



*The Seminary of Eastern University*

# 2014-2015 Catalog

## **Palmer Theological Seminary**

The Seminary of Eastern University

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# Seminary Academic Calendar 2014-2015

## FALL SEMESTER 2014

August	25	Classes Begin
September	1 2 8	Labor Day – No Classes (Seminary Office Holiday) Last Day to Add Fall Semester Classes Last Day to Drop Fall Semester Classes
October	11-17	(Saturday-Friday) Reading Week – No Classes
October November	20- 7	Registration for January Term & Spring Semester 2015
November	25-30	Thanksgiving Recess – No Classes (Seminary Office Holiday)
December	1 3 6 8-13 24-31	Last Day to Withdraw from Fall Semester Classes Last Day to Submit Fall Semester Extension Requests Last Day of Classes Finals Week Christmas Break (Seminary Offices Closed)

## JANUARY TERM 2015

January	1-2 5-16 6 19	New Year's Day Holiday Period (Seminary Holiday) Masters and Doctoral Intensives Fall 2014 Semester Grades Due from Faculty Martin Luther King Day (Seminary Office Holiday)
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## SPRING SEMESTER 2015

January February	24 2 9	(Saturday) Classes Begin Last Day to Add Spring Semester Classes Last Day to Drop Spring Semester Classes
March	7-13	(Saturday-Friday) Reading Week
March April	30- 5	Easter Recess
April	3 5	Good Friday (Seminary Office Holiday) Easter Sunday
April May	13- 1	Registration for 2015 Summer Term & Fall Semester
May	1 1 4 8 9-15 16 25	Senior Coursework due Last Day to Withdraw from Spring Semester Classes Last Day to Submit Spring Semester Extension Requests Last Day of Classes Finals Week Commencement Memorial Day (Seminary Office Holiday)

## SUMMER TERM 2015

June	1-26 5 8-19	Masters Classes, Mission Institute & Continuing Education Spring 2015 Semester Grades Due from Faculty Doctoral Intensives
July	4	Independence Day (Seminary Office Holiday on Friday, July 3)
July	6-24	Masters Classes

# Invitation to Preparation

The Whole Gospel for the Whole World through Whole Persons – this is the motto of Palmer Seminary. As a lived reality, our motto translates to practical theological education in a diverse community, which is rooted in the faithfulness of God, salvation through Jesus Christ, and the empowerment of the Holy Spirit. In all our programs, we strive to train workers for God’s kingdom, people who find integration between head and heart, theory and praxis, ideal and reality.

Diversity is one of Palmer’s most treasured distinctives. Whether in our classrooms, administrative hallways, or faculty offices, we sometimes seem more different from one another than alike. But it is in authentic community that our differences find their God-intended expression. It is more than a photograph with different people standing in the same room. It cannot be reduced to a quota to be met for political correctness. Diversity delves into what lies beneath the surface, and finds meaning and growth only in the context of shared lives.

At Palmer, diversity is not an obligation; it is an attraction. People are first drawn to Palmer because of its diversity. Then students, faculty, and staff grow to love Palmer precisely because of the joys and struggles experienced in living and learning together as a diverse community. When the rubber hits the road, diversity inevitably brings out the best and the worst in us. We are challenged to walk the talk. We learn to love one another because of, as well as in spite of, our differences. This is what Christian discipleship and witness are all about.

If this picture that I have just painted makes you a little excited and a little nervous at the same time, this is a good thing. As Jesus told his first disciples in the Gospel of John, “Come and see,” I am inviting you to follow your curiosity and God’s prompting. He may open doors that you never thought you would go through.

**Edwin D. Aponte, Ph.D.**

Dean and Chief Executive Administrator  
Palmer Theological Seminary

# Mission Statement

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

## **THE WHOLE GOSPEL**

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

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

## **FOR THE WHOLE WORLD**

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

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

## **THROUGH WHOLE PERSONS**

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

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

# Doctrinal Basis

## Section 1

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

## Section 2

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

## Section 3

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

# History and Relationships

## Foundations

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

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

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

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

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

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

## Associated Ministries

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

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

## Accreditation and Authorizations

Palmer Theological Seminary is fully accredited by the following organizations:

- As part of Eastern University, the Seminary is accredited by The Commission on Higher Education of the Middle States Association of Colleges and Schools (3624 Market Street, 2<sup>nd</sup> Floor West, Philadelphia, PA 19104; 267-284-5000).

- As a professional school, the Seminary is accredited by the Commission on Accrediting of the Association of Theological Schools (10 Summit Park Drive, Pittsburgh, PA 15275-1103; 412-788-6505). The following degree programs are approved by the Commission on Accrediting: the Master of Theological Studies, the Master of Divinity and the Doctor of Ministry.

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

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

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

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

### **Philadelphia: Urban and Suburban Context**

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

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

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

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

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

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



# The Seminary Community

## Composition of the Community

Palmer Theological Seminary is an unapologetically diverse community of women and men from various denominations. Currently we are about 52% male and 48% female. Student ages range from 22 to over 65. Racially/ethnically, our multi-racial community includes non-resident internationals, mixed-racial identities, Latinoas, Asians, Caucasians, and African Americans. Denominationally, we are 47% Baptist, 17% Nondenominational, 13% Methodist, 8% Holiness/Pentecostal, 6% Presbyterian, and a mix of about 12 other church traditions.

## Student Formation

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

## Office of Student Formation & Seminary Chaplain

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

## Academic Advising

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

## Assessment

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

## Worship

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

## **Fellowship**

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

## **Student Assembly**

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

## **Special interest groups**

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

## **Student Services**

In addition to the student services described elsewhere in this catalog, the Seminary provides a faculty advisor for all degree students, a bookstore available online and on Eastern University's St. Davids campus, and two on-campus computer labs.

## **Placement Services**

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

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

For more information, contact the Office of Supervised Ministries.

## **Counseling and Spiritual Direction Services**

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

## **Security**

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

## Meals

A cafeteria run by a catering company serves breakfast and lunch weekdays, and a downstairs dining area is available to all students. Vending machines are available on the third floor in both wings of the Seminary, and there is a refrigerator and microwave available in the student kitchen area for those who wish to bring their own meals. Numerous dining opportunities are available within a mile of the Seminary.

## Student Health

The Commonwealth of Pennsylvania requires that all students be covered by health insurance. Each student is automatically enrolled in the Seminary group plan for the academic year (August 15 to August 14) unless proof is provided to the Business Office of other satisfactory coverage. Full details are available at the Business Office.

## Campus Facilities

Palmer Theological Seminary is located twenty miles northwest of Center City Philadelphia, on the third floor of the American Baptist Churches Mission Center building in King of Prussia, PA. A SEPTA (Philadelphia regional mass transit agency) bus line stops right in front of the Mission Center and provides connecting service to other bus and regional rail lines leading to the downtown area, the airport, and the suburbs; in addition, a regional business carrier runs shuttles from the Mission Center campus to nearby transportation hubs. The campus is conveniently located close to access points from the Pennsylvania Turnpike (I-76/I-276), the Schuylkill Expressway (I-76), U.S. Route 422, and U.S. Route 202.

**Eight Classrooms** of varying sizes seating between 12 and 50 students are used to conduct classes at Palmer. Each room has wireless internet access as well as state-of-the-art technology that permits the use of Powerpoint, DVD, and online content in instructional and student presentations.

**Austen K. deBlois Library** houses the Seminary's 100,000-volume library. A centrally located library area houses reference materials and books placed on reserve by professors, as well as a reading and periodicals room and study space. Palmer students also enjoy full access to the Warner Library on Eastern University's nearby St. Davids campus. Seminary library materials that are not housed in the immediate library area can be requested for retrieval from storage nearby; retrieval runs are made on a regular basis during the days that classes are in session.

**Two Student Computer Labs** with a total of fourteen workstations and printing capabilities in each are available on campus for enrolled students to use during open building hours (currently 7:30am to 11:00pm).

## Housing

Graduate student housing is available for single students at Eastern University's St. Davids campus on a first-come, first-served basis. Travel time from the St. Davids campus to the Seminary campus is typically 15 minutes or less. For students who need family housing, there are several apartment complexes located within just a few miles of the Seminary. For individuals who need commuter housing, a special daily rate has been negotiated with the Extended Stay America facility located at 400 American Avenue in King of Prussia, which is less than a mile from the campus. Other lodging options are also available within a few miles of the Seminary.

## Alumni/ae

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

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

# Admissions

## Admission to the Seminary

Palmer Theological Seminary welcomes men and women of all ages and from all ethnic, cultural and church backgrounds to apply for admission. You may apply online and download all the necessary Admissions forms from our website: [www.palmerseminary.edu](http://www.palmerseminary.edu). You can also reach the Admissions Office by telephone at 484-384-2948 or 800-220-3287, or by e-mail at [semadmis@eastern.edu](mailto:semadmis@eastern.edu).

## Admission Standards

### Admission to the Seminary is based on the following considerations:

1. Christian character, as evidenced by church membership and participation in the life of the church, the judgment of a pastor-figure or ministry mentor selected by the applicant, evaluation by one other Christian leader, and compatibility with the Seminary's statements on Christian lifestyle, published in the Student Handbook.
2. Call to Christian service, as evidenced by a personal statement made by the applicant.
3. A Bachelors or equivalent degree from a recognized college or university.
4. Academic transcripts from all educational institutions attended beyond high school.

Applications must be submitted early enough to allow time to complete processing prior to the beginning of any semester for which entry is sought; see the Admissions page on the Seminary website for current deadlines regarding submission of application materials. The Admissions Committee reserves the right to require a writing sample, additional references, and/or an interview.

### Proficiency in English

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

# Tuition and Fees

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

For the 2014-2015 academic year, tuition rates for the masters programs are as follows:

- Full-time students (16 or more units per year) - \$720 per unit, or \$1440 per typical 2-unit course
- Part-time students (less than 16 units per year) - \$760 per unit, or \$1520 per 2-unit course
- Openseminary students - \$3800 for each 6-unit module (two per year)

In addition, Palmer Seminary offers an 'Accelerated Scholarship Program' (ASP) payment plan, whereby students commit up front to a total cost for their degree program over a fixed period of time (normally between 3 and 5 years), which is less than the total cost would be if they paid by the course. Students on ASP pay a fixed amount installment each semester regardless of how many or how few units of coursework they are taking.

Student fees are assessed to enrolled students each semester and cover technology costs and auxiliary services. These fees are typically around \$100. Additional fees may be billed for late registration, repeated course schedule changes, late cancellation of registration, and late tuition payment. A graduation fee is also charged in the academic year that a student completes their degree program.

# Overview of the Curricula

## Goal of the Curricula

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

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

## Qualities for Christian Leaders: the Educational Outcome

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

## The Faculty

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

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

## Christian Community

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

## Statement of Educational Effectiveness

Palmer Theological Seminary's mission is to preach the **whole Gospel** to the **whole world** through **whole persons** (<http://www.palmerseminary.edu/node/72>). To realize this mission, the Seminary is dedicated to educational excellence and has developed a culture of assessment to assure its attainment.

The entire seminary community collaborates in the creation of this culture marked by respect for diversity and for the unique, God-given potential of every student as characterized by assessment as a means to educational excellence rather than an end in itself; assessment that is integrative, multi-dimensional and cyclical; assessment rooted in clearly articulated goals; assessment that measures the learning process and not just outcomes; assessment that is cumulative resulting in continuous improvement; assessment that expands to incorporate the wider university and educational communities; assessment that drives planning, budgeting and staffing; and finally, assessment that provides essential information to all educational stakeholders.

The value of this educational assessment data inheres in the articulation of clearly defined student learning assessment outcomes and benchmarks by the Seminary's Academic Program Directors who submit Student Learning Assessment Plans in October and End-of-the-Year Student Learning Assessment Reports in June. These

plans and reports, as well as evaluative rubrics, are posted on the IE/SL Palmer Theological Seminary Blackboard site: <https://eastern.blackboard.com>. For the 2012-13 academic year, 80% of the reported programmatic student learning assessment benchmarks were met or exceeded.

### **Ongoing Assessments and Modifications**

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

### **THE MASTER OF DIVINITY (M.DIV.)**

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

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

#### **M.DIV. CORE CURRICULUM**

##### **LEVEL 1 COURSES (First Year)**

SFRM500 Vocational Personal Inventories (VPI) (0 units)  
INTG510/510A A Guide to Seminary Writing (1 or 2 units)  
BIBL510 Old Testament Pentateuch (2 units) *offered Fall semester only*  
BIBL511 Old Testament Historical Books (2 units) *offered Spring semester only*  
BIBL512 Gospels and Acts (2 units)  
BIBL513 Biblical Interpretation for Ministry (2 units)  
BIBL514 Biblical Hebrew (2 units) **OR**  
    BIBL516 New Testament Greek (2 units)  
BIBL515 Hebrew Exegesis (2 units) **OR**  
    BIBL517 New Testament Greek Exegesis (2 units)  
CHHM510 Church in Mission through History (2 units)  
PRMN510 Foundations of Pastoral Care and Counseling (2 units) *offered Spring semester only*  
SFRM510 Spiritual Formation (2 units)  
THLE510 Theology and Ethics of Congregational Life (2 units)

##### **LEVEL 2 COURSES (Second Year)**

INTG520/520A Critical Analysis in Theological Studies (1 or 2 units)  
BIBL520 Prophets (2 units) **OR**  
    BIBL521 Pauline Epistles (2 units)  
INTG524 Church Renewal and Evangelism (2 units) *offered Fall semester only*  
PRMN520 Introduction to Homiletics (2 units) *offered Fall semester only*  
PRMN521 Preaching Practicum (2 units)  
PRMN522 Boundaries and Systems for Ministry (2 units)  
PRMN523 Pastoral Leadership (2 units) *offered Spring semester only*  
SUPV520/521 Theological Field Education 1A/1B (1 unit each semester, 2 units total)  
THLE520 Systematic Theology and Ethics: Vision of Community (2 units) *offered Fall semester only*  
THLE521 Systematic Theology and Ethics: Reign of God (2 units) *offered Spring semester only*

### **LEVEL 3 COURSES (Third Year)**

SFRM501 Mid-Program Assessment (MPA) (0 units)

BIBL530 Biblical Theology (2 units) **OR**

an Advanced Topic in Theological Studies and Ethics (2 units)

CHHM530 Christian World Mission (2 units) *offered Fall semester only*

INTG530 Integrative Seminar (2 units)

INTG531 Theology and Practice of Worship (2 units) *offered Spring semester only*

SUPV522 Clinical Pastoral Care Practicum (CPC) (2 units) **OR**

SUPV532 Clinical Pastoral Education (CPE) (2 or 4 units)

SUPV530/531 Theological Field Education 2A/2B (1 unit each semester, 2 units total) **OR**

SUPV532 CPE – Clinical Pastoral Education (if taken for 400 contact hours, 4 Palmer units, this will satisfy both the chaplaincy requirement and the second year TFE requirement)

### **REQUIRED AREA ELECTIVES**

Successful completion of two units of coursework receiving a final letter grade are required in each of these areas:

- Bible, Theology, **OR** Christian Ethics (separate from Level 3 Advanced Topic in Theology and Ethics)
- Christian Heritage
- Practice of Ministry

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

*Note that the above required coursework totals less than 66 units. M.Div. students will need to earn additional units of pure or 'free' elective coursework in order to satisfy the number of units required for the M.Div. degree.*

### **DENOMINATIONALLY SPECIFIC REQUIREMENTS**

***Denominational coursework is not required by Palmer for the M.Div. degree, but may be required by student's particular denomination; the student should consult his or her denominational body to determine its specific requirements.***

- DNOM510 Baptist Emphases and Polity
- DNOM511 United Methodist History and Early Doctrine
- DNOM512 United Methodist Doctrine & Polity
- DNOM513 Presbyterian Polity and Sacraments
- DNOM514 Theology in the Reformed Tradition
- DNOM515 African Methodist Episcopal Polity

### **Theological Field Education**

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

Completion of at least one year of Theological Field Education is required for the M.Div. degree. Students who opt not to pursue a full 400 hour Clinical Pastoral Education (CPE) unit must complete a second year of Theological Field Education. During their first year in Seminary, M.Div. students are encouraged to meet with the Supervised Ministries staff for orientation in preparation for interviewing for internships. Other forms of theological field education may be taken as electives in any academic term (Fall, January, Spring, Summer). These include supervised ministry in parishes, denominational agencies, summer camps and national parks, as well as in various other urban or rural settings. Students may also choose to serve in a full-time intensive internship.

## **Graduation Requirements**

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

1. Satisfactorily earn 66 course units, including all of the prescribed course requirements, plus fulfillment of financial and library obligations.
2. Maintain at least a 2.0 grade point average for the total course of studies.
3. Formulate a satisfactory statement of personal Christian faith and a theology of ministry and mission.
4. Satisfactorily complete SFRM500 Vocational Personal Inventories and SFRM501 Mid-Program Assessment, according to stated policy.
5. Satisfactorily complete INTG510 Guide to Seminary Writing and INTG520 Critical Analysis in Theological Studies.
6. Give evidence of readiness for ministry, including such attributes as satisfactory character, moral and spiritual maturity, and emotional stability.

## **Graduation and Ordination**

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

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

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

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

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

### ***Core Curriculum***

#### **LEVEL ONE (First Year)**

- INTG510/510A A Guide to Seminary Writing (1 or 2 units)
- BIBL510 Old Testament Pentateuch (2 units) *offered Fall semester only*
- BIBL511 Old Testament Historical Books (2 units) *offered Spring semester only*
- BIBL512 Gospels and Acts (2 units)
- BIBL513 Biblical Interpretation for Ministry (2 units)
- CHHM510 Church in Mission through History (2 units)
- SFRM510 Spiritual Formation (2 units)
- THLE510 Theology and Ethics of Congregational Life (2 units)
- INTG520/520A Critical Analysis in Theological Studies (1 or 2 units)

#### **LEVEL TWO (Second Year)**

- CHHM530 Christian World Mission (2 units) *offered Fall semester only*
- Vocational Formation Elective (2 units)
- Bible OR Theology Elective (2 units)
- Ethics Elective (2 units)
- 'Free' electives (6 units)
- Summative Project (2 units)



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

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

- Biblical Studies and Theology
- Christian Counseling
- Christian Faith and Public Policy

All M.T.S. students are required to complete satisfactorily INTG510 A Guide to Seminary Writing, and INTG520 Critical Analysis in Theological Studies. The Writing Course must be completed in the first semester of course work for full-time students, and within the first two semesters of coursework for part-time students. Satisfactory completion of all requirements in these courses is necessary in order to advance in the M.T.S. program.

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

- Foundational Coursework – 16 units
- Concentration Requirements – 12 units
- Summative Requirements – 4 units

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

### **General Guidelines**

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

### **Foundational Coursework**

Students will normally take foundation courses listed in the M.Div. curriculum (e.g., Old Testament Pentateuch; Gospels and Acts; Church in Mission through History; Systematic Theology and Ethics), as stipulated for each concentration.

### **Concentration Requirements**

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

### **Summative Requirements – Internships, Methodology Courses and/or Research Papers**

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

## CONCENTRATIONS

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

### **Biblical Studies and Theology**

The curriculum for the M.T.S. in Biblical Studies and Theology includes language study (Greek and/or Hebrew), methodology and biblical background, and foundational coursework in theology and ethics. This focus offers an opportunity for deeper biblical study alongside of theological reflection on personal and global issues of concern today. Because of the diverse backgrounds and interests of our faculty, this concentration might take any one of several directions.

### **Christian Counseling**

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

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

### **Christian Faith and Public Policy**

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

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

### **Graduation Requirements**

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

1. Satisfactorily complete 32 course units and fulfill financial and library obligations;
2. Maintain at least a 2.0 grade point average in the course of studies when taken for general educational purposes;
3. Maintain a cumulative and concentration grade point average (GPA) of at least 3.5 when taken as preparation for further (post-seminary) graduate study.
4. Successfully complete INTG510 A Guide to Seminary Writing and INTG520 Critical Analysis in Theological Studies.
5. Successfully complete all summative requirements.
6. Give evidence of growth in personal character, moral and spiritual maturity and emotional stability.

## **DUAL DEGREE MASTERS PROGRAMS**

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

### **M.DIV./M.B.A., M.DIV./M.A.**

#### **General Information**

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

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

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

#### **Admissions**

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

#### **Financial Arrangements**

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

#### **General Academic Requirements**

Fifty-five course units (the equivalent of 82.5 credit hours) need to be taken in the Seminary's M.Div. degree program and normally thirty-five credit hours in the College's M.B.A. or M.A. program.

#### **Schedule**

A student spends the first five semesters full-time\* at the Seminary completing required core Level 1 and Level 2 M.Div. coursework, as well as January and Summer term elective courses. The final three semesters are spent at the University pursuing coursework toward the M.B.A. or M.A. degree. Seminary coursework may be completed while the student is primarily enrolled in the College for their M.B.A. or M.A. work by means of a cross-registration process.

\* It is possible to pursue this dual program on a part-time basis, but most Seminary coursework should be completed before a student begins their M.B.A. or M.A. program.

## Course Requirements

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

1. All required core courses listed in Levels 1 and 2 of the M.Div. curriculum, including one year of Theological Field Education (40 units).
2. The following additional core courses:
  - BIBL530 Biblical Theology **OR**  
An Advanced Topic in Theological Studies and Ethics elective course
  - CHHM530 Christian World Mission
  - INTG530 Integrative Seminar
  - INTG531 Theology and Practice of Worship
3. Additional Pure or 'Free' electives (7 course units)

COLLEGE REQUIREMENTS: Consult the Eastern University Graduate Programs Catalog.

## Other Academic/Administrative Matters

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

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

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

The following policies and procedures apply to this degree program.

1. The student applies for and is accepted into the M.Div. program.
2. During the first year, M.Div. Level 1 core courses, including INTG515 Social Work and Christianity and SFRM500 Vocational Personal Inventories, are completed satisfactorily for a total of 18-22 course units.
3. The student applies and is accepted into an M.S.W. degree program of an accredited college or university.
4. The student enrolls in the required June term M.Div./M.S.W. Internship Seminar (INTG525) each year that s/he is pursuing the M.S.W., beginning the summer before s/he commences M.S.W. studies.
5. M.S.W. degree work is completed satisfactorily.
6. The student returns to the Seminary for a second year of M.Div. study, with the following conditions:
  - a. that the program of study for the final year consist predominantly of M.Div. core required courses from Levels 2 and 3, to be selected in consultation with the program advisor for the M.Div./M.S.W. in light of the student's vocational goals;
  - b. that the student complete all remaining course units;
  - c. that the student produce a major research paper (40 to 50 pages for 2 units or 80 to 100 pages for 4 units) under the guidance of a Palmer Theological Seminary faculty member and, when possible, in consultation with a professor from the graduate department in which the M.S.W. was taken. This research paper must deal with a particular issue in the life of society and/or the church, and must integrate perspectives from social work practice, the social sciences and from the theological disciplines. The paper will be produced in conjunction with the required M.Div./ M.S.W. Integrative Workshop.

# Other Educational Opportunities

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

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

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

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

## The West Virginia Program

The program in West Virginia exists to provide theological education to qualified persons in this region who find it difficult to be absent from their primary residence. Degree programs are offered in both the Master of Divinity and the Doctor of Ministry; individuals may also take courses to gain recognition of their ordination or to earn continuing education units (CEUs) without pursuing a specific degree program. Program requirements in both the M.Div. and D.Min. are equivalent to those on campus. Courses are typically taught in one-week intensives by regular Palmer Theological Seminary faculty and by adjunct faculty from the West Virginia or the Philadelphia areas. Details are available from the West Virginia Program Director and from the Registrar's Office on the Philadelphia area campus. (See separate link on the Seminary website for the West Virginia Program.)

## MTS Openseminary™ Program

This blended online degree program, introduced at Palmer Seminary in the 2011-2012 academic year, is based on the Openseminary™ model for graduate theological education. This model enables students from across the country and around the world to earn a Master of Theological Studies degree in three years without relocating. The program requires two week-long residencies per year at Palmer. For more information about MTS Openseminary™, see the link on the Palmer Seminary website.

## January and Summer Terms

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

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

## Continuing Education

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

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

1. January and Summer Term electives are available for those seeking CEU credit (unless otherwise specified).
2. Courses during the academic year may be taken for CEU credit by special arrangement between the student and the course professor, with the approval of the Academic Dean.

3. Courses, workshops and conferences designed especially for CEU may be offered at specially arranged times. These usually are not available for academic credit.
4. To receive CEUs, students must meet the minimum requirement of ten (10) contact hours of participation for each unit of credit.
5. The Seminary will grant a certificate indicating the number of CEU credits earned, following the completion of each course or other educational experience.

### **Interseminary Seminar**

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

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

### **Overseas Ministries Study Center**

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

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

### **Lectureships**

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

#### **The Frank B. Mitchell Lectureship**

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

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

#### **The Orlando S. Costas Lectureship**

This lectureship is named for the late missiologist and theologian, the Reverend Doctor Orlando S. Costas. A native of Puerto Rico and former member of the Seminary faculty, Dr. Costas was a passionate advocate for the voiceless and oppressed. As a scholar, his legacy to church and academy includes 14 books authored by him, 17 books to which he contributed essays, and 14 journals in which he published articles. The Costas lectureship honors his work and celebrates those who embody and carry forward Dr. Costas' multicultural, holistic vision for local church and community work informed by global realities.

# Educational Policies and Procedures

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

## Transfer of Credit

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

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

## Minimum Residence Requirements for Palmer Theological Seminary Degrees

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

## Advanced Standing

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

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

## Waivers of Required Courses

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

## Completion of Registration

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

## Determination of Status

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

- Be enrolled in a degree program (matriculated).
- Be enrolled in 8 or more units during the course of a semester. (Coursework pursued in the January or Summer terms cannot be counted toward total units for financial aid purposes.)

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

## Independent Studies

Independent Study/Reading courses are generally considered only for summative MTS coursework or in extenuating circumstances, and are negotiated with individual professors. Special request forms for this purpose are available online at the Seminary website and must be approved by the Academic Dean. Normally, only students who have a 3.0 (B) average or better and have completed at least 22 units M.Div./16 units M.T.S. are permitted to pursue an Independent Study; students on probation are normally not permitted to engage in an Independent Study. Core required coursework is typically not permitted to be pursued on an Independent Study basis. The process and all requirements for engaging in an Independent Study are outlined in the Student Handbook.

## Intensives

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

## Inclusive Language

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

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



## **Adding and Dropping Courses**

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

## **Course Load**

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

## **Withdrawing from Courses**

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

"W"-withdraw, no grade (no impact on cumulative grade point average)

"WP"-withdraw, passing (no impact on cumulative grade point average)

"WF"-withdraw, failing (impacts cumulative grade point average)

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

- Weeks 1-2: Course is considered dropped, removed from transcript, no financial penalty
- Weeks 3-7: 'W' indicated on transcript, no grade, but only partial tuition refund
- Weeks 8-14: 'WP' or 'WF' indicated on transcript as determined by instructor, no tuition refund.

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

Between the beginning of the eighth instructional week and the posted last day to withdraw from coursework, WP ("Withdrawn Passing") or WF ("Withdrawn Failing") will be assigned on the basis of work already graded, and faithfulness in fulfilling other course requirements such as reading assignments, attendance and participation. These designations are given at the discretion of the course professor in relation to a particular course and appropriate to the circumstances of each individual student. While a grade of WP will have no impact on the student's cumulative grade point average, a grade of WF will affect the cumulative GPA in the same manner as would a failing grade.

Students are generally not permitted to withdraw from courses in a semester after the published last day to withdraw, except in circumstances involving approved extensions to complete coursework.

## **Withdrawing from Intensive Courses**

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

## Requests for Extensions

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

## Evaluation System

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

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

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

Point Value of Grades:

A	4.0
A-	3.7
B+	3.3
B	3.0
B-	2.7
C+	2.0
C-	1.7
F	0.0

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

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

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

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

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

With reference to single assignments, a grade of D represents: (1) Unsatisfactory understanding of the assignment demonstrated by numerous errors in fact and judgment when discussing the material. (2) Very little competence in

the techniques of scholarship. (3) Satisfaction of less than the minimum standard of requirements for the assignment in preparation, outside reading, and class participation.

### **Credit/No Credit Grades**

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

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

### **Seminary Writing Course**

INTG510 A Guide to Seminary Writing is a one-unit course required of all masters students.

- Students must complete this course within the first two semesters of enrollment at the Seminary. It may also be a condition of a student's acceptance into a degree program at Palmer that they complete this course during their first semester of coursework.
- This course must be successfully completed in order to meet graduation requirements for both the M.Div. and M.T.S. degrees.

### **Student Assessment**

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

To assure adequate monitoring and evaluation of student progress toward the following purposes, the Seminary requires all M.Div. students and M.T.S in Christian Counseling students to complete both a Vocational Personal Inventory (VPI) at initial enrollment, and a Mid-Program Assessment (MPA) at a specified point in their program. The satisfactory completion of the VPI is a prerequisite for registration for subsequent semesters, as well as for the MPA. For a complete description of the Assessment programs please refer to the Student Handbook.

*SFRM500 Vocational Personal Inventories.* The purpose of this assessment is to evaluate the student's potential for effective ministry: (1) identifying strengths and weaknesses for ministry; (2) identifying and discussing support structures the student has in place for successful completion of seminary studies; and (3) as appropriate, recommending and/or requiring work to support success in seminary and in ministry.

*SFRM501 Mid-Program Assessment.* The purpose of this assessment is to monitor and evaluate readiness for ministry at about the two-thirds point of a student's M.Div. or M.T.S. in Christian Counseling program. More specifically, the function of this assessment is (1) to diagnose strengths and needed growth in preparation for ministry; (2) to affirm strengths; (3) to analyze needed growth areas; and (4) to initiate appropriate measures to address needed growth areas.

## **Probation**

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

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

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

See further details in the Student Handbook.

## **Inactive Status**

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

## **Transcripts**

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

Other designations on the transcript-I (incomplete), IP (in process), and NR (not reported)-are removed when course work has been completed.

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

## **Change of Degree Program**

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

# Course Descriptions

## Biblical Studies

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

### **REQUIRED COURSES**

#### **BIBL510. OLD TESTAMENT PENTATEUCH (2 units)**

*No prerequisites*

This course aims at introducing students to the history and content of the Old Testament in general. The main focus however will be given to an examination of the Pentateuch. Issues such as Ancient Near Eastern context, structure, composition and history of scholarship of the Pentateuch will be discussed alongside themes of Creation, Fall, Flood, Emergence of Israel, and the Law. Several matters of interest regarding Israel's cultic system will be discussed. Winters/Kim.

- *This course is a prerequisite for BIBL511, BIBL520, some 600-level Bible (BIBL), Christian Heritage and Mission (CHHM), Christian Counseling (COUN), Practice of Ministry (PRMN), and Theology and Ethics (THLE) elective courses.*

#### **BIBL511. OLD TESTAMENT HISTORICAL BOOKS (2 units)**

*Prerequisite: BIBL510 Old Testament Pentateuch*

This course focuses on the historical books of the Old Testament (Joshua through Esther). Attention will be given to examining the nature of biblical historical writing as well as the historical, archeological, literary, hermeneutical, and theological issues arising out of contemporary discourse over the Old Testament historical texts. Critical theories will therefore be explored and employed towards the development of exegetical skills needed for the interpretation and proclamation of Old Testament historical texts. Winters/Kim.

- *This course is a prerequisite for BIBL520, PRMN520, THLE520, some 600-level Bible (BIBL) and Theology and Ethics (THLE) elective courses.*

#### **BIBL512. GOSPELS AND ACTS (2 units)**

*No prerequisites*

Gospels and Acts is a foundational course in the study of the New Testament, covering Matthew, Mark, Luke-Acts, and John. In order to appropriate the message of the New Testament for the world today, we need to first place ourselves back in the political, religious, and cultural world of the first century, and respect these documents as ancient narratives, written within a particularized historical setting and readership, by people of faith for the community of faith. By doing so, we will be less prone to impose

modern standards and worldviews on the biblical text. Being more aware of our presuppositions, we can better allow the biblical authors to speak for themselves in their unique witness to the life of Jesus and the early church. Chen/Watson/Berghuis.

- *This course is a prerequisite for BIBL521, BIBL530, PRMN520, THLE520, most 600-level NT Bible electives, some 600-level Christian Heritage and Mission (CHHM), Christian Counseling (COUN), Practice of Ministry (PRMN), and Theology and Ethics (THLE) electives.*

### **BIBL513. BIBLICAL INTERPRETATION FOR MINISTRY (2 units)**

*No prerequisites*

This is an introductory course in biblical interpretation. The course will equip students with skills needed to read, interpret and reflect theologically on the biblical text. Students will learn the "language" of biblical interpretation/method and be able to identify and evaluate critical commentaries for their life, ministry and studies. They will use basic bible tools for ministry in studying a biblical text through the lens of: Context (Social, Historical, Cultural, Whole Book), Questions of Author, Date, Occasion and Audience and Literary Genre (Narrative, Parables, Poetic, Wisdom, Apocalyptic and Letter/Epistle). New Testament and Old Testament texts will be examined. These skills will be built upon in subsequent seminary courses.

Winters/Kim.

- *This course is a prerequisite for some 600-level Practice of Ministry (PRMN) and Theology and Ethics (THLE) electives.*

### **BIBL514. BIBLICAL HEBREW (2 units)**

*No prerequisites*

This beginner's course in Biblical Hebrew will provide a strong foundation for reading, interpretation and exegesis of the Old Testament. Students will be introduced to high-frequency vocabulary and grammar through vocalization, translation and writing exercises. *The course assumes a knowledge of the Hebrew alphabet, which will be assessed the first day of the course.* Heisey-Terrell.

- *This course is a prerequisite for BIBL515 Hebrew Exegesis.*

### **BIBL515. HEBREW EXEGESIS (2 units)**

*Prerequisite: BIBL514 Biblical Hebrew*

A course in intermediate Biblical Hebrew, focusing on grammar, syntax and lexicography through readings of selected passages from the Pentateuch. Heisey-Terrell.

### **BIBL516. NEW TESTAMENT GREEK (2 units)**

*No prerequisites*

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

- *This course is a prerequisite for BIBL517 New Testament Greek Exegesis.*

### **BIBL517. NEW TESTAMENT GREEK EXEGESIS (2 units)**

*Prerequisite: BIBL516 New Testament Greek*

A sampling of Greek texts from John's Gospel and a Pauline letter for further practice in translation. Attention will be given not only to the language but also to its broader setting in the ancient Mediterranean world, and implications for contemporary preaching and teaching. Watson.

### **BIBL520. PROPHETS (2 units)**

*Prerequisite: BIBL511 Old Testament Historical Books*

Prophets emerged in ancient Israel as an eclectic group identified only by their claim to speak for God, and their "high octave" condemnation of the socio-political and religious conditions of their time. They communicated by preaching, singing, crying, walking naked, shaving, etc. They braved social isolation, jail and even death, yet they insisted that God had spoken to them, and their words would shape the future. This course shall explore the relationship of the prophetic books to the rest of the canon, and then focus on specific issues, themes and theologies in the books. The roles of ancient prophets as socio-political exegetes would be used to segue into discussions of the roles of preachers today. Winters.

- *This course is a prerequisite for BIBL530 and some 600-level OT Bible electives.*

### **BIBL521. THE PAULINE EPISTLES (2 units)**

*Prerequisite: BIBL511 Old Testament Historical Books, AND BIBL512 Gospels and Acts*

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

- *This course is a prerequisite for BIBL530 and some 600-level NT Bible electives.*

### **BIBL530. BIBLICAL THEOLOGY (2 units)**

*Prerequisites: BIBL512 Gospels and Acts, AND EITHER BIBL521 Pauline Epistles OR BIBL520 Prophets*

Students will examine theological concepts and story lines that run throughout the Protestant Canon (Hebrew Bible and New Testament). Students will develop an appreciation for the diverse voices of the authors, while also acknowledging the great harmony and unity of the various genres. Students will discuss points of tension and agreement while understanding the cultural, historical, literary and geographic differences among the writings. Themes such as sin, brokenness, covenant, repentance, God's love and faithfulness will be explored. Through small group discussions, role play and case studies students will be asked to consider how these important biblical themes impact ministry and our daily lives.

### **BIBL550/550A. M.T.S. SUMMATIVE RESEARCH PROJECT IN BIBLICAL STUDIES (2 units)**

*Prerequisites: All foundational and most concentration work must be completed; for full-time students some concentration work may be taken concurrently with the approval of the Associate Registrar*

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

## **ELECTIVES**

### **BIBL604. COVENANTS IN BIBLICAL THEOLOGY (2 units)**

*Prerequisite: BIBL510 Old Testament Pentateuch*

The concept of covenant forms a backbone of biblical theology throughout our canon. From creation and flood to the children of Abraham, Genesis introduces the theme. From the Mosaic Law with its blessings and curses to David's messianic descendants, covenant propels the biblical narrative forward. When prophets speak of a new covenant God will make with the people, they launch the theme into eschatology, and the New Testament era seizes it as a central witness to Christ. This class will explore the progression and theological trajectory of the covenant theme through scripture, culminating in a more robustly biblical understanding of Christ and the church. *Bible or Theology elective.* Berghuis.

### **BIBL605. OLD TESTAMENT WISDOM LITERATURE (2 units)**

*Prerequisite: BIBL510 Old Testament Pentateuch*

This course is a literary and theological study of Proverbs, Job, and Ecclesiastes with emphasis on the way wisdom deals with questions concerning fear of God, justice, social skills, meaning of life, suffering, creation, and theodicy. Wisdom literature provides rich resources for life in general as well as ministry in particular. This course shall explore implications of alternate perspectives, reading and interpretive strategies of the wisdom genre. Attention will be given to similar wisdom materials from the ancient Near East. The application of this understanding to contemporary context and theological reflection would be a major interest. *Bible elective.* Kim.

### **BIBL613. THE SYNOPTIC GOSPELS AND THE HISTORICAL JESUS (2 units)**

*Prerequisite: BIBL512 Gospels and Acts*

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

### **BIBL616. THE GOSPEL OF LUKE (2 units)**

*Prerequisite: BIBL512 Gospels and Acts*

This course is a study of the Gospel of Luke based on the English text. We will discuss the author's presentation of God and Jesus, his view of salvation in relation to the themes of reversal and release, his concern for the poor and the marginalized, and his understanding of the role of Jesus and the early church in the context of God's plan for Israel and the world. *Bible elective.* Chen/Berghuis.

### **BIBL617. THE GOSPEL OF JOHN (2 units)**

*Prerequisite: BIBL512 Gospels and Acts*

The Gospel of John presents an interpretation of Jesus' life and mission that is consistent with that of the Synoptic Gospels, even though it differs greatly from Matthew, Mark, and Luke in vocabulary and in the selection of Jesus traditions. Through chapter-by-chapter discussions, the distinctive literary and theological categories of the Fourth Gospel will be introduced. We will look at Jesus' encounters with different individuals, the "I am" sayings, Jesus the Son as the revealer of the Father who sent him, the



characteristics of the community of faith, the role of the Holy Spirit, Jesus as the messianic King in the Passion narrative, and the meaning of Jesus' death as his glorification. Throughout these discussions, literary features such as dualism, Jewish symbolism, and rhetorical irony will be pointed out and explained. *Bible elective.* Chen.

**BIBL618. THE PARABLES OF JESUS (2 units)**

*Prerequisite: BIBL512 Gospels and Acts*

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

**BIBL620. THE GENERAL EPISTLES (2 units)**

*Prerequisite: BIBL512 Gospels and Acts*

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

**BIBL625. THE LEAST OF THESE: RESPONSES TO POVERTY IN THE FIRST CENTURY WORLD (2 units)**

*Prerequisites: BIBL512 Gospels and Acts, AND BIBL511 Old Testament Historical Books*

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

**BIBL626. REVELATION (2 units)**

*Prerequisite: BIBL510 Old Testament Pentateuch*

A study of the contents of the Book of Revelation with special attention to its historical setting, literary style, and vision of Christ as the culmination of history. Varieties of interpretations will be examined and critiqued, with a synthetic approach to understanding its apocalyptic vision proposed. By doing so students will gain an appreciation for its message to the early church, its message about a climactic end to the age with the return of Christ, and its application for believers living between the times today. *Bible or Theology elective.* Berghuis.

**BIBL632. WOMEN IN THE BIBLE (2 units)**

*No prerequisites*

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

#### **BIBL640. HOLY LAND STUDY TOUR (1 – 2 units)**

*No prerequisites*

Participation in Seminary-sponsored or approved study tours to Israel and the Mediterranean world can earn one unit of credit. After the tour is over, a second unit can be earned by writing a historical or archaeological paper on a site visited. **MTS students pursuing this course as an option for their summative coursework must have completed all foundational requirements and most concentration requirements for their degree.** *Bible elective.* Biblical Studies professors.

#### **BIBL650. INDEPENDENT STUDY IN BIBLICAL STUDIES (2 units)**

*Prerequisites: BIBL520 Prophets OR BIBL521 The Pauline Epistles; students must also meet current criteria for pursuing independent studies as outlined in Student Handbook*

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

## **Christian Heritage and Mission**

### **REQUIRED COURSES**

#### **CHHM510. THE CHURCH IN MISSION THROUGH HISTORY (2 units)**

*No prerequisites*

The purpose of this survey course is to introduce the study of Christian Heritage and Mission in such a way that church history is understood in light of God's mission and God's mission is understood in light of church history. The theoretical scope of this course is tremendous; it covers 2000 years of human history on six continents. It will be made more manageable through learning-centered teaching methods and by focusing on a limited set of themes, geographical regions, and time periods which were most influential for subsequent developments in the church's mission. Students will also be exposed to a variety of historical writings such as biographies, historical theology, social history, and even historical fiction. Its purpose is to introduce students to a broad area of study so that they can choose subsequent courses to take in the area of Christian Heritage and Mission. A deliberate effort will be made in the assignments for this course to help students to see the connections between contemporary church life and the history of Christian mission in earlier eras. Hancock-Stefan/Hartley.

- *This course is a prerequisite for DNOM510, THLE520, many 600 level Christian Heritage and Mission (CHHM) and Theology and Ethics (THLE) electives, and some 600 level Bible (BIBL) and Practice of Ministry (PRMN) electives.*

#### **CHHM530. CHRISTIAN WORLD MISSION (2 units)**

*Prerequisite: THLE520 Systematic Theology and Ethics: Vision of Community (may be taken concurrently)*

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

### **CHHM570. DIAKONIA: MISSIONAL SERVICE (6 units)**

*No prerequisites; Openseminary™ course*

This module focuses on a biblical-theological vision for the missional nature of Christian faith and the patterns of life, action and speech which that requires. We identify the importance of this for an understanding of the nature of the Church and its perceived mission in other times and places. Learners form a vision for incarnational service in, with and through the church, in dialogue with social and cultural factors that contribute to ministry in the 21st century. The learner will identify and develop personal postures, approaches, and capacities that support effective, confident cultivation and leadership in missional communities. *Openseminary M.T.S. program course. de Kock.*

## **ELECTIVES**

### **CHHM610. MILITANT BELIEVERS: FUNDAMENTALISM AND EVANGELICALISM (2 units)**

*No prerequisites*

Faith calls for commitment! But does a militant faith fit in a pluralistic world, or contribute to its conflicts? This course will explore the dynamics of fundamentalism in relation to evangelical Christianity. A general understanding of what constitutes fundamentalism will be discussed, including militancy in various religions. Special emphasis will be placed on the development of fundamentalism in modern American Christianity, including the many variations of evangelicalism that have arisen in relation to or contrast with it. Students will be challenged to consider how these movements affect them and their ministries. *Christian Heritage or Theology elective. Berghuis.*

### **CHHM612. THE CHRISTIAN CHURCH AND ITS FUTURE IN AMERICA (2 units)**

*No prerequisites*

This course will look at the major movements of the 20th century and how those movements have evolved or dissipated in the 21st century. When Will Herzog wrote his classic *Catholic, Protestant, Jew* these groups have been more homogenous and dominant. Later on the 20th century evangelicals have spoken with a more unified, conservative voice in theological matters while the African-American Church was a social movement for morality and social reform. Currently, the non-denominational church is increasing in size, the denominational churches are decreasing in size and influence, the impact of the African-American Church is questioned and the ethnic churches are proliferating. While we are rejoicing greatly at the growth of the international church, the emphasis of this course will be on the church in the USA. *Christian Heritage or Theology elective. Hancock-Stefan.*

### **CHHM613. THE LIGHT OF THE MIDDLE AGES (2 units)**

*No prerequisites*

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

#### **CHHM614. NEW FRONTIERS IN MISSION FOR THE 21st CENTURY (2 units)**

*No prerequisites*

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

#### **CHHM615. THEOLOGIES OF MARTYRDOM (2 units)**

*No prerequisites*

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

#### **CHHM616. WOMEN IN MISSIONS (2 units)**

*No prerequisites*

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

#### **CHHM617. CURRENT ISSUES IN URBAN MISSION (2 units)**

*No prerequisites*

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

#### **CHHM618. SPIRITUALITY OF CHRISTIAN ACTIVISM (2 units)**

*No prerequisites*

This course will explore the intersection of Christian spirituality and social engagement. Against the stereotype that "mystics," as identified by church history, are disengaged from the world, this course examines both historical and contemporary movements of spirituality, that is, movements that can be considered monastic or mystical, that were very much engaged in activities of compassion, justice, and advocacy. *Practice of Ministry elective.* Tizon.

### **CHHM621. CHRISTUS VICTOR: CHRIST'S TRIUMPH OVER THE EVIL FORCES (2 units)**

*Prerequisites: BIBL510 OT Pentateuch; BIBL512 Gospels and Acts or its equivalent; AND THLE520 Systematic Theology and Ethics: Vision of Community*

This course is for national and international students who in their ministry encounter resistance by groups/individuals who openly claim allegiance to the satanic world. The resistance may be from those claiming to be part of Satan's church, those involved in witchcraft and/or casting spells, or those who allow themselves to be in the service of the evil one. The course is intentionally called Christus Victor because we believe that on the cross Jesus Christ triumphed over Satan and all his cohorts. *And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross. (Col. 2:15)* Due to the seriousness of this study, we will spend about 30 minutes in prayer before the Lord at the beginning of each day. *Theology elective.* Hancock-Stefan.

### **CHHM622. TWENTIETH CENTURY EVANGELICALS (2 units)**

*Prerequisites: CHHM510 Church History in Mission through History; AND THLE520 Systematic Theology and Ethics: Vision of Community (THLE520 may be taken concurrently)*

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

### **CHHM625. THE LIFE AND THEOLOGY OF DIETRICH BONHOEFFER (1 unit)**

*Prerequisite: CHHM510 Church in Mission thru History*

The life of Dietrich Bonhoeffer is one of the most studied lives of the 20<sup>th</sup> century. He combines some of the best of the German culture and theology in a time when Germany as a nation became unhinged because of Nazism. Bonhoeffer's life will be studied in a context of a church that has forsaken her Lord, a nation that lifted nationalism in one of the most horrific expressions and a world that arrived on the scene too late to save the ones condemned to death. *Christian Heritage or Theology elective.* Hancock-Stefan.

### **CHHM626. THE LIFE AND THEOLOGY OF AUGUSTINE (1 unit)**

*Prerequisite: CHHM510 Church in Mission thru History*

No one has influenced all of the facets of theological inquiry like Augustine. This course is designed as a delight by reading St. Augustine. You will read his original works extensively and you will come prepared to discuss your reading assignments. Also, because this is a one unit course, it will seem to move at a more accelerated speed. *Christian Heritage or Theology elective.* Hancock-Stefan.

### **CHHM627. THE CHURCH'S RESPONSE TO WORLD POVERTY AND DEVELOPMENT (2 units)**

*Prerequisite: CHHM510 Church in Mission thru History*

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

### **CHHM628. AFRICAN AMERICAN WOMEN IN CHURCH HISTORY – 1800 TO THE PRESENT (2 units)**

*Prerequisite: CHHM510 Church in Mission thru History*

There are always multiple stories in history and while the story of men has more often been told, other stories do exist. This course will explore the story of African American Women. From enslaved women who heard a word of hope even when the preacher was not offering hope, to women today who hear a call for service and answer the call even when the opportunities to serve appear limited, African American women have been faithful. These women have been thread pullers, women who pull the threads of faith forward, and who have sought to improve the lives of the communities in which they lived. In this course we will meet well known and little known women who have made vital contributions to church and the work of the church in the 19<sup>th</sup>, 20<sup>th</sup>, and 21<sup>st</sup> centuries. This historical rooting will give students an additional lens through which to view other sociological, political, economic, and even theological movements that existed during this time period. *Christian Heritage elective. Woodard.*

### **CHHM629. THE HISTORY OF CHRISTIANITY IN AFRICA (2 units)**

*Prerequisite: CHHM510 Church in Mission thru History*

We are in the midst of one of the most dramatic demographic changes in the history of Christianity. The once "Christian heartland" of western Europe now represents a declining proportion of world Christianity while former mission frontier regions of the world are experiencing rapid church growth. Nowhere is this demographic change more obvious than on the continent of Africa. This course is an overview of the history of Christianity in Africa with particular attention to classic studies (historical and anthropological) of African Christianity. While this survey course will focus primarily on the history of Christianity in the modern period (after 1400) some attention will nonetheless be given to the rich legacy of early Christianity on the continent. Were this course to have a subtitle perhaps the three best words to describe our focus for this course might be Christianity, Culture, and Colonialism. These three "C's" will serve as a kind of leitmotif for this course as we seek to explore how Christianity grew or declined in its relationship to various African cultures and colonialisms. *Christian Heritage elective. Hartley.*

### **CHHM637. THEOLOGIES OF THE REFORMATION: THE HISTORICAL ROOTS OF THE BIRTH OF PROTESTANTISM AND THE MODERN WORLD (2 units)**

*Prerequisite: CHHM510 Church in Mission thru History*

So much of what constitutes 21st Century Christianity was shaped in the dramatic religious upheavals of the 16th and 17th Centuries. This course will examine the theological, political, and social currents that led to the major Christian divisions and the early rise of rationalism and modernity. Students will have an opportunity to do focused study on their individual faith traditions. *Presbyterian students working towards ordination may take this course as fulfillment of their denominational requirement on Reformed Theology. Christian Heritage or Theology elective. Hancock-Stefan.*

### **CHHM640. MINISTRY ON THE BORDERLINE: TIJUANA, MEXICO (2 units)**

*No prerequisites*

A one-week immersion experience in Tijuana, Mexico to observe, assess, and experience some of the realities of an urban, cross cultural setting located on the Mexican-US border. *Practice of Ministry or Christian Counseling elective. Picos-Lee.*

**CHHM641. THEOLOGICAL EDUCATION AND MINISTERIAL PRACTICE FROM A CENTRAL AMERICAN PERSPECTIVE: SAN SALVADOR, EL SALVADOR (2 units)**

*No prerequisites*

A one-week cross cultural immersion experience in San Salvador, El Salvador to observe, assess, and experience some of the realities that inform theological education and the practice of ministry in this country. *Christian Ethics, Practice of Ministry, or Christian Counseling elective.* Picos-Lee.

**CHHM644. NIGERIA IMMERSION EXPERIENCE (2 units)**

*No prerequisites*

This is an immersion course in Nigeria, which seeks to help participants reflect critically on the challenges facing the global church. Participants will experience first-hand the dynamic nature of the church as it seeks to integrate the biblical, theological, missiological and pastoral dimensions of its calling in a non-western setting. Participants will engage in reflective conversations with Christian, Muslim, political, and traditional leaders in order to grasp the multi-layered, psycho-social dynamics shaping the church in Africa. Through dialog with Palmer alums, time will be devoted to reflection on the "whole world" dimension of Palmer's calling, practice and impact as it pertains to Nigeria/Africa. *Christian Ethics or Practice of Ministry elective.*

**CHHM649. CONTEMPORARY MISSIOLOGY (1 or 2 units)**

*No prerequisites*

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

**CHHM650. INDEPENDENT STUDY IN MISSIOLOGY/CROSS-CULTURAL RESEARCH (2 units)**

*Prerequisites: CHHM510 Church in Mission thru History; students must also meet current criteria for pursuing independent studies as outlined in Student Handbook*

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

**CHHM651. INDEPENDENT STUDY IN CHRISTIAN HERITAGE (2 units)**

*Prerequisites: CHHM510 Church in Mission thru History; students must also meet current criteria for pursuing independent studies as outlined in Student Handbook*

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

# Christian Counseling

## REQUIRED COURSES

### **COUN550/550A. M.T.S. SUMMATIVE RESEARCH PROJECT IN CHRISTIAN COUNSELING (2 units)**

*Prerequisites: All foundational and most concentration work for the M.T.S. in Christian Counseling must be completed; for full-time students some concentration work may be taken concurrently with the approval of the Associate Registrar*

Professors in Christian Counseling.

## ELECTIVES

### **COUN610. CURRENT ISSUES IN PASTORAL CARE & COUNSELING FOR LATINO COMMUNITIES (1 unit)**

*No prerequisites*

This course focuses on current issues of pastoral care and counseling relevant to Latino/a leaders, churches and communities in the US. This course is offered to Seminary students who are or will be working among and/or with Latino churches and communities as well as local pastors and lay people interested in strengthening their knowledge and skills for pastoral care and counseling. The course also provides an excellent opportunity for Seminary students, pastors and lay leaders to interact together in the reflection and discussion of current issues for Latino/a communities. The five modules integrating this course address ministerial boundaries, basic counseling skills, families and congregations as systems, facilitating/leading small groups, and working among immigrant communities. **Since the course is primarily intended for leaders/seminarians serving among Latino/a churches and communities, the primary language of instruction is Spanish.** *Christian Counseling elective. Picos-Lee.*

### **COUN620. THEORY AND PRACTICE OF CHRISTIAN MARRIAGE COUNSELING (2 units)**

*Prerequisite: PRMN510 Foundations of Pastoral Care and Counseling*

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

### **COUN625. MINISTRY AMONG IMMIGRANT POPULATIONS (2 units)**

*Prerequisites: BIBL510 Old Testament Pentateuch; **AND** BIBL512 Gospels and Acts; **AND** PRMN510 Foundations of Pastoral Care and Counseling*

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



### **COUN626. FAITH RESOURCES IN PASTORAL COUNSELING (2 units)**

*Prerequisite: PRMN510 Foundations of Pastoral Care and Counseling*

Our faith and spirituality are interwoven in our everyday lives and thus most of the concerns counselees bring into the pastoral counseling relationship not only refer to emotional and relational issues but pose questions, challenges and possibilities for their faith development and spiritual journeys. Since pastoral counseling seeks to address the emotional, relational and spiritual dimensions of people's lives, it requires a greater knowledge, sensitivity and ability to reflect critically on the connections and boundaries between faith, spirituality and counseling. Thus this course will address the use of faith based resources in the counseling relationship. Throughout the semester the Seminarian will explore a variety of topics related to the intersection between faith and counseling which will serve to distinguish when faith resources serve to strengthen or hinder the counseling relationship in a variety of situations. Topics will also include the development of faith through the life cycle, the counselee's and counselor's spiritual and faith journeys as critical components of the counseling process, and issues of gender, race, ethnicity, and religious diversity and their impact on issues and concerns brought into counseling. *Christian Counseling or Practice of Ministry elective.* Picos-Lee.

### **COUN650. INDEPENDENT STUDY/TUTORIAL READINGS IN PASTORAL COUNSELING (1 or 2 units)**

*Prerequisites: PRMN510 Foundations of Pastoral Care and Counseling; students must also meet current criteria for pursuing independent studies as outlined in Student Handbook*

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

## **Denominational Courses**

Palmer Theological Seminary does not require students to complete denominational coursework in order to earn the Master of Divinity degree. Some denominations, however, do require this of their pastors or candidates for ordination. Each student should consult with his or her denominational body to determine what, if any, requirements the denomination has for completion of denominational coursework.

### **DNOM510. BAPTIST EMPHASES AND POLITY (2 units)**

*Prerequisite: CHHM510 The Church in Mission Through History*

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

### **DNOM511. UNITED METHODIST HISTORY AND EARLY DOCTRINE (2 units)**

*No prerequisites*

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

**DNOM512. UNITED METHODIST DOCTRINE AND CONTEMPORARY POLITY (2 units)**

*No prerequisites*

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

**DNOM513. PRESBYTERIAN POLITY AND SACRAMENTS (2 units)**

*No prerequisites*

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

- *This course is a prerequisite for DNOM514.*

**DNOM514. THEOLOGY IN THE REFORMED TRADITION (2 units)**

*Prerequisite: DNOM513 Presbyterian Polity and Sacraments*

A reading course designed for, but not limited to, Presbyterian students. Focuses on the Book of Confessions, giving special attention to distinctive features and concerns of Reformed theology. *Theology elective; also a denominational requirement for Presbyterian students.*

**DNOM515. AFRICAN METHODIST EPISCOPAL POLITY & WORSHIP (2 units)**

*No prerequisites*

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

## Integrative Courses

### REQUIRED COURSES

**INTG510/510A. A GUIDE TO SEMINARY WRITING (1 or 2 units)**

*No prerequisites*

This course introduces students to seminary rubrics (expectations) and resources for graduate level theological writing, and gives opportunity for utilizing resources and applying rubrics to specific writing assignments in first level courses. Three types of assessment will occur: self, peer, and instructor. The student's self-assessment will become part of his/her ongoing seminary portfolio. This course is offered on a Credit/No Credit (CR/NC) basis only. *The one-unit offering of this course is required of all masters*

students and must be completed within the first two semesters of coursework. Students may also take an extended version of this course for two units by also enrolling in INTG510A. Watson/Williams/Revels.

- This course is a prerequisite for INTG520/520A.

### **INTG515. SOCIAL WORK AND CHRISTIANITY (1 unit)**

*No prerequisites*

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

- This course is a prerequisite for INTG535.

### **INTG520/520A. CRITICAL ANALYSIS IN THEOLOGICAL STUDIES (1 or 2 units)**

*Prerequisite: INTG510 A Guide to Seminary Writing*

This course will review the principles involved in critical analysis, a key skill for the completion of successful theological studies. It will review the different components that make up an "argument" and their relationship to critical thinking. Students will participate interactively, applying these concepts to actual reading materials. Students will also learn to evaluate the components that define a successfully written critical paper in theological studies. During the course, students will be required to construct and evaluate a final research paper applying the principles that they have learned. The topic of the paper can be one that has already been assigned in a different course in which the student is concurrently enrolled. This course is offered on a Credit/No Credit (CR/NC) basis only. *The one-unit offering of this course is required of all masters students. Students may take an extended version of this course for two units by also enrolling in INTG520A.* Martell-Otero/Ortiz/Jackson.

### **INTG524. CHURCH RENEWAL AND EVANGELISM (2 units)**

*Prerequisite: THLE520 Systematic Theology and Ethics: Vision of Community (may be taken concurrently)*

"Church renewal leads to evangelism leads to church renewal leads to evangelism." At the risk of oversimplification, this process may well describe the whole of the Christian faith for the last 2000 years. At the very least, it describes the inseparable relationship between the two; for we cannot speak of renewal without evangelism nor evangelism without renewal. This course grounds this relationship *theologically*, as it guides us in biblical study as well as in contemporary issues that are relevant to the subject. By the very nature of renewal and evangelism, however, this course also compels us to understand the relationship *practically*, as it explores missional church models as well as church-based evangelism strategies. Tizon.

### **INTG525. INTEGRATING SOCIAL WORK AND MINISTRY (1 unit for each June session)**

*No prerequisites*

This class is offered in an intensive format every June session. While it is open to all M.Div./M.S.W. students, it is specifically required for those M.Div./M.S.W. students who are entering social work school in the coming Fall semester, who are already in social work school or who are returning to Seminary studies in the coming Fall semester. The specific focus of each year's intensive changes, but in the past has included Church Social Work, Disaster Response, Assisting the Church in Life and Death Matters, Responding to Poverty, Addressing Domestic Abuse Together, and Responding to the HIV/AIDS Pandemic. Pizzuto-Pomaco.

**INTG530. INTEGRATIVE SEMINAR (2 units)**

*Prerequisites: 44 units completed; THLE520 Systematic Theology and Ethics: Vision of Community*

An integrative seminar for seniors that draws on seminary studies and ministry experience. Working in small groups and with faculty members, students will write personal statements of faith and develop theologies of ministry and mission, showing how these flow from their statements of faith. This course is offered on a Credit/No Credit (CR/NC) basis only. Team-taught by professors from multiple disciplines.

**INTG531. THEOLOGY AND PRACTICE OF WORSHIP (2 units)**

*Prerequisite: THLE520 Systematic Theology and Ethics: Vision of Community*

This course explores the theological and the ecclesiological foundations of Christian worship. Ecclesiological considerations require us to engage specific traditions, whether broad and historical, or more local in scope. A specific task of the course, among others, is the construction of worship services that express the students' tradition, or independent congregational preferences. In addition to designing a worship experience, students will be required to link substantively the theological and ecclesiological bases of each specific facet of their worship experience, and explain these to the class. Brash.

**INTG535. M.DIV./M.S.W. INTEGRATIVE WORKSHOP (1 or 2 units in each of two consecutive semesters, 2 or 4 units total)**

*Prerequisites: INTG515 Social Work and Christianity; Master of Social Work degree completed*

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

**INTG550-555. M.T.S. GENERAL STUDIES SUMMATIVE PROJECTS (2 units)**

*Prerequisites: All Level 1 and most Level 2 work must be completed, including vocational formation elective; for full-time students any remaining Level 2 work may be taken concurrently*

The M.T.S. General Studies summative project is focused in an area of vocational interest that the student designates when he/she pursues the required vocational formation elective. Vocational interest areas and corresponding project numbers are:

- INTG550. Church, Culture, Diversity, and Issues of Justice**
- INTG551. Church and Missions**
- INTG552. Discipleship and Spiritual Growth**
- INTG553. Family Ministries**
- INTG554. Lay Leadership**
- INTG555. Support Ministries in the Local Church**

Appropriate supervising professors are identified based upon the student's area of vocational interest.

### **INTG570. KOINONIA: LEADING AND BUILDING COMMUNITY (6 units)**

*No prerequisites; Openseminary™ course*

This module develops a theology of Christian community considered in light of contemporary leadership contexts of local churches and other ministry settings. The module will address spiritual and moral qualities of community and leadership, understanding the emotional system of the ministry participants, building teams, probing the nature of change, practicing observation of key elements of Christian culture and community, and leadership self-care. Above all, the module is designed to be a learning conversation about Christian community and leadership, with every participating in sharing and evaluating the reading and leadership experiences of others. *Openseminary M.T.S. program course. de Kock.*

## **ELECTIVES**

### **INTG610. WORLD RELIGIONS IN PHILADELPHIA (2 units)**

*No prerequisites*

A familiarity with non-Christian religions is critically important for those engaged in Christian ministry. This course will introduce students to the historical origins, social structures, beliefs, practices, and cultural developments of several religious traditions. The course will focus attention on the self-understanding of the various religious communities as expressed in their sacred texts, worldviews, and their ritual and ethical practices. The course pays particular attention to how world religious traditions have adapted to the American, and specifically, Philadelphian, cultural context. Toward this end, students will participate in field trips to select religious sites in the city. Although the course is primarily descriptive in its approach to non-Christian traditions, students will develop a theological framework to engage with religious diversity and will gain practical skills to relate to persons of differing faiths. *Free elective. Krueger.*

### **INTG630. INTERSEMINARY SEMINAR (2 units)**

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

Each year in the fall semester, four Palmer students who have been chosen by the faculty take part in this seminar with students representing other area Protestant and Roman Catholic seminaries. Students are selected on the basis of academic achievement and their perceived ability to constructively interact with diverse theological and social viewpoints. The topic of the seminar varies each year and is usually an interdisciplinary subject selected by students and faculty representatives. By invitation only. Faculty representatives from participating seminaries.

### **INTG650. INDEPENDENT STUDY IN INTEGRATIVE TOPICS (1 or 2 units)**

*Prerequisite: Students must meet current criteria for pursuing independent studies as outlined in Student Handbook*

A guided course intended for advanced students who wish to do intensive, independent research in a topic integrating multiple disciplines. Units determined with professor. *Free elective.*

# Practice of Ministry

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

## REQUIRED COURSES

### **PRMN510. FOUNDATIONS OF PASTORAL CARE AND COUNSELING (2 units)**

*Prerequisite: SFRM510 Student Formation*

This course introduces students to the theology and practice of pastoral care and counseling, both in their theoretical and practical dimensions. Some of the questions it will address are:

- What is pastoral care? How do we counsel people at times of need?
- When is it appropriate to counsel, and when is it better to refer people to those who are professionally trained?
- What practical skills do I need to have, in order to minister to people who are struggling with a crisis in their life, who are grieving the loss of a loved one, who are considering getting married or divorced, who live in a violent household, etc.?
- How can I take care of myself while I engage pastoral situations, which are often draining and overwhelming?
- How do I hold on to my faith and hope, as I encounter human realities, which seem unredeemable and hopeless?
- How do I develop a plan of care, which helps me respond and anticipate the needs of my congregations?

Students will learn the theological and historical foundations of pastoral care and counseling, in the context of congregations and communities of faith. They will practice together skills necessary to offer basic care and counseling, such as listening, presence, crisis intervention and assessment, boundary setting, pastoral assessment, brief counseling, appropriate referrals, etc. They will develop models of self-care, so that abuse of self and other can be prevented. They will engage in ongoing critical reflection about the variety of pastoral practices available so that the complexity and diversity of human realities and experiences can be adequately assessed, engaged and respected. Nuzzolese/Pretz/Purkis-Brash.

- *This course is a prerequisite for PRMN528, PRMN529, SUPV520/521, SUPV522, SUPV532, SUPV650, all 600-level Christian Counseling (COUN) electives, some 600-level Practice of Ministry (PRMN) and Theology and Ethics (THLE) elective courses.*

### **PRMN520. INTRODUCTION TO HOMILETICS (2 units)**

*Prerequisites: THLE520 Systematic Theology and Ethics: Vision of Community (may be taken concurrently); AND EITHER BIBL512 Gospels and Acts, OR BIBL511 Old Testament Historical Books*

The foundational course in homiletics. Homiletics is the study of the history, theory (including homiletic theology), and practice of preaching. As such, the course builds on fundamentals of biblical interpretation, classical rhetoric, skills in understanding needs and behaviors of individuals and groups, and the best in modern communication studies. With an awareness that at least some preaching is required of most persons in practically every ministry (pastoral ministry naturally, hospital and military chaplaincies, national and international missions, campus ministries, and more) the course seeks to give students, meeting them wherever they may be in terms of preaching experience, opportunities to establish or enhance their developing expertise with preparing as well as delivering sermons. Students will construct

sermon outlines and preach at least one in-class sermon. Reading and/or viewing the sermons of noted preachers past and present is often a part of the course. Farmer/Stephen/Reasons.

- *This course is a prerequisite for PRMN521 and all 600-level PRMN preaching electives.*

### **PRMN521. PREACHING PRACTICUM (2 units)**

*Prerequisite: PRMN520 Intro to Homiletics*

This course builds on "Introduction to Homiletics." The primary goal of the course is to give students as many opportunities to preach as many different types of sermons (such as communion sermons, funeral sermons, lectionary-based sermons, social crisis sermons, wedding sermons, etc.) as class size and time permit. Students have opportunities to develop more fully their skills both in preparation and delivery of sermons. Attention may be given in this course to the timing of sermons, advanced public speaking skills, and/or multiple traditional and contemporary approaches to sermon design (inductive preaching and sermon "moves," for example). As sermons are preached in class, faculty members and student peers join in supportive, constructive critique; a spirit of mutual encouragement for each member of the class is a major course goal. This course is offered on a Credit/No Credit (CR/NC) basis only.

Farmer/Stephen/Reasons/Woodard.

- *This course is a prerequisite for some 600-level PRMN preaching electives.*

### **PRMN522. BOUNDARIES AND SYSTEMS FOR MINISTRY (2 units)**

*Prerequisites: SFRM510 Spiritual Formation; AND PRMN510 Foundations of Pastoral Care and Counseling*

The course seeks to develop a systemic understanding of how clearer boundaries are a foundational component of a healthier ministry. Throughout this course, the Seminarian will develop an increased awareness of the life-long process of personal and professional boundary setting by applying specific Systems Theories and concepts to the analysis of her/his own ministerial context and roles. *May also serve as a Christian Education or Counseling elective in pre-Fall 2011 curriculum.* Picos-Lee/Pretz.

- *This course is a prerequisite for PRMN523.*

### **PRMN523. PASTORAL LEADERSHIP (2 units)**

*Prerequisites: PRMN522 Boundaries and Systems for Ministry; AND THLE520 Systematic Theology and Ethics: Vision of Community (THLE520 may be taken concurrently)*

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

- *This course is a prerequisite for PRMN650.*

### **PRMN528. ENGAGING GRIEF AND LOSS: RESOURCES FOR PASTORS, CONGREGATIONS, AND LAY PASTORAL CARE GIVERS (2 units)**

*Prerequisites: SFRM510 Spiritual Formation AND PRMN510 Foundations of Pastoral Care and Counseling*

This course provides pastoral care education on traumatic and natural losses and on the grieving processes associated with them. Course participants will be introduced to spiritual, theological, cultural, and scientific resources to better understand the complex effects of short and long term grief and grieving and the healing potential of appropriate pastoral care and counseling. Besides receiving theoretical material, course participants will be able to acquire tools and skills for spiritual guidance and pastoral care, to share with their congregations, their families, and the larger community in need (such as those communities which have been hit by natural disasters). **M.T.S. – Christian Counseling students must complete either this course or PRMN529 to satisfy their degree requirements.** *Practice of Ministry or Counseling elective.* Nuzzolese.

### **PRMN529. PASTORAL COUNSELING THROUGH THE STAGES OF LIFE (2 units)**

*Prerequisites: SFRM510 Spiritual Formation AND PRMN510 Foundations of Pastoral Care and Counseling*

Pastors and pastoral counselors are often called upon to minister to people in their congregation and community over a broad spectrum of ages and issues. This course will examine individual and family development stages and identify selected pastoral counseling issues that coincide with these stages. While some of these counseling issues are by nature crisis-oriented, students will also learn to respond to normal "everyday" situations experienced in congregational and family life. The course will draw from developmental psychology, systems theory, and pastoral counseling principles to equip students for effective ministry within a biblical and theological context. **M.T.S. – Christian Counseling students must complete either this course or PRMN528 to satisfy their degree requirements.** *Practice of Ministry or Counseling elective. Pretz.*

### **PRMN570. KERYGMA: COMMUNICATING THE GOSPEL (6 units)**

*No prerequisites; Openseminary™ course*

The primary purpose of this module is to guide the learner toward the development of a biblical foundation for the study, research, and practice of proclamation. Learners will be introduced to different theories and modes of communication and exposed to the challenges identified by communication scholars and faced by those working in the field of communication. The emphasis of this module will be on understanding the role and function of communication in and from the life church and other ministry settings. Special attention will be given to the primary message of the Church and the options by which it can be contextualized in various cultures. *Openseminary M.T.S. program course. de Kock.*

### **PRMN571. LEITOURGIA: LEADING PEOPLE IN THE PRESENCE OF GOD (6 units)**

*No prerequisites; Openseminary™ course*

This module will assist the learner to appreciate the cultural contexts of Christian worship within local churches and other ministry settings. It will explore biblical principles and historical traditions of worship, as well as current cultural forms and perspectives. Learners will develop their own theologies of worship, and gain skill in developing worship for their own cultural contexts. Learners reflect theologically on the essential elements of Christian worship and on their capacity to shape faith communities and engage culture. The module will include a strong practical component, offering principles, methods, and skills for both the design and leadership of worship. *Openseminary M.T.S. program course. de Kock.*

## **ELECTIVES**

### **PRMN610. MINISTRY WITH PERSONS WITH DISABILITIES AND THEIR FAMILIES (2 units)**

*No prerequisites*

Disabled persons hold a unique place in the church. Unfortunately, in many faith communities, people with physical, mental, and emotional disabilities often observe the church from outside rather than taking their rightful place alongside those who are (temporarily) able-bodied. This course suggests that people with disabilities be moved from the fringes of the church to the center of their faith family. It focuses on a combination of issues involved in ministering to people with disabilities and their families. Emphasis will be placed on developing strategies for creating an inclusive and welcoming community within the church. Theological reflection will guide the class as students explore the biblical, theological, ethical, and spiritual dimension of doing the work of the church in light of disability issues. Students will be challenged to move beyond the initial level of being polite and developing toleration skills to an ability to genuinely relate to individuals with disabilities as fellow members of the body of Christ. *Practice of Ministry elective. Frazier.*



**PRMN611. COACHING SKILLS FOR CLERGY (2 units)**

*No prerequisites*

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

**PRMN612. PERSONAL GROWTH AND TRANSFORMATION THROUGH MOVIES (2 units)**

*No prerequisites*

Introduces movies and clips from movies as a ministry tool for growth and transformation in oneself and others. Teaching and learning strategies include viewing and reflecting on selected movies, readings in transformation and group facilitation, individual and small group work, and brief classroom presentations. Each student will identify his or her primary leadership style and how it encourages transformative growth in others. The class will also investigate a variety of styles linked with transformational growth including a Midwife Leadership Style. Includes individual and small group work during and after the intensive. *Practice of Ministry elective.* Woodard.

**PRMN614. LEADERSHIP AND MANAGEMENT IN A LOCAL CHURCH CONTEXT (2 units)**

*No prerequisites*

This course will be built upon the instructor's philosophy of Christian leadership in a local church context which can be summarized with the following formula: God's Vision + Authentic Leadership + Strategic, Principled Methodology x Holy Spirit = Kingdom Advancement. Each of the components in the formula will receive attention with the goal of assisting the student in developing an understanding of their own philosophy of leadership and management in the local church context. Special attention will be given to understanding the role of the student's unique leadership style, spiritual gifts, personality, talents and experience in influencing their approach to leadership. Through the use of respected literature, case studies and the participation of experienced pastors with a proven track record, the students will be exposed to a variety of leadership and management styles and their outcomes. The student should be able to apply the material in this class to a wide variety of contexts, but there will be special attention to the local church in the Appalachian region and its unique cultural dynamics. *West Virginia Program course; Appalachian Ministry elective.* Hamblin.

**PRMN615. NUTS AND BOLTS OF PRACTICAL MINISTRY (2 units)**

*Prerequisite: Minimum of 16 units completed*

This course introduces students to the practical skills and pastoral dynamics of ministry. We will take a nuts and bolts approach to issues and tasks pastors face every day. Some of the topics we will cover are: developing and living within the church budget, administration of the church office, relating to staff members, developing and implementing new programs, training leaders, changing and or adding new worship services, and a strategy for the first year in a new pastorate. *Practice of Ministry elective.* Purkis-Brash.

**PRMN619. MISSIONAL PREACHING (2 units)**

*Prerequisite: PRMN520 Intro to Homiletics*

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

### **PRMN620. PREACHING JESUS (1 unit)**

*Prerequisites: BIBL512 Gospels and Acts, AND PRMN520 Intro to Homiletics*

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

### **PRMN621. DARING TO PREACH LIKE A PROPHET (1 unit)**

*Prerequisites: BIBL510 Old Testament Pentateuch; AND PRMN520 Intro to Homiletics*

Building on the great tradition of prophetic preaching in Hebrew scripture, we will move to study some of today's prophets as we study prophetic preaching methodologies and as we examine ourselves to see if we are sufficiently faithful and courageous to preach love, justice, and morality in the face of powerful evils destroying individuals, institutions, and whole societies. *Practice of Ministry elective.* Farmer.

### **PRMN622. PREACHING AND POLITICS (2 units)**

*Prerequisite: PRMN520 Intro to Homiletics*

From Nathan who dared to confront King David and Elijah who risked crossing Queen Jezebel to John the Baptist whose preaching insulted Herod Antipas; from the era when Billy Graham was seen as the court preacher to Richard Nixon and the time when Jeremiah Wright became a key/critical figure in the first Obama run for the White House, preachers have been preaching to politicians and addressing political situations as far back as preaching has existed. It continues in the modern world though in certain contexts challenged or condemned by law. This course is a study of noted preachers and their memorable sermons specifically addressing politics and politicians. Please refer to the syllabus for a more complete list of preachers we intend to cover during this course. The list will remain open-ended since we will be on the lookout for political sermons preached during our term of study together. The major project for the course will be a sermon prepared and preached by each member of the class entitled "The Sermon I Would Preach to the President of the United States if I Had the Opportunity." *Practice of Ministry elective.* Farmer.

### **PRMN623. PREACHING IN PERSONAL AND SOCIAL CRISIS (2 units)**

*Prerequisite: PRMN520 Intro to Homiletics*

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

### **PRMN624. THE PREACHING OF WOMEN IN AMERICAN HISTORY (2 units)**

*Prerequisite: PRMN520 Intro to Homiletics*

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

### **PRMN625. PREACHING AS PASTORAL CARE (2 units)**

*Prerequisite: PRMN520 Intro to Homiletics*

The towering twentieth century New York City preacher, Harry Emerson Fosdick, said, "Preaching is personal counseling on a group scale." One-time dean of American pastoral counselors, Howard Clinebell, applauded Fosdick's method, and as a result Clinebell asked preachers, "What percentage of sermons preached on any given Sunday lighten the load, strengthen the arm, and feed the hungers of the world-weary folks who come seeking help?" Clinebell explained the reason he had asked the question: "The sermon offers a minister one of the most valuable opportunities to enhance the mental and spiritual health of her or his people. Like group counseling, effective preaching offers an efficient means of helping a number of individuals simultaneously." In this course, we will study the sermons of preachers (Suzan Johnson Cook, Fosdick, Barbara Brown Taylor, Gardner Taylor, Leslie Weatherhead among others) who have done/are doing their most memorable pulpit work in a pastoral context. As we do, we will be constructing methods that will help us, in the twenty-first century, make preaching our primary tool for offering pastoral care in our ministry settings. *Practice of Ministry elective.* Farmer.

### **PRMN626. PREACHING OUTSIDE THE CHURCH (1 unit)**

*Prerequisite: PRMN520 Intro to Homiletics*

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

**PRMN627. THE PREACHING LIFE (2 units)**

*Prerequisites: PRMN520 Intro to Homiletics, AND PRMN521 Preaching Practicum (PRMN521 may be taken concurrently)*

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

**PRMN628. THE STORY OF CHRISTIANITY IN AMERICA THROUGH PREACHING (2 units)**

*Prerequisite: CHHM510 Church in Mission thru History*

We cannot know who we are today, without knowledge of the issues, conflicts and leaders that have shaped our history. This course will provide an introduction to the richly textured story of American church history, with a particular focus on key preachers and personalities, including analysis of sermonic materials, as a lens through which to understand the larger story. There will also be readings and lectures covering general themes, theological issues and denominational developments. *Practice of Ministry or Christian Heritage elective.* DiPaolo.

**PRMN629. BIBLICAL STORYTELLING (2 units)**

*Prerequisites: BIBL513 Biblical Interpretation for Ministry; AND EITHER BIBL512 Gospels and Acts OR BIBL510 Old Testament Pentateuch*

"Biblical Storytelling is a spiritual discipline that entails the lively interpretation, expression and animation of a narrative text of the Old and New Testament that has been first deeply internalized and is then remembered, embodied, breathe and voiced by a teller/performer as a sacred event in community with an audience/congregation." (Master Storyteller, Dennis Dewey). The story once embodied and shared beyond the four walls of sanctuary enables us to share the gospel. It becomes in essence a "storied spirituality" in which the teller and listener become engaged in a "language event" which acts as an experiential vehicle of God's Kingdom. (Ian Scott) *Bible or Practice of Ministry elective.* Winters & Pollard.

**PRMN630. INTRODUCTION TO CHRISTIAN EDUCATION (2 units)**

*No prerequisites*

Beginning with the history of Christian education in mainline Protestant denominations, this course seeks to equip leaders with educational tools useful for the teaching ministry of the church. Students will explore faith development, teaching and learning styles, group process, and curricula, while developing a foundation for effective education and formation of adults, children, youth, and families. *Practice of Ministry elective.* Purkis-Brash.

**PRMN631. MINISTRY WITH CHILDREN (2 units)**

*No prerequisites*

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

**PRMN633. CHRISTIAN EDUCATION IN THE 21<sup>ST</sup> CENTURY (2 units)**

*No prerequisites*

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

**PRMN640. TOUCHING THE UNTOUCHABLES: PASTORAL CARE IN THE DARK ALLEYS OF HUMAN EXISTENCE (2 units)**

*Prerequisite: PRMN510 Foundations of Pastoral Care and Counseling*

The main aim of this course is to help students investigate, assess, and pastorally respond to the interlocking systems of oppression (economic, racial, sexual, cultural) which endanger the lives of women and children, and of the communities to which they belong. Students will have to get involved in their local communities, seeking out the "untouchables", and providing care for them. They will also learn about global issues of vulnerability and risk, and construct educational and practical ways to get themselves and their communities involved.; *Counseling or Practice of Ministry elective.* Nuzzolese.

**PRMN641. SEXUALITY ON THE SPECTRUM (2 units)**

*Prerequisites: SFRM510 Spiritual Formation AND PRMN510 Foundations of Pastoral Care and Counseling*

The main aim of this course is to help students investigate, assess, and pastorally respond to the interlocking systems of oppression (economic, racial, sexual, cultural) which endanger the lives of women and children, and of the communities to which they belong. Students will have to get involved in their local communities, seeking out the "untouchables", and providing care for them. They will also learn about global issues of vulnerability and risk, and construct educational and practical ways to get themselves and their communities involved.; *Counseling or Practice of Ministry elective.* Nuzzolese.

**PRMN645. COUNSELING INDIVIDUALS AND FAMILIES WITH ADDICTIONS (2 units)**

*Prerequisites: PRMN510 Foundations of Pastoral Care and Counseling, AND PRMN522 Boundaries and Systems for Ministry (PRMN522 may be taken concurrently)*

Addictive behaviors are very prevalent in our culture and in our churches. We are becoming more aware of, and openly acknowledging, the many forms that addictive behaviors can take and the extreme damage it brings to individuals and those around them. Christians are not immune from these behaviors, and pastors are called on more than ever to respond with compassion and effective counsel to those struggling with addictions and those affected by the addictions of others. In this course we will identify common behaviors and root causes of addictive behaviors, including alcohol, substance abuse, gambling, and sexual addictions. The course will include presentations, guest speakers, videos, field trips, and experiential learning. The issue of addictions and recovery will be examined through both theological and systemic lens, with the goal of equipping pastors and counselors to provide effective counsel and discernment about appropriate referral. *Counseling or Practice of Ministry elective.* Pretz.

**PRMN647. MANAGING CONFLICT WITHIN CONGREGATIONS (2 units)**

*Prerequisite: PRMN510 Foundations of Pastoral Care and Counseling*

Conflict has been present among God's people from the beginning, and the Bible describes numerous situations dealing with conflict that reoccur often within our contemporary church experiences. Conflict

can be destructive—and conflict can lead to exciting change! This course will equip students to better understand the nature of conflict, understand different conflict management styles (including their own preferred styles), and how to respond effectively when conflict is present in their church. This course will also explore how our personal and professional responses to conflict are tied to our past and present relationships, and gain healthy ways to deal with our own anger. *Counseling or Practice of Ministry elective.* Pretz.

**PRMN650. INDEPENDENT STUDY/READINGS IN PARISH MINISTRY (1 or 2 units)**

*Prerequisites: PRMN523 Pastoral Leadership; students must also meet current criteria for pursuing independent studies as outlined in Student Handbook*

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

**PRMN651. INDEPENDENT STUDY/READINGS IN CHRISTIAN EDUCATION (1 or 2 units)**

*Prerequisite: Students must meet current criteria for pursuing independent studies as outlined in Student Handbook*

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

## Spiritual Formation and Character

Palmer Seminary is committed to development of students not only academically and professionally, but personally as well. Courses in the area of Spiritual Formation and Character are designed to encourage the student's personal growth and foster their own awareness of who they are in relation to their peers, the people that they serve and, most importantly, to God. Core courses in the Spiritual Formation and Character area are required of all students in the M.Div. and M.T.S. Christian Counseling programs.

### REQUIRED COURSES

**SFRM500. VOCATIONAL PERSONAL INVENTORIES (VPI)**

*No prerequisites*

Vocational & Personal Inventories (VPI) are designed to assist students and Seminary personnel in identifying and assessing students' vocational and temperamental gifts, inclinations, and needs for growth and guidance with specific respect to their formation for ministry. Office of Student Formation.

- *This course is a prerequisite for SFRM501.*

**SFRM501. MID-PROGRAM ASSESSMENT (MPA)**

*Prerequisites: SFRM500 Vocational Personal Inventories; AND SUPV520/521 Theological Field Education 1A & 1B or its equivalent*

Mid-Program Assessment ("MPA," formerly Assessment II) affords students the opportunity to evaluate their status in relation to the goals of their academic program curriculum, and in relation to their personal and vocational goals. It is **also** used to help faculty gauge each student's competence in skills of self-reflection. Office of Student Formation.

### **SFRM510. SPIRITUAL FORMATION (2 units)**

*No prerequisites*

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

- *This course is a prerequisite for PRMN522, PRMN528, SUPV520/521, SUPV522, SUPV532, SUPV650, some 600 level Spiritual Formation and Character (SFRM) elective courses.*

### **SFRM570. PAIDEIA: SPIRITUAL FORMATION (6 units)**

*No prerequisites; Openseminary™ course*

The module focuses on the meaning of biblical Christianity and its relationship to faith and practice within contemporary cultural contexts. Special attention is given to the corporate dimensions of spirituality and spiritual formation as patterned in the Old and New Testaments. Learners will develop a paradigm of spiritual growth and maturity that focuses on the community rather than the individual. In this study spiritual direction is identified as a spiritual discipline that has been used from an early Christian church to the present. Consideration is given to its relationship to culture, its expression in religious communities, and to insights for pastoral care from the field of psychology. *Openseminary M.T.S. program course.* de Kock.

## **ELECTIVES**

### **SFRM610. DISCERNING GOD'S SPECIFIC CALL AND VOCATION FOR YOUR LIFE (2 units)**

*No prerequisites*

One of the most consistent things God does across the pages of Scripture is call people. It's an amazing and fulfilling thing to live life in line with God's calling and design for your life. But it can seem difficult and overwhelming to discover God's call. When you come to seminary you are asked to pick a degree program, declare a denominational affiliation, and start down a track that will eventually lead to doing something in ministry. But, what if you are not sure what that future position might be? What if you really don't know what God is calling you to do? Have you ever wondered what ministry options are out there? Is there a part of you that wonders if you are being called to something different, perhaps something that is outside the usual box? Maybe a new thing that God might be about?

In our world today there are many vocational possibilities for people with a theological education, opportunities inside the church as well as in other agencies and businesses throughout the community. This course will create a safe place where students can pray and discern, with others, the issues of calling. Along with theological reflection and discussion, this course will enable students to unearth God's call and vocation in their lives through practical disciplines of discernment, listening, vision, clarifying passion, entrepreneurial leadership, spiritual mentoring, spiritual giftedness, Missional imagination, and Missional living. *Free elective.* ArnTessoni.

### **SFRM611. TRADITIONS OF CHRISTIAN SPIRITUALITY FOR TODAY'S CHURCH (2 units)**

*Prerequisite: SFRM510 Spiritual Formation*

"Today..." writes Richard Foster, "...a mighty river of the Spirit is bursting forth from the hearts of women and men, boys, and girls." We find ourselves living in a unique time in church history. This "river" Foster refers to is the bringing together of Christian traditions and practices of Spirituality across barriers that

have separated them in the past. There is a new kind of ecumenicalism forming through Spiritual practices. Where as in former days, certain disciplines defined a denomination or group, today Spiritual Practices are finding new audiences. Ancient practices such as walking a labyrinth, prayer beads, divine reading, contemplative worship, anointing with oil, and spiritual direction, are being reclaimed, and reenergized. Within the wide variety of Christian tradition, each community has made meaningful contributions to the practicing of our faith. We have much to learn from our brothers and sisters. This course will provide a historical overview of the rich depth of spiritual practices found in our vast Christian tradition (The contemplative tradition; the Holiness tradition; The charismatic Tradition; The Social Justice tradition; the Evangelical Tradition; and the Incarnational tradition), exploring how these practices can spiritually form individuals and communities of faith today. Students will learn more about the practices of their own tradition as well as learn and engage in the practices of other traditions. *Christian Heritage or Practice of Ministry elective.* ArnTessoni.

#### **SFRM612. SPIRITUAL FORMATION IN CONGREGATIONS (2 units)**

*No prerequisites*

This course will explore holistic approaches to spiritual formation in congregations. Working from a "micro" to "macro" view, students will consider: how to create an atmosphere for healthy spiritual growth; how to facilitate a sense of integration and wholeness that encompasses life at home, work and church; how to move beyond looking for the "perfect" program; and how to develop a comprehensive strategy appropriate for their context. *Practice of Ministry elective.* Blocker.

#### **SFRM614. CHRISTIAN SPIRITUALITY – SUSTENANCE IN SEASONS OF SUFFERING (2 units)**

*Prerequisite: SFRM510 Spiritual Formation*

Course participants will reflect on and wrestle with how faith and hope are challenged, strengthened and sometimes undermined or lost in the midst of excruciating circumstances. We will consider how a variety of persons and communities responded to the hegemonic pressure exerted and the comprehensive trauma inflicted by historical events, possibly including the enslavement of Africans and the decimation of Native American nations in North America, the Holocaust perpetrated by the Nazi regime in the 20th century, and the contemporary phenomenon of human trafficking. Further, we may consider the personal challenges being faced by class participants, their families and their congregations. We will mine the depths of Scripture, explore the role and value of spiritual disciplines, and discuss sermonic strategies for those participants whose ministries include preaching. Resources for the course will be multi-media (film, visual art, literature, etc.), as will be the options for fulfilling some course assignments. *Practice of Ministry elective.* Burgie-Bryant.

#### **SFRM615. FAITH IN FICTION (2 units)**

*Prerequisite: SFRM510 Spiritual Formation AND THLE510 Theology and Ethics of Congregational Life*

For centuries, writers have used (and misused) themes from Christian theology and history in service of the plot lines of popular fiction. These works can be inspiring and engage us in ways that deepen our faith, or they can be controversial and foster misunderstanding and error (sometimes a little of both!). Also, when an author touches on a sensitive or controversial topic, the reaction of many Christians has been to condemn the work—often without careful reading or meaningful critique—or to dismiss the book as "just fiction." Yet these books (especially when they become bestsellers) can heavily influence the thinking of both believers and non-believers alike. Focusing on selected examples of modern popular fiction, students in this course will explore and think critically about the use of theology and church history/tradition in fiction (mostly secular), and how the material may influence popular culture. Students will be evaluated, in part, on their ability to formulate thoughtful, effective ways to either make use the material in preaching/teaching/engaging believers and unbelievers in the faith journey, or to effectively articulate appropriate responses to material that provides inadequate/inaccurate views of Christian life and faith. *Practice of Ministry elective.* Blocker.



### **SFRM650. INDEPENDENT STUDY IN SPIRITUAL FORMATION (2 units)**

*Prerequisites: SFRM510 Spiritual Formation; students must also meet current criteria for pursuing independent studies as outlined in Student Handbook*

A guided course intended for advanced students who wish to do intensive, independent research in a topic related to Spiritual Formation. Units determined with professor. *Free elective.* Professors in Spiritual Formation.

## **Supervised Fieldwork**

This area encompasses theological field education and clinical fieldwork required of students in the M.Div. and M.T.S. Christian Counseling programs. Ministry theories are examined in light of theological field education experiences.

### **REQUIRED COURSES**

#### **SUPV520/521. THEOLOGICAL FIELD EDUCATION 1A/1B (1 unit each semester – 2 units total)**

*Prerequisites: Minimum of 20 units of coursework completed; SFRM510 Spiritual Formation; PRMN510 Foundations of Pastoral Care and Counseling; **AND** THLE520 Systematic Theology and Ethics: Vision of Community (THLE520 may be taken concurrently with SUPV520, but it must be completed successfully in order to continue in SUPV521/second semester of first-year TFE)*

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

- *This course is a prerequisite for SFRM501, SUPV530/531.*

#### **SUPV522. CLINICAL PASTORAL CARE PRACTICUM (2 units)**

*Prerequisites: Minimum of 20 units of coursework completed; SFRM510 Spiritual Formation; PRMN510 Foundations of Pastoral Care and Counseling; **AND** THLE520 Systematic Theology and Ethics: Vision of Community*

Pastoral visitation in a hospital or other institutional setting under clinical supervision. Verbatim reports, reading critiques, supervision, peer discussion and in-service learning experiences are included in the program. At least 160 hours of supervised learning is required. Offered during fall or spring semesters and in January or Summer terms. **SUPV532 may be taken in place of SUPV522.** Supervised Ministries Office and institutional chaplain.

#### **SUPV530/531. THEOLOGICAL FIELD EDUCATION 2A/2B (1 unit each semester – 2 units total)**

*Prerequisites: Minimum 40 units of coursework completed;  
SUPV520/521 Theological Field Education 1A & 1B*

SUPV530/531 is required after completion of Theological Field Education 1A & 1B for M.Div. students who are opting NOT to complete a full 400 hour CPE as the clinical internship. The focus is on enhancing and identifying personal and professional areas of growth for ministry in weekly seminar groups. Students must begin theological field education courses with the fall semester and remain in the seminar group and site placement through fall and spring semesters. **Completion of a full 400 hour CPE (4 Palmer units) will satisfy an M.Div. student's second-year TFE requirements (SUPV530/531).** Supervised Ministries Office.

### **SUPV532. CLINICAL PASTORAL EDUCATION (2 or 4 units)**

*Prerequisites: Minimum of 20 units of coursework completed; SFRM510 Spiritual Formation; PRMN510 Foundations of Pastoral Care and Counseling; AND THLE520 Systematic Theology and Ethics: Vision of Community*

A basic CPE unit of supervised clinical pastoral education in certified CPE centers. The program includes verbatim writing, lectures, visitations, on-call involvement, peer process group, individual supervision and in-service learning experiences. At least 400 hours of supervised learning is required. Offered 12 weeks in the summer or as an extended experience throughout the academic year. Two to four units. Supervised Ministries Department and institutional chaplain. *May be substituted for SUPV522 CPC; completion of a full 400-contact hour CPE (4 Palmer units) can also be credited toward SUPV530/531 Theological Field Education 2A&2B.* Supervised Ministries Office and institutional chaplain.

## **ELECTIVES**

### **SUPV650. THEOLOGICAL FIELD EDUCATION INTERNSHIP (1-3 units)**

*Prerequisites: Minimum of 20 units of coursework completed; INT 501/SFRM510 Spiritual Formation; PRMN510 Foundations of Pastoral Care and Counseling or its equivalent; AND THLE520 Systematic Theology and Ethics: Vision of Community or its equivalent (THLE520 may be taken concurrently)*

This elective internship offers the possibility of an intensive serving/learning experience in ministry. Arrangements must be negotiated with and approved by the Supervised Ministries office. **This elective may supplement, but cannot be taken in the place of, INTG520/521 or INTG530/531.** No more than three elective units can be earned in the supervised ministries area. Supervised Ministries Office.

## **Theology and Ethics**

The field of Theology and Ethics includes courses in Theology, Ethics, and Public Policy. Basic to the curriculum are core courses introducing theological reflection and hermeneutical application. Students are expected to learn and use these techniques to enhance their skills in ministry and personal study. A broad variety of advanced electives allow maximum specialization in areas of particular interest.

## **REQUIRED COURSES**

### **THLE510. THEOLOGY AND ETHICS OF CONGREGATIONAL LIFE (2 units)**

*Previous title: Theological Foundations*  
*No prerequisites*

This course explores the nature and mission of the church through its identity as people of God who are called to bear witness to the good news of God's reign. Giving priority to the self and the local congregation, participants address questions asked by contextual methodologies from several disciplines: especially theological ethics and congregational studies. Contextual analysis of one's social location and the local congregation will equip students to develop realistic and relevant visions of congregational participation in God's transformational mission to bring peace, justice, and reconciliation in today's ever-changing world. Alexander/Tizon/Berghuis.

- *This course is a prerequisite for THLE520 and some 600-level Theology and Ethics (THLE) elective courses.*

### **THLE511. INTRODUCTION TO HOLISTIC MINISTRY (2 units)**

*No prerequisites*

This course introduces the approach of church ministry in the community that seeks to be “whole” or holistic, as it builds upon a basic understanding of the nature of the church and its local congregational expressions. “The whole gospel for the whole world through whole persons” describes the core conviction of Palmer Theological Seminary. The potency of this statement lies in the word “whole.” But what does it mean for the gospel to be whole? Is there such thing as a half or a partial gospel? And by “whole world,” does it mean simply geographical in scope, or does it mean something more? Furthermore, what does it mean to be whole persons as ministers of the whole gospel, that is, what kind of spirituality cultivates both personal and social transformation? This course explores church-based holistic ministry historically, theologically, practically and spiritually. *May be substituted for THLE510 Theology and Ethics of Congregational Life.* Tizon.

### **THLE520. SYSTEMATIC THEOLOGY AND ETHICS: VISION OF COMMUNITY (2 units)**

*Prerequisites: CHHM510 The Church in Mission through History; THLE510 Theology and Ethics of Congregational Life; AND EITHER BIBL512 Gospels & Acts OR BIBL511 OT Historical Books*

This course probes several major themes in Systematic Theology with the intention of cultivating the student’s ability to think deeply and carefully about their beliefs in dialogue with Christians past and present, from the Mediterranean basin to global points of view. A critical component of this exploration engages the ethical implications of Christian theology. This course will discuss major themes within the framework of two major focal points: the Trinitarian God and vision of God expressed as God’s Reign. Within those two major themes, the course will discuss Scripture, the doctrine of Creation, theological anthropology, the problem of sin, and the gift of grace. In all of this, the course attends to the student’s ability to think, articulate and apply beliefs and ethics clearly and cogently to life and ministry.

Martell-Otero/Brash.

- *This course is a prerequisite for THLE521, CHHM530, INTG524, INTG530, INTG531, PRMN520, PRMN523, SUPV520/521, SUPV522, SUPV532, SUPV650, all Advanced Topics in Theological Studies electives, most other 600-level Theology and Ethics (THLE) elective courses, some 600-level Christian Heritage and Mission(CHHM) and Practice of Ministry (PRMN) electives.*

### **THLE521. SYSTEMATIC THEOLOGY AND ETHICS: REIGN OF GOD (2 units)**

*Prerequisite: THLE520 Systematic Theology and Ethics: Vision of Community*

This course probes several major themes in Systematic Theology with the intention of cultivating the student’s ability to think deeply and carefully about their beliefs in dialogue with Christians past and present, from the Mediterranean basin to global points of view. A critical component of this exploration engages the ethical implications of Christian theology. This course will discuss major themes within the framework of two major focal points: the Trinitarian God and the eschatological Reign of God as God’s encompassing vision for creation. Within those two major themes, the course will examine more closely the Persons of the Trinity—the Creator as the Dabar of the Reign, Jesus Christ as the Embodiment of the Reign, and the Holy Spirit as the Ruach of the Reign—as well as the doctrines of salvation (soteriology), the church (ecclesiology), and the “last things” (eschatology). In all of this, the course attends to the student’s ability to think, articulate and apply beliefs and ethics clearly and cogently to life and ministry.

Martell-Otero/Brash.

### **THLE550/550A. M.T.S. SUMMATIVE RESEARCH PROJECT IN THEOLOGY (2 units)**

*Prerequisites: All foundational and most concentration work must be completed; for full-time students some concentration work may be taken concurrently with the approval of the Associate Registrar*

Professors in Theology, and other professors as approved by concentration advisors.

**THLE551/551A. M.T.S. INTERNSHIP IN CHRISTIAN FAITH AND PUBLIC POLICY (2 to 4 units)**

*Prerequisites: All foundational and most concentration work must be completed; for full-time students some concentration work may be taken concurrently with the approval of the Associate Registrar*

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

**THLE552. M.T.S. SUMMATIVE RESEARCH PROJECT IN CHRISTIAN FAITH AND PUBLIC POLICY (2 units)**

*Prerequisites: All foundational and most concentration work must be completed; for full-time students some concentration work may be taken concurrently with the approval of the Associate Registrar*

Professors in Christian Faith and Public Policy, and other professors as approved by concentration advisors.

**THLE570. THEOLOGIA: DOING THEOLOGY IN CONTEXT (6 units)**

*No prerequisites; Openseminary™ course*

The purpose of this module is to explore critically the constructive relationship between theological reflection and articulation on the one hand, and the socio-cultural contexts in which such reflection and articulation take place on the other. The fundamental questions guiding the exploration are: (1) what are the dynamics of doing theology in context; (2) in what ways are theology and context mutually influenced and determined; and (3) how do we do theology in context? *Openseminary M.T.S. program course. de Kock.*

## **ELECTIVES**

**THLE610. CHRISTIAN FAITH, POLITICAL ACTION, AND PUBLIC POLICY (2 units)**

*No prerequisites*

This course focuses on current issues in political action and public policy such as immigration, poverty, the federal budget, a consistent life ethic, Israel and Palestine, civility in public discourse, ecumenical and inter-faith cooperation, organizing a campaign, and running for political office. Texts include Ron Sider's *Rich Christians in an Age of Hunger* and *Fixing the Moral Deficit: A Balanced Way to Balance the Budget*; Tony Campolo's *Red Letter Christians*, and Jim Wallis's *God's Politics: Why the Right Gets it Wrong and the Left Doesn't Get It*. *Theology, Ethics, or Public Policy elective. Sider, Campolo, and Wallis.*

**THLE611. THEOLOGY AND PUBLIC POLICY (2 units)**

*No prerequisites*

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

**THLE612. POLITICAL AND PUBLIC THEOLOGIES (2 units)**

*Prerequisite: THLE520 Systematic Theology and Ethics: Vision of Community or its equivalent*

This course is designed to provide theological and ethical reflection on political thought and action. Representative doctrines for the Christian faith will be discussed with their implications for responding to

government and politics. Participants will explore classical and contemporary formulations of the relationship between the church and the socio-political order. Biblical, historical and philosophical resources will be examined and interrogated. In addition, students will be asked to question two divergent yet related schools of thought: political theology and public theology. Our chief objective will be to consider sound theological-ethical options for Christians as they participate in the political order. **(This is a required course for the M.T.S. concentration in Christian Faith and Public Policy.)** *Advanced Theological Topic, Ethics, Theology, or Public Policy elective.* Adelekan.

### **THLE613. GOD, GOSPEL AND GLOBALIZATION (2 units)**

*Prerequisite: THLE520 Systematic Theology and Ethics: Vision of Community*

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

### **THLE615. GLOBAL SOUTH THEOLOGIES AND POLITICS (2 units)**

*No prerequisites*

This seminar style course is an introduction to political and liberation theologies and approaches to Christian faithfulness and public policy in the global south. We focus on learning from authors in, from, or related to Latin America, Africa, Asia, and the Middle East (authors and titles include Eduardo Galeano, *Open Veins of Latin America*; Choan-Seng Song, *Third-Eye Theology*; Ada Maria Isasi-Diaz, *Mujerista Theology*; Mercy Oduyoye, *Introducing African Women's Theology*; Dario Lopez Rodriguez, *The Liberating Mission of Jesus*; Marianne Katoppo, *Compassionate and Free: An Asian Woman's Theology*; Alex Awad, *Palestinian Memories*). **(This is a required course for the M.T.S. concentration in Christian Faith and Public Policy.)** *Advanced Theological Topic, Bible, Theology, Ethics, or Public Policy elective.* Alexander.

### **THLE616. THEOLOGIES AND PRACTICES OF NON-VIOLENCE AND SOCIAL CHANGE (2 units)**

*Prerequisite: THLE510 Theology and Ethics of Congregational Life*

The "Arab Spring" of 2011 reminded the world both of the power of nonviolence to bring about social change and of the significant costs involved. In this course we will explore the theological and biblical resources in Christianity that support as well as interrogate nonviolent praxis and aggressive nonviolent direct action. We will discuss the spirituality of nonviolence, alternatives to both passivity and violence, justifications of violence and revolution, coercion, responsibility vs. faithfulness, and the pragmatic realities of refusing to kill people in order to improve one's socio-political-economic situation or in order to protect life. Readings will include Dorothy Samuel, Lisa Sowle Cahill, Dorothy Day, Martin Luther King, Jr., Gandhi, John Howard Yoder, Stanley Hauerwas, Gene Sharp, Sami Awad, and others. *Advanced Theological Topic, Theology, or Public Policy elective.* Alexander.

### **THLE619. THE POLICIES AND PRACTICES OF RED LETTER CHRISTIANITY (2 units)**

*No prerequisites*

"Red Letter Christianity" is a movement that has risen in reaction to the tendencies of Evangelicalism to ally itself with only one political ideology – that espoused by the conservative wing of the Republican Party. In the secular media Evangelicalism is usually deemed synonymous with the Religious Right. This course

is designed to provide an alternative to Christianity becoming captive to any political party (Jesus is neither a Democrat nor a Republican) by exploring Biblically based policy perspectives that transcend partisan politics. In the course of our studies we will not only survey various political theories but also consider practices that can be employed to influence public policy, and even consider the propriety and the means for conducting campaigns for public office. *Theology or Public Policy elective.* Campolo.

#### **THLE620. THE BIBLE, PACIFISM AND JUST WAR (2 units)**

*No prerequisites*

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

#### **THLE621. RESURRECTION, KINGDOM, CHURCH (2 units)**

*No prerequisites*

This course explores three central issues in Christian theology and life: Jesus' resurrection; the Gospel of the kingdom; and the nature and mission of the church. Theological foundations, current problems, and practical applications are explored. *Practice of Ministry, Theology, or Ethics elective.* Sider.

#### **THLE622. CHRISTIAN ETHICS (2 units)**

*No prerequisites*

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

#### **THLE623. CHRISTIAN SOCIAL ETHICS (2 units)**

*Prerequisite: THLE520 Systematic Theology and Ethics: Vision of Community*

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

#### **THLE624. TRUTH & TRANSFORMATION: ETHICS OF THE VISIONARY (2 units)**

*Prerequisite: Minimum of 16 units completed*

The goal of this course is to explore ethical and philosophical dimensions of projects of social and political transformation. The category of "vision" will be developed and deployed metaphorically; used as a trope to describe how moral actors receive, review and relate messages to their constituencies. Attention will be paid to how specific moral actors were "educated" by these messages, how specific moments and stages in their lives were formative for their emotional, intellectual and "spiritual" maturation and how this maturation impacted broader social dramas. An attempt will be made to probe the critical interplay between the individual moral subject and the social dramas and currents that shaped their eras. Selected historical personages will be viewed as *religiousis homoiousios*, as prismatic figures embodying certain constitutive features of their time, people or civilization. *Theology or Ethics elective.* Adelekan.

### **THLE625. THE CHURCH AS COMMUNITY OF COMPASSION (2 units)**

*Prerequisite: CHHM510 The Church in Mission through History*

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

### **THLE626. THE HOLY SPIRIT AND HUMAN SUFFERING (2 units)**

*Prerequisite: CHHM510 The Church in Mission through History*

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

### **THLE627. ETHICS AND POLITICS IN THE AFRICAN-AMERICAN COMMUNITY (2 units)**

*Prerequisites: CHHM510 The Church in Mission through History; AND any ONE of the following: BIBL510 Old Testament Pentateuch; BIBL512 Gospels and Acts; OR THLE510 Theology and Ethics of Congregational Life*

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

### **THLE628. THE ETHICS OF MINISTERIAL RELATIONSHIP (2 units)**

*Prerequisites: BIBL511 OT Historical Books; BIBL512 Gospels and Acts; AND THLE520 Systematic Theology and Ethics: Vision of Community*

This course focuses on select ethical issues in the practice of ministry, with particular emphasis on how to develop a methodology for living one's personal ethic within the larger context of denominationalism and ecumenism. Students will gain an ethical context for ministry by pursuing ethical decision-making in light of biblical and theological traditions. *West Virginia Program course; Theology or Ethics elective.* Reasons.

### **THLE629. CASE STUDIES IN CHRISTIAN ACCOUNTABILITY (2 units)**

*Prerequisite: CHHM510 Church in Mission through History*

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

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

### **THLE630. THEOLOGY OF ROMANTIC LOVE (2 units)**

*Prerequisite: BIBL510 Old Testament Pentateuch*

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

### **THLE631. PERSEVERING HOPE: THE PROBLEM OF EVIL AND SUFFERING (2 units)**

*Prerequisites: THLE520 Systematic Theology and Ethics: Vision of Community or its equivalent;*

**AND EITHER** *BIBL511 Old Testament Historical Books OR BIBL512 Gospels and Acts*

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

### **THLE632. THE SEARCH FOR JESUS: CONTEXTUAL APPROACHES TO CHRISTOLOGY (2 units)**

*Prerequisite: THLE520 Systematic Theology and Ethics: Vision of Community;*

*THLE521 recommended but not required*

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



**THLE633. THEOLOGY AND A MOVIE: A SURVEY OF CONTEXTUAL THEOLOGIES (2 units)**

*Prerequisite: THLE520 Systematic Theology and Ethics: Vision of Community*

The purpose of this course is to familiarize students with various contextualized theologies (commonly referred to as "theologies of liberation"), including Feminist, Womanist, African American, Latina, and Asian American theologies. It will do so by using Latin American theology of liberation as a foundational starting point to describe their general methodologies, contexts, perspectives, and teachings. Students will have the opportunity to read primary texts, as well as view pre-selected films from popular culture to critically examine the social locations from which these theologies arise. Students will be evaluated by their active participation and contribution to the course discussion, their ability to evaluate the material (especially the films) critically in biweekly reflection papers, and the construction of a final research paper exploring a specific topic within a particular theology of liberation. *Advanced Theological Topic, Theology, or Ethics elective.* Martell-Otero.

**THLE634. INTRODUCTION TO U.S. LATINO/LATINA THEOLOGIES (2 units)**

*Prerequisite: THLE520 Systematic Theology and Ethics: Vision of Community;  
some knowledge of Spanish is helpful but not required*

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

**THLE635. DIFFICULT TOPICS IN THEOLOGICAL STUDIES (2 units)**

*No prerequisites, but students are strongly encouraged to have completed  
THLE520 Systematic Theology and Ethics: Vision of Community*

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

**THLE637. THEOLOGY AND ETHICS OF MARTIN LUTHER KING, JR. (2 units)**

*Prerequisite: THLE520 Systematic Theology and Ethics: Vision of Community*

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

### **THLE638. CHRISTIAN ETHICAL REFLECTION IN NORTH AMERICA (2 units)**

*Prerequisite: THLE520 Systematic Theology and Ethics: Vision of Community*

This course will explore Christian theological motifs and movements that have influenced the transformation of North American society in the 20<sup>th</sup> and 21<sup>st</sup> centuries. Students will examine biblical, theological and philosophical foundations developed by church movements and Christian thinkers that helped to shape the American social order. Theological movements to be explored include the Social Gospel Movement, Christian Realism, the Civil and Human Rights Movements, various liberation theologies, Black Womanist and Feminist ethics, environmental justice and Public Theology. A chief objective of this course will be to equip ordained clergy, ministers and laity to be effective disciples of Christ in church and society. *Advanced Theological Topic, Theology, or Ethics elective.* Adelekan.

### **THLE640. INTERPRETING PROPHECIES AND CONSTRUCTING ESCHATOLOGY (2 units)**

*Prerequisite: THLE520 Systematic Theology and Ethics: Vision of Community*

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

### **THLE641. ISSUES IN TRINITARIANISM (2 units)**

*Prerequisite: THLE520 Systematic Theology and Ethics: Vision of Community*

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

### **THLE648. THE HOLY SPIRIT AND CHRISTIAN SPIRITUALITY (2 units)**

*No prerequisites*

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

**THLE650. INDEPENDENT STUDY IN THEOLOGICAL ISSUES (2 units)**

*Prerequisites: THLE520 Systematic Theology and Ethics: Vision of Community; students must also meet current criteria for pursuing independent studies as outlined in Student Handbook*

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

**THLE651. INDEPENDENT STUDY IN CHRISTIAN ETHICS (2 units)**

*Prerequisites: THLE520 Systematic Theology and Ethics: Vision of Community; students must also meet current criteria for pursuing independent studies as outlined in Student Handbook*

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

**THLE652. INDEPENDENT STUDY IN CHRISTIAN FAITH AND PUBLIC POLICY (2 units)**

*Prerequisites: THLE520 Systematic Theology and Ethics: Vision of Community; students must also meet current criteria for pursuing independent studies as outlined in Student Handbook*

An independent study course for advanced students who desire to undertake intensive, independent research in issues related to Christian Faith and Public Policy. By permission and agreement with an appropriate instructor. *Public Policy elective*. Professors in Christian Faith and Public Policy.

# Those Who Serve at the Seminary

## Faculty

### DEAN'S OFFICE

**Edwin D. Aponte**, Dean and Chief Executive Administrator of the Seminary

**Adetokunbo Adelekan**, Associate Professor of Theology and Ethics

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