sexual ethic that would inform one's ministry. Prerequisite: PC 501/501-O

#### **PC 748 PASTORAL CARE WITH FAMILY SYSTEMS**

This course explores the theoretical bases of systems theory and how this perspective has evolved into family therapy. Major family systems models are examined in relationship to practical theology and their use by pastors and faith communities in understanding families and other systems. Contextual issues beyond the family structure, including social and cultural factors, are a focus of the discussion. Prerequisite: PC 501/501-O

#### **PC768 PASTORAL CARE WITH THE DYING AND THEIR FAMILIES**

This seminar is an examination of the emotional, social, physical, spiritual, and theological dimensions of death and grief in the context of practices of care. The class explores the skill and art of ministering to the dying and the bereaved. Students are invited to develop a theological framework for understanding and facing challenging end-of-life events. Reflection on the meaning of death, afterlife, and the practices of care in response to loss help prepare persons to minister to those who are dying or grieving. Prerequisite: PC 501/501-O

### **PASTORAL MINISTRY**

#### **PM 501 INTRODUCTION TO PREACHING**

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

#### **PM 550 PASTORAL SPIRITUALITY**

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

#### **PM 631 CHURCH'S MISSION IN WORLD COMMUNITY**

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

#### **PM 650 WORK OF THE PASTOR**

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

#### **PM 660 THE FRIENDS PASTOR**

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

#### **PM 710 MODELS OF ALTERNATIVE MINISTRY**

This course will acquaint students with some of the existing forms of alternative/entrepreneurial ministry. It will introduce them to some of the basic issues people face when creating new ministries that are outside the sphere of traditional ministry. These issues include, but are not limited to fund raising and grant writing, not-for-profit taxes, developing spiritual support, recruiting and retaining volunteers, and other business/ministry start-up practices. Students will have the opportunity to research alternative ministries in their location, visit and interview alternative ministry creators in the Cincinnati/Indianapolis/Dayton/greater Richmond area, and develop a plan for an alternative ministry that could become their Supervised Ministry project the following year. Prerequisites: FC 501, FC 502

#### **PM 720 THEOLOGY AND PREACHING**

This course will help students consider the need for intentional theological preaching in a congregational context. It will also equip students to develop theological sermons that are accessible to congregants given their varying levels of religious training, their perceptual preferences, and their learning styles. Prerequisite: TS 501/501-O & PM 501-O or other preaching course

## PEACE AND JUSTICE

### PJ 610 FEAST AND FAMINE: FOOD JUSTICE

Food and water are universal human needs, something we share in common every day of our lives, yet food is one way we are broken from each other spiritually, physically, and economically. Feast is next to famine. Why is there so much inequality and dysfunction in our global food systems? What impact do these malformed ways of sharing our planet have on our spiritualities? How, when our sacred scriptures and religious practices have so much to say about food, agriculture, and sharing meals, do we spend so little time thinking about the implication of those traditions in our own context? How can we approach food from the perspective of peace and justice? This course takes up the many aspects of food justice, including production, distribution, access, nutrition, sovereignty, and culture. We will use the tools of spiritual, biblical, and ethical reflection alongside resources from science, politics, and sociology to deepen our capacity for social practice and effective ministry in contexts of environmental crisis, racial injustice, poverty, and food insecurity.

### PJ 625 COMMUNITY ORGANIZING FOR MINISTRY

Community organizers empower constituents to act collectively on their own behalf. Long-time organizer and educator Marshall Ganz describes their work this way: "Organizers begin by asking three questions: who are my people, what challenges do they face, and how can they turn their resources into the power they need to meet these challenges?" Community organizing skills and methods are useful in a variety of contexts, from personal, professional, to public relationships; within church, religious/spiritual, nonprofit, business, and government contexts; and most frequently as a relational, egalitarian leadership approach to strategic and systemic social justice and change. This class will introduce students to the methods and models of community organizing, provide a limited opportunity to utilize these skills, and help them imagine their use in ministry. Special attention will be paid to issues of gender, class, race and ethnicity, and sexual orientation in organizing. 4.5 or 3.0 semester hours.

### PJ 652 KINGIAN NONVIOLENCE AS APPROACH TO NONVIOLENT DIRECT ACTION

Nonviolence is the principled approach to the rejection from acts of violence based on moral, religious or spiritual codes. It is a personal practice where harming others, and to self, is not practiced. Nonviolence also holds that nonviolent direct action, the active element of nonviolence, is necessary for social change, oppression, and injustice. Nonviolence is a divergent philosophy and strategy from pacifism, although both philosophies embody the ethos of to do no harm.

Nonviolent direct action is the essence of waging conflict without violence in the response to abusive power. The marrow of nonviolence is the embodiment of love and respect for those opposed by nonviolent direct action. The Martin Luther King, Jr. Center for Nonviolent Social Change (The King Center) defines Kingian Nonviolence as 'a philosophy and methodology that provides the knowledge, skill, and motivation necessary for people to pursue peaceful strategies for solving personal and community problems.' This course will serve as an introduction to the philosophies of Nonviolence and Kingian Nonviolence. Also, the course will explore the history of Kingian Nonviolence, the principles of Kingian Nonviolence, philosophical underpinnings of nonviolence, the components that make violent direction action successful, the elements of organizing and mobilizing, and the current state of nonviolence and Kingian Nonviolence.

### PJ 760 INTERFAITH DIALOG

This is an introduction to the vision theology of faith traditions, as well as the Christian theological responses to other religious traditions. Students will finish the course with some basic understanding of other traditions as well as developing their own theology of world religions. The intent of such an introduction is to equip students for engaging in dialog with other faiths in their ministry. Prerequisite: TS 501/501-O

### PJ 766 LIBERATION THEOLOGIES

The goal of this course is to introduce new voices of theologians who are doing theology from the underside. The course will explore how people from the underside experience and understand creation, God, Christ, Scripture, Church/Community, Suffering/*Han*, etc. Those from the underside are marginalized people who are oppressed due to their race, gender, sexual identity, economic status etc. The course will study African American, Asian American, Latin American, Queer etc., voices from the underside. They contribute, critique, and give insight to the dominant North American white theology. Prerequisite: TS 501/501-O

### PJ 770 SPIRITUALITY OF PEACEMAKING

The goal for this course is investigating in what sense, if any, spiritual growth relates to work for peace and justice. At times the spiritual life is understood as separate from the rest of life: what is deeply internal is not relevant to what goes on in the world. Likewise, the life seeking peace and justice in the world is often seen as separate from the interior spiritual life: what is vital in the world is irrelevant to a person's relation to God. We will question this dualism and explore alternatives both experientially and academically. Prerequisite: FC 501/501-T & FC 502/502-O

## **QUAKER STUDIES**

### **QS 507 QUAKER HISTORY AND LITERATURE**

See HS 507.

### **QS 550 INTRODUCTION TO QUAKERISM**

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

### **QS 740 QUAKER BELIEFS**

This course seeks to provide: working definitions of some of the particular terms used in Quaker discourse, such as "light," "testimony," "distinctives"; an understanding of the reasoning behind Quaker doctrines and practices; and an assessment of how Quakerism relates to Christian theology more generally. Underlying these elements are the wider questions of whether there is or could be a "normative" Quakerism, and what the authority of tradition is among Friends. It needs also to explore contemporary varieties of systematic examinations of Quaker beliefs from both the evangelical and liberal parts of the spectrum. Prerequisite: TS 501/501-O or T 501/501-O or HS 507

### **QS 747 MODERN QUAKER LIFE AND THOUGHT**

This course seeks to explore the institutions, practices, and intellectual activities of Friends, beginning with the year 1900. Particular emphasis will be placed on the intellectual richness of Quaker thought in the last century, especially that of the liberal and evangelical strands which have become predominant in Quakerism during this period. Intellectual roots of these traditions will be sought, with a goal of charting the boundaries between Quaker and non-Quaker expressions of these types of Christianity and religious thought. Prerequisite: HS 507

### **QS 751 HISTORY OF FRIENDS PEACE WITNESS**

See HS 751.

### **QS 777 QUAKER PUBLIC MINISTRY**

What does it mean to be a Public Friend? This course will explore such topics as ministry and eldering; traveling ministry; recording and releasing of ministers; and the evolution of the Quaker pastorate. We will also examine the role of Quaker missions, education, and service, in spreading awareness of Quakers and their testimonies, and in some cases expanding the membership of the Religious Society of Friends. Students will be required to do field work, visiting Friends meetings, churches, and schools, and/or interviewing Friends' ministers. Prerequisite: QS 507

### **QS 790 QUAKER SPIRITUALITY**

Quaker Spirituality will explore spiritual practices of Friends, past and present. Topics will include letters of spiritual nurture, worship and ministry, journals, contemplative prayer, discernment, the apophatic way, and recent directions, such as Quaker-Buddhist blendings. Prerequisite: FC501/501-T or FC510.

## SPIRITUALITY STUDIES

### SP 610 PILGRIMAGE, RETREAT, AND OTHER PORTALS

The journey to the heart of things. What are practices that take us to the heart of things, that support the process of going deeper, of tuning into some deeper resonance? How and where do we find sanctuary? In this course we will study the theologies and practices of pilgrimage, retreat, and sanctuary in various traditions. Students will engage their own pilgrimage or retreat experience as part of the course.

### SP 614 WRITING BEYOND WORDS: PRAYER AND CREATIVE WRITING

How may writing become prayer? How is prayer a kind of writing? This course explores the intersections of prayer and writing. We will study and practice different sorts of prayer, as well as read writers who put language to their lives in the spirit. In particular, we will explore different forms of meditation and prayer (verbal, visual, and contemplative, among others), as well as different forms of writing (devotional writing, reflective writing, memoir, etc.).

### SP 633 SPIRITUALITY AND JUSTICE: MODELS OF INTEGRATION

As we envision an integrated life, is a warp-and-weft metaphor for conceiving the integration of poles helpful? Are metaphors that forgo opposites altogether more apt for envisioning an integrated life? Are metaphors that forgo opposites altogether more apt for envisioning an integrated life? A garden? A tree with roots, trunk, branches, leaves, and fruits—each part uniquely structured and requiring its own specific supports for health and sustainability? As we seek to live spiritually fulfilling lives which also embody our ethical values, we are presented with the task of integrating different aspects and demands of the multi-dimensional self in the world. In this course we will explore metaphors, stories, theories, and theologies of integration. Some of the supposed “poles” we will explore and complicate are spirituality and justice, contemplation and action, transcendence and immanence, stillness and movement, solitude and fellowship, heaven and earth.

### SP 634 SPIRITUAL BYPASSING: WHOLE SELVES ON THE SPIRITUAL PATH

This is a course on the delicacy of spiritual formation processes, how we honor the demands of the embodied, multi-dimensional, intersectional self even as we engage in spiritual practice and spiritual community. We will ground our exploration in the concept and practice of “spiritual bypassing”—the attempted erasure or silencing of parts of the self that are not seen to have a place in the spiritual life, or even seen to be antithetical to it. We will consider the relationship between the theological emphasis on transcendence and practices of control in religious environments, and what spiritual and theological arguments are commonly used to justify power abuse. The intention of this course is to deal directly with what kind of care is required in formation processes if we are to engage our whole selves in our spiritual practices and communities. What can the interplay between spiritual lineage and individual discernment look like?

### SP 720 DIVINE LOVE IN MYSTICAL POETRY AND SONG

The focus of this course is the love relationship of the human being to the divine, relating to God as Beloved, Lover, Friend, and how this relationship has been rendered in mystical song and poetry. We will read and listen to Sufi poetry, *qawalis* of Hindustan, and divine love poetry in the Christian tradition. Where possible we will listen to the cadence and musicality of original languages alongside their English translations; and where needed we will familiarize ourselves with basic music theory in the respective musical systems.

### SP 735 SPIRITUAL DIRECTION

This course provides an introduction to the art and process of spiritual direction, and assists students in developing practical skills for their ministry or calling in the world. Students will consider various approaches to spiritual direction, the nature and purpose of spiritual direction, how it is understood and practiced in different traditions (with special attention paid to Christianity and Islam), and the dynamics of the process of spiritual direction.

### SP 736 SACRED EARTH: SPIRITUALITIES OF NATURE AND PLACE

What is the meaning of a mountain, a river, a path, a tree, a drop of dew lit by sunlight? What voice and song does each have? What does each speak to and activate within us? What voice and song does a place have? Can we learn to listen to the voice and song of a place? In this course we will explore spiritual visions of the natural world and of place, including those of John Scotus Eriugena, Ibn Gabirol, Hildegard of Bingen, Ibn ‘Arabi, and Malidoma Patrice Somé, and aim to deepen our listening and engagement with the world around us and within us.

### SP 738 DIVINE SPARK WITHIN: COMPARATIVE PERSPECTIVES

In this course we will explore the theme of a sacred, divine essence at the core of the human being, as found in the mystical anthropologies of various theologians and mystics, including Teresa of Ávila, Hakīm al-Tirmidhī, George Fox, and others, and what bearing these anthropologies have on how spiritual authority is understood. We will also learn about spiritual practices that ignite and cultivate this sacred core in the context of their respective traditions, such as Eastern Orthodox *hesychasm* (the Jesus prayer), Sufi *dhikr* (the practice of remembrance and polishing), and Quaker silence.

### SP 742 HISTORY OF SPIRITUAL TRADITIONS

This is a historical and theological survey course on spiritual traditions in Christianity, Judaism, Islam, Hinduism, Buddhism, and various indigenous lineages. We will look at the development of different schools and lineages as well as major concepts, terms, figures, texts, and practices.

### SP 760 ISLAMIC SPIRITUALITY AND ETHICS

Beginning with an overview of the Islamic sciences in which to situate “spirituality” (*tasawwuf*, or Sufism) and “ethics” (*akhlāq*), this course will explore major concepts in Sufism and ethics; major schools, lineages, and figures; the sources for spirituality and ethics, including Qur’an, Hadith, stories of early Muslims, and the writings of scholars and teachers; and Sufi hermeneutics of the Qur’an. One major figure with whom we will familiarize ourselves will be Imam Al-Ghazali (d.1111 CE), whose magnum opus, the *Revival of the Religious Sciences*, elucidated the connections between spiritual realities and ethical practices.

### SP 770 PEACE: PRINCIPLE AND PRACTICE

In this course we will look at how the principle of peace is conceived of in various languages, philosophies, and religious traditions, as well as stories of how people through history have lived their respective understandings of the principle of peace in real time and in specific embodied circumstances. Some questions that will inform our exploration are, what has informed our own conception and practice of peace?; how are peace and resistance related?; how is peace as a value lived out along side other values we might have?; what of warrior spirits?

### SP 790 SEMINAR IN SPIRITUALITY STUDIES

Special seminars for research and study into specific areas of interest are offered periodically. Topics such as Healing, Intercessory Prayer, Leading Prayer Groups, Retreat and Workshop Ministry, Feminist Spirituality, and Spirituality in the Wilderness are examples of seminar content. Prerequisite: FC 501/501-T or F 510

## SYNTHESIS CAPSTONE

### SC 770 SUPERVISED MINISTRY

The Supervised Ministry Seminar helps students prepare for ministry through an internship in a setting appropriate for their calling and gifts, and through theological reflection on their experiences. Each week, supervision by an experienced practitioner provides feedback, guidance, nurture, and evaluation, as does the seminar in which students present and process incidents in ministry. In addition, students attend at least 30 hours of workshops related to their ministry. Arrangements for supervised ministry sites/projects, and for weekly reflection with a supervisor, are made during the second semester of the previous year. Prerequisites are faculty approval of the student’s readiness for Supervised Ministry and at least 27 semester hours, including the following courses: FC 501/501-T and 502/502-O, FC 739/739-T, BS 501/501-O, B 502/502-O, one introductory History course (H 501/501-O, H 502/502-O, or HS 503/503-O), and, finally, for residential students two courses in the student’s emphasis, and for ESR Access students two Competency in Ministry courses. 9 semester hours.

### SC 780 COMPREHENSIVE SEMINAR

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

## THEOLOGICAL STUDIES

### TS 501 INTRODUCTION TO THEOLOGICAL REFLECTION

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

### TS 690 CONTEXTUAL THEOLOGY

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

### TS 736 CHRISTIAN ETHICS

An examination of the Christian moral life and the theological convictions that animate it, including its understanding of the good, of conscience, the nature of humanity, and the faith community's public witness. These proposals are considered in conversation with selected issues requiring careful and responsible Christian engagement, for example, war and peace, the environment, and genetic engineering. Prerequisite: TS 501/501- O or T 501/501-O

### TS 741 DIRECTED READINGS IN DENOMINATIONAL POLITY

See HS 741.

### TS 760 INTERFAITH DIALOG

See PJ 760.

### TS 766 LIBERATION THEOLOGIES

See PJ 766.

### TS 775 CONSTRUCTIVE THEOLOGY

In this course, you are invited—and required—to reconstruct your systematic theological vision in relation to all your coursework. Further, you will relate your theological vision to a specific question for your anticipated ministry. The primary task is for you to bring together your work in seminary in a systematic way.

### TS 790 SEMINAR IN THEOLOGICAL STUDIES

Specialized advanced courses developed on the basis of faculty and student interest. Prerequisite: TS 501/501-O or T 501/501-O

## WRITING AS MINISTRY

### WR 501 WRITING AS MINISTRY

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

### WR 630 CREATIVE NONFICTION

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

### WR 640 WRITING PUBLIC THEOLOGY

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

### WR 650 CONTEMPORARY SPIRITUAL WRITING

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

### **WR 670 APPLIED STORYTELLING**

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

### **WR 690 WRITING MENTAL ILLNESS**

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

### **WR 690 TOPICS IN WRITING**

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

### **WR 750 WRITING SEMINAR**

Practice in all facets necessary for preparing a major writing project for the reading public (writing, revising, editing, market research, queries). Students will develop a “contract” of what they intend to accomplish by the end of the semester: goals, completed writing, and materials necessary for publishing that writing.

Direction for the course is determined in part by students’ interests and needs as they work toward publication of their writing projects. Workshop format. Prerequisite: WR 501 & any 600 level writing course.

# General Information

## TUITION AND FEES 2026-27

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                                                                   |          |
|---------------------------------------------------------------------------|----------|
| Full-time tuition for all programs (based on 24 credit hours)             | \$12,000 |
| Base amount per session to be paid by all degree and certificate students | \$1,100  |
| Cost per credit hour                                                      | \$500    |
| Cost per 3-credit-hour course                                             | \$1,500  |
| MASST: Non-Profit Path additional fee                                     | \$2,250  |
| MASST: Spiritual Practices Spiritual Guide Path additional fee            | \$2,295  |

| FEES + DEPOSITS                                              |       |
|--------------------------------------------------------------|-------|
| Application fee                                              | \$50  |
| Enrollment deposit                                           | \$150 |
| Late registration fee                                        | \$50  |
| Late course-drop fee                                         | \$50  |
| MA program extension fee - per session                       | \$350 |
| Specialized graduate certificate extension fee - per session | \$350 |
| Brethren Academy student graduate credit fee - per course    | \$500 |
| Audit fee per course                                         | \$350 |
| Audit fee per course for alumni                              | \$350 |
| Replacement diploma fee                                      | \$50  |
| Transcript fee - per copy (first one is free)                | \$7*  |

\*Special delivery services available at additional cost.

## PAYMENT OF TUITION AND 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.

## AUDIT FEE

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

## 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 canceled 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.

## REFUND OF TUITION

|                                              | Full Refund of Tuition Charges    | One-half Refund of Tuition Charges | No Refund - Full Payment Required        |
|----------------------------------------------|-----------------------------------|------------------------------------|------------------------------------------|
| Semester-long, online, and year-long courses | First two weeks of semester       | Second two weeks                   | Fifth week and beyond                    |
| Two-week intensives                          | First and second day of course    | Third and fourth days              | Fifth day and beyond                     |
| Weekend intensives and hybrid classes        | First two weeks after first class | Third week after first class       | Fourth week after first class and beyond |

### ESTIMATED COST OF ATTENDANCE 2026-27

Below is an estimated list of expenses based on a frugal nine-month student budget. These figures are for the entire academic year, fall and spring, so single-semester costs can be determined by dividing the figures in half.

Individual student expenses can vary widely. These expense norms should be considered only as guidelines to complete your projected budget; be sure to use realistic figures for your situation. Other expenses to consider in planning for your life in seminary include the following:

Fees (see above)

Ministry Formation/CPE

Computer Purchase

Child/dependent care

### ESTIMATED ANNUAL EXPENSES

| CATEGORY                                                  | RESIDENT | NONRESIDENT |
|-----------------------------------------------------------|----------|-------------|
| <b>Full-Time Enrollment (24-27 credit hours)</b>          |          |             |
| Room and board                                            | \$4,500  | \$4,500     |
| Personal                                                  | \$4,150  | \$4,150     |
| Books and Supplies                                        | \$900    | \$900       |
| Transportation                                            | \$2,250  | \$2,250     |
| Tuition                                                   | \$13,500 | \$12,000    |
| <b>Three-Quarter-Time Enrollment (18-23 credit hours)</b> |          |             |
| Room and board                                            | \$4,500  | \$4,500     |
| Personal                                                  | \$4,150  | \$4,150     |
| Books and Supplies                                        | \$900    | \$900       |
| Transportation                                            | \$2,250  | \$2,250     |
| Tuition                                                   | \$10,500 | \$10,500    |
| <b>Half-Time Enrollment (12-17 credit hours)</b>          |          |             |
| Room and board                                            | \$4,500  | \$4,500     |
| Personal                                                  | \$4,150  | \$4,150     |
| Books and Supplies                                        | \$900    | \$900       |
| Transportation                                            | \$2,250  | \$2,250     |
| Tuition                                                   | \$7,000  | \$7,000     |

---

## CRIMINAL BACKGROUND CHECK POLICY

Bethany is committed to creating an environment of authenticity and health by preparing healthy and trustworthy adults for the vocation of ministry. In addition, Bethany is committed to being a safe place for all persons and will seek to support and strengthen congregations in this same endeavor. To that end the integrity and professionalism of Bethany students is of great importance to the communities we serve.

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

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

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

---

## STUDENT HOUSING

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

---

## STUDENT HEALTH INSURANCE

Bethany expects all students to have health insurance, participating in either their parents' health insurance coverage, purchasing their own coverage, or submitting a waiver of coverage as permissible by law.

---

## FINANCIAL AID AND SCHOLARSHIPS

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

---

## FINANCIAL AID PRINCIPLES

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

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

Financial aid is available for all degree-seeking and certificate-seeking 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 Grant
- Need-based grant
- Federal Work-Study
- Federal Stafford Loans
- International student aid

### ACADEMIC EXCELLENCE SCHOLARSHIP

After the base amount has been paid, students who demonstrate academic excellence are eligible to receive a scholarship of either 40 percent or 50 percent off the remaining total tuition amount due. This may be used in combination with the Church Service Covenant Grant.

### CHURCH SERVICE COVENANT GRANT

Students preparing for a vocation that will serve the church are eligible for this award, which is a 50 percent tuition scholarship off the remaining total tuition amount due, after the base amount has been paid. This may be used in combination with the Academic Excellence Scholarship.

### 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 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. Students are required to participate in mandatory financial coaching prior to disbursement of the loan.

### 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.

### 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 \$1,100 base amount per session. Students who qualify may receive financial aid provided by Bethany, including the Academic Excellence Scholarship, Church Service Covenant, or Need-based Grant. See Financial Aid and Scholarships section above.

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

Fall session - May 15\*

Spring session - November 1\*

January, May, or August intensives -  
six weeks prior to the first day of the course

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

## **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.

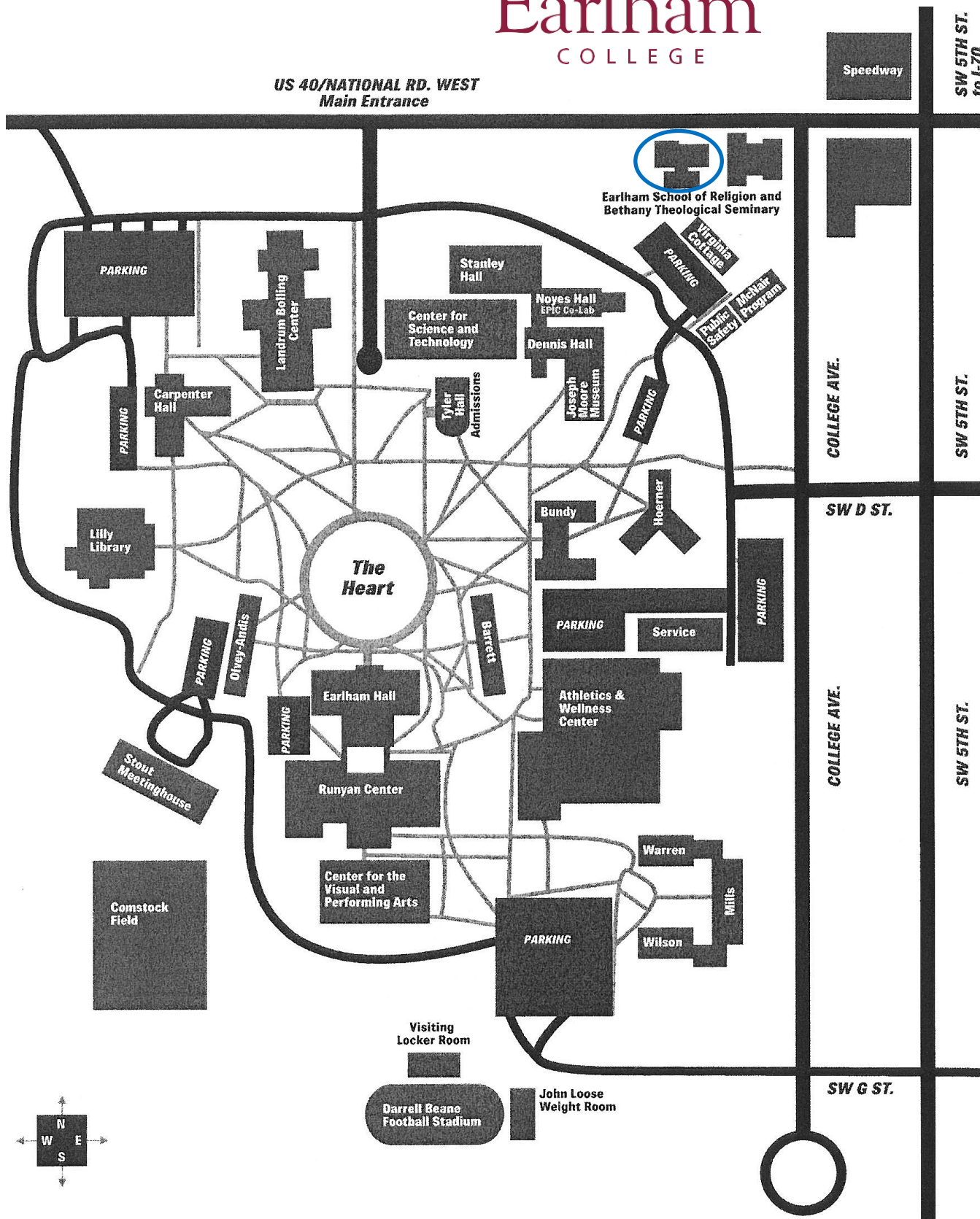
**"PROCLAIM THE MESSAGE . . . WITH THE UTMOST PATIENCE IN TEACHING."**

**– I Timothy 4:2**

# Earlham

COLLEGE

US 40/NATIONAL RD. WEST  
Main Entrance





## **BOARD OF TRUSTEES**

### **OFFICERS**

Jacki Hartley, Chair

Susan Boyer, Vice Chair

### **BOARD MEMBERS**

Lexi Andres-Aligarbes

Leslie Bolser

Darla K. Deardorff

Jonathan Frye

Mark Gingrich

Katy Gray Brown

Drew Hart

Keri Ladouceur

Stephen Longenecker

Dave McFadden

John D. Miller, Jr.

Kent Miller

Dom Peruso

Richard Rose

Jeff Sheridan

Patrick Starkey

David Steele

Laura Stone

Ben Walters

Dennis Webb



**The Bethany logo** serves as the external identifier for the Seminary's brand. As such, it helps reflect the values and essence of Bethany both as an institution and as a force for good. In its overall presence the mark symbolizes stability and life. The mark itself is composed of an open Bible, representing the centrality of scripture. The pages are actively turning and flourishing results. There is both uniformity and diversity present within the logo form.

# Faculty + Staff Directory



## Maya Armstrong

**ADMISSIONS RECRUITER (2024)**

BA, Kent State University, 2023

MBA, Cleveland State University, 2026



## Grace Carter

**DATA MANAGEMENT AND ADVANCEMENT SUPPORT COORDINATOR (2025)**

BA, Indiana University East, 2024



## Jeff Carter

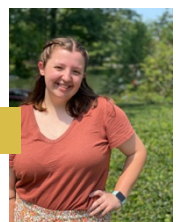
**PRESIDENT (2013)**

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; current denominational representative to the World Council of Churches



## Erika Clary

**SOCIAL MEDIA COORDINATOR (2022)**

BA, Bridgewater College, 2020

Former National Youth Conference Coordinator (2022) for the Church of the Brethren; current MDiv student at Bethany



### **Lori Current**

#### **EXECUTIVE DIRECTOR OF STUDENT SERVICES (2017)**

BS, Taylor University, 2004

MS, Western Governors University, 2021

Former assistant director of admissions at Indiana University East; former social worker with children and families and mentally ill adults; service on several county nonprofit and for-profit boards



### **Karen Duhai**

#### **DIRECTOR OF STUDENT DEVELOPMENT (2015)**

BA, Elizabethtown College, 2007

MDiv, Bethany Theological Seminary, 2016

MA, Bethany Theological Seminary, 2018

Licensed minister in the Church of the Brethren; former Bethany position as receptionist



### **Margaret Elwell**

#### **ASSISTANT PROFESSOR OF PEACE STUDIES and DIRECTOR OF BETHANY BOLD (2022)**

BA, Swarthmore College, 2007

MA, John Hopkins University, 2009

MDiv, Princeton Theological Seminary, 2014

PhD, Princeton Theological Seminary, 2019

Former assistant clinical professor in University Honors program at University of Maryland; former Director of Center for Theology, Women, and Gender at Princeton Theological Seminary; former middle school teacher in Baltimore City Public Schools



### **Pamela Fenner**

#### **ADMINISTRATIVE ASSISTANT TO THE ACADEMIC DEAN (2007)**

Excellence in Training for Administrative Professionals, Indiana University, 1992

Thirty-two years in administrative support, including executive assistant, Dayton Superior Corporation; senior sales assistant, News America Marketing; executive assistant, Indiana University Vice Chancellor's Office; additional positions for IU Department of History



### **Sharon Flaten**

#### **ASSISTANT OF RECRUITMENT AND STUDENT DEVELOPMENT IN JOS, NIGERIA (2019)**

BA, Bridgewater College, 2017

MDiv, Bethany Theological Seminary, 2022

Engaged in ministry in Nigeria since 2019



### **Karla Fribley**

#### **ACADEMIC TECHNOLOGIES AND SEMINARIES LIBRARIAN (2017)**

BA, Earlham College, 2003

MLIS, Simmons College, 2009

Eleven years in academic libraries, including Emerson College (Boston, MA) and Brandeis University



### **Tammy S. Glenn**

#### **EXECUTIVE DIRECTOR OF FINANCE AND ADMINISTRATION (2018)**

BS, Indiana University, 1998

Former city controller for Richmond, Indiana; former finance manager for Area 9 Agency on Aging; former manager of receipting and records, Earlham College



### **Jonathan Graham**

#### **DIRECTOR OF MARKETING AND COMMUNICATIONS (2020)**

BA, Beloit College, 1992

MFA, Southern Illinois University at Carbondale, 1997

Fifteen years in higher education, including positions at Earlham College and University of Oregon



### **Bill Gray**

#### **Maintenance Technician (2021)**

Thirty-five years of experience as electrician and maintenance work, including a decade at Earlham College



### **Russell Haitch**

#### **PROFESSOR OF THEOLOGY AND HUMAN SCIENCE (2002)**

BA, Amherst College, 1982

MDiv, Princeton Theological Seminary, 1993

PhD, Princeton Theological Seminary, 2002

Ordained in the United Methodist Church; former lecturer at the Graduate Theological Union (Berkeley, CA); former pastor and youth pastor for multi-ethnic congregations; first career in advertising and public relations



### **Joelle Hathaway**

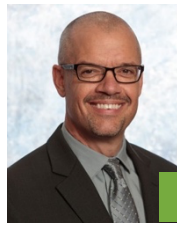
**ASSISTANT PROFESSOR OF THEOLOGICAL STUDIES and DIRECTOR OF MATW PROGRAM (2020)**

BA, Seattle Pacific University, 2005

MTS, Duke Divinity School, 2009

ThD, Duke Divinity School, 2018

Previous instructor at Duke Divinity School, Seattle School of Theology and Psychology, and Seminario Andino San Pablo in Peru



### **Courtney Hess**

**ASSISTANT TO THE PRESIDENT FOR STRATEGIC INITIATIVES (2014)**

BA, Earlham College, 1987

MA study in arts administration, University of Cincinnati

Certified Grant Administrator, Indiana Office of Community and Rural Affairs

Grant writer and administrator and strategic planning consultant, both as a company partner and sole proprietor; former director of finance and operations for a Cincinnati (OH) orphanage



### **Elena Jones**

**ACCOUNTING SPECIALIST (2018)**

BA, Herzen State Pedagogical University of Russia, St. Petersburg, 2002

MA, Herzen State Pedagogical University of Russia, St. Petersburg, 2004

Ten years in financial service, including assistant manager for the City of Richmond Employee Credit Union and in accounting for the City of Richmond Controller's Office; translator, transcriber, and interpreter of Russian and English



### **Denise Kettering-Lane**

**ASSOCIATE PROFESSOR OF BRETHERN 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



### **Doug Macias**

**DIRECTOR OF FUNDRAISING AND CONSTITUENT RELATIONS (2024)**

Over twenty years experience with financial industry and nonprofit organizations



### **Terri Mitchell**

#### **FINANCIAL AID AND ENROLLMENT ASSISTANT (2018)**

AA, Miami University, 2014

Previously employed in banking as customer service representative, universal banker, and loan servicer



### **Lisa Mola**

#### **ADMINISTRATIVE ASSISTANT TO FINANCE AND ADMINISTRATION (2023)**

AA, Elgin Community College, 2004

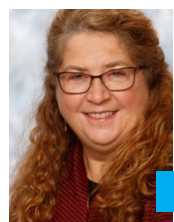
Over ten years experience in administrative support for various organizations and business



### **Arlyn Morales**

#### **COORDINATOR OF BAML SPANISH-LANGUAGE MINISTRY TRAINING PROGRAMS (2023)**

Over ten years experience in administrative support and pastoral ministry



### **Janet L. Ober Lambert**

#### **DIRECTOR OF THE BRETHERN ACADEMY FOR MINISTERIAL LEADERSHIP (2017)**

BS, Bridgewater College, 1985

MDiv, Bethany Theological Seminary, 1991

Ordained in the Church of the Brethren; former pastor of La Verne Church of the Brethren (CA) and South Bay Community Church of the Brethren (Redondo Beach, CA)



### **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 and pastor of Church of the Brethren congregations in Pennsylvania; frequent preacher and guest lecturer; author of books and articles on preaching; board member of Societas Homiletica (international association of homileticians)

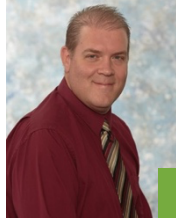


### **Mary Parrett**

#### **COORDINATOR OF BOLD PROGRAM (2025)**

BA, Indiana University East, 2022

3 years experience teaching high school and junior high social studies



### **Dan Poole**

#### **ASSISTANT PROFESSOR OF MINISTRY FORMATION (2007)**

BS, Manchester University, 1988

MDiv, Bethany Theological Seminary, 1991

DMin, Columbia Theological Seminary, 2019

Ordained in the Church of the Brethren; former associate pastor at Elizabethtown Church of the Brethren (PA); former pastor of Covington Church of the Brethren (OH); former Bethany positions as coordinator of ministry formation, advancement associate, and director of educational technology



### **Kevin Poole**

#### **COMPUTER SUPPORT SPECIALIST (2018)**

Career Technical Certificate in computer information technology, Upper Valley Career Center, 2014

TestOut Network Pro certification and Microsoft certification

Previous work in technical and electrical support and property upkeep; former cafeteria sales associate



### **Tony Price**

#### **OFFICE MANAGER BRETHEN LIFE & THOUGHT (2019)**

BS, Ashland University, 1994

MDiv, Ashland Theological Seminary, 2000

Ordained in the Church of the Brethren; over fifteen years pastoral experience



### **Raul Rivera Arroyo**

#### **ADMINISTRATIVE ASSISTANT TO THE BRETHREN ACADEMY FOR MINISTERIAL LEADERSHIP (2026)**

BA, Atlantic University College, 2010

MA, Atlantic University College, 2013

MDiv, Bethany Theological Seminary, 2020

Over a decade experience in graphic design and creative ministry contexts



### **Tabitha Hartman Rudy**

**COORDINATOR OF BAML ENGLISH-LANGUAGE MINISTRY TRAINING PROGRAMS (2025)**

BA, Ferrum College, 2009

MA, Hollis University, 2012

MDiv, Bethany Theological Seminary, 2017

Ordained in the Church of the Brethren; more than ten years experience in pastoral and administrative positions



### **Joshua Sati**

**PDBP ACADEMIC/OPERATIONS MANAGER, JOS NIGERIA PROGRAM (2021)**

BA, Jos ECWA Theological Seminary (JETS), Nigeria, 2005

MA, University of Jos, Nigeria, 2017

MA, Jos ECWA Theological Seminary (JETS), Nigeria, 2020

Ordained minister in ECWA denomination; more than fifteen years experience in pastoral and youth ministry



### **Karen Schroeder**

**EXECUTIVE ASSISTANT TO THE PRESIDENT (2018)**

Special education paraprofessional certification, 1996

Indiana substitute teacher certification, 1997

Behavior communication certification, 1997

Former executive administrative assistant in academic affairs and student life and former athletic administrative assistant during eighteen years at Earlham College; former special education paraprofessional for Richmond (IN) Community Schools



### **Steven Schweitzer**

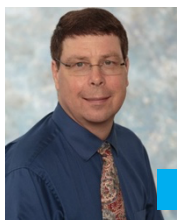
**ACADEMIC DEAN AND PROFESSOR and TITLE IX COORDINATOR (2009)**

BA, North Central University, 1995

MA, University of St. Thomas, 1997

PhD, University of Notre Dame, 2005

Former assistant professor of Old Testament at Anabaptist Mennonite Biblical Seminary



### **Daniel W. Ulrich**

**WIE AND PROFESSOR OF NEW TESTAMENT STUDIES (1996)**

BA, Bridgewater College, 1981

MDiv, Bethany Theological Seminary, 1985

PhD, Union Presbyterian Seminary (VA) 1997

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



## **Ronnie West**

**Systems Administrator (2024)**

AA, Tech Community College, 2008

Seven years experience as system administrator for City of Richmond and Whitewater Eye Centers

## CONTINUING ADJUNCT FACULTY

### Jeff Bach

BA, McPherson College, 1979  
MDiv, Bethany Theological Seminary, 1983  
PhD, Duke University, 1997

### Matthew Boersma

BA, Manchester University, 2002  
MA, Bethany Theological Seminary, 2011  
PhD, Hebrew Union College Jewish Institute of Religion, 2021

### Joshua Brockway

BA, Manchester University, 2001  
MA, Bethany Theological Seminary, 2004  
MDiv, Candler School of Theology, 2007  
PhD, The Catholic University of America, 2015

### Lynn Domina

BA, Michigan State University, 1980  
MFA, University of Alabama, 1986  
MDiv, Earlham School of Religion, 2016  
PhD, SUNY, 1997

### Shawn Kirchner

BA, Manchester University, 1992  
MA, University of Iowa, 1997

### Michael McKeever

BS, Lee University, 1985  
MA, California State University, 1986  
MA, California Theological Seminary, 1990  
PhD, Graduate Theological Union/ University of California, 1999

### Debbie Roberts

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

### Tamisha Tyler

BA, California State University Long Beach, 2006  
MDiv, Fuller Theological Seminary, 2014  
PhD, Fuller Theological Seminary, 2022

## ADJUNCT FACULTY

### Carol Davis

BS, University of Missouri- Columbia, 1982  
MS, Illinois State University, 1989  
MS, University of Missouri- Columbia, 2005  
MATW, Bethany Theological Seminary, 2021

### Jay Wittmeyer

BA, University of Illinois, 1994  
MA, University of Illinois, 1996  
MA, Eastern Mennonite University, 2003

## EMERITI FACULTY

### Nancy Faus-Mullen

Professor of Ministry Studies

### Richard B. Gardner

Academic Dean and Professor of New Testament Studies

### Scott Holland

Professor of Theology and Culture

### Tara Lea Hornbacker

Professor of Ministry Formation, Missional Leadership, and Evangelism

### Ruthann Knechel Johansen

President

### 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