

2026/27 CATALOG

LOUISVILLE PRESBYTERIAN THEOLOGICAL SEMINARY

LOUISVILLE PRESBYTERIAN THEOLOGICAL SEMINARY
ACADEMIC CALENDAR | 2026-27

DMin Seminars ---------- June 1-12
Summer Term ---------- June 8-August 19
Juneteenth (Offices Closed) ---------- June 19
MFT Annual Workday ---------- August 24
Orientation/Mosaic Symposium ---------- August 31- September 3
Fall Convocation ---------- September 3
MFT Orientation ---------- September 4
Labor Day ---------- September 7
Classes Begin (Fall) ---------- September 10
Last day to drop without a "W" transcript notation ---------- September 24
Research and Study ---------- October 19-23
Fall Board of Trustees Meeting ---------- October 29-30
Registration for J-Term and Spring Term ---------- November 10-12
Last Day to Withdraw, WP, WF ---------- November 13
Thanksgiving Recess ---------- November 26-27
Last Day of Class ---------- December 11
Research and Study ---------- December 14-15
Final Exams ---------- December 16-17
End of Semester ---------- December 18
Christmas Recess (Offices Closed) ---------- December 21-January 1, 2027
Last day to drop without a "W" transcript notation ---------- January 6
January Term (considered part of Spring 2027 semester) ---------- January 11-29
DMin Seminar ---------- January 11-15
Martin Luther King Jr. Birthday (Offices Closed) ---------- January 18
DMin Seminar ---------- February 1-5
Spring Convocation ---------- February 4
Classes begin (Spring) ---------- February 4
Last day to drop without a "W" transcript notation ---------- February 18
Research and Study ---------- March 15-19
Easter Recess (Offices Closed) ---------- March 25-26
Last Day to Withdraw, WP, WF ---------- April 9
Registration for Summer and Fall ---------- April 13-15
Spring Board of Trustees Meeting ---------- April 22-23
Last Day of Classes ---------- May 7
Research and Study ---------- May 10-11
Final Exams ---------- May 12-13
End of Semester & Last Day Field Ed. ---------- May 14
Baccalaureate ---------- May 14
Commencement ---------- May 15
Memorial Day (Offices Closed) ---------- May 31

LOUISVILLE SEMINARY CAMPUS MAP



LAWS LODGE: Student Housing

GARDENCOURT: Event Rental Space, Faculty Offices, Louisville Institute Offices, Grawemeyer Award in Religion

SCHLEGEL HALL: Academic Support Center, Advanced Learning Office, Black Church Studies Office, Doctor of Ministry Office, Field Education, Faculty Offices

WINN CENTER: Facilities, Lounge, Vending Machines, Hospitality Hub

ERNEST MILLER WHITE LIBRARY: Black Church Studies Room, Audio-Visual Studio

CALDWELL CHAPEL: Fellowship Hall, Worship Resource Center, Caldwell Chapel

NELSON HALL: Admissions Office, Business Office, Communications, Community Life Office, Counseling Center, Dean's Office, Financial Aid, Mail Center, Mid-Kentucky Presbytery, Office of Philanthropy & Stewardship, President's Office, Registrar's Office

The Louisville Seminary Catalog

The *Louisville Seminary Catalog* is published annually by Louisville Presbyterian Theological Seminary (Louisville, Kentucky). The catalog is available online at www.lpts.edu. Printed copies are distributed for internal use and are available on an as-needed basis. The information in this publication, including tuition fees, course descriptions and other program details, is subject to change and is in no way binding upon Louisville Seminary. Revisions to the *Louisville Seminary Catalog* may occur throughout the academic year.

Founded in 1853, the Seminary offers an inclusive and diverse learning community, welcoming individuals from wider ecumenical backgrounds. The Seminary is an institution of the Presbyterian Church (U.S.A).

Louisville Seminary
1044 Alta Vista Road | Louisville, Ky. 40205-1798
502.895.3411 | 800.264.1839 | lpts.edu

Accreditation

Louisville Presbyterian Theological Seminary is accredited by the Southern Association of Colleges and Schools Commission on Colleges (SACSCOC) to award master's and doctoral degrees. Louisville Presbyterian Theological Seminary also may offer credentials such as certificates and diplomas at approved degree levels. Questions about the accreditation of Louisville Presbyterian Theological Seminary may be directed in writing to the Southern Association of Colleges and Schools Commission on Colleges at 1866 Southern Lane, Decatur, GA 30033-4097, by calling 404-679-4500, or by using information available on SACSCOC's website (https://www.sacscoc.org/).

Accredited also by the Commission on Accrediting of the Association of Theological Schools (ATS) in the United States and Canada, and is approved to offer the following degrees programs: Master of Divinity (CIP 39.0602); Master of Arts in Religion (CIP 39.0601); Master of Arts in Marriage and Family Therapy (CIP 51.1505); Doctor of Ministry (CIP 39.0602)

The Commission on Accrediting of the Association of Theological Schools in the United States and Canada contact information is:
10 Summit Park Drive, Pittsburgh, PA 15275, U.S.A
Telephone: 412.788.6505, Fax: 412.788.6510, Website: www.ats.edu

The Marriage and Family Therapy Program at Louisville Presbyterian Theological Seminary is accredited by the Commission on Accreditation for Marriage and Family Therapy Education (COAMFTE) of the American Association for Marriage and Family Therapy (AAMFT), 1133 15th Street, NW, Suite 300, Washington, DC 20005-2710, 202.452.0109.

Approval

Louisville Presbyterian Theological Seminary is also approved by the University Senate of the United Methodist Church.

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The gifts God gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.

Ephesians 4:11-13

OUR MISSION

Led by the Holy Spirit, Louisville Presbyterian Theological Seminary educates people to proclaim the Gospel, to care for all, and to work for justice in communities everywhere.

OUR VISION

Louisville Presbyterian Theological Seminary works toward a world where all can flourish, evidenced by the justice and mercy of God, the welcome of Jesus Christ, and the creativity of the Holy Spirit.

OUR CORE VALUES

1. Believes in God, follows the example of Jesus as a model for our lives, and relies on the Holy Spirit;
2. Celebrates the rich traditions of the Presbyterian Church (U.S.A.) and Reformed Christianity;
3. Achieves excellence through academic rigor, creativity, and critical thinking;
4. Commits to anti-racism academically and throughout the LPTS community;
5. Models, expects, and promotes gender equity;
6. Supports the full inclusion of LGBTQIA+ persons;
7. Embraces diversity of ministries including pastors, chaplains, therapists, community leaders, and more;
8. Engages our community in action and reflection beyond the classroom;
9. Respects the dignity and gifts of all;
10. Creates community for one another in worship, celebration, sorrow, and success;
11. Values accessibility and inclusivity;
12. Welcomes inter-faith and ecumenical study and dialogue;
13. Commits to responsible, sustainable care for God's Earth.

LAND ACKNOWLEDGMENT

Louisville Seminary acknowledges that we are on the traditional lands of Indigenous peoples. The Osage, the Tsalaguwetiyl (Cherokee, East), the Shawanwaki/Shawnee, the Adena and the Hopewell peoples lived on and cared for this land long before we came. We acknowledge the lives they lived, in joy and in sorrow, birth and death, illness and health. We acknowledge the pain caused when this land was taken away from the first people to call this place home. ^

We also acknowledge that we share this land with other parts of God's good creation: plants, birds, and animals; water, rocks, and dirt. We acknowledge that those who have lived on this land have not always taken good care of it. May we be good neighbors to all of God's creation.*

^For information about the peoples who lived on this land: https://native-land.ca/
*Land Acknowledgement significantly adapted from: https://www.presbyterianmission.org/wp-content/uploads sites/9/earthday2018_pc.pdf

COMMITMENTS

Louisville Seminary is a community that affirms and trusts the ever-faithful presence and activity of the triune God. Empowered by the Holy Spirit, we confess the Scriptures to be the unique and authoritative witness to God's redemptive love for the world. As an institution of the Presbyterian Church (U.S.A.), the Seminary has a particular responsibility to preserve and develop the values and insights of the Reformed tradition.

RELATIONSHIPS

Consistent with the Reformed tradition, we are committed to an ecumenical vision of the ultimate unity of the Body of Christ. This vision recognizes the wholeness of the church's mission, respects the global and cross-cultural character of Christian ministry in the world, and motivates continuing efforts in interfaith dialogue and practice. The faculty, staff, student body, administration, and Board of Trustees of the Seminary represent a broad range of Christian confession. The United Methodist, the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Christian Methodist Episcopal communions officially recognize the Seminary as an appropriate school for their candidates to receive theological education. The Seminary also has a relationship with the Metropolitan Community Churches.

EDUCATIONAL VISION

Louisville Seminary strives to provide an educational context in which students and teachers may explore and nurture their vocational commitments while becoming biblically, theologically, and historically informed and competent in the diverse skills necessary for ministry. In the Seminary's integrated curriculum, the historical and contemporary resources of the church's thought and practice are in continual interaction with the contributions of our wider culture and with first-hand experiences of the practices of ministry. Through our commitment to scholarly research and teaching, the Seminary provides theological resources for the church by striving to interpret the gospel in an ever-changing world by extending the horizons of theological inquiry and by shaping the church's intellectual foundation for its faith and ministry. In all these activities, our aim is to nurture the convictions, character, vision, wisdom, and forms of life vital to leadership in the Christian community and the wider culture.

STRATEGIES

Many students are preparing for ministries of the Word and Sacrament through the Master of Divinity degree program. A large number are preparing for other types of ministry such as chaplaincy and scholarship related to the Master of Arts in Marriage and Family Therapy and Master of Arts in Religion degree programs, as well as the Doctor of Ministry degree program.

The Seminary serves the wider church community by generating scholarship, educational opportunities, programming, and research through Louisville Institute, continuing and lay education, Field Education, and the Louisville Seminary Counseling Center.

In our life of worship, spiritual development, learning, and mutual Christian care, the Seminary community is led by the Holy Spirit to respond to God in Jesus Christ. In our planning and stewardship, and through engagement with significant social struggles and ethical issues, the Seminary community seeks to model faithful Christian discipleship.

HISTORY

More than 160 years old, Louisville Presbyterian Theological Seminary has been building up the Body of Christ in a tradition rooted in Scripture and the Reformed tradition while developing innovative ways to respond to contemporary society's needs.

The present Louisville Seminary represents an unprecedented result of cooperation among Presbyterians in the face of regional tensions and competition. Its heritage stems from two seminaries founded by two branches of the Presbyterian Church. In 1853, Danville Theological Seminary welcomed its first students in Danville, Kentucky. Forty years later, in 1893, Southern Presbyterians in the Synods of Kentucky and Missouri founded a rival seminary in Louisville.

In 1901, under the leadership of Dr. Charles Hemphill, the seminaries in Danville and Louisville were united in spite of strong feelings of antipathy between the two spawned by the American Civil War. The cooperation in founding and then supporting Louisville Seminary was an outstanding example of a unified Presbyterian witness to the American people.

For 60 years, Louisville Seminary ministered to the Louisville community from its downtown home at First and Broadway. During the 1937 flood after most of the city was evacuated, some Seminary faculty and administrators stayed behind to shelter refugees trapped by the flood waters. The institution housed nearly 500 servicemen during World War II, and Seminary enrollment surged with veterans retiring from the military after the war.

In April of 1963, spring hailed the rebirth of Louisville Seminary in a new location on Alta Vista Road adjacent to historic Cherokee Park. Rebirth came for the Presbyterian Church as well when the northern and southern streams reunited in 1983 after 122 years of separation. In the summer of 1987, the General Assembly voted to relocate

the headquarters of the Presbyterian Church (U.S.A.) to Louisville. This gave Louisville Seminary students and faculty the opportunity to form closer relationships with denominational leaders, as well as with leaders of other communions. That same year Louisville Seminary purchased the historic Gardencourt mansion and proceeded with renovations that later received an award for historic preservation. This mansion now provides classrooms, faculty offices, and community meeting spaces.

H. Charles Grawemeyer, who served with distinction on the boards of trustees at Louisville Seminary and the University of Louisville, created the Grawemeyer Awards in 1984. The awards are given annually and recognize innovative ideas in various academic disciplines. In 1990, the Grawemeyer Award in Religion was established and is presented in partnership between Louisville Seminary and the University of Louisville.

To address the mental health needs of the community and to enhance its Marriage and Family Therapy Program, Louisville Seminary opened its on-campus counseling center in 1997. The Louisville Seminary Counseling Center is located on the lower level of Nelson Hall and provides therapeutic concerns in the contexts of family, couple's, and children's therapy. Clinical experience for the Seminary's marriage and family therapy students is obtained by serving at the Louisville Seminary Counseling Center and at secondary off-campus practicum sites.

The Laws Lodge Conference and Retreat Center became the newest building on Louisville Seminary's campus in 2000.

To renew and cultivate partnerships between Louisville Seminary and African American churches and institutions across the region, Louisville Seminary established its Black Church Studies Program in 2009. The program is designed to prepare leaders for African American churches and communities in ways that enable them to navigate issues affecting the Black community. Equally important is the program's commitment to facilitating dialog, mutual understanding, respect, and ministry between the Black Church and the wider Church in the world.

The Covenant for the Future capital campaign launched in 2013. A key component of the campaign was to establish the Covenant Scholars Program, which would provide 100 percent tuition assistance to all Louisville Seminary master's-level students. Students in the fall 2015 entering class were the first Covenant Scholarship recipients.

In 2021, Louisville Seminary revised its Mission, Vision, and Values statements as well as its stated short-term and long-term goals. The purpose for this effort was to better articulate the ethos of Louisville Seminary in the rapidly changing landscape of theological education.

Moving forward, Louisville Seminary will continue to prepare individuals for ministry and service in an increasingly pluralistic world. In doing so, Louisville Seminary celebrates the unconditional and everlasting love that God has for all people of every creed, color, gender, sexual orientation, and circumstance. And so the Louisville Seminary Community accepts the invitation, the challenges, and the rewards of emphasizing "Whosoever: A Divine Invitation" as the foundation for engaging the world and building bridges between God and humanity.

-Revised July 2021 with special thanks to
Master of Divinity students Ellie Woertz and Mohlatlego Makgoba.

RESOURCES

Louisville Presbyterian Theological Seminary offers:

- faculty with diverse skills, training, and theological perspectives, who are uniformly committed to providing an excellent educational experience for students;
- faculty who are productive in scholarly and ministerial leadership for the church and society, yet accessible to students daily;
- faculty and staff striving to be an antiracist and multicultural seminary that values and embraces the diversity of persons and perspectives by revising its curriculum and community;
- students open to exploring the Bible and the nature of the church, seeking to learn varied ways to serve with Christian integrity as ministers;
- a community in which support and cooperation in the enterprise of theological education characterize common life;
- an inclusive community that welcomes and supports persons of diverse backgrounds and orientations;
- a residential, park-like setting for life and classwork that is only a few minutes from downtown Louisville;
- a variety of Field Education experiences, which are remunerative and well supervised; several congregation-based courses in which academic study takes place in particular aspects of congregational life such as Evangelism, Christian Education, and Pastoral Care;
- concerted assistance in developing a student's spiritual vitality and devotional life;
- a Clinical Pastoral Education program, which includes a variety of unique experiences;
- subsidized campus housing for students;
- the possibility of study for dual competency in several professions;
- a pattern of worship and community life governed in a representative way by students, faculty, and others working together;
- a Presbyterian and ecumenical ethos; and
- a gathering of church leaders and scholars committed to mutual learning and inspiration.

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MASTER OF DIVINITY

Mission Statement: The Master of Divinity (MDiv) degree program at Louisville Seminary reflects the church's vocation to bear witness to the grace of the triune God as shown to us in Jesus Christ, and continues Louisville Seminary's long history of reaching across cultural, racial, and religious divides. In this degree program, deep learning occurs through classroom encounters, real-world engagement, and vocational practice and reflection, forming people for diverse kinds of ministry. Informed by the church's heritage and global witness, students learn to interpret and proclaim the gospel, build and sustain congregations and other communities and nurture relationships grounded in love, and inspire and guide the broader church in seeking peace and justice through public ministry.

The MDiv is a first theological degree. When pursued full time it ordinarily requires three years of study beyond the bachelor's degree. For students with little background in the church, the MDiv affords a chance to gain knowledge and skills to enable ministry, clarify one's particular calling and locate areas of special talent, and apprentice within the Christian community. For students whose church experience and undergraduate education in pertinent areas are broad and deep, the MDiv program offers opportunity to glean further knowledge and competencies in all areas of ministry. Such students may be eligible to apply for advanced courses to substitute for basic courses they have already studied.

The MDiv program at Louisville Seminary is deeply ecumenical. Students come from a wide variety of Christian communions. Books by scholars from all parts of the world, learnings from professionals in many disciplines, and Christian teachings in both Eastern and Western traditions form the core of study. Students also encounter and learn about religions other than Christianity. Field Education takes place in churches and social institutions with a variety of affiliations. In brief, the MDiv program gives students a chance to grow in their understanding of and commitment to the church universal in the context of a pluralistic world.

At the same time, the MDiv program at Louisville Seminary is informed by and serves the Presbyterian communion and its particular needs. The Seminary is affiliated with the Presbyterian Church (U.S.A.) and takes seriously the Reformed commitment to an educated and pious ministry. Accordingly, the Seminary offers all subjects required for ordination in churches of Reformed heritage, such as preaching, Reformed history and theology, biblical languages, and exegesis in both Testaments.

The completion of this degree qualifies individuals for ordination to the professional ministry of the church in many denominations. The degree also qualifies individuals for chaplaincy positions in many different contexts. The Seminary does not ordain, but it does indicate, by its degree, that its graduates are prepared academically to be examined for ordination by the responsible church authority.

Student Learning Outcomes (SLO) and Program Goals (PG) for the Master of Divinity Degree Program

Louisville Seminary's Mission Statement provides the context and content for the following Student Learning Outcomes (SLO) for the Master of Divinity program:

SLO1: Students will gain knowledge and understanding of the Bible and the ability to use critical skills and educated imagination to interpret it in contemporary social and cultural contexts.

SLO2: Students will learn to become skillful interpreters of the history of Christian experience.

SLO3: Students will be able to think theologically and ethically in relation to particular traditions and contemporary needs.

SLO4: Students will demonstrate the ability to reflect critically and self-critically on relationships between Christian faith and various forms of systemic injustice.

SLO5: Students will acquire the knowledge and skill sets necessary for the practice of Christian ministry – as demonstrated by effectiveness in and reflection upon such activities as:

- Offering leadership that emerges from the framework of a congregation's or organization's communions, confessions, and polity
- Preaching, teaching, and leading worship
- Praying and teaching others to pray
- Leading an organization effectively
- Providing public leadership and witness
- Inviting others into the Christian faith
- Offering pastoral care
- Participating in constructive intra-Christian and interreligious engagement

SLO6: Students will be able to reflect theologically on the global, multicultural, and multi-religious context of contemporary ministry.

QEP SLO: Students will describe strategies, grounded in their practice, for working toward racial justice appropriate to their particular vocational settings. Students can demonstrate competence with this Student Learning Outcome (SLO) in many ways including, but not limited to, the following:

- Able to define and use key terms in ways informed by an understanding of systemic racism
- Able to identify racism in its many manifestations (structural, personal, communal, etc.)
- Engages in critical reflection on history and current contexts regarding race, racism, and anti-racism
- Engages in critical reflection on racist and antiracist practices and theologies

• Able to develop and implement antiracist policies, practices, and theologies

The Seminary also intends that students in this degree program gain the frameworks of knowledge and skill sets to do the following three sets of tasks or functions of ministry:

PG1 Students learn to interpret and proclaim the meaning of the Gospel for individuals' lives and the mission of the congregation as the body of Christ. [Biblical Interpretation and Proclamation]

PG2 Students gain knowledge and skills to reflect on the church's history, theology, and global witness as sources for their personal and corporate ministries beyond the walls of the church. [Communal Wisdom and Witness]

PG 3 Students discover how to build organizational structures and develop relationships that express the church's Christian identity and provide nurture and support for its participants. [Building Communities and Nurturing Relationships]

PG4 Students gain hands-on experience in congregational, nonprofit, chaplaincy, seminary campus, as well as local and denominational settings, under the reflective guidance of experienced supervisors/mentors. [Field Education]

To fulfill the requirements of the MDiv at Louisville Seminary, students must:

Successfully complete 81 hours of academic work.

The Master of Divinity program can be completed in three years of full-time study. Please be advised that in order to complete the Master of Divinity degree in 3 years, you will need to take 27 credit hours over the course of each academic year. The program can also be completed on a part-time basis online.

An extension beyond three years is typically made by students who must work while meeting the Seminary's academic requirements in order to finance theological education. A student in a 300 hour Field Education position, which involves serving more than 20 hours per week must have the permission of the student's Faculty Advisor and the Director of Field Education to enroll for more than 10.5 hours per semester.

Successfully complete 800 hours of Field Education alongside 3 1-Credit Field Education Courses

The completion of 800 hours of Field Education is a requirement for the MDiv degree. 200 of these hours must be completed in a worshipping community, defined as a community in which a student has the opportunity to preach, lead communal worship, facilitate educational experiences, engage in prophetic ministry, and provide pastoral care. The other 600 hours can be completed in an Agency, further Worshipping Community, or CPE (Clinical Pastoral Education, a requirement of many church ordaining bodies). Field Education in worshipping communities and agencies takes place on a term basis, with three terms per year (Fall, Spring, Summer). Fall term generally runs

from September to December; Spring term January to May and Summer term May to August. Students can undertake placements for 100, 200, 300 or 400 hours per term. Many students exceed the basic requirement from a desire to gain as much experience as possible. Students with significant previous ministry experience, and particularly those who are already currently in a ministry context when matriculating and remain in that context during their degree program, must complete 400 hours of supervised Field Education, but can apply for their previous ministry to count as their remaining 400 hours.

As part of their 81 required academic credits, and in combination with Field Education work, students must complete three 1-Credit Field Education Courses. The first required course, "Introduction to Mentored Reflection in Ministry," which is ordinarily taken in a student's first academic year, introduces the Field Education process, requirements, and experiences, and sets aside curricular space for students to meet with the Director of Field Education in order to chart their Field Education journey. The second required course, "Worshipping Community Reflection," should be taken concurrent to at least 100 hours of the 200 hours of the required Worshipping Community placement. The third required course is chosen by the student from a set of Field Education Reflection Electives, enabling students to focus on a particular vocational path (chaplaincy, non-profit work, congregational ministry, etc.) or a particular ministry skill. This elective should be taken alongside a Field Education placement.

The Seminary recommends that Field Education be concurrent with academic study. Experiences in the field stimulate work in the campus classroom, and insights from the classroom enrich the field in which the student is working.

First-year students are counseled to refrain from engaging in Field Education placements during their first semester, while they acclimate to their academic work. However, some students may elect to participate in a placement starting in the spring term of their first year.

Students cannot be placed in two concurrent field positions during an academic year. While many students work in part-time employment during seminary, they should consider the impact of attempting to combine a regular academic load and Field Education with this additional employment. They should consult with their advisor and with the Director of Field Education to conceive of a plan that enables them to manage or reduce their overall workload while they are undertaking Field Education. Students electing the one-semester Clinical Pastoral Education (CPE) program ordinarily may take only two additional courses and normally will not be in Field Education during the other semester of the academic year.

A unit of CPE can receive three hours of academic credit in addition to up to 400 hours of Field Education.

MDiv Worksheet (2026-2027)

Course Number	Course Name	Hours
Interpretation and Proclamation (= IP)		**21**
OT 131-3	Torah and Former Prophets	3
OT 132-3	Latter Prophets and Writings	3
NT 131-3	Gospels and Acts	3
NT 132-3	New Testament Letters & Revelation	3
PW 100-3	Basic Preaching	3
	Exegesis of a biblical book or books	3
	IP-Framework Elective	3
Building Communities and Nurturing Relationships (= CR)		**15**
PW 110-3	Worship, Community, Pedagogy	3
PC 327-3	Gender, Race, and Class: Engaging Intersectionality	3
PC 110-3	Pastoral Identity and Pastoral Care	3
	CR-Framework Elective	3
	CR-Framework Elective	3
Communal Wisdom and Witness (= WW)		**18**
TF 112-3	History of Christian Experience I	3
TF 113-2	History of Christian Experience II	3
TH 110-3	Systematic Theology	3
TH 120-3	Ethics	3
	WW-Framework Elective	3
	WW-Framework Elective	3
General Seminary Requirements		**9**
	Mosaic Symposium	1
	Mosaic Symposium	1
	Mosaic Symposium	1
	Ministry in Religious Diversity	3
SM 130-3	Reflection Group (3rd year)	3
Field Education Requirements		**3**
	200 hours of required Worshipping Community	0
	600 hours of other Field Education Experiences	0
FE 100-1	Intro to Mentored Reflection in Ministry	1
FE 101-1	Worshipping Community Reflection	1
FE 102-1 or FE 103-1 or FE 104-1	FE Reflection Elective (Chaplaincy or Congregational Ministry or Non-Profit Ministry)	1
General Electives		**15**
	General Elective	3
	General Elective	3
	General Elective	3
	General Elective	3
	General Elective	3

Updated: July 15, 2025 **Total Hours: 81**

* Students must take one course designated as a Black Church Studies course.

MASTER OF ARTS IN RELIGION

Mission Statement: The Master of Arts in Religion (MAR) degree program at Louisville Seminary reflects the church's vocation to bear witness to the grace of the triune God as shown to us in Jesus Christ, and continues Louisville Seminary's long history of reaching across cultural, racial, and religious divides. In this degree program, deep learning happens through classroom encounters, real-world engagement, and focused research, preparing people for creative and critical engagement with religious traditions and the intersections of religion and various professions. Students gain a broad familiarity with Christian scriptures and theological traditions and a focused understanding of a particular area of theological study. Using contextual methods, they develop skills of interpretation that may support teaching, proclamation, and public ministries of justice and reconciliation.

The MAR degree program at Louisville Seminary offers opportunities to learn and grow in service to the church. Concentration can be in either Bible, Religious Thought, or a custom-designed track. The program can be completed in two years of full-time study or a total of 54 semester hours. The program can also be completed online on a part-time basis. Please be advised that in order to complete the Master of Arts in Religion degree in 2 years, you will need to take 27 credit hours over the course of each academic year.

The MAR is a first theological degree. The program prepares persons for diverse forms of lay ministry, and can complement and enrich work in a variety of professions. In addition, for students who have been or intend to be ordained in denominations not requiring the MDiv degree, the MAR program offers opportunity for deepening of biblical, theological, historical, and ethical knowledge. Potential MAR students are encouraged to indicate their vocational interests to the Director of Admissions, and those planning on ordination should know the requirements in their particular denomination.

All students in the MAR program work closely with faculty advisors, who help to relate theological studies to the student's future plans as well as guide individual curricular design. In addition to the resources of the Seminary, MAR students have access to the libraries and curricula of the Kentuckiana Metroversity.

Applicants must hold a bachelor's degree or its equivalent from an accredited institution and show evidence of ability to do successful work at the graduate level and motivation appropriate to concentrated theological study.

MAR students are ordinarily expected to complete a thesis, but may opt, in consultation with their advisor, to do additional coursework in their area of specialization and pass a comprehensive exam (see description of the Oral Exam, below).

Advanced standing may be given to students with a strong BA major in the selected field. The degree must be completed within four years of matriculation.

Student Learning Outcomes (SLO) and Program Goals (PG) of the Master of Arts in Religion Degree Program

Louisville Seminary intends that students in this program achieve deeper theological and biblical understanding through a broad foundational course of study in the areas of Bible, History, Theology, Ethics, and Religion. This means that students will:

SLO1: Gain knowledge and understanding of the Bible and the ability to use critical skills and educated imagination to interpret it in contemporary social and cultural contexts.

SLO2: Demonstrate an understanding and appreciation of the global history of the Church.

SLO3: Demonstrate the ability to think imaginatively and contextually about theological and ethical issues.

SLO4: Be able to conduct independent critical research and write clearly and convincingly on a topic of biblical, theological, historical, or ethical concern.

The following SLO also applies to students in this program:

QEP SLO: Students can describe strategies, grounded in their practice, for working toward racial justice appropriate to their particular vocational settings. Students can demonstrate competence with this Student Learning Outcome (SLO) in many ways including, but not limited to, the following:

- Defining and using key terms in ways informed by an understanding of systemic racism
- Identifying racism in its many manifestations (structural, personal, communal, etc.)
- Critical reflection on the history and current contexts regarding race, racism, and anti-racism
- Critical reflection on racist and antiracist practices and theologies
- Developing and implementing antiracist policies, practices, and theologies

The Seminary also intends that students in this program:

PG1 Foster creative and critical engagement with religious traditions and exploration of the intersections of religion and various professions.

PG2 Gain a broad familiarity with Christian scriptures and theological traditions and a focused understanding of a particular area of theological study.

PG3 Develop skills of interpretation to support teaching, proclamation, and/or public ministries of justice and reconciliation.

Master of Arts in Religion Degree Completion Requirements

Students complete the MAR degree program either by writing a thesis or by sitting for an oral exam.

Thesis

Students who choose to complete a thesis compose a final, written document of 50 pages (3 credit hours) or 100 pages (6 credit hours) under the direction of a faculty member who serves as the student's first reader for final evaluation. The student also needs to recruit a second faculty member to read the final draft for evaluation purposes. Both faculty readers should be in the academic area of the student's concentration.

Ordinarily a student who writes a thesis will do so in their final semester. In the semester prior to that, the student should prepare by taking the following steps: First, they should consult with their first faculty reader early in the semester to begin discussing and developing a thesis topic. Second, while continuing this consultation they should develop a thesis proposal that outlines a clearly designed subject and research and writing path. (See the Thesis Proposal Template, below.) Finally, they should seek approval for their proposal from their two faculty readers and the MAR Program Committee and submit their approved thesis proposal to the Registrar. When the proposal is submitted, the student may register for their thesis credit hours.

Early in the process of writing, the student should consult with library staff regarding the formatting rules for the MAR thesis and submit draft chapters and front-matter for review and correction. As the student is nearing completion of the final draft of the thesis, they will (a) consult with the library to ensure that formatting is consistent with Seminary standards, and (b) arrange for a summative conversation with their two faculty readers. This summative conversation should take place by April 7 for May graduates and November 7 for December graduates. At the conclusion of the conversation, the faculty members will indicate whether approval is unconditional, or contingent on certain corrections being made. The library must give final approval of formatting by the date of the final faculty meeting for the year. The thesis document will be kept permanently in the Seminary library.

The thesis can be graded Pass/Fail or with a letter grade, at the discretion of the faculty readers in consultation with the student.

Thesis Proposal Template

Use this template to supply a summary, overview, and roadmap for your proposed thesis. Students are encouraged to work with the Academic Support Center as they are drafting their proposal. The form of the proposal may include the prompts below, or be written in a more traditional, paragraph form. Either way, the content of the proposal must supply clear and full responses to all the sections indicated below.

Student Name:

Submission Date:

Working thesis title (this may change as your work progresses):

Approximate thesis length (50 pages, for 3 credit hours; 100 pages, for 6 credit hours):

*Primary Faculty Reader:

*Secondary Faculty Reader:

(*Obtain permission from faculty readers before submitting their names. A thesis in Biblical Studies should utilize Bible faculty readers [Interpretation and Proclamation Framework]. A thesis in Religious Thought should utilize faculty readers in Theology, History, and/ or Ethics [Communal Wisdom and Witness]. A thesis in the General track may utilize any faculty readers whose academic fields are appropriate to the subject of the thesis. Consult with your faculty adviser when considering readers for your thesis.)

1. Brief statement of the problem or question the thesis will pursue:

2. Explain the significance of your project. Why is this work important?:

3. Method or methods. Explain the approaches and the tools you will employ to engage the question or problem:

4. How does your work on this subject or problem relate to research and writing already undertaken by other scholars?

5. Clearly indicate the scope and limits of your project:

6. Supply a plan and timetable for your research and specify any special resources required and plans for accessing these:

7. Tentative thesis outline (chapter titles, with succinct indications of content):

8. Working bibliography (utilize academic format approved by the Seminary):

Proposal approved:

(Sign)
Primary Reader: Name Date

(Sign)
Secondary Reader: Name Date

(Sign)
MAR Committee Chair: Name Date

Oral Exam

The oral exam is normally conducted in the final semester of a student's enrollment. There are no credit hours associated with the exam. To prepare for the oral exam, the student needs to recruit a first faculty member to serve as lead in developing and administering the exam and a second faculty member who assists the lead faculty member and participates in the exam itself.

Students who plan to graduate with a May conferral date should submit the written exam preparation materials to the faculty members administering the exam by no later than March 15. Students who plan to graduate with a December conferral date should submit the written exam preparation materials to the faculty members administering the exam by no later than October 15.

The student also needs to identify one area of interest (or possibly more) that have been explored with some consistency in the student's coursework. For Religious Thought track students, an area of interest could be a topic, theme, historical period, or significant person, etc. For Bible track students, an area of interest could be a biblical book or collection of texts, exegetical method or hermeneutical perspective, focus in history of interpretation, or biblically related theological concern, etc.

After choosing an area of interest, the student prepares for the exam by:

1. Writing a selected bibliography of approximately 30 resources (including mostly books and academic essays but also journal articles, blogs, etc.) that relate to the area of interest.
2. Writing six (6) test questions that demonstrate engagement with the bibliographic materials/area of interest.
3. Submitting any written work that the student has done in the degree program on the area of interest or bibliographic resources identified.

NOTE: The prepared bibliography and questions should allow the student to disclose

ability to do advanced-level research and to think biblically, contextually, historically, theologically, and/or ethically as appropriate for the discipline of the degree.

Upon submission of the above items, the faculty members review and revise student questions, as appropriate; and return to the student. They may add questions. An exam time of at least 90 minutes is then scheduled with the student. More instruction about the structure of the exam can come from the lead faculty member.

The oral exam is graded Pass/Fail and must be complete before conferral of degree.

MAR - General Track Worksheet (2026-2027)

Course Number	Course Name	Hours
Interpretation and Proclamation (= IP)		**12**
OT 131-3	Torah and Former Prophets	3
OT 132-3	Latter Prophets and Writings	3
NT 131-3	Gospels and Acts	3
NT 132-3	New Testament Letters & Revelation	3
Building Communities and Nurturing Relationships (= CR)		**3**
PC 327-3	Gender, Race, and Class: Engaging Intersectionality	3
Communal Wisdom and Witness (= WW)		**12**
TF 112-3	History of Christian Experience I	3
TF 113-2	History of Christian Experience II	3
TH 110-3	Systematic Theology	3
TH 120-3	Ethics	3
General Seminary Requirements		**5**
SM 200-3	Research Methods and Practices	3
	Mosaic Symposium	1
	Mosaic Symposium	1
General Electives		**16**
	General Elective	3
	General Elective	3
	General Elective	3
	General Elective	3
	General Elective	3
	General Elective	1
Summative Exercise		**6**
	3 options:	
	a) 6-credit thesis	
	b) 3-credit thesis, 3-credit elective	
	c) no thesis, two 3-credit electives, exam	

Updated: July 15, 2025 **Total Hours: 54**

* Students must take one course designated as a Black Church Studies course.

MAR - Religious Thought Worksheet (2026-2027)

Course Number	Course Name	Hours
Interpretation and Proclamation (= IP)		**12**
OT 131-3	Torah and Former Prophets	3
OT 132-3	Latter Prophets and Writings	3
NT 131-3	Gospels and Acts	3
NT 132-3	New Testament Letters & Revelation	3
Building Communities and Nurturing Relationships (= CR)		**3**
PC 327-3	Gender, Race, and Class: Engaging Intersectionality	3
Communal Wisdom and Witness (= WW)		**21**
TF 112-3	History of Christian Experience I	3
TF 113-2	History of Christian Experience II	3
TH 110-3	Systematic Theology	3
TH 120-3	Ethics	3
	WW-Framework Elective	3
	WW-Framework Elective	3
	WW-Framework Elective	3
General Seminary Requirements		**5**
SM 200-3	Research Methods and Practices	3
	Mosaic Symposium	1
	Mosaic Symposium	1
General Electives		**7**
	General Elective	3
	General Elective	3
	General Elective	1
Summative Exercise		**6**
	3 options:	
	a) 6-credit thesis	
	b) 3-credit thesis, 3-credit WW elective	
	c) no thesis, two 3-credit WW electives, exam	

Updated: July 15, 2025 **Total Hours: 54**

* Students must take one course designated as a Black Church Studies course.

MAR-Biblical Studies Worksheet (2026-2027)

Course Number	Course Name	Hours
Interpretation and Proclamation (= IP)		**21**
OT 131-3	Torah and Former Prophets	3
OT 132-3	Latter Prophets and Writings	3
NT 131-3	Gospels and Acts	3
NT 132-3	New Testament Letters & Revelation	3
OT 101-3	Elements of Biblical Hebrew	3
NT 101-3	Elements of Biblical Greek	3
	Exegesis of a biblical book or books	3
Building Communities and Nurturing Relationships (= CR)		**3**
PC 327-3	Gender, Race, and Class: Engaging Intersectionality	3
Communal Wisdom and Witness (= WW)		**12**
TF 112-3	History of Christian Experience I	3
TF 113-2	History of Christian Experience II	3
TH 110-3	Systematic Theology	3
TH 120-3	Ethics	3
General Seminary Requirements		**5**
SM 200-3	Research Methods and Practices	3
	Mosaic Symposium	1
	Mosaic Symposium	1
General Electives		**7**
	General Elective	3
	General Elective	3
	General Elective	1
Summative Exercise		**6**
	3 options:	
	a) 6-credit thesis	
	b) 3-credit thesis, 3-credit IPEelective	
	c) no thesis, two 3-credit IP Electives, exam	

Updated: July 15, 2025 **Total Hours: 54**

* Students must take one course designated as a Black Church Studies course.

MASTER OF ARTS IN MARRIAGE AND FAMILY THERAPY

Mission Statement: The mission of the Marriage and Family Therapy (MFT) program is to educate persons with theological or spiritual commitments to become marriage and family therapists competent to practice in a diverse, multicultural, and interfaith world. We accomplish this by balancing classroom and intensive supervised experience in an on-campus counseling center and a broad range of off-campus sites.

At Louisville Seminary, Marriage and Family Therapy is framed as a professional expression of pastoral care and counseling. Individuals trained in the MFT Program gain theoretical and practical tools to work as comprehensive mental health providers in a broad range of treatment contexts with careful attention to human, family and cultural diversity. To this end, the MFT program is built on COAMFTE's Foundational Curriculum in Marriage and Family Therapy and core theological courses that help students relate learning across theoretical, theological, and spiritual disciplines.

Through academic study and clinical experience students form a professional identity as a marriage and family therapist critically informed by religious and theological values and commitments. Most students expect to become theologically and spiritually informed MFTs practicing in community settings. Others expect to express their ordained ministry through specialized skills as a professional marriage and family therapist and will earn a M.Div. while at Louisville Seminary. The Marriage and Family Therapy program encourages students to explore and integrate both theological and systemic traditions that mutually inform their work with people and enrich their professional identity as marriage and family therapists, ministers and pastoral counselors. Students receive individual supervision and group supervision based on direct observation of their clinical work.

Consistent with the program's mission to train marriage and family therapists who are competent to practice in a multicultural and interfaith world, students entering the MFT program embody a range of differences in religious and educational background, ethnic and racial identity, gender, and sexual orientation. Students may choose to complete the concentration in Black Church Studies with their MAMFT degree.

Admission Requirements

A bachelor's degree from an accredited institution is required for admission. See "Special Admission" section for any exceptions. Personal experience, maturity, sense of ministry, and aptitude, as demonstrated during an interview process, also are considered for admission. Advanced standing may be given for previous graduate degrees in selected fields.

Transfer of Credit Policy for the MFT Program

(see Transfer Credit, Admission)

Diversity in the MFT Program

In creating community, the Marriage and Family Therapy Program strives for a diverse student body, faculty and staff that mirrors the society out of which it arises while challenging the prevailing hegemonic paradigm. We acknowledge the failings of this program and institution, and the academy in general. We strive for justice and equality in the educational milieu and continuously reaffirm our commitment to be agents of change. To this end we welcome persons from all communities and strive as a collective to uncover, name and resist institutional and individual acts, processes, and structures that discourage inclusion and undermine equity in shared life. We believe that we are made stronger through the inclusion of unheard voices and stories while at the same time, inviting the privileged to listen for the voices of those who have been and continue to be disenfranchised.

Therefore, we join with COAMFTE and acknowledge the importance of inclusive hiring and admissions practices, construction of program policies, and procedures throughout the program that recognize human dignity and define diversity as being inclusive of race, age, gender, ethnicity, sexual orientation, relationship status, gender identity, socioeconomic status, disability, health status, religious or spiritual belief, religious or spiritual affiliation and national origin. It is the policy of the Marriage and Family Therapy Program at Louisville Presbyterian Theological Seminary to:

- Strive for a diverse student body and faculty including instructors, supervisors, other relevant educators, and professional staff.
- Embody antiracism commitments, policies and practices.
- Document our diversity and inclusion policies.
- Publish material regarding the diversity composition of our students, faculty, and supervisors, unless doing so would be prohibited by law.
- Reject discrimination on the basis of race, age, gender, ethnicity, sexual orientation, relationship status, gender identity, socioeconomic status, disability, health status, religious or spiritual belief, religious or spiritual

affiliation or national origin in any of our activities or policies relating to students, faculty, including instructors, supervisors, other relevant educators and professional staff.

- Comply with applicable state and federal nondiscrimination laws and regulations.

Information and statistics about diversity and inclusion in the MAMFT program appear on the seminary website.

EDUCATIONAL REQUIREMENTS OF THE MFT PROGRAM

Portability

Applicants to the MAMFT Program are advised to compare and identify similarities and differences between Kentucky licensure qualifications and license regulations in the state or province in which they intend to be licensed. Licensure regulations for all states can be accessed at https://www.aamft.org/Directories/MFT_Licensing_Boards.aspx Prior to admission, applicants will be required to acknowledge with signature their understanding that there may be potential differences in licensing regulations across states and provinces. Individuals accepted for admission to the MAMFT Program will work closely with an academic advisor to review license regulations and plan a course of study to account for regulatory differences between Kentucky and another state or province in which the student plans to be licensed.

Academic Requirements

The Master of Arts in Marriage and Family Therapy degree requires 70 hours (three years) of academic study. With guidance from their academic advisor and careful course management, some students may complete the program in 2.5 years. The maximum length of time in the program is six years. Of the 70 hours of academic study, 15 hours will be in Integrational Studies which will include courses in Bible, Theology, and reflection/integration experiences, designed to provide a foundation for integrational discourse and tools for exploring spiritual and theological traditions. The remaining hours are distributed over areas of study required to meet Program Goals, student learning outcomes, and COAMFTE Foundational Curriculum requirements in the field of marriage and family therapy. To graduate, students must complete all academic courses with a 2.5 cumulative grade point average as well as passing clinical training (see below) Practicums I and II including demonstration of clinical competencies and required hours, passing the Exit Examination and committee approved defense of the Senior Integration Experience capstone project.

Clinical Requirements

The Master of Arts in Marriage and Family Therapy clinical requirements include the following:

- Successful completion of Practicum courses by demonstrating that Developmental Competencies required by syllabi are met.
- Successful completion of a minimum of 300 direct client contact hours, of which 100 are relational hours, and a minimum of 100 hours of MFT relational/ systemic supervision.
- Appropriate closure of LSCC Clinical practice.

Graduation Competency Assessments

Two capstone experiences are required for the completion of the MAMFT: (1) The Senior Integration Experience - Students must complete a clinical project which includes a case write-up and oral presentation before a committee; (2) the MFT Exit Exam – a web-based exam designed to test graduating students' theoretical and therapeutic knowledge and to be used in preparation for Marriage and Family Therapy licensure examinations.

Program Goals (PG) and Student Learning Outcomes (SLO)

Expected Program Goals and Student Learning Outcomes for the Master of Arts in Marriage and Family Therapy program at Louisville Seminary are as follows:

Program Goals *(Standard 12.5)*

PG1 To graduate students prepared with clinical, theoretical, and ethical tools to provide individual, couple, and family therapy as entry-level professional MFT practitioners.

PG2 To graduate students who demonstrate cultural competence and are able to provide individual, couple, and family therapy with diverse clients.

PG3 To graduate students with an entry-level professional ability to reflect theologically/spiritually on their clinical practice in a multi-faith world.

PG4 To graduate students with ethical commitments to service, advocacy, anti-racism, and public participation as an MFT.

Student Learning Outcomes *(Standard 12.5)*

SLO 1 Graduating students will be able to flexibly conduct evidence-based, systemic therapy with individuals, couples and families that meets entry level professional standards in both face to face and telehealth contexts.

SLO 2 Graduating students will demonstrate a broad knowledge of systemic theory and MFT treatment models and flexibly apply these in evidence-based practice in face-to-face and telehealth contexts.

SLO 3 Graduating students will be able to think ethically and make appropriate

clinical ethical decisions.

SLO 4 Graduating students will be able to use a multi-contextual, antiracist approach to Marriage and Family Therapy that attends to religious, cultural, racial, economic, gender, and sexual orientation diversity and intersectional contexts in client, client-therapist, supervisory, and broader social systems.

SLO 5 Graduating students will be able to use a theologically informed and clinically appropriate framework to integrate religious and spiritual factors into the practice of Marriage and Family Therapy.

SLO 6 Graduating students will be able to apply an ethical framework, including but not limited to the AAMFT Code of Ethics, to make appropriate decisions in therapy, advocacy, service and public participation.

COAMFTE Developmental Competencies

COAMFTE Standards Version 12.5 identifies five Developmental Competency Components that refer "…to the primary areas of professional learning and skill-development central to the effective and ethical practice of a future Marriage and Family Therapy professional." These include:

- knowledge of the profession;
- practice of therapy;
- human diversity and social structures;
- professional identity, ethics, and law; and
- research and evidence-based practice.

This framework is intended to encompass historical, current, and future elements of MFT professional identity and practice, and to organize student learning outcomes expected of a graduate of the COAMFTE Accredited program."

The program curriculum presented above meets the MFT Educational Guidelines of the Commission on Accreditation for Marriage and Family Therapy Education of the American Association for Marriage and Family Therapy and the educational requirements for licensure as a Marriage and Family Therapist in the Commonwealth of Kentucky. Students planning to pursue licensure in another state should obtain licensure requirements for that state and work closely with their academic advisor to ensure that educational requirements are met.

Progressing Through the Program

Students ordinarily progress through the program as follows:
Students begin the MFT program by taking foundational courses central to forming a beginning theoretical platform to begin clinical training. First year courses include: Theoretical Foundations of Family Therapy (PC 3043), Human Growth and Transformation (PC 4083), Psychopathology (PC 3223), Introduction to Scripture for MFT Students (BI 1103), and Ethics and Professional Issues in MFT (PC 3053). Students begin the application component in the first semester, concurrent with didactic courses.

This strategy emphasizes the Program's dedication to integrating skills, theory and spirituality/theology. First semester students begin the application component by taking Practicum 1: Beginning MFT Practice in preparation for a more intensive clinical experience in Practicum 2. Most students will begin work with actual clients in early Spring of the first year, contingent on demonstrating readiness for supervised practice in Practicum 1. Second year students will continue in Practicum 2 and complete 300 hours of clinical work under supervision, half of which are relational, MFT Research (PC 2813), Integrational Studies and other theory or practice courses. By the end of Practicum 2, students will demonstrate foundational proficiency in all Developmental Competency Components and the final semester in practicum includes completion of the Senior Integrative Experience and Exit Examination, along with completing all clinical and administrative details necessary for graduation.

Some Practicum Specifics:
Students prepare for clinical work in Practicum 1. As each student demonstrates readiness to begin practice, they may be assigned clients at Louisville Seminary Counseling Center. Students are assessed for readiness to see clients by the LSCC Clinical Director. Assessment will be based on successful completion of Practicum 1 course requirements (role plays, papers, observations, ethics exam, etc.).

Practicum 2 provides a formative context for students to translate classroom learning into clinical practice, cultivate specific therapeutic skills, and engage the process of personal development expected of entry-level professional clinicians. In this practicum, students will gain 300 hours of supervised experience at the Louisville Seminary Counseling Center and in external sites selected to provide diversity in training.

MAMFT Worksheet (2026-2027)

Course	Course Name	Hours
Theoretical Knowledge		**9**
PC304-3	Theoretical Foundations of Family Therapy	3
PC308-3	Theories of Change	3
PC317-3	Gender, Race, and Class: Engaging Intersectionality	3
Clinical Knowledge		**22**
PC322-3	Psychopathology	3
PC303-3	Couples Therapy: Theory and Practice	3
PC441-4	Practicum 1: Beginning MFT Practice	4
PC442-3	Practicum 2: MFT Clinical Internship	3
PC223-3	Trauma and Abuse	3
SM121-1	Spiritual Integration in Clinical Practice-Fall	1.5
SM121-2	Spiritual Integration in Clinical Practice-Spring	1.5
PC243-3	Treatment of Addictions	3
Human Development		**6**
PC408-3	Human Growth and Transformation	3
PC307-3	Human Sexuality	3
Ethics and Professional Issues		**3**
PC305-3	Professionals Issues and Ethics	3
MFT Research		**3**
PC281-3	Marriage and Family Therapy Research	3
Integrational Studies		**15**
	Mosaic Symposium	1
	Mosaic Symposium	1
	Mosaic Symposium	1
TH110-3	Systematic Theology	3
BI110-3	Introduction to Scripture for MFT	3
IC	Christian Ministry in Religious Diversity	3
IC	Black Church Studies Course	3
Electives1		**12**
ELECT	Elective	3
ELECT	Elective	3
ELECT	Elective	3
ELECT	Elective	3
Graduation Competency Assessment		**0**
PC 5001	Senior Integration Experience (in Practicum 2)	0
PC 5010	MFT Exit Exam	0
Updated July 15, 2025	**Total Hours**	**70**

1 Can be MFT electives or other seminary courses offerings.

DUAL DEGREE PROGRAMS

The church occasionally calls for individuals who are fully qualified and authorized to practice another profession in addition to the ordained ministry. For some students, a dual degree program, in which two degrees are earned, is both the solution to a vocational dilemma and a way to meet diverse needs in today's society.

Dual Degrees at Louisville Seminary

Students may apply to and be accepted to more than one degree program at Louisville Seminary. The most common dual degree program at the Seminary combines the Master of Divinity and Master of Arts in Marriage and Family Therapy degree programs.

MDiv-MAMFT dual degree program students should expect to complete the required credit hours, including all three of the required 1-Credit Field Education courses. Students also complete 400 hours of Field Education, including the 200 required hours of worshiping community placement as well as 200 further hours of Field Education. They will complete all of the clinical training requirements of the MAMFT degree program.

Students pursuing the MDiv degree can also pursue the Master of Arts in Religion degree by completing additional credit hours to fulfill the requirements of one of that degree's three courses of study. Those pursuing the MAMFT degree program can also pursue the Religious Thought track.

Students pursuing two Louisville Seminary degrees are eligible for all forms of Seminary financial aid available to one-degree students. Ordinarily students will receive tuition grants rather than scholarships. For more information on scholarships and tuition grants, see the Financial Aid section in the Admissions section.

Dual Degrees with the University of Louisville

Students who choose to pursue one of two graduate degrees at the University of Louisville may transfer 24 hours of that work to the Louisville Seminary Master of Divinity degree when intending to complete a dual degree program. These University of Louisville degrees and the schools that offer them are:

- Master of Science in Social Work (MSSW) from the Kent School of Social Work
- Master of Business Administration (MBA) from the College of Business

Students who want to pursue a dual degree must maintain a grade point average of B (3.0) in their Seminary courses. A college GPA of B is also required for admission. Admission to Louisville Seminary does not guarantee admission to any school at the University of Louisville.

Such dual degree programs normally take four or five years to complete with two full-time years of theological study. Normally students will complete their two years at

Louisville Seminary before matriculating to the University of Louisville. In the final year of study – whether away from the Seminary or not – students are expected to complete a summative, integrative project or coursework. For more information on the length of program for each degree at the University of Louisville, those interested should contact the appropriate school.

Any Louisville Seminary financial aid that a student receives is for coursework and expenses incurred at the Seminary only. Furthermore, when enrolled full-time at the University of Louisville, students would secure any federal financial aid through that institution's financial aid office and, if applicable, would use enrollment there as the basis for deferment of any prior educational debt.

MDiv with MBA or MSSW (2026-2027)

81 Credit Hours

Course Number	Course Name	Hours
Interpretation and Proclamation (= IP)		**18**
OT 131-3	Torah and Former Prophets	3
OT 132-3	Latter Prophets and Writings	3
NT 131-3	Gospels and Acts	3
NT 132-3	New Testament Letters & Revelation	3
PW 100-3	Basic Preaching	3
	Exegesis of a biblical book or books	3
Building Communities and Nurturing Relationships (= CR)		**9**
PW 110-3	Worship, Community, Pedagogy	3
PC 327-3	Gender, Race, and Class: Engaging Intersectionality	3
PC 110-3	Pastoral Identity and Pastoral Care	3
Communal Wisdom and Witness (= WW)		**12**
TF 112-3	History of Christian Experience I	3
TF 113-2	History of Christian Experience II	3
TH 110-3	Systematic Theology	3
TH 120-3	Ethics	3
General Seminary Requirements		**18**
	Mosaic Symposium	1
	Mosaic Symposium	1
	Mosaic Symposium	1
	General Elective	3
	General Elective	3
	General Elective	3
	Black Church Studies course	3
SM 130-3	Reflection Group (3rd year)	3
Field Education Requirements		**0**
	200 hours of required Worshipping Community	0
	600 hours of other Field Education Experiences	0
Transfer from University of Louisville		**24**
	General Electives	24
Updated: July 15, 2025	**Total Hours:**	**81**

continued

MDiv-MAMFT Worksheet (2026-2027)

Course Number	Course Name	Hours
Interpretation and Proclamation (= IP)		**21**
OT 131-3	Torah and Former Prophets	3
OT 132-3	Latter Prophets and Writings	3
NT 131-3	Gospels and Acts	3
NT 132-3	New Testament Letters & Revelation	3
PW 100-3	Basic Preaching	3
	Exegesis of a biblical book or books	3
	IP-Framework Elective	3
Building Communities and Nurturing Relationships (= CR)		**9**
PW 110-3	Worship, Community, Pedagogy	3
	CR-Framework Elective	3
	CR-Framework Elective	3
Communal Wisdom and Witness (= WW)		**18**
TF 112-3	History of Christian Experience I	3
TF 113-2	History of Christian Experience II	3
TH 110-3	Systematic Theology	3
TH 120-3	Ethics	3
	WW-Framework Elective	3
	WW-Framework Elective	3
General Seminary Requirements		**6**
	Mosaic Symposium	1
	Mosaic Symposium	1
	Mosaic Symposium	1
	Ministry and Religious Diversity Course	3
Field Education Requirements (400 total hours)		**3**
	200 hours of required Worshipping Community	0
	200 hours of other Field Education Experiences	0
FE 100-1	Introduction to Mentored Reflection in Ministry	1
FE 101-1	Worshiping Community Reflection	1
FE 102-1 or FE 103-1 or FE 104-1	FE Reflection Elective	1
		9
PC 304-3	Theoretical Foundations for Family Therapy	3
PC 317-3	Race, Culture and Gender in Clinical Practice	3
PC 308-3	Theories of Change	3
Clinical Knowledge		**22**
PC 322-3	Psychopathology	3
PC 303-3	Couples Therapy: Theory & Practice	3
PC 243-3	Treatment of Addictions	3
PC 223-3	Trauma/Abuse	3
PC 441-4	Practicum 1 (A-Year 1 Fall)**	4
PC 442-3	Practicum 2 (Begins Jan. of Year 1)	3
SM 121-1/2	Spiritual Integration in Clinical Practice	3
Human Development		**6**
PC 408-3	Human Growth & Transformation	3
PC 307-3	Human Sexuality	3
Ethics and Professional Issues		**3**
PC 305-3	Professional Issues & Ethics in MFT	3
MFT Research		**3**
PC 281-3	Marriage & Family Therapy Research	3
Free Electives (and Practicum 3 as needed)		**18**
	Free Elective	3
	Free Elective	3
	Free Elective	3
	Free Elective	3
	Free Elective	3
	Free Elective	3
Graduation Competency Assessment		**0**
PC 501-0	MFT Exit Examination	0
	Senior Integration Experience (in Practicum 2)	0
Updated: July 15, 2025	**Total Hours:**	**118**

* Students must take one course designated as a Black Church Studies course.

MAMFT-MAR Religous Thought Worksheet (2026-2027)

Course Number	Course Name	Hours
Theoretical Knowledge		**9**
PC 304-3	Theoretical Foundations of Family Therapy (A-1st Year Fall)**	3
PC 308-3	Theories of Change (A-3rd Year Fall)	3
PC 317-3	Race, Culture, and Gender in Clinical Practice (B)	3
Clinical Knowledge		**22**
PC 322-3	Psychopathology (A-1st Year Spring)	3
PC 303-3	Couples Therapy: Theory & Practice (B-Year 1 or 2)	3
PC 243-3	Treatment of Addictions (B)	3
PC 223-3	Trauma/Abuse (B)	3
PC 441-4	Practicum 1: Beginning MFT Practice (A-1st Year Fall)**	4
PC 442-3	Practicum 2 (Begins Jan. of Year 1)	3
SM 1211/2	Year 2 Spiritual Integration in Clinical Practice	3
Human Development		**6**
PC 408-3	Human Growth & Transformation (B)	3
PC 307-3	Human Sexuality (A-Year 1 or 2)	3
Ethics and Professional Issues		**3**
PC 305-3	Professional Issues & Ethics in MFT (B-Year 1 or 2)	3
MFT Research		**3**
PC 281-3	Marriage & Family Therapy Research (B-Year 1 or 2)	3
Integrational Studies and MAR Courses		**48**
	Mosaic Symposium	1
	Mosaic Symposium	1
	Mosaic Symposium	1
TH 110-3	Systematic Theology (A-Year 1)	3
TH 120-3	Ethics	3
TF 112-3	History of Christian Experience I	3
TF 113-2	History of Christian Experience II	3
	Christian Ministry in Religious Diversity course	3
	Black Church Studies Course	3
OT 131-3	Torah and Former Prophets	3
OT 132-3	Latter Prophets and Writings	3
NT 131-3	Gospels and Acts	3
NT 132-3	New Testament Letters & Revelation	3
	WW-Framework Elective	3
	WW-Framework Elective	3
	WW-Framework Elective	3
	Summative Exercise (Thesis or Oral Exam w/ WW electives)	6
Free Electives		**9**
	Free Elective	3
	Free Elective	3
	Free Elective	3
Graduation Competency Assessment		**0**
PC 501-0	MFT Exit Examination	0
PC 500-1	Senior Integration Experience (in Practicum 2)	0

Updated: July 15, 2025 **Total Hours: 100**

MDiv-MAR Worksheet (2026-2027)

Bible Track

Course Number	Course Name	Hours
Interpretation and Proclamation (= IP)		**21**
OT 131-3	Torah and Former Prophets	3
OT 132-3	Latter Prophets and Writings	3
NT 131-3	Gospels and Acts	3
NT 132-3	New Testament Letters & Revelation	3
PW 100-3	Basic Preaching	3
	Exegesis of a biblical book or books	3
	IP-Framework Elective	3
Building Communities and Nurturing Relationships (= CR)		**15**
PW 110-3	Worship, Community, Pedagogy	3
PC 317-3	Gender, Race, and Class: Engaging Intersectionality	3
PC 110-3	Pastoral Identity and Pastoral Care	3
	CR-Framework Elective	3
	CR-Framework Elective	3
Communal Wisdom and Witness (= WW)		**18**
TF 112-3	History of Christian Experience I	3
TF 113-2	History of Christian Experience II	3
TH 110-3	Systematic Theology	3
TH 120-3	Intro to Christian Ethics	3
	WW-Framework Elective	3
	WW-Framework Elective	3
General Seminary Requirements		**9**
	Mosaic Symposium	1
	Mosaic Symposium	1
	Mosaic Symposium	1
	Ministry and Religious Diversity Course	3
SM 130-3	Reflection Group (3rd year)	3
Field Education Requirements		**3**
	200 hours of required Worshipping Community	0
	600 hours of other Field Education Experiences	0
FE 100-1	Intro to Mentored Reflection in Ministry	1
FE 101-1	Worshipping Community Reflection	1
FE 102-1 or FE 103-1 or FE 104-1	FE Reflection Elective (Chaplaincy or Congregational Ministry or Non-Profit Ministry)	1
General Electives		**15**
	General Elective	3
	General Elective	3
	General Elective	3
	General Elective	3
	General Elective	3
MAR Research		**3**
SM 200-3	Research Methods and Practices	3
Summative Exercise		**6**
	3 options:	
	a) 6-credit thesis	
	b) 3-credit thesis, 3-credit IP Elective	
	c) no thesis, two 3-credit IP Electives, exam	
MAR Coursework		**18**
OT 101-3	Elements of Biblical Hebrew	3
NT 101-3	Elements of Biblical Greek	3
	IP-Framework Elective	3
	IP-Framework Elective	3
	General Elective	3
	General Elective	3

Updated: July 15, 2025 **Total Hours: 108**

* Students must take one course designated as a Black Church Studies course.

MDiv-MAR Worksheet (2026-2027)

Religious Thought Track

Course Number	Course Name	Hours
Interpretation and Proclamation (= IP)		**21**
OT 131-3	Torah and Former Prophets	3
OT 132-3	Latter Prophets and Writings	3
NT 131-3	Gospels and Acts	3
NT 132-3	New Testament Letters & Revelation	3
PW 100-3	Basic Preaching	3
	Exegesis of a biblical book or books	3
	IP-Framework Elective	3
Building Communities and Nurturing Relationships (= CR)		**15**
PW 110-3	Worship, Community, Pedagogy	3
PC 317-3	Gender, Race, and Class: Engaging Intersectionality	3
PC 110-3	Pastoral Identity and Pastoral Care	3
	CR-Framework Elective	3
	CR-Framework Elective	3
Communal Wisdom and Witness (= WW)		**18**
TF 112-3	History of Christian Experience I	3
TF 113-2	History of Christian Experience II	3
TH 110-3	Systematic Theology	3
TH 120-3	Intro to Christian Ethics	3
	WW-Framework Elective	3
	WW-Framework Elective	3
General Seminary Requirements		**9**
	Mosaic Symposium	1
	Mosaic Symposium	1
	Mosaic Symposium	1
	Ministry in Religious Diversity Course	3
SM 130-3	Reflection Group (3rd year)	3
Field Education Requirements		**3**
	200 hours of required Worshipping Community	0
	600 hours of other Field Education Experiences	0
FE 100-1	Intro to Mentored Reflection in Ministry	1
FE 101-1	Worshipping Community Reflection	1
FE 102-1 or FE 103-1 or FE 104-1	FE Reflection Elective (Chaplaincy or Congregational Ministry or Non-Profit Ministry)	1
General Electives		**15**
	General Elective	3
	General Elective	3
	General Elective	3
	General Elective	3
	General Elective	3
MAR Research		**3**
SM 200-3	Research Methods and Practices	3
Summative Exercise		**6**
	3 options:	
	a) 6-credit thesis	
	b) 3-credit thesis, 3-credit WW Elective	
	c) no thesis, two 3-credit WW Electives, exam	
MAR Coursework		**18**
	General Elective	3
	General Elective	3
	General Elective	3
	General Elective	3
	General Elective	3
	General Elective	3
Updated: July 15, 2025	**Total Hours:**	**108**

* Students must take one course designated as a Black Church Studies course.

MDiv-MAR Worksheet (2026-2027)

General Track

Course Number	Course Name	Hours
Interpretation and Proclamation (= IP)		**21**
OT 131-3	Torah and Former Prophets	3
OT 132-3	Latter Prophets and Writings	3
NT 131-3	Gospels and Acts	3
NT 132-3	New Testament Letters & Revelation	3
PW 100-3	Basic Preaching	3
	Exegesis of a biblical book or books	3
	IP-Framework Elective	3
Building Communities and Nurturing Relationships (= CR)		**15**
PW 110-3	Worship, Community, Pedagogy	3
PC 317-3	Gender, Race, and Class: Engaging Intersectionality	3
PC 110-3	Pastoral Identity and Pastoral Care	3
	CR-Framework Elective	3
	CR-Framework Elective	3
Communal Wisdom and Witness (= WW)		**18**
TF 112-3	History of Christian Experience I	3
TF 113-2	History of Christian Experience II	3
TH 110-3	Systematic Theology	3
TH 120-3	Intro to Christian Ethics	3
	WW-Framework Elective	3
	WW-Framework Elective	3
General Seminary Requirements		**9**
	Mosaic Symposium	1
	Mosaic Symposium	1
	Mosaic Symposium	1
	Ministry and Religious Diversity Course	3
SM 130-3	Reflection Group (3rd year)	3
Field Education Requirements		**3**
	200 hours of required Worshipping Community	0
	600 hours of other Field Education Experiences	0
FE 100-1	Intro to Mentored Reflection in Ministry	1
FE 101-1	Worshipping Community Reflection	1
FE 102-1 or FE 103-1 or FE 104-1	FE Reflection Elective (Chaplaincy or Congregational Ministry or Non-Profit Ministry)	1
General Electives		**15**
	General Elective	3
	General Elective	3
	General Elective	3
	General Elective	3
	General Elective	3
MAR Research		**3**
SM 200-3	Research Methods and Practices	3
Summative Exercise		**6**
	3 options:	
	a) 6-credit thesis	
	b) 3-credit thesis, 3-credit Elective	
	c) no thesis, two 3-credit Electives, exam	
MAR Coursework		**18**
	WW-Framework Elective	3
	WW-Framework Elective	3
	WW-Framework Elective	3
	WW-Framework Elective	3
	General Elective	3
	General Elective	3

Updated: July 15, 2025 **Total Hours: 108**

* Students must take one course designated as a Black Church Studies course.

CONCENTRATION IN BLACK CHURCH STUDIES

Building on the traditions of the Black Church, the primary purpose of the Black Church Studies program at Louisville Seminary is to educate, equip, and prepare leaders for African American churches and communities in ways that enable them to navigate issues affecting the Black community. Equally important is our commitment to facilitating dialog, mutual understanding, respect, and ministry between the Black Church and the wider Church in the world.

Students enrolled in the Master of Divinity, Master of Arts in Religion, or Master of Arts in Marriage and Family Therapy degree programs may concentrate in Black Church Studies (BCS) by completing four courses from the BCS curriculum. Upon graduation, students will receive both a master's diploma and a Certificate in Black Church Studies. Students who are interested in the BCS concentration should contact Professor Perzavia Praylow as early in their seminary career as possible.

DOCTOR OF MINISTRY

Mission Statement: The Doctor of Ministry (DMin) degree program at Louisville Seminary reflects the church's vocation to bear witness to the grace of the triune God as shown to us in Jesus Christ, and continues the Seminary's long history of reaching across cultural, racial, and religious divides. This degree program strengthens the connection between theology and ministry practice in the church or in fields closely related to the mission and witness of the church, while fostering the spiritual and professional growth of participants. Core professors work with experienced practitioners to build face-to-face communities of learning, in which students study cutting-edge theological, biblical, social scientific, and practical bases of ministry; share collective wisdom, curiosity, and experience; and complete projects that inform and enhance their current ministries.

The DMin is an advanced, professional degree. The DMin program at Louisville Seminary is designed for experienced practitioners who have a Master of Divinity degree or its equivalent from an ATS-accredited school, along with a minimum GPA of 3.0 and at least 3 years of experience. The program is designed to strengthen the connection between theology and ministry practice either in the church or in fields closely related to the mission and witness of the church. The program is ideal for ministers wishing to renew their sense of vocation to ministry, enhance their skills in pastoral work through theological study relevant for their ministry context, and reflect on ministry practice with a supportive and open group of colleagues.

In the first two years of the program, students work collaboratively with a cohort of peers through four seminars of one or two weeks' duration. New peer groups are ordinarily formed in January of each year. Each seminar is taught by a resident Louisville

Seminary professor with the assistance of a seasoned pastoral colleague. Advanced practice courses, independent studies, and an integrating project that demonstrates original research and design and that is carried out in the student's own ministry context complete the requirements for the degree. Students choose one of three tracks to focus their acquisition of knowledge and development of skills: *Advanced Practice of Ministry, Black Church Studies,* or *Pastoral Care and Counseling*. Other areas of focus may also be designed.

Candidates seeking the DMin degree shall complete the requirements for the degree within the three years that follow the first seminar. Three extensions of one year each may be requested, but six years in active degree status is the maximum time allowed. See the DMin Tution and Payment schedule section.

Student Learning Outcomes (SLO) and Program Goals (PG) for the Doctor of Ministry Degree Program

The DMin degree program at Louisville Seminary is designed to foster spiritual, intellectual, and professional growth for practitioners in ministry who hold the MDiv degree or its equivalent by helping them to strengthen the connection between theology, the social sciences, and ministry practice. This primary goal provides the context and content for the following Student Learning Outcomes (SLOs) for the DMin program:

Louisville Seminary intends that students in this program:

PG1 Demonstrate an advanced understanding and integration of ministry in relationship to several theological disciplines, the social sciences, and a focused area of study or track (Advanced Practice of Ministry, Pastoral Care and Counseling, Black Church Studies).

PG2 Demonstrate an ability to articulate their comprehensive understanding of ministry, grounded in theory and practice in appreciative and critical correlation.

SLO1: Students will demonstrate an advanced (comprehensive, appreciative, and critical) understanding and integration of ministry in relationship to several theological and social scientific disciplines, including practical theology (Goals 1 and 2).

PG3 Develop and acquire skills and competencies in advanced theological reflection on the practice of ministry and in methods of research in practical theology that are required for pastoral leadership at its most mature and effective levels.

PG4 Contribute to the understanding and practice of ministry through the

completion of the Doctor of Ministry Research Project, conducted in a particular context, and the writing of a formal Research Project Report.

SLO2: Students will demonstrate skills and competencies in methods of research in practical theology by successfully completing the DMin project and presenting an acceptable written report of the project (Goals 3 and 4).

PG5 Identify areas of personal growth in spiritual awareness and theological and ethical sensitivity, informed by their vocational commitments as people of faith and church leaders to a life in the Spirit, nurtured by participation with others in Christian practices and the work and life of ministry.

SLO3: Students will be able to identify areas of personal and vocational growth in spiritual awareness by the development of a personal-professional plan for self-care, spiritual nurture, and lifelong learning (Goal 5).

DOCTOR OF MINISTRY COURSE OF STUDY

The Louisville Seminary Doctor of Ministry degree is a 36-credit (semester hour) program as follows:

Advanced Practice of Ministry Seminars

A series of four Advanced Practice of Ministry seminars provides the foundation for the DMin degree. Students are in residence on the Seminary campus for each of these one- or two-week seminars.

DM 6461 Seminar I (6 cr.) Hermeneutics of Race, Class, Gender, and Age in Ministry and Introduction to Research

DM 6462 Seminar II (4 cr.) The Minister as Biblical Interpreter

DM 6463 Seminar III (4 cr.) The Minister as Theological Interpreter

DM 6464 Seminar IV (6 cr.) Minister as Practical Theologian: Research Methods and Prospectus Writing

DMin - Worksheet (2026-2027)

Course Number	Course Name	Hours
DM 6461	Seminar I	6
DM 6462	Seminar II	4
DM 6463	Seminar III	4
DM 6464	Seminar IV	6
	Advanced Practice Course or Independent Study	3
	Advanced Practice Course or Independent Study	3
	Advanced Practice Course or Independent Study	3
DM 6470	DMin Project	7
Updated: Jan 14, 2026	Total Hours:	36

Advanced Professional Courses (APCs) (9 cr.)

These courses (APCs) are taken after Seminar II and before the beginning of the

Project in Ministry. They are intended to assist students in developing an advanced level of expertise in a chosen area of ministry. This work may be done in residence or by independent study at Louisville Seminary, or, when resources are not available at Louisville Seminary, at other approved locations accredited by ATS and regional accrediting associations, with prior approval by the student's faculty advisor and the Director of the Doctor of Ministry Program. Additional tuition costs for courses taken elsewhere will ordinarily be borne by the student.

The Research Project Report (7 cr.)
All students are required to create and implement an integrative Practical Theology Project in Ministry and submit a 70-page (plus appendices and notes) Research Project Report describing their work, on which they are examined by a faculty team consisting of their first and second reader.

Course of Study Options:

Black Church Studies
Building on the traditions of Black Churches, the primary purpose of the Black Church Studies program at Louisville Seminary is to educate, equip, and prepare leaders for African American churches and communities in ways that enable them to navigate issues effectively, competently, and justly. Equally important is our commitment to facilitate dialogue, mutual understanding, respect, and ministry between Black Churches and the wider Church in the world.

Pastoral Care and Counseling
The DMin in Pastoral Care and Counseling (PCC) is designed to offer a flexible advanced program of training that leads to doctoral-level competence in the practice of pastoral care or counseling. Student goals may include, but are not limited to:

(1) Improving skills in parish counseling or pastoral care;
(2) Completing requirements for certification as a chaplain (Association of Professional Chaplains);
(3) Expanding theological and spiritual reflection skills as an already licensed marriage and family therapist, professional counselor, social worker, or psychologist;
(4) Completing requirements as an ACPE supervisor, AAMFT Approved Supervisor, or other professional credential; and
(5) Becoming licensed or certified as a pastoral counselor in a state that licenses or certifies pastoral counselors. At this time, this includes KY, TN, NC, NH, ME, and AR.

Advanced Practice of Ministry
The DMin in Advanced Practice of Ministry is designed to offer a flexible advanced program of training that leads to doctoral-level competence in a wide variety of areas: preaching, pastoral care, Christian education, evangelism, mission, worship,

congregational development and redevelopment, and community engagement. The program is designed to enhance critical theological thinking and reflection skills that are then used to inform current or proposed ministry practice.

DMin Admission, Application, and Requirements

You can begin your LPTS DMin program either in the Spring or Fall semester.
Application deadlines for each semester are as follows:
MARCH 15 - Application Deadline for Fall (Aug) Admission
OCTOBER 15 - Application Deadline for Spring (Feb) Admission
A $75 application fee is required.

The Doctor of Ministry Degree Committee bases its admission decisions on the following criteria (not necessarily in this order or priority):

- An accredited BA or BS and a MDiv or its equivalent.
- View the MDiv Equivalency Requirements (provisional policy).
- "B" average (3.0 of 4.0 scale) or higher in MDiv work.
- Significant ministry experience (either three years post-MDiv ministry experience or five years of consistent professional ministry EXPERIENCE prior to the time of application).
- Current engagement in a recognized form of professional ministry.
- References from a peer in ministry, a layperson, an ecclesiastical (or clinical) supervisor, and former professor.
- Clarity, viability, need, and seriousness of objectives (why the candidate is pursuing the DMin).
- Availability of Seminar I openings.
- An interview with the Doctor of Ministry Committee may be required.

International Admissions

The Doctor of Ministry at Louisville Seminary offers short-term, intensive seminars twice a year for the first two years of the program. Because of this schedule and the part-time nature of the degree program, international students would not meet requirements needed to maintain F-1 visa status. Accordingly, the Doctor of Ministry program does not accept international students.

Provisional Policy Regarding M.Div. Equivalency

ATS 5.5 Students without an accredited Master of Divinity degree may be admitted, provided they meet the stated admissions criteria that address the following six areas and provided the applicant meets each of these criteria: (a) the ability to thoughtfully interpret scripture and the theological tradition of one's ministry context, (b) the capacity to understand and adapt one's ministry to the cultural context, (c) a basic self-understanding

of one's ministerial identity and vocational calling, (d) a readiness to engage in ongoing personal and spiritual formation for one's ministry, (e) an accredited master's degree (or its educational equivalent) in an area related to one's ministry setting or vocational calling, and (f) significant ministerial experience that enables the applicant to engage as a ministry peer with other students in this advanced professional doctorate. Applicants who do not hold a Master of Divinity degree, but meet all other application requirements for the Doctor of Ministry program at LPTS, will need to complete the following steps: a) Prepare a letter or extensive email that addresses their own preparation or ways that they meet each criterion above. Include any documents or artifacts that evidence each point. Applicants may also answer this in a narrative form, reflecting on each point and discussing how their own vocational placements and educational training have prepared them with these capacities. b) Email the documents with the aforementioned cover letter to the Director of the Doctor of Ministry program c) Complete a brief interview (30 min) with the Director of the Doctor of Ministry program and another full-time faculty member who teaches in the program. This meeting will occur after receipt of the supplemental letter and documents identified above and before the full application goes to the DMin Admissions Committee.

Evidence of meeting the areas or criteria:
(a) Graduate course work in Scripture (both testaments), history of Christianity, theology, and ethics; or demonstrated knowledge evidenced by preaching and teaching artifacts [sermons, Bible studies, written publications, blogs, podcasts]. Documents: Transcripts, admissions essays, references, and supplemental material submitted with the application plus the admissions interview rubric. (b) Graduate course work in culture and context, sociology, especially sociology of religion, gender, race and class, congregational studies; preaching, teaching, other presentations (video/written/digital). (c) Documents: Admissions essays, PIF or equivalent, references, and supplemental material submitted with the application, plus the admissions interview rubric. (d) An accredited master's degree or its equivalent*

*Equivalent in this instance shall mean:
A collection of thirty (30) or more graduate-level credits taken at accredited institutions, or, a degree conferred in another country equal to or higher than the master's degree in the United States. [Ref. SACSCOC Standard/Requirement 9.2/ATS Standard 5.5]
(f) For admissions purposes, "significant ministry experience" consists of at least three years in ministry following the first seminary degree, or a consistent professional ministry during the five years prior to enrollment. "Consistent professional ministry" means to be engaged in ongoing, not episodic or seasonal, ministry as one's main occupation or one of two or more occupations. Professional ministry refers to performing activities in ministry that requires a certain level of education, skill, or training, normally

leading to certification, licensure, endorsement, or ordination by an ecclesial body. Examples: a lay or ordained pastor under call or appointment, a Christian educator on staff at a church, a therapist on staff at a faith-based mental health facility, a director or program coordinator for a community-based, not-for-profit organization working with area faith communities.

Documents: Transcripts, admissions essays, references, resume or vita, and supplemental material submitted with the application plus the admissions interview rubric.

Revised and adopted by the LPTS Faculty on December 6, 2023.

Cost of DMin Program

Louisville Seminary has a flat fee for DMin tuition: $15,950. This may be paid in six equal installments over three years. A $250 technology fee will also be included each year. In addition to the tuition and technology fee, costs include books, travel, lodging, and meals for the seminars and classes. There is a $750 program continuation fee for each term after six terms. All DMin students are charged a $100 graduation fee. More fee details are available in the Doctor of Ministry Handbook.

Note: Advanced Professional Courses taken at institutions other than Louisville Seminary or beyond 36 credit hours may require additional tuition charges. Refer to Credit Transfer information.

For more information, contact the Office of Enrollment and Student Success or Director of the Doctor of Ministry Program.

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Presbyterian Exchange Program 68

POLICY ON THE RESPONSIBLE USE OF ARTIFICIAL INTELLIGENCE

(click here to link to full AI Policy**)**[1]

Preamble

According to our Vision Statement, Louisville Presbyterian Theological Seminary is committed to "a world where all can flourish, evidenced by the justice and mercy of God, the welcome of Jesus Christ, and the creativity of the Holy Spirit" (LPTS Vision). This flourishing is not an abstraction. We are called in our Core Values to ground our vision in concrete commitments to responsible, sustainable care for God's Earth. No student or faculty member will be compelled or required to use or accept AI. We commit to the cultivation of a learning community built on human voices, embodied experience, relationships, and shared discernment. We honor the intellectual labor and property of all who contribute to our community. These commitments extend to our thoughtful engagement with the tools and technologies that shape our world, including artificial intelligence (AI).

This policy offers a shared framework for how we use AI tools at LPTS, with integrity, responsibility, honesty, and care for one another. Rather than prescribing a single seminary-wide stance, it trusts individual instructors to make informed decisions about AI in their courses, grounded in their pedagogical goals, disciplinary expertise, sustainable practices, and commitment to the formation and growth of each student.

This policy should be read alongside LPTS's existing policies on Academic Honesty, Plagiarism, Copyright, and Equal Opportunity (LPTS Policy Statements).

Definitions

Because AI is a broad and fast-changing field, the following definitions clarify how key terms are used throughout this policy.

Artificial Intelligence (AI) refers to computer systems designed to perform tasks that typically require human intelligence, such as generating text, images, code, or other content based on patterns learned from large datasets.

Generative AI refers to tools that create new content including text, images, audio, video, or code, in response to a user's prompts or questions. Examples include ChatGPT, Claude, Google Gemini, Microsoft Copilot, and similar tools.

Assistive AI refers to AI features that support a user's own writing process, for example, by checking grammar, suggesting corrections, or improving readability, without creating new material on the user's behalf. Examples include grammar checkers (Grammarly, Microsoft Editor), spelling and autocorrect features, and accessibility tools such as text-to-speech and closed captioning.

AI-Enhanced Tools refers to everyday software that now includes AI features, such as Google Workspace's Smart Compose, Microsoft 365's Copilot features, and Canvas LMS's built-in AI features. Users may interact with AI without realizing they are doing so.

Guiding Principles

The following principles reflect who we are as a seminary community and guide how we approach AI at LPTS:

1. Formation First - The heart of theological education is growing in wisdom, deepening in faith, and developing the capacity to think critically and care for others. AI tools should support that formation - never undermine it.
2. Academic Integrity - All work submitted at LPTS should represent the student's own thinking, writing, and effort unless an instructor explicitly directs otherwise. Submitting AI-generated content without proper attribution is a form of plagiarism (See LPTS Policy Statements).
3. Transparency and Honesty - Students should be straightforward about when and how they use AI in academic work. This kind of openness builds trust and reflects the honesty we expect of one another and of those preparing for ministry.
4. Intellectual Property - Students and faculty should be thoughtful about submitting course materials, unpublished scholarship, liturgical works, or the contributions of others into AI systems, as these inputs may be retained by those systems. Attribution matters not only for AI-generated output, but for the human thinking that shapes how we engage these tools.
5. Think With It, Don't Just Take from It - When AI tools are permitted, students should engage with the output critically - checking for accuracy, watching for bias, and exercising theological judgment - rather than accepting what AI produces at face value.
6. Equity and Accessibility - AI policies should not create barriers for students with disabilities, students for whom English is not their first language, or students with limited access to technology. Instructors should keep equity in mind when setting course-level AI expectations (See LPTS Academic Accommodations Policy; LPTS Equal Opportunity Policy).
7. Data Privacy and Confidentiality - No one at LPTS should enter confidential, personally identifiable, or sensitive institutional information into publicly available AI tools (See LPTS Title IX and Data Privacy Policies).
8. Ecological Stewardship - As a community committed to responsible, sustainable care for God's Earth, we recognize that AI systems carry a significant and often invisible environmental cost: in energy consumption, water use, and material resources. Faithful stewardship of creation means that thoughtful restraint and discernment must be at the heart of the choices we make.

[1]This AI Policy was approved by faculty on April 29, 2026.

ADVISING SYSTEM

Students at Louisville Seminary are expected be self-directed and take responsibility for their own learning. Accordingly, the advisory system is designed to involve individual students with a faculty advisor to prepare a plan of study and personal development during their educational experience.

The advisory system is designed with the following purposes:

- to integrate coursework, practical experience (ie. practicum or field education) and vocational goals, along with spiritual formation of the individual student;
- to develop a course of study that reflects the student's career goals and educational experience;
- to develop a plan for spiritual growth; and
- to review continually the student's goals and God's calling in their lives.

New students are assigned faculty advisors in their degree program to work with them as they begin their seminary education. An initial period of approximately one year gives the student time to adjust to campus life. After this period, students may request a different advisor.

It is especially important that students meet with their advisor:

- at the beginning of their academic career;
- before they begin their third semester to present a plan of study for completion; and
- during the middle of their senior year to confirm all degree program requirements have been met.

Students should meet with their advisor periodically to reflect on their journey toward the specific ministry and spiritual goals they have set for their seminary education.

FIELD EDUCATION

Field Education is an integral part of the Master of Divinity (MDiv) program at Louisville Presbyterian Theological Seminary. Through supervised experiences in worshipping communities and non-profit agencies, MDiv students can:

- develop their practice of ministry,
- clarify and focus their sense of call,
- discern specific gifts for ministry,
- integrate theology and theory with practical experience,
- cultivate their pastoral identity and character,
- build a network of mentors in ministry who can also serve as references for those seeking a new or first call.

Louisville Seminary graduates continually rate field education as the most important contributor to their sense of competence in the practice of ministry, and name it as a deeply formative part of their education.

FIELD EDUCATION REQUIREMENTS AND PARAMETERS

Louisville Seminary requires 800 hours of Field Education, 200 of which must be in a Worshipping community, defined as a community in which a student has the opportunity to preach, lead communal worship, facilitate educational experiences, engage in prophetic ministry, and provide pastoral care. The other 600 hours can be in an Agency, further Worshipping Community, or CPE (Clinical Pastoral Education, a requirement of many church ordaining bodies).

Field Education in worshipping communities and agencies takes place on a term basis, with three terms per year (Fall, Spring, Summer). Fall term generally runs from September to December; Spring term January to May and Summer term May to August. Students can undertake placements for 100, 200, 300 or 400 hours per term. A complete breakdown of hours per week required for each number of hours per term can be found at the bottom of this section.

Placements at 300 or 400 hours should normally be undertaken with a reduced or restricted academic load. 300 hour placements should be taken alongside no more than 10.5 academic credit hours. Placements at the 400 hour level are considered Full-Time Internships. Ordinarily, a student must undertake a 400 hour placement either during the summer term, or take a leave of absence from the seminary. Upon returning from such an intensive experience, students usually find themselves highly motivated for the remainder of their academic preparation. They are also guided by a clearer understanding of areas in which they need to do further work.

In combination with Field Education work, students must complete THREE 1-Credit Field Education Courses. The first required course, “Introduction to Mentored Reflection in Ministry,” which is ordinarily taken in a student’s first academic year, introduces the Field Education process, requirements, and experiences, and sets aside curricular space for students to meet with the Director of Field Education in order to chart their Field Education journey. The second required course, “Worshiping Community Reflection,” should be taken concurrent to at least 100 hours of the 200 hours of the required Worshiping Community placement. The third required course is chosen by the student from a set of Field Education Reflection Electives, enabling students to focus on a particular vocational path (chaplaincy, non-profit work, congregational ministry, etc.) or a particular ministry skill. This elective should be taken alongside a Field Education placement.

Type	# FE Hours	Hours/Week	Weeks/Term
Worshipping Community (stipend)	100 Hours	7-10	12-15
	200 Hours	12-15	12-15
	300 Hours	20-25	12-15
Agency (hourly wage)	100 Hours	7-10	12-15
	200 Hours	12-15	12-15
	300 Hours	20-25	12-15
Full-Time Internship	400 Hours	27-30 or 35-40	12-15 or 10

Students may not do two field education experiences concurrently. This would greatly limit time for academic work and undermine the depth of experience gained by focused ministry over a significant length of time in a particular place.

Students who currently serve in full or part-time pastoral ministry are required to engage in 800 hours of supervised field education. Their current place of ministry may be used as their field education site. The student will be required to work with a supervisor provided by their denomination or in group or individual supervision with a supervisor provided by the seminary. After successfully completing 400 hours of supervised congregational Field Education placement, the student may apply for 400 hours of previous ministry experience to complete their requirement.

VARIETIES OF FIELD EDUCATION

Students at Louisville Seminary can participate in a wide variety of Field Education experiences, falling under three general categories.

- **Worshipping Community:** Provides experience in a broad range of pastoral work including communal worship leadership, preaching, pastoral care, mission, spiritual formation, youth, and administration. Further work in a worshipping community beyond a basic placement involves a student focusing on an area of growth or particular interest. Because these positions require a greater range of biblical and theological knowledge, as well as particular practical skills in pastoral leadership (worship, preaching, etc.) than other positions, they are ordinarily reserved for after the first year of theological education.
- **Agency:** Nonprofit placements in various organizations including interfaith centers, hospice ministries, community organizing, denominational, seminary and Presbytery offices are available.
- **Clinical Pastoral Education (CPE):** Is an intensive pastoral care experience taken at a certified ACPE hospital or site. CPE is required by some denominations for ordination but is not a requirement for the MDiv degree. CPE can be taken for 3 academic credits.
- **Year-Long Internships:** For students who wish to undertake a year-long internship, the Field Education Office provides information on congregations and agencies

qualified to work with a student. Year-Long Internships are ordinarily only open to students who have satisfactorily completed at least two semesters of full-time academic work. In addition, a three-credit independent study must be completed during the internship.

FINANCIAL CONSIDERATIONS

Louisville Seminary believes that adequate compensation is a matter of justice. Placement Sites hosting Worshipping Community placements at the 100, 200 and 300 levels are strongly encouraged to provide a fixed stipend per term, taking into consideration the cost of living in the area in which a student is serving.

Agency placements at the 100, 200 and 300 levels are strongly encouraged to provide at least a $15/hr. wage that is commensurate with the wage students are paid for their work at Louisville Seminary.

Worshipping Community and Agency placements at the 400 level are encouraged to provide at least $1500/month (4 weeks @ $375/week).

Louisville Seminary is able to provide a limited number of stipend subsidies for placement sites that are unable to provide the $15/hr. wage or stipend (as calculated by the Field Education office). Ordinarily, unless there are extreme circumstances, those placement sites that receive this stipend subsidy are required to provide at least $500 per term toward the student's stipend.

Agency placements can qualify as Federal Work Study placements under certain conditions, with FWS funds being used to supplement the stipend.

If a student continues for a second year at the same stie, the worshiping community or agency is responsible for the entirety of the stipend so that funds can be made available for other sites.

No stipends are paid for Clinical Pastoral Education (CPE). The Seminary will provide up to the current local supervision fee ($850 in Louisville) for a student's first unit of CPE only. The fee is paid directly to the site.

If a student chooses to take their first unit of CPE outside of Louisville, the Seminary will pay the unit/tuition fee of that unit only up to $850. The student is responsible for the balance due, payable directly to the CPE site. The Seminary will not pay CPE application or interview fees.

FIELD PLACEMENT PROCEDURES

The Field Education Office works to develop specific programs of field training to fit the unique interests and needs of students. The process involves multiple steps:

1. Trajectory Planning Conversation
   During the required 1-credit "Introduction to Mentored Reflection in Ministry" course, students will complete a Trajectory Planning Conversation with the Director of Field Education. This time is designed for students to being naming their goals and expectations for Field Education and mapping out a thoughtful schedule of Field Education experiences. Students must submit a Biographical Sketch Form prior to this conversation, which helps the Director provide guidance. This Biographical Sketch (which can be edited after the conversation) will be made available to placements sites in which the student is interested in serving.

2. Indicating Interest
   Students are ordinarily required to indicate their interest in undertaking a placement at least three months and ideally six months in advance of the beginning of their placement. This gives the student and the Director of Field Education time to secure an appropriate site, supervisor and opportunity to train the supervisor in good supervision practices.

   For those already serving in a worshiping community setting, if their ministry work is guaranteed for the next academic year, their current ministry site can serve as their required worshiping community placement.

3. Exploring Sites
   Students can either suggest a potential site and supervisor, or access information about already vetted Field Education sites and supervisors. If the Director feels a site that has already worked with the seminary might be a good fit for the student, the Director will suggest it. The Director might provide multiple sites of interest. If a student suggests a potential site and supervisor that have not worked with the seminary before, the site and supervisor must undergo a vetting process, including submitting paperwork and participating in an interview with the Director of Field Education. Field Education hours can be earned only in placements and with supervisors that are approved by the Field Education Office.

4. Supervisory Interviews
   If a student is interested in a particular site, the Director will facilitate either an interview between the student and the supervisor at the site (if the site is

new to the student) or between the supervisor at the site and the Director of Field Education (if the student suggested the site and the it is new to the Field Education program).

The student-supervisor relationship is of utmost importance. The interview can help both parties to discern whether the site or supervisory relationship will be a good fit for the student and their Field Education goals. If the site or the supervisory relationship is not deemed a good fit, the Director and student will look for a new potential placement. If it is deemed a good fit, the student and supervisor will proceed to filling out required paperwork.

If a site is deemed a good fit, but does not have a qualified supervisor who can help the student to integrate their theological studies with practical ministry, the Director of Field Education can work with the student to find a suitable supervisor. In some cases, it may be that a student has two supervisors, one with knowledge of the site and the other with knowledge of the practice of ministry and theology. Alternatively, the Director and student may look for a different site.

Ordinarily, supervisors must have earned a Master's level theological degree (or a relevant terminal degree in their ministry field, such as Social Work or Marriage and Family Therapy) or alternatively have spent more than a decade serving in the kind of ministry that they are supervising. They also must have served at the specific ministry site for at least one year, and be able to commit to continuing in ministry at that site for the duration of the student's intended placement.

If a student is already working at a ministry site or wants to work in a particular field of ministry, but cannot find a supervisor, the Director of Field Education will attempt to secure an appropriately experienced and credentialed supervisor either from among the seminary's faculty and staff or from a parallel ministry site. If no supervisor can be secured, the student cannot serve at that site or in that ministry.

5. In all placements, the Seminary cannot guarantee placement, since the final decision rests with the employing institution., The Seminary does, however, work to provide a wide range of opportunities for each student and ensures that each church and agency participating in the program follows Equal Employment Opportunity (EEO) guidelines.

SEEKING TO BECOME A FIELD EDUCATION SITE

Congregations or organizations seeking to become Field Education sites are required to interview with the Director of Field Education. The Supervisor must participate in a supervisory training session. The following paperwork must be on file with the Field Education Office:

1. Ministry Site Information Form
2. Supervisory Covenant
3. Stipend Agreement
4. IRS Form W-9 (if Seminary pays part/all of student stipend)

SEEKING A FIELD EDUCATION PLACEMENT

Students who decide to seek a placement are required to interview with the Director of Field Education and complete:

1. Biographical Sketch Form (revised from the initial interview with the Director)
2. the Sexual Misconduct Declaration Form

Students may not do two field education experiences concurrently.

SUPERVISION AND EVALUATION

The Field Education Supervisor is a vital resource for students. In the weekly supervisory conference with these practicing professionals, the student reflects upon concrete segments of the student's work and engages in planning for future learning. Because of the importance of the Field Education Supervisor's role, the Director of Field Education offers training annually for new supervisors.

The Seminary depends upon the Field Education Supervisor to provide ongoing feedback to the student and to work with the student in a final evaluation at the end of each term. This process begins at the start of the term as the student and supervisor together establish a Learning Covenant, clarify areas of responsibility, and set criteria for evaluation. A copy of the final evaluation is normally shared with the student's faculty advisor and the appropriate governing body of the denomination to which the student is related. The Director of Field Education is available for consultation in the event that problems arise in relation to the student's work. With early negotiation, serious problems can often be averted.

PAPERWORK REQUIRED OF ALL FIELD EDUCATION STUDENTS DURING THEIR PLACEMENTS

The prompt completion of the following forms by which student's progress is tracked and evaluated is a necessity:

1. Field Education Registration Form – due in Field Education Office by the end of 2nd week of placement start date. Without the completed form, the Registrar cannot place Field Education on a student's transcript.
2. Administrative Agreement and Learning Covenant – due in Field Education Office by the end of the 2nd week of placement start date.
3. Student and Supervisor Evaluation Form – due the last week of the student's placement for each term.
4. Timesheets (Federal Works Study students only) – due every other week for Agency placements and full-time placements with stipends.
5. Students in Agency placements seeking to utilize Federal Work Study funds to provide for their remuneration will need to fill out a Federal Work Study Letter
6. Students who desire their Field Education records be sent to ordaining bodies will need to fill out a letter authorizing the Field Education Office to release their records
7. Students undertaking CPE are to complete a Field Education Registration Form and a Sexual Misconduct Declaration Form. A CPE application to an ACPE certified CPE site is also required. Submit the application to the Field Education Office before final submission to the CPE site.

Students are to notify the Field Education Office of successful placement with a certified ACPE CPE Program. Submission of an Administrative Agreement, Learning Covenant or time sheets are not required by the Field Education Office.

Due dates for required Field Education paperwork are listed on the Field Education Calendar for the year. A copy of the calendar is published on the Seminary website, in the Field Education Handbook, and on the seminary's learning management system.

If the submission of the required semester Evaluation Form and other required work exceeds the deadline by more than two weeks, the student will automatically receive a failing grade for that semester's Field Education. A student receiving two failing grades in Field Education is terminated as an MDiv degree candidate. Extensions may be granted for doctor-certified medical reasons or for other extenuating circumstances, if approved by the Director of Field Education or the Dean of the Seminary in advance of the

paperwork deadline. Persistent tardiness in the submission of required paperwork may be noted in the Director's attached comments on the semester Evaluation Form.

When a student's evaluation for a term of Field Education is marginal or failing, a conference with the Field Education Director is mandatory. A student receiving two failing evaluations is terminated as an MDiv degree candidate. Students on academic probation are not permitted to participate in a Field Education placement. Their emphasis is to be on academic course work until the grade point average is raised to an acceptable level.

Each student's Field Education records, including all evaluations, are kept for 10 years in the archives of the Seminary. At the end of the 10-year period the records are shredded.

PROBLEMS AND TERMINATION

After a placement has begun, the Director of Field Education is available to discuss any questions with students and/or supervisors. If problems arise that have not been resolved (or that cannot be discussed) with the supervisor, the student should consult the Director immediately for assistance and support. Unfortunately, some placements turn out to be an unsatisfactory match and need to be terminated in the best interests of all parties. If the placement is unworkable, it can be terminated before the end of the contract period. If this is necessary, a conference with the student, the supervisor, and the Director is required. Depending upon the circumstances, the student may or may not receive credit for the work that has been completed up to that point.

CONFIDENTIALITY

No part of a student's Field Education record is released without written permission from the student. At the beginning of each Field Education placement, students are asked to sign a statement that evaluations may be released to their ordaining body. The Field Education Office seeks to maintain rigorous standards of confidentiality in matters of student evaluation. The office is never unlocked when unattended, and student Field Education files are kept in locked filing cabinets to which the only persons with access are the Director and the Administrative Secretary of the Field Education Office. Evaluation papers can be shared only with the President, the Dean of the Seminary, the faculty advisor, and the denominational representatives involved in the student's ordination process. CPE evaluations are shared only with denominational authorities.

FIELD EDUCATION – WORSHIPPING COMMUNITY/AGENCY/CPE PLACEMENT COURSE REGISTRATION

Students register for Field Education placement courses through the Field Education Office, submitting a Field Education Registration Form. This is separate from a student's regular academic registration. Students with an outstanding balance owed to the Seminary or students on academic probation cannot register for Field Education.

Field Education placement courses are easily identifiable by a number system with three features. The first number indicates the level of Field Education (1, 2 or 3). This number only matters for CPE placements, in which there are varying levels of intensity and further units. The second number indicates the type of placement (Worshiping Community – 10; Agency – 20; or CPE – 30). The final number indicates the number of hours anticipated to be completed in that term.

For example:
FE 1102 = 1 (Level 1 placement) 10 (in a Worshipping Community) 2 (for 200 hours)
FE 2304 = 2 (Level 2 placement) 30 (in CPE) 4 (for 400 hours)
FE 1201 = 1 (Level 1 placement) 20 (in an Agency) 1 (for 100 hours)

For Worshipping Community and Agency Placements, students can register for the same kind of field education term after term (for instance, three consecutive terms of FE 1102 would equal 600 hours of a Worshipping Community; or two consecutive terms of FE 1201 would equal 200 hours of an Agency).

For CPE, subsequent units of CPE receive different designations (for instance, as defined by the ACPE, FE 1304 is a first, or "basic" unit of CPE, FE2304 is a second unit of CPE, which can only be undertaken once a first unit is complete, and FE3304 is a CPE residency, which is normally full-time across a year and would require a student to take academic leave for a year to complete, as it is a full-time paid internship).

FE 1101, 1102, 1103, 1104 – Worshipping Community
Each MDiv student is required to participate in at least two hundred hours of Field Education in a Worshipping Community. The position includes experiences in a broad range of pastoral work, specifically worship leadership, preaching, mission and prophetic work, pastoral care and education and spiritual formation. Students engage with a trained mentor-supervisors in regular, weekly supervisory conversations. At the beginning of each term, students work with their supervisors to submit an Administrative Agreement/ Learning Covenant, which sets personal and professional learning goals and lays out the anticipated work for the semester. In the middle of the term, students write and present to a group of peers a Case Study, which reflects on a particular thought-provoking experience in ministry. At the end of the term, students and their supervisors complete an eval-

uation, reflecting on the student's work, the supervisory relationship, and the learning goals. Placements at the 300 and 400 level ordinarily require a specific conversation with the Director of Field Education and the student's Faculty Advisor about academic workload to ensure that a student does not become overwhelmed due to the number of hours required to complete the Field Education experience. The student must have the Director and their Advisor's approval to take more than 10.5 credit hours.

FE 1201, 1202, 1203, 1204 – Agency and On-Campus

Students work in organizations serving particular social or issue-related needs. The director or designated staff person of such an agency provides weekly supervision. Alternatively, with the Director of Field Education's approval, the student-(co-)elected President(s) of the Student Body and the Coordinators of Worship, the Women's Center, Campus Sustainability, Campus Kids, and select other on-campus positions may choose to expand their responsibilities to include supervision and the Field Education paperwork, as well as more regulated hours. Supervision is provided by a member of the faculty or administration with expertise in the area. At the beginning of each term, students work with their supervisors to submit an Administrative Agreement/Learning Covenant, which sets personal and professional learning goals and lays out the anticipated work for the semester. At the end of the term, students and their supervisors complete an evaluation, reflecting on the student's work, the supervisory relationship, and the learning goals. Placements at the 300 and 400 level ordinarily require a specific conversation with the Director of Field Education and the student's Faculty Advisor about academic workload to ensure that a student does not become overwhelmed due to the number of hours required to complete the Field Education experience. The student must have the Director and their Advisor's approval to take more than 10.5 credit hours.

FE 1302, 1304, 2304, and 3304 Clinical Pastoral Education

Clinical Pastoral Education (CPE) is an off-campus program in hospitals and other institutions certified by the Association for Clinical Pastoral Education. The program brings theological students into supervised encounters with persons in crisis. Out of an intense involvement with persons in need, and the feedback from peers and supervisors, students develop new awareness of themselves as persons and the needs of those to whom they minister. From theological reflection on specific human situations, students gain a deeper understanding of ministry.

Louisville Seminary pays the CPE cluster fee for students enrolled in their first, or "basic" unit of CPE. FE 1302 is a "half" unit of CPE, which requires approximately 240 hours a term. FE1304 is a "basic" unit, which requires 400 hours a term. FE 2304 is a "second" unit of CPE, which must be taken after a "basic" unit. FE 3304 is a CPE residency, ordinarily undertaken for a full year (12 months) full-time.

Students can also take CPE for academic credit, with three (3) credits given per unit for the first and second units of CPE. Registration for the academic credit occurs through the Office of the Registrar (either PC 314-3 = first unit or PC 315-3 = second unit).

FIELD EDUCATION CONGREGATIONAL PLACEMENTS AND SUPERVISORS (FALL 2025-SUMMER 2026)

Bates Memorial Baptist Church
Rev. Dianne Brown-Johnson
Dr. Eugene McCormick
Rev. Dr. Sandra Wilson

Beechmont Presbyterian Church
Rev. Marissa Galvan-Valle
Rev. Debbie Braaksma

Community Presbyterian Church – Cedar Lake, UT
Rev. Schuyler Rhodes

Crestwood United Methodist Church
Rev. Derek Robinette

Eastminster Presbyterian Church – Indialantic, FL
Rev. Rob White

First United Methodist Church – Frankfort, KY
Rev. Tom Corum
Rev. Dr. Leanne Hadley

Grace Immanuel United Church of Christ
Rev. Erin Wathen

Green Castle Baptist Church
Rev. Darien Waite
Rev. Chelsea Waite

Middletown United Methodist Church
Rev. Gary Gibson

New Life in Christ Church – Diersen Center – Disciples of Christ
Rev. Carol Wieger

River City United Methodist Church
Rev. Renee Jennings

United African Methodist Episcopal Church – Xenia, OH
Rev. Dr. Kevin Cooper

FIELD EDUCATION AGENCY/CAMPUS PLACEMENTS AND SUPERVISORS (FALL 2025-SUMMER 2026)

(Locations are in Louisville, KY, unless otherwise noted.)

Friends of International Students
University of Louisville
Samir Benidir

Louisville Seminary – Student Body Co-Presidents
Alex Thomas

Mid-Kentucky Presbytery
Rev. Dr. Marian McClure Taylor

FIELD EDUCATION CLINICAL PASTORAL EDUCATION (CPE) AND SUPERVISORS (FALL 2025-SUMMER 2026)

Baptist Health Louisville
Dr. Kate Anderson

Norton Healthcare
Rev. Mary Burks
Rev. Krisha Arvin

St. Matthews Counseling Center
Rev. Wade Rowatt

SPIRITUAL FORMATION

The process of being formed into the likeness of Jesus Christ is the Holy Spirit's own work in believers' lives. At Louisville Seminary, we seek to cooperate with this work of the Spirit in a variety of ways:

- helping students to explore the relationship between academic learning and spiritual growth;
- raising their awareness of the multiple ways that Christians can live faithfully in the world;
- providing ample opportunities for transformative encounters with the Holy in the context of worship; and
- encouraging recognition of how such encounters may both shape everyday life and inspire work for social justice.

All of these experiences help students to grow intellectually and spiritually while at Louisville Seminary. Such experiences are not restricted to one or two courses in our curriculum but run throughout coursework, worship in various Seminary-related venues, extracurricular offerings, and student-led activities. Opportunities are open to residential and commuter students.

Under influence of the Reformed Tradition, at Louisville Seminary it is presumed that profound intellectual engagement is an indispensable aspect of life lived in service of God. Spiritual formation is not something that occurs independently of students' academic life, but through it and alongside it. In foundational courses such as Reflection Groups and Systematic Theology, students are invited to examine their assumptions about what it means to live as a Christian in a world of religious and cultural difference. In exegetical courses they develop deep and well-informed appreciation for the Scriptures and learn to draw connections between critical study of the Bible and devotion to God. In a variety of elective courses they become acquainted with the wealth of Christian theological tradition on many topics and explore implications for Christ-like living, both for themselves as individuals and for the churches they will lead.

Master of Divinity students at Louisville Seminary find diverse opportunities for worship, including Field Education placements in worshipping community settings, where students meet with supervisors weekly to discuss developing identity as pastors and worship leaders. On campus, communal worship takes place at least two times per week. Students are integrally involved in planning for these weekly chapel services as well as special services organized for various observances. While chapel attendance is voluntary, many students over the years have found services to be a deeply meaningful and formative part of their Seminary experience.

Extracurricular opportunities for spiritual formation are also available to students. These include seminars and workshops, regular and special meetings or retreats of formation groups and prayer groups of students from particular denominations, and activities

organized by other interest groups. Activities organized by all such groups constitute opportunities for students to explore and develop their identity as Christians living in a complex and pluralistic world. Students desiring to engage in more formal spiritual direction may choose to meet with professional spiritual directors. (Seminary funds may be available to defray expense.)

PREPARATION FOR MINISTRY AND PLACEMENT OF GRADUATES

Students at Louisville Seminary are guided in preparing for ministry in the Presbyterian Church (U.S.A.) and other denominations by faculty, administration, and staff. These personnel work collaboratively with students throughout their involvement in academic work, Field Education, and relationship with the ordaining bodies of their denomination, and provide help in linking graduates with congregations and other ministry opportunities. Following are some of the services provided to students.

Presbyterian, Methodist, Baptist, and Disciples "Connections": These are luncheon groups that meet several times a semester to support students with various stages of their movement toward ordination. Relating in a healthy fashion to the Committee on Preparation for Ministry or other ordaining bodies and understanding well the process for ordination are some of the issues that are dealt with in these groups.

Employment Listings: External job opportunities are available via the Louisville Seminary website here lpts.edu/employment/#external-job

Ordination Examination Preparation: To assure students are prepared for the Presbyterian Ordination Exams, academic courses such as Presbyterian Polity and Reformed Worship and To Be Reformed have been developed to support students in meeting the requirements for ordination. The Academic Support Center offers a workshop on skills for answering ordination examination type questions. Other workshops are provided as the need arises.

ERNEST MILLER WHITE LIBRARY

The Ernest Miller White Library collection is primarily focused on materials that support Seminary program curricula. The library catalog, electronic resources, services, and hours are accessible from the Library Website: lpts.edu/library. Louisville Seminary students, faculty, and staff may access proprietary online material on and off campus including eBooks, ejournals, course reserves and research databases by utilizing credentials provided by the Seminary. As a member of Kentuckiana Metroversity, Louisville Seminary students, faculty, and staff are afforded access and borrowing privileges from eight academic libraries in the Louisville area including Bellarmine, the University of Louisville, and IU Southeast.

In addition to research resources, the library maintains numerous reservable spaces including a multi-purpose classroom, group study rooms, individual study carrels, and a podcasting/production studio with lights, cameras, and video-editing software. General

and course-related research instruction is provided by the library with an aim to help students become confident and competent users of information and well versed in the practice of scholarship. Library staff are also available to furnish one-on-one research assistance in-person or via video conference. Students are encouraged to visit the Circulation Desk or make an appointment by calling 502-992-9398 or sending an email to library@lpts.edu.

INFORMATION TECHNOLOGY

All students will be assigned Seminary e-mail accounts as well as accounts in Canvas, a web-based course learning management system that facilitates and enhances interchange inside and outside the classroom. Students unfamiliar with using this web-based tool are encouraged to attend training sessions designed to help students make the most of this resource. All classrooms on campus are equipped for multimedia presentations and wireless connectivity is available in most academic buildings.

STATE AUTHORIZATION RECIPROCITY AGREEMENT (NC-SARA)

Louisville Seminary is a member of the National Council for State Authorization Reciprocity Agreement (NC-SARA), which allows us to provide distance learning programs and coursework to residents of states other than Kentucky. All students receiving their education online may at any time express their concerns about the quality of their distance educational experience. In compliance with NC-SARA standards, we have a specific form for students to submit any complaints or concerns they may have. For more information regarding our grievance policies and procedures, click here. If at any point you have any questions, please contact the Registrar, at (502) 992-5429 or email registrar@lpts.edu. To learn more about student complaint policies and procedures, visit the How to File a Consumer Complaint on the Kentucky CPE website, here: https://cpe.ky.gov/campuses/consumer_complaint.html

To access this form visit the LPTS Accreditation website, here: https://lpts.edu/mission/#accr

ACADEMIC SUPPORT CENTER

The Academic Support Center (ASC) provides services for master's level students, faculty, and staff with the various aspects of academic writing, critical analysis, study skills, and reading. These services assist students in becoming proficient in the skills necessary for seminary education and ministry. The ASC is a student-centered drop-in office with in-person and remote hours. ASC staff offer workshops on various academic concerns such as reading faster and smarter, documentation, and revising. ASC also conducts workshops designed for specific assignments, such as the Senior Integrative Experience (SIE), applications for CPE placement, denominational essays, and ordination exam tips.

- drop-in academic support for all master's level and doctoral students
- an online writing lab (http://lpts.libguides.com/OWL);
- a Canvas-based "ASC Classroom" to access online academic support;
- accommodations for students with learning disabilities;
- special tutoring for ESL (English as a Second Language) students; and
- academic support for all master's level students.

Academic Disability Services

The Academic Support Center (ASC) provides services and negotiates accommodations for students with documented learning differences. Our goal is to provide reasonable accommodations for all students with learning needs so that they have an equal opportunity in their pursuit of a seminary education. These accommodations present an environment for the student to be able to succeed without compromising academic standards. Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center, ideally during the first two weeks of a semester (or before the semester begins). A faculty member or an administrator of the Seminary may refer students, but the student must make contact with the Director of the Center to initiate the accommodations process.

Documentation of the disability should be from a physician, psychiatrist, or medical specialist who has worked with the student within the last five years. Once an academic disability is established, the student and the Director of the Center will work together to design an academic accommodations plan. This plan is to be revised and updated for each semester at the initiative of the student.

If a student has never been formally diagnosed with a learning disability or their documentation information is more than five years old, the student may contact the Director of the Academic Support Center for consultation and support regarding learning and study plans. Academic support is available to all master's level students free of charge.

LOUISVILLE INSTITUTE

In late 1990, Lilly Endowment Inc., an Indianapolis-based foundation, launched Louisville Institute based at Louisville Presbyterian Theological Seminary. The mission of Louisville Institute is to bridge church and academy by awarding grants and fellowships to those who lead and study North American religious institutions, practices, and movements, thereby promoting scholarship that strengthens church, academy, and society and contributes to the flourishing of the church. Our current grant programs include the Pastoral Study Project grant, the First Book Grant for Scholars of Color, and the Grant for Researchers. We also offer Doctoral, Dissertation, and Postdoctoral Fellowships. Each year, we bring together grantees for collaboration and formation together at various consultations. Find out more at www.louisville-institute.org.

THE LOUISVILLE GRAWEMEYER AWARD IN RELIGION

The Louisville Grawemeyer Award in Religion is made possible by the creative generosity of the late H. Charles Grawemeyer. The purpose of the award is to honor annually the most significant contributions to religious and spiritual understanding. Louisville Seminary, jointly with the University of Louisville, awards the $100,000 prize to honor and publicize creative and significant insights into the relationship between human beings and the divine. The award also recognizes ways in which this relationship may inspire or empower human beings to attain wholeness, integrity or meaning, either individually or in community. Competition is open to persons of all religious and cultural world views and traditions for works presented or published within eight years of the award date (www.grawemeyer.org).

KENTUCKIANA METROVERSITY

Eight local institutions—Bellarmine University, Indiana University Southeast, Ivy Tech Community College Southern Indiana, Jefferson Community and Technical College, Louisville Seminary, Southern Baptist Theological Seminary, Spalding University, and the University of Louisville—comprise Kentuckiana Metroversity. By virtue of agreement between its members, Louisville Seminary students may take approved courses at these institutions without extra charges and with registration facilitated by the Louisville Seminary Registrar. Additionally, students have access to the library collections of all member schools.

PRESBYTERIAN EXCHANGE PROGRAM

This program of cross-registration between nine theological institutions of the Presbyterian Church (U.S.A.) is designed to enhance the theological education of persons preparing for ministry in the denomination by making available to students the particular strengths of each institution . Presbyterian students registered in a master's-degree program in one of the institutions can take courses at any of the other institutions without payment of additional tuition and fees . Tuition and fees are charged and retained at the school in which a student is enrolled as a degree candidate. Students may spend up to the equivalent of one semester in this program. Contact the Registrar for more information.

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FILING THE APPLICATION

Students interested in attending Louisville Seminary must complete and submit an application on-line. All information pertaining to applications can be found on the Prospective Students page on the Seminary website lpts.edu/prospective-students or by contacting the Office of Admissions. Admission for master's-level programs is for the fall and spring.

Application deadlines:
September 15 - Application Deadline for admission to the Doctor of Ministry (DMin) program
October 15 - Spring Application Deadline for Master of Arts in Marriage and Family Therapy (MAMFT) program.
October 15 - Doctor of Ministry Application Deadline for Spring (Feb) Admission
December 1 - International Application Deadline for international students for all master's programs for following fall.
December 1 - Application Deadline for spring admission for Master of Divinity (MDiv) and Master of Arts in Religion (MAR) programs.
February 15 - Priority Application Deadline for fall admission to MAMFT program.
Priority Deadline for Presidential Scholarship consideration for all master's programs
March 15 - Doctor of Ministry Application Deadline for Fall (Aug) Admission
May 1 - Priority Application Deadline for admission to the DMin program
May 15 - Fall Application Deadline for MAMFT program.
July 15 - Fall Application Deadline for MDiv and MAR programs

All applications must be accompanied by a non-refundable application fee. If an applicant believes they qualify for an application fee waiver, they must contact the Office of Admissions prior to paying the application fee, as no refunds can be given once a fee is paid.

All applicants must submit a background check through www.castlebranch.com. This requires a separate fee paid to Castlebranch. Use code "LL88" at checkout.

Applicants may submit application components in a piecemeal fashion and are encouraged to submit their application form early in the process. An application is not considered complete until all required items are received, including the application form, essays, reference letters, transcripts from all colleges, universities, and seminaries attended, and background check. Please note that all dual-degree programs with the University of Louisville require a separate application for each degree program.

The Office of Admissions will periodically update the applicant on the status of their

application and will notify applicants if any components of their application are missing. It is the applicant's responsibility to request references from the persons listed on the application form, to request the background check through Castlebranch.com, and to request transcripts. The applicant must ensure that the background check and all necessary references and transcripts are sent directly to the Office of Admissions. All electronic documents can be sent to admissions@lpts.edu.

Applicants for all degree programs may be required to attend an interview with the Director of Admissions or other Admissions Application Review Committee member prior to a final admissions decision. This interview can be done in person, over the phone, or over video-conference. Scheduling will be worked out between the Office of Admissions and the applicant. MAMFT applicants undergo an extensive interview and will be notified if they are invited to interview for the program. MAMFT group interview days are held following each application deadline.

Call (800) 264.1839 ext 373 or (502)992.9373 to speak to someone about the application process, or email admissions@lpts.edu. Visit our website (www.lpts.edu) to apply online.

BACKGROUND CHECK REQUIREMENT

Like many other theological institutions, Louisville Seminary requires criminal history checks for all degree and non-degree students and auditors. This policy has been adopted to ensure the safety and well-being both of our Seminary community and of the churches, agencies, and other institutions that our students serve.

Applicants must request and pay for a background check through www.castlebranch.com.

The Admissions Committee may consider the impact of any offenses disclosed in these checks as possible grounds for denial of admission.

In addition, we take seriously what applicants say about themselves. As a crucial part of the admissions process, applicants provide several kinds of information about their personal and academic backgrounds. Either failure to make written disclosure of information which the admissions form requires, or misrepresentation in the information supplied constitutes a *prima facie* basis for denial of admission. Where omissions or misrepresentations come to light after matriculation at the Seminary, the student is subject to dismissal.

The care we bring to our admissions process recognizes that personal integrity and spiritual maturity are essential to good ministry. Yet we recognize also that no one is without sin, and that in the mystery of redemption even serious misdeeds have

sometimes been a part of what leads a person to Seminary. Moreover, we know that people come to the attention of criminal justice systems for a variety of reasons, including not only the commission of crimes but also mistaken allegations, civil disobedience, and systemic injustices such as racism. Accordingly, no charge or past offense automatically disqualifies an applicant from admission. All records will be evaluated in context, and, prior to the admission decision, applicants will be allowed the opportunity to respond to any items which appear on the report.

COMPLETION OF APPLICATION AND MATRICULATION

When an application is approved, the applicant will receive forms related to financial aid, housing, and other items deemed necessary. An applicant formally accepts an offer of admission by paying a tuition deposit of $200.00 to the Office of Admissions and signing a scholarship acceptance form. Applicants in good standing may choose to defer enrollment for up to one academic year with the payment of a tuition deposit. Applicants who defer admission must confirm their intent to enroll by February 1 of the following year. Admitted applicants who complete their bachelor's degree the semester they are to matriculate must have that school forward to the Office of Admissions an official final college transcript certifying the degree received and the date of graduation in order to enroll in a Louisville Seminary degree program.

CAMPUS VISITS

Visiting Louisville Seminary is encouraged as part of your discernment process. This is the best way to experience first-hand the campus community by meeting with faculty, students, and staff. Attend classes, tour the campus, join the community in worship, and learn about life in Louisville. Contact the Office of Admissions to arrange your visit. A travel stipend is available for first-time campus visitors who have not previously applied to a degree program at Louisville Seminary, and who live further than 100 miles from campus.

The Office of Admissions also offers virtual open house events for prospective students during the fall and spring semester. A schedule of events and registration information is available on our website

TRANSFER POLICY

Request for transfer of credit from another institution or advanced standing must be made explicitly and in writing at the time of admission. The admissions staff will refer this request to the Registrar, who will coordinate the process with the Area Chairs of the three academic departments. The student will be notified in writing regarding what will transfer. The Dean of the Seminary will have the final approval of transfer of credit. Educational credits that are transferred toward a degree at Louisville Seminary may

impact a student's eligibility for Presidential Scholarships. Please check with the Office of Admissions for details.

Ordinarily, credit is transferred as follows:

I. For the MDiv and MAR programs:
   A. Credit from another theological seminary (accredited by the Association of Theological Schools) for work that:
      1. is compatible in field and distribution to the Seminary's programs;
      2. is graded B or better;
      3. does not exceed one-third of the total credit hours of the degree program of entry (i.e. maximum transfer credits for MDiv program is 27 credit hours); and/or
      4. was completed no more than five years prior to application.
   B. Credit from another accredited graduate or professional school for work that:
      1. is academic, taken after the BA graduation, and deemed relevant to the MDiv program;
      2. is graded B or better;
      3. does not exceed 12 credits. Up to 12 credits may also be given for a degree already completed; and/or
      4. was completed no more than five years prior to application.

II. For the MAMFT program:
   Entering students may transfer no more than 6 semester hours from previous graduate work from an accredited educational institution under the following conditions:
      1. No more than six (6) hours of MFT related credit earned from another COAMFTE accredited program may be applied as required courses in the MFT program. Transfer of these credits requires MFT faculty review and approval.
      2. No more than six (6) hours of MFT related credit earned from a non-COAMFTE accredited program may be applied as electives in the MFT program with approval of the MFT Program Director.
      3. Students entering with graduate theological credits (no theological degree) may transfer up to 15 hours of credit toward core theological requirements if classes are determined to be commensurate with MFT program required courses as determined by the Registrar in consultation with the MFT Program Director.

4. Students entering with a completed MDiv or other theological degree may transfer fifteen (15) credit hours toward the MAMFT degree requirements.
5. As with transfer credit for other master's-level degree programs, only credit that is appropriately accredited, graded B or better, and completed no more than five years prior to application will be considered. Advanced standing allows students with a previous theological degree to substitute advanced theological electives for basic courses to enhance theological integration with the MFT degree.

III. For the PCUSA cross registration (Masters-level only):

Note: The proposal is an addendum to our current transfer policy that addresses the particulars of PCUSA cross registration.

Courses taken by LPTS students at PCUSA Seminaries participating in the PCUSA Exchange Program may be transferred for credit if they:

1. Are graded B or better;
2. Do not exceed a total of 12 credits
3. Are completed no more than five years prior to graduation

To facilitate permissions and timely record keeping for LPTS students taking courses at PCUSA seminaries participating in PCUSA Exchange Program:

1. LPTS students and LPTS registrar work with Framework chairs to acquire permission for an exception to take required LPTS courses
2. No LPTS required course may be taken for credit without prior approval of applicable Framework.

III. For the DMin program:

A. Credit from another accredited academic institution for work that:
   1. was taken after MDiv graduation and within five years of commencing the DMin program;
   2. is deemed relevant to the proposed course of study;
   3. is graded B or better; and/or
   4. does not exceed three credit hours.

B. Under appropriate circumstances, non-academic or continuing education credits for educational achievements may be allowed. This work cannot exceed 6 credit hours, must be attested for its high quality, and must be appropriate to the student's program. The student may be required to demonstrate competence in the subject area before credit is approved.

INTERNATIONAL STUDENTS

The Louisville Seminary community welcomes international students. These students add much to the life of the Seminary and provide a richness to theological discourse. Louisville Seminary is unable to sponsor student visas for the Doctor of Ministry program due to the part-time nature of the program.

International students who meet the above requirements must submit TOEFL scores with their application for admission, and are expected to have scored a 550 or better on the paper-based exam, or a 213 or better on the computer-based exam. (Our TOEFL institution code number is 1411.)

International students are also eligible for Whosoever Tuition Scholarships and Bookends Scholarships. Admitted international students must also provide documentation of ability to cover non-tuition expenses while living in the United States.

Completed applications are due December 1 for the following fall. Since the credentials and procedures differ from those required of U.S. nationals, international applicants should contact the Office of Admissions for details.

SPECIAL ADMISSION

1. Louisville Seminary requires a baccalaureate degree from an institution of higher education that is accredited by a U.S. agency recognized by the Council for Higher Education Accreditation, or is approved by a Canadian provincial quality assurance agency, or is the demonstrated educational equivalent of an accredited or approved North American baccalaureate degree.
2. Students requesting special admission to the Master of Divinity degree program without any baccalaureate degree must work with the Admissions Office to plan a program leading to a baccalaureate degree or its equivalent, either from a local institution or from an external degree program. Applicants must apply by February 1 for fall admission and must be interviewed by the Admissions Committee. Such candidates, if admitted, are accepted provisionally and on probation as special students working toward a degree program. Ordinarily, after the completion of no more than 27 hours of course work—which must be completed in no more than three semesters—the faculty must approve a person in this category continuing in the degree program. Applicants without a baccalaureate degree are responsible for meeting the undergraduate educational requirements of their official church bodies and are advised that these requirements may not be satisfied by their special student program at Louisville Seminary.
3. Upon the request of official church bodies, Louisville Seminary can arrange a special course of study for a person who does not have a baccalaureate degree.

This request must state the reasons for the request and that the applicant is capable of seminary-level study. A student successfully completing a special course of study may be given a certificate.

4. Applications to our Master of Arts in Religion and Master of Arts in Marriage and Family Therapy degree programs from persons who do not have a baccalaureate degree that is from an institution of higher education accredited by a U.S. agency recognized by the Council for Higher Education Accreditation, or that is approved by a Canadian provincial quality assurance agency, or that is the demonstrated educational equivalent of an accredited or approved North American baccalaureate degree will not be considered under any circumstances.
5. Louisville Seminary will accept a Doctor of Pharmacy (PharmD) as an equivalent to a bachelors degree for admissions consideration for all degree programs.

PROBATIONARY ADMISSION

An applicant to any master's degree program whose cumulative undergraduate and graduate grade point average is less than 2.5 may be admitted to Louisville Seminary on academic probation. Probationary admission students are only permitted to take 7.5 hours in the first semester. To be considered an applicant in these circumstances students must apply by February 1 and may be invited for an interview with the Admissions Committee. See the Seminary's academic standards section regarding students on probation.

NON-DEGREE STUDENTS

The Seminary community welcomes the attendance of persons who would otherwise be eligible for a degree program. The following requirements and restrictions shall apply to course registration by such non-degree students. First, they must have the written permission (a) of the course instructor and (b) of the Dean of the Seminary. Second, they must first have completed successfully any prerequisites for the course for which registration is sought. Third, non-degree students will not be permitted to register for Seminary courses in Field Education, Marriage and Family Therapy practica, or Clinical Pastoral Education. Subject to these requirements and restrictions, non-degree students may enroll in as many as two classes per semester. Tuition and fees must be paid at the time of registration. If, at some future date, such a non-degree student is accepted for degree candidacy, up to 12 hours of course work successfully completed at Louisville Seminary may be applied toward a degree.

AUDITING

An "auditor" is someone who attends a course without requesting or receiving academic credit. Auditors are not required to do course readings or assignments, to take examinations, or to write required papers. All auditors are required to register for the courses they audit, and registration requires the written permission of the instructor. Full-time students pay no extra fee for auditing beyond the tuition they already are paying for courses taken for credit. However, full-time students can only audit one class per semester.

SCHOLARSHIPS

Led by the Holy Spirit, Louisville Presbyterian Theological Seminary educates people to proclaim the Gospel, to care for all, and to work for justice in communities everywhere. Oftentimes a real impediment to the preparation of visionary and passionate faith leaders is the cost of education. We offer both scholarships and educational loans to assist Louisville Seminary students in covering their educational expenses.

For master's-level students, we provide two types of scholarships:

Whosoever Tuition Scholarship – Upon admission to the Seminary, every masters-level student is eligible to apply for a Whosoever Tuition Scholarship, a needs-based scholarship. These scholarships may offset up to 90% of the cost of tuition, not including fees, for the hours required for a master's-level degree.

Presidential Scholarships – Some students receive a Presidential Scholarship, which provides funding for both tuition and living expenses, up to $20,000 annually. These scholarships have specific criteria that must be met, such as high academic distinction, pursuit of certain vocations, residency in a particular geographic area, or outstanding potential for leadership in the church. No application is required to be considered for a Presidential Scholarship. These scholarships are offered to prospective students as admissions decisions are made on a rolling basis. To be considered for a Presidential Scholarship, a student must apply for admission to Louisville Seminary no later than February 15. Presidential Scholarships are for a maximum of three academic years of full-time study for the Master of Divinity degree and the Master of Arts in Marriage & Family Therapy program, and a maximum of two academic years of full-time study for the Master of Arts in Religion. Educational credits that are transferred in toward a degree at Louisville Seminary may impact a student's eligibility. Please check with the Office of Admissions for details.

Dean's Scholarships - Some students receive a one-year Dean's Scholarship of up to $3,000 and may enroll either as a full-time or part-time student. The amount of award

noted in a student's award letter is based on full-time enrollment. If a student chooses to enroll as a part-time student, the award amount noted in their letter will be reduced by half.

Gifts from generous donors make these scholarships possible, making a Louisville Seminary education affordable and accessible, without burdening students with excessive debt.

VA BENEFITS

The Seminary is approved by the Kentucky State Approving Agency for Veterans Education (SAA) to offer VA Educational Benefits (GI Bill®) to eligible individuals enrolled in approved programs. **GI Bill is a registered trademark of the U.S. Department of Veterans Affairs (VA)**

OTHER FUNDS

Other loans and scholarships may be available from churches, church judicatories, and other sources. For more information, please contact the Financial Aid Coordinator.

TUITION & FEES

Listed below is the tuition & fee schedule for this academic year. These may vary in subsequent years. Fees are non-refundable.

Application Fees

Master-Level	$ 50.00
Doctor of Ministry	$ 75.00

Master-Level Degree Program Tuition

Per credit hour	$ 560.00

(MDiv candidates normally carry an annual course load of 27 credit hours, if full-time.)

Master's-Level Fees (in person and/or online; per fall and spring semester)

Includes academic support services, community activities, copyright, and technology fees	$ 300.00
Master's-Level Student Services Fee	$ 60.00

Costs for travel, housing, meals, books, technical, and counseling supervision are in addition to the tuition fee and are charged separately.

Academic Fees

Audit	
Enrolled seminary student (max. one audit per term)	$ N/A
Non-enrolled seminary student	$ 200.00
Late Registration Fee	$ 80.00

Non-degree Student Fee.....$ 100.00
Withdrawal Fee (per class).....$ 20.00

Doctor of Ministry Tuition

Tuition $15,950.00
The flat tuition fee may be paid in six equal installments over three years.
Technology Fee (per year) .....$ 250.00
Program Continuation Fee (per term after six terms).....$ 750.00
Graduation Fee .....$ 100.00

Admitted Doctor of Ministry students are eligible for Title IV-related federal student loan programs. If making appropriate progress in the degree program, DMin students may also be verified as such by the Registrar in order to defer prior educational loans. We encourage all DMin students to plan strategically as they seek various avenues of financing their program of study. Congregational and denominational grants are available. Contact the director of the Doctor of Ministry program regarding congregational and denominational grants or other sources of funding.

Other Fees

Graduation—(all degree programs) .....$ 100.00
per additional degree program and/or certificate .....$ 25.00
Transcript (per copy).....electronic (alum) $ 10.00
.....electronic (student) $ 0.00
.....paper (alum) $ 10.00
.....paper (student) $ 5.00

Tuition Payment Method

Payments can be made via your student Populi account or you may pay by check in the Business Office.

Tuition Payment Schedule

Master-level students tuition and fees due:
Spring Semester.....February 15
Fall Semester..... August 15

Tuition Refund Schedule

Master's students are entitled to refunds upon drop/withdrawal (except CPE), subject to the following schedule:

A. During the regular semester before the end of the:
Second week.....100% refund
Third week..... 50% refund
Fourth week..... 25% refund

After the fourth week there is no refund.

B. During the January and summer term before the end of the:
First day.....100% refund
Third day..... 50% refund
After the third day there is no refund.
** Details on the Title IV refund policy can be found in the Student Handbook.*

DEGREE PROGRAM DESIGNATIONS

Louisville Seminary has both full-time and part-time designations for its Master of Arts in Religion, Master of Divinity, and Doctorate degree programs.

Full-Time Students:
Doctor of Ministry (Hybrid): The Doctorate of Ministry program is built to support working ministry professionals and thus has different credit requirements. Full-time in the DMin program is considered 9 credit hours per calendar year.

Masters-Level (In-Person): A Full-Time Student is defined as an enrolled student taking at least 9 hours per semester (fall and spring). All full-time students are eligible for Presidential Scholarships. Please be advised that in order to complete the Master of Divinity degree in 3 years, you will need to take 27 credit hours over the course of each academic year. To complete the Master of Arts in Religion degree in 2 years, you will need to take 27 credit hours over the course of each academic year.

Part-Time Students:
Doctor of Ministry (Hybrid): Part-Time designation is 4.5 credit hours per calendar year. These designations are important because they can affect the student's eligibility for certain types of loans and Veterans Administration benefits. Please contact the Financial Aid Coordinator for details.

Masters-Level (In-Person): A Part-Time Student is defined as an enrolled student taking less than 9 hours per semester (fall and spring).

Masters-Level (On-Line): The Master of Arts in Religion and Master of Divinity and MDiv/MAR Dual Degree may be completed part-time, online. The degree programs are set up where two courses will be offered during the fall and spring semesters. You may supplement additional courses in the January-term and/or Summer-term. These classes may be offered asychronous, synchronous, and/or in-person.

Non-degree Student: Student not enrolled in a degree program at Louisville Seminary. No limit is placed on the number of courses a non-degree student may take over a

lifetime. However, non-degree students may only take up to six hours in a given semester, and no more than 12 hours may be transferred into a Louisville Seminary degree program.

METROVERSITY STUDENTS

Metroversity students participate in courses at Louisville Seminary by paying tuition to their home institution.

INSURANCE

In the interest of ensuring that no student is without basic hospitalization insurance coverage, Louisville Seminary requires that each degree-seeking student purchase coverage. Students may choose from among several individual health insurance plans or they may provide their own comparable coverage. Individual or family coverage may be available through the provider's plan.

HOUSING

Students from around the world, along with their families and even their pets, call Louisville Seminary's campus home as they pursue their degrees. Our on-campus residents currently reside at the William R. and Ellen Laws Lodge Conference Center. Laws Lodge opened in 1999 and initially served as overnight lodging for guests of Louisville Seminary and the general public. In 2021, Laws Lodge was renovated to serve as student housing.

Laws Lodge features 28 studio units at approximately 325 square feet and 10 suite units at approximately 650 square feet. Studio units include a kitchenette with a full bathroom, and suite units include two rooms, two kitchenettes, and two full bathrooms.

Residents prepare their meals in a community kitchen equipped with industrial ovens, refrigerators, sinks, prep tables, and a dining area. A laundry area with large capacity washers and dryers, a meditation chapel, as well as numerous common areas are also among the accomodations.

STUDENT UNIT LEASE RATES (MONTHLY)

One room $550.00

Two rooms $715.00

High-speed internet, water, heating and air conditioning, and electricity are included in housing costs.

A one-month damage deposit is required to move in. Students are billed at the beginning of the semester for the full semester.

OFF-CAMPUS HOUSING OPTIONS

Louisville Seminary is situated near three of Louisville's loveliest neighborhoods. Each

features a wide variety of rental apartments and housing. To the north, the Crescent Hill neighborhood offers the least expensive rental units. To the east, the City of St. Matthews offers family-oriented housing. To the west, the Highlands offers a broad range of apartment and housing rentals at an equally broad range of prices.

PETS

Persons with pets are required to observe both public regulations of licensing, leashing, vaccination, and detailed campus regulations which are outlined in the Pet Policy of the Residential Handbook. A fee of $150.00 per non-caged pet is required before the pet is brought onto the campus to cover possible damages or additional cleaning. No dangerous pets are allowed. All fees listed are subject to change.

FELLOWSHIPS AND HONORS

Through bequests and other funds, Louisville Seminary is able to offer fellowships for graduate study to students who qualify. Each year various fellowships, awards, recognition, and prizes are granted to students whose Seminary careers show exceptional promise. *Inquiries about the selection process should be directed to the President's Office.*

The Alum Award for Outstanding Graduating Senior honors the graduate who excels in all facets of the student's education, leadership on and off campus, and promise for ministry.

The Bernice Bean and Gladys Kendall Prize is presented to the graduate who, in the judgment of the faculty, has demonstrated a superior record of academic achievement.

The E. L. Bell Memorial Prize is awarded to students in their first year who have demonstrated excellence in biblical studies. *Awarded during the fall semester at Convocation.*

The Burton Z Cooper Prize in Theology is given to honor the middler student who has demonstrated promise in constructive, philosophical, systematic, or contemporary theology. *Awarded during the fall semester at Convocation.*

The Allen T. and Wilma L. Christy Award recognizes a student who demonstrates academic excellence in the student's studies while also demonstrating commitment and perseverance in preparation for pastoral ministry. *Awarded during the spring semester at Convocation.*

The George and Jean Edwards Award in the Interpretation of Scripture to Christian Life recognizes the ability of a student to relate Scripture to critical issues confronting the church and society, especially in areas of peace and justice.
The Field Education Award is provided by the Presbyterian Women of St. Andrew Presbytery. It is given to a graduating senior who has shown outstanding accomplishments in their Field Education placements while maintaining a "B" average in other course work.

The Allen M. Jackson Preaching Award is presented by the Anchorage Presbyterian Church, Anchorage, Kentucky, to an outstanding student preacher.

The Melanie Lane Preaching Award is given to an outstanding student preacher.

The James K. Lewis Prize is presented to the graduating Master of Arts in Religion student who has maintained the highest GPA and demonstrated excellence in theological studies.

The Blue Lyles Award recognizes a graduate who has shown leadership within the Seminary community during their time as a student, with preference for someone called to a small or a rural congregation.

The Patterson Fellowships honor graduating Patterson scholarship recipients who have exhibited special interest and talent in specific subject areas. The Patterson Fellowships are:

The Andrew Patterson Memorial Fellowship in Biblical Theology
The James Kennedy Patterson Memorial Fellowship in Old Testament Hebrew
The Janet Kennedy Patterson Memorial Fellowship in Church History
The Walter Kennedy Patterson Memorial Fellowship in New Testament Greek

The Joseph T. Sudduth Award honors the graduating senior who has demonstrated outstanding achievement in biblical studies.

The Dean K. Thompson Prize in Practical Theology honors the eighth president of Louisville Seminary, who served from 2004 to 2010. It is awarded to a student—at the conclusion of their second year of study—who has demonstrated excellence in the study of practical theology and in their congregational Field Education placement. *Awarded during the fall semester at Convocation.*

The James W. Tinsley Award is given to honor a graduating senior who has demonstrated commitment and perseverance in preparation for congregational ministry.

The Fielding Lewis Walker Fellowship in Doctrinal and Historical Theology is awarded to a graduating senior who has demonstrated special interest and competence in doctrinal theology.

The Westminster John Knox Press Award for Creative Integration of Theology and Marriage and Family Therapy recognizes a graduate who has demonstrated outstanding creativity and ability to bring together theology, personal faith tradition, and marriage and family therapy in the clinical practice of marriage and family therapy.

FINANCIAL AID

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FINANCIAL AID ELIGIBILITY REQUIREMENTS

All students interested in receiving Title IV aid are required to complete the Free Application for Federal Student Aid (FAFSA) and meet the following eligibility requirements categorized below. No aid can be administered to a student without this application being completed and reviewed by the Financial Aid Coordinator. Once the Financial Aid Coordinator determines eligibility an Award letter will be sent to each student.

General Eligibility

To be eligible for federal financial aid all students must meet the following criteria:

- Be a United States citizen or eligible noncitizen;
- Have a high school diploma or a GED certificate;
- Enroll in an eligible program as a regular student seeking a degree;
- Have a valid Social Security number;
- Meet satisfactory academic progress standards;
- Not be in default on any federal student loan nor owe an overpayment on a federal student grant or loan;
- Have not exceeded the lifetime aggregate or annual loan limits;

Students selected for federal financial aid verification are required to complete any necessary additional documents before aid can disburse.

Maintaining Eligibility

In addition to meeting the general requirements for applying for federal aid each year, students must also meet the requirements of the Seminary's Satisfactory Academic Progress (SAP) standards (see SAP Policy). These standards, which comply with U.S. Department of Education regulations, are intended to establish minimum, reasonable levels of advancement toward degree completion and to guard against abuse of federal financial aid programs. Satisfactory progress requirements for receipt of federal financial aid are separate and distinct from the Seminary's academic progress requirements for academic continuance.

Changes in Eligibility

The Financial Aid Coordinator has the right to reduce or cancel a student's financial aid before or after disbursement based on new information including reductions in credit hours enrolled or other new information that becomes available.

Direct Loan Eligibility

Students intending to use funds from the federal direct loan program are required to meet a minimum enrollment requirement of 4.5 credits per semester, or Part-Time

enrollment. Students enrolled at least 4.5 credits per semester can have their Federal Direct Loans placed in an in-school deferment status. First time federal direct loan borrowers must also complete a Master Promissory Note and Loan Entrance counseling at the beginning of their program with LPTS.

Eligibility for Non-Traditional Students
In compliance with federal regulations effective July 1, 2008, LPTS must use undergraduate Direct loan limits for our M.Div. special admissions students until they have earned 72 credits (prior college classes and LPTS' combined).

Federal undergraduate annual borrowing limits correlate to student's grade level and increase as follows. These limits are prorated for single semester loans .

- 0-24 credits (1st Year): $9,500 (of which $3,500 may be subsidized)
- 25-48 credits (2nd Year): $10,500 (of which $4,500 may be subsidized)
- 49-72 credits (3rd Year): $12,500 (of which $5,500 may be subsidized)

Once students have satisfactorily completed 72 credits (including those from prior college work), students qualify for graduate student status for federal aid purposes.

International Students
To receive federal student aid the student must have a valid Social Security Number and be a:

- U.S. citizen; or
- U.S. national from Puerto Rico, Guam, the Virgin Islands, the Northern Mariana Islands,
- American Samoa or Swain's Island;
- A national from the Republic of the Marshall Islands, the Federated States of Micronesia, or
- the Republic of Palau (the Federal Pell Grant, FSEOG, and Federal Work-Study only);
- U.S. permanent resident who has an I-151 or I-551 or I-551C (Alien Registration Receipt Card)

If the student is not in one of these categories, he/she must have an Arrival-Departure Record (I-94) from the U.S. Immigration and Naturalization Service (INS) showing one of the following designations in order to be eligible to receive Federal Title IV Aid:

- Refugee
- Asylum Granted
- Indefinite Parole and/or Humanitarian Parole
- Cuban-Haitian Entrant, Status Pending
- Conditional Entrant (valid only if issued before April 1, 1980).

The student is NOT eligible for federal student aid if:

- They are in the U.S. on an F-1, F-2 or M-1 student visa;
- They are in the U.S. on a J-1 or J-2 exchange visitor visa;

- They are in the U.S. on a B-1 or B-2 visitor visa;
- They have a G series visa (pertaining to international organizations);
- They have an H series or L series visa (allowing temporary employment in the U.S.);
- They have only a Notice of Approval to Apply for Permanent Residence (I-171 or I-464),
- They have an I-94 stamped "Temporary Protected Status".

DIRECT LOAN PROGRAM

Federal Direct Loans

Subsidized Direct Loan

Eligibility for this loan applies to non-traditional students ONLY with less than 72 accumulated college level credits. This is a need-based loan and is only awarded to those non-traditional students who are found to have financial need as determined by their EFC compared to the Cost of Attendance. See Non-Traditional Eligibility above. The federal government sets a lifetime limit on the amount of subsidized loans a student may borrow at $23,000.

Unsubsidized Direct Loan

Students must meet the general requirements above to qualify for the unsubsidized direct loan. The student will accrue interest on the loan while the student is in school, even if they are not in repayment. This non-need based loan provides financial assistance to all eligible students regardless of income. Graduate students are limited to an annual borrowing limit of $20,500 and an aggregate loan limit of $138,500.

Entrance Loan Counseling Requirement

Louisville Presbyterian Theological Seminary is required to ensure that all student loan borrowers complete loan entrance counseling prior to making the first disbursement of the proceeds of a loan, unless the student borrower has received a prior loan (685.304(a)(2)). Entrance Counseling for LPTS is conducted online at www.studentaid.gov. After confirmation that counseling has been completed is received by the Financial Aid Coordinator, follow-up communication will be sent to ensure understanding of the materials. Documentation of initial counseling will be maintained in the student's electronic file.

Exit Counseling Loan Requirement

Upon completion of the program, withdrawal or before the student ceases to be half-time, Louisville Presbyterian Theological Seminary will ensure exit counseling is completed for federal loan borrowers, preferably within 30 days after separation from the Seminary. All students who fail to complete exit counseling within 30 days of separation, or within 30 days after the school learns of the borrower's withdrawal, LPTS will mail written counseling materials to the borrower. Per Registrar Policy, diplomas will not be released until exit counseling is completed. Documentation of exit counseling will be maintained in the student's electronic file.

Master Promissory Note (MPN) Requirement

All direct loan borrowers must sign a Master Promissory Note (MPN) to participate in the direct loan program. Louisville Presbyterian Theological Seminary utilizes the multi-year MPN provided by the federal government. This allows for loans to be originated in each subsequent year once the initial note is completed. Completing the MPN does not require the student to borrow the loan(s) and borrowers are still notified annually of their eligibility. Documentation of the MPN will be maintained in the student's electronic file.

Refusal to Originate a Direct Loan

Section 479A(c) of the Higher Education Act, as amended (HEA), and the Direct Loan Program regulations at 34 CFR 685.301(a)(8) give schools the authority to refuse to originate a Direct Loan or to reduce the amount of an individual borrower's eligibility for a Direct Loan. Any such determination will be made on a case-by-case basis. The decision will be provided to the student borrower in writing, and documentation supporting the determination will be retained in the student's file at the school.

Direct PLUS Loan Adverse Credit

The Direct Loan regulations provide that an applicant who is determined to have an adverse credit history may receive a Direct PLUS Loan if the applicant obtains an endorser who does not have an adverse credit history, or documents to the satisfaction of the Secretary the existence of extenuating circumstances related to the adverse credit history. Under 34 CFR 685.200(c)(1)(vii)(B), a Direct PLUS Loan applicant is considered to have an adverse credit history if he or she:

- Is 90 or more days delinquent on any debt as of the date of the credit report; or
- Has been the subject of a default determination, bankruptcy discharge, foreclosure, repossession, tax lien, wage garnishment, or write-off of a debt under Title IV of the HEA during the five years preceding the date of the credit report.

FINANCIAL AID PROCEDURES

NSLDS Enrollment Verification

Louisville Presbyterian Theological Seminary will report the enrollment status for all federal loan recipients at the campus-level and program-level no later than 15 days after the receipt of an Enrollment reporting roster file. The registrar will submit the response file on the NSLDS website or through the National Student Clearinghouse.

Receipt of Paperwork

All incoming paperwork relevant to a student's financial aid account will be scanned and saved electronically into a file system.

Missing Documents

Students are sent status emails every 15-30 days regarding missing documents. These emails alert the student that the Financial Aid Coordinator is missing key information needed to process their awards. The email provides instructions for the student as to what is required.

Verification

"Verification" is a process used by both the U.S. Department of Education and the Seminary to confirm information a student or prospective student has provided on the Free Application for Federal Student Aid (FAFSA). Selection for verification can be random or because data reported on the FAFSA was incomplete, estimated, or inconsistent.

When the FAFSA for a student or prospective student is selected for verification, the Financial Aid Coordinator will send a message to the student's email account. The message will direct the student or prospective student to complete and submit requested documents required to confirm the accuracy of data reported on the FAFSA; all documents will be attached to the email in .PDF format. All document requests must be completed before any financial aid can be disbursed. After verifying the additional information that a student or prospective student submits, the Financial Aid Coordinator may correct the FAFSA data, if necessary. If any additional discrepancies are discovered during the verification process, the Financial Aid Coordinator may require additional information to correct the discrepancies. If a student or prospective student fails to provide the requested documentation in a timely manner, the Louisville Presbyterian Theological Seminary must cancel the financial aid package, and no aid will be disbursed or certified. In addition, if a student or prospective submits the required documents needed fewer than 30 calendar days before the start of an academic term, it is likely that any estimated refund check will be delayed.

Generally graduate and professional level students are exempt from verification requirements except for Verification Tracking Groups V4 & V5. The following documents are required to be collected for the corresponding tracking group :

Verfication Tracking Group	Documents Required
V4 - Custom Verification Group	Identity/statement of educational purpose* High School Completion Status
V5 - Aggregate Verification Group	Identity/statement of educational purpose* High School Completion Status

*An institution is not required to collect proof of high school status if admission into the graduate program requires the completion of at least two years of undergraduate coursework. The Financial Aid Coordinator will review all students selected for these verification groups to ensure an associates level degree or higher was achieved.

Unusual Enrollment History

Unusual Enrollment History (UEH) Flag on the ISIR indicates that a student has an unusual enrollment history and has been added as a C Code resolution requirement to address possible fraud and abuse in the Title IV student aid programs.

A UEH Flag on a student's ISIR requires review by Louisville Presbyterian Theological Seminary of the student's enrollment record. LPTS must review the student's enrollment and financial aid records to determine if, during the four award-year review period, the student received a Pell Grant/Direct Loan. If so, LPTS must determine for each previously attended institution, whether academic credit was earned during the award year in which the student received Pell Grant/Direct Loan. If the student did not earn academic credit at a previously attended institution, the institution performing the review must obtain documentation from the student explaining why the student failed to earn academic credit. It will remain up to LPTS at this point to determine if the student will receive further aid with LPTS.

Award Letters

Initial Award Letter

The Financial Aid Coordinator will review the student's Cost of Attendance, FAFSA, EFC, Financial Need, Verification paperwork (if necessary), correspondence from other departments on campus and notifications from outside sources to determine the most advantageous award combination. This is generally referred to as the "Financial Aid Package" and is communicated to the student via an Award Offer Letter.

Each student is expected to read the Award letter in its entirety to determine what aid they will accept, including any loans. A student may decline any part of their financial aid listed on their award letter. The award letter must be returned to the Financial Aid Coordinator by the date indicated at the top of the letter. Students who do not sign and return their award letter will have their aid cancelled.

Revised Award Letter

Louisville Presbyterian Theological Seminary reserves the right to change or cancel any student aid awards due to additional information gathered concerning the students financial aid eligibility. These changes may be caused by:

- The Federal Verification Process
- A change in a student's enrollment status
- A student not maintaining Satisfactory Academic Progress

Changes to a student's aid will result in a revised award letter being sent to the student.

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- The Federal Verification Process
- A change in a student's enrollment status
- A student not maintaining Satisfactory Academic Progress

Changes to a student's aid will result in a revised award letter being sent to the student.

FINANCIAL AID POLICIES

Awarding Policy

- Considering grants and subsidized loans first
- Substituting unsubsidized loans for the EFC
- Only awards accepted via an accepted award in Populi will be disbursed.

Disbursement Policy

After completing the certifying eligibly process below, the Financial Aid Coordinator will notify the student accounts that funds are eligible for disbursement. Disbursements of the direct loan program funds will not be made until after the add/drop period for the semester has ended. Federal regulations require that Direct Loan and PLUS loans are made in two substantially equal payments. First disbursements will be made in the Fall and second disbursements will be made in the spring. One term loans will be disbursed as a lump sum after the drop/add period has ended.

Certifying Eligibility Process

Prior to certifying and disbursing any loans to a student at Louisville Presbyterian Theological Seminary, the following checks will be performed:

1. Confirm that the student is enrolled at the enrollment status at which he/she was awarded.
2. Make appropriate changes to enrollment status if necessary and send revised award letter.
3. Cancel federal loan awards if student is no longer enrolled at least half time
4. Confirm all required documentation has been received, verification and C Codes have been cleared and all missing information is resolved.
5. Confirm that the student meets SAP requirements

Refund Policy

After the student's eligibility has been reconfirmed, the CFO will be notified to draw down funds for any federal loans. The LPTS Office of Finance and Administration will disburse funds to the student's account within three business days of receipt of the

funds. Any refunds from the financial aid a student received more than tuition and fees will be returned to the student by check within 14 calendar days. All remaining funds on a student's account will be returned to the student prior to the end of the semester if authorization was given to apply to future charges.

Disbursement Notification

Because Louisville Presbyterian Theological Seminary receives affirmative confirmation (34 CFR 668.165(a)(6)) as to the types and amounts of Title IV loans they want for a period of enrollment, the Seminary will send a disbursement notification no earlier than 30 days before and no later than 30 days after crediting the student's account. This notification will include the date of disbursement, amount of disbursement and a reminder that the student can reduce, change, or cancel the loan.

Request to Cancel

The student's request to cancel will be granted if the loan cancellation request is received before the first day of the payment period or within 14 days of the date the Seminary notifies the student of his/her right to cancel all or a portion of the loan. If the Seminary receives a borrower's request for cancellation outside of the period during which the school is required to cancel the loan, grant, or loan or grant disbursement, the Seminary has the option of canceling and returning the loan or grant. In the case of a loan, if the Seminary declines to return a disbursement, the student is directed to contact the borrower's assigned loan servicer.

Cost of Attendance Policy

Cost of Attendance (COA) is the total amount it will cost for a student to attend the Seminary with all direct and indirect expenses included. Cost of Attendance includes tuition and fees, living expenses, and allowances for books, supplies, transportation, and loan fees. The COA for all programs at LPTS can be found on the LPTS website.

Return of Title IV Funds

Federal regulations require Title IV financial aid funds to be awarded under the assumption that a student will attend the institution for the entire period in which federal assistance was awarded. When a student withdraws from all courses for any reason, including medical withdrawals, he/she may no longer be eligible for the full amount of Title IV funds that he/she was originally scheduled to receive. The return of funds is based upon the premise that students earn their financial aid in proportion to the amount of time in which they are enrolled. A pro-rated schedule is used to determine the amount of federal student aid funds he/she will have earned at the time of the withdrawal. Once 60% of the semester is completed, a student is considered to have earned all of his/her financial aid and will not be required to return any funds. Louisville Presbyterian Theological Seminary will calculate how much federal financial

aid a student has earned if a student:

- Completely Withdrawals, or
- Stops attending before completing the semester

Based on this calculation, Louisville Presbyterian Theological Seminary Students could be responsible for repaying a portion of the aid they received. Students who do not begin attendance must repay all financial aid disbursed for the term.

R2T4 calculations must be completed, by regulation, within 30 days from the date that the Seminary determines a student completely withdrew.

Types of Withdrawals

For financial aid purposes, there are two types of withdrawals: Official and Unofficial. An Official Withdrawal is made by the student to LPTS either in written or verbal form. An Unofficial withdrawal occurs if a student receives all F(failure) grades or a combination of F and W (withdraw) grades for the term.

Determination of Withdrawal Date

If a student provides official notice of their intent to withdraw, the date that this notice was given is considered the withdrawal date. If the student ceases attendance, thereby violating the attendance policy, the withdrawal date will be considered the midpoint of the term. The Seminary may always use as the withdrawal date the date that is reported as the last date of attendance at an academically related activity by a faculty member on a class roster, grade roster/sheet, or other documented source, e.g., grade book. The faculty member will maintain the documentation of the last date of attendance.

Steps in R2T4 Policy

Louisville Presbyterian Theological Seminary will determine:

1. The total amount of Title IV aid disbursed for the semester in which the student withdrew. A student's Title IV aid is counted as aid disbursed in the calculation if it has been applied to the student's account on or before the date the student withdrew.
2. The total amount of Title IV aid disbursed plus the Title IV aid that could have been disbursed for the semester in which the student withdrew.
3. Will calculate the percentage of Title IV aid earned as follows: the number of calendar days completed divided by the total number of calendar days in the semester in which the student withdrew. The total number of calendar days in a semester shall exclude any scheduled breaks of more than 5 days. Days Attended ÷ Days in Enrollment Period = Percentage Completed
4. If the calculated percentage completed exceeds 60%, then the student has "earned" all the Title IV aid for the enrollment period.

5. LPTS will calculate the amount of Title IV aid earned as follows: The percentage of Title IV aid earned (Step 2) multiplied by the total amount of Title IV aid disbursed or that could have been disbursed for the term in which the student withdrew. Total Aid Disbursed × Percentage Completed = Earned Aid
6. Amount of Title IV aid to be disbursed or returned. Total Disbursed Aid – Earned Aid = Unearned Aid to be Returned

Repayment of Unearned Funds

Unearned funds will be returned by Louisville Presbyterian Theological Seminary within 45 days of the R2T4 calculation. If the student owes any money to the Seminary resulting from the return of unearned federal aid funds, the student will be billed by the LPTS Office of Finance and Administration and a registration hold will be placed on their account preventing future registration.

Records Retention Policy

Louisville Presbyterian Theological Seminary retains student financial aid records in accordance with federal regulations (34 CFR 668.24) for a minimum of three years after the end of the award year in which the student last attended the school. LPTS retains all records relating to the school's participation in the Direct Loan program as well as the following documents specific to the student account:

- A copy of the loan origination record, including the loan amount and period of enrollment
- Cost of attendance, estimated financial assistance, and EFC.
- The date(s) the school disbursed loan funds to the student and the amount disbursed.

Louisville Presbyterian Theological Seminary will also maintain program records that document the school's eligibility to participate in FSA programs, the school's administration of the FSA programs, the school's disbursement of FSA program funds and the school's financial responsibility. These records include:

- Program Participation Agreement
- Accrediting and Licensing agency reviews, approvals and reports
- State agency reports
- Audit and Program Review Reports
- Other records, as specified by regulation, that pertain to factors of financial responsibility and standards of administrative capacity.

Electronic Communications Policy

Federal law requires that Louisville Presbyterian Theological Seminary Office of Finance and Administration obtain a student's voluntary consent in order to participate in electronic transactions for all financial information provided or made available to student loan borrowers, and for all notices and authorizations to Federal Student Aid recipients required under 34 CFR 668.165. All students will be required to complete a consent form (applicable to admission after Fall 2017).

Verification & "C" Code Resolution Policy

It is the policy of Louisville Presbyterian Theological Seminary that no aid will be certified or disbursed to a student until all required verification and "C" Code documentation has been submitted. Therefore, Louisville Presbyterian Theological Seminary will not be liable for any students who fail to comply with the verification process or who do not submit required documentation. If a student fails to resolve verification or "C" Code issues they will be responsible for their entire cost of tuition and fees out of pocket and will need to make appropriate arrangements with the LPTS Office of Finance and Administration's Office.

Proof of Citizenship

All financial aid recipients must be U.S. Citizens or eligible non-citizens. If the Social Security Administration cannot verify a student's citizenship the student must bring in original, signed documents to prove citizenship status. Photocopies are not acceptable. The financial aid coordinator must see original documents. Acceptable documents are listed below:

- A copy of the student's birth certificate showing that she was born in the United States, which includes Puerto Rico (on or after Jan. 13, 1941), Guam, the U.S. Virgin Islands (on or after Jan. 17, 1917), American Samoa, Swain's Island, or the Northern Mariana Islands, unless the person was born to foreign diplomats residing in the U.S.
- A U.S. passport (current or expired), except limited passports, which are issued for periods of less than five years. In the case of nationals who are not citizens, the passport will be stamped "Noncitizen National."
- A copy of Form FS-240 (Consular Report of Birth Abroad), FS545 (Certificate of birth issued by a foreign service post), or DS1350 (Certification of Report of Birth). These are State Department documents.
- A Certificate of Citizenship (N-560 or N-561), issued by the Immigration and Naturalization Service to individuals who derive U.S. citizenship through a parent.
- A Certificate of Naturalization (N-550 or N-570), issued by the Immigration and Naturalization Service through a federal or state court, or through administrative naturalization after December 1990 to those who are individually naturalized.

Default

Students applying for financial aid cannot be in default on a previously issued federal loan. If a student is in active default on a federal student loan no new loans may be issued until a default clearance letter is received from the loan servicer or the default is removed from the National Student Loan Data System (NSLDS).

Satisfactory Academic Progress Policy (SAP)

The Office of Finance and Administration is required, in accordance with federal Title IV regulations, to monitor satisfactory academic progress for students who receive financial aid. All students who receive financial aid while enrolled at LPTS must meet both the qualitative & quantitative standards defined below. This SAP policy is written in accordance with the Seminary's grade point average requirement policy which determines a student's academic standing. LPTS' academic year consists of two regular semesters (Fall & Spring) and a winter & summer intensive.

Qualitative: Maintain minimum Cumulative Grade Point Average (CGPA)

Degree Program	Minimum GPA Requirement
Master Degree Programs	2.5
DMin Degree Programs	3.0

Quantitative: Complete a minimum of 66.7% of all credit hours attempted, including transfer hours towards the student's current program.

Max Timeframe:

Graduate within the maximum time frame, 150% of the required hours for the student's program. Students cannot receive financial aid for more than 150% of the credit hours required to complete their degree. This includes transfer hours accepted towards the degree plus all LPTS coursework. Repeated course/s, including the original attempt, will be counted towards the completion ratio and maximum time frame requirements. All programs also require degree completion within a defined period of years (see the degree program requirements).

Degree Program	Maximum Hours Allowed for Completing Degree
MAMFT Degree Programs (70 credits)	105 attempted credit hours
MAR Degree Programs (56 credits)	84 attempted credit hours
MDIV Degree Program (81 credits)	121.5 attempted credit hours
DMIN Degree Program (36 credits)	54 attempted credit hours

SAP will be reviewed at the end of each semester/term. Only grades A through D- will be considered as credits completed. Grades of "F, W, or I" are not considered successfully completed courses but do count towards the number of attempted credits. Students who do not meet the GPA and/or percentage completion SAP standards will be placed on financial aid warning for the next semester. Students placed on Financial Aid Warning will be able to receive aid for the warning semester.

At the end of that semester, students must either meet the standards or aid will be canceled for future terms (financial aid termination) until the student either meets the standards or the student has an appeal approved placing them on financial aid probation with an academic plan on file demonstrating the requirements for the student to get back on track towards graduation.

(Note: Some Federal, State, and Institutional programs may have more stringent policies than those listed above for Satisfactory Academic Progress.) Financial aid can be reinstated upon meeting Satisfactory Academic Progress in any subsequent semester, regardless of whether or not the student filed an appeal.

Financial Aid Warning

A student who fails to meet the satisfactory academic progress qualitative and/or quantitative standards after the semester review will be placed on financial aid warning. Students placed on financial aid warning will have the next semester of enrollment to achieve satisfactory academic progress. During the warning semester, a student will continue to receive financial aid. If at the end of the warning semester it is determined that the student did not achieve satisfactory progress than they will be placed on financial aid termination. The Financial Aid Coordinator will send a financial aid warning letter & email to any student who is on warning for academic progress purposes.

Financial Aid Loss of Eligibility

After the semester review, if it is determined that a student on probation has not achieved the required academic progress requirement, the student will be placed on financial aid termination until the requirements are met. During this termination, a student is denied federal financial aid assistance. This means a loss of eligibility for any upcoming enrollment periods until the deficient number of credits is met and/or the CPGA is raised above the required threshold. The Financial Aid Coordinator will send a financial aid termination letter & email to any student who is no longer eligible for financial aid. The email will be sent to the student's campus email address with instructions on how to appeal.

Right to Appeal

Students who fail to meet the federal Satisfactory Academic Progress after a period of warning can submit a SAP appeal to the Financial Aid Coordinator. The appeal must address and specify the extenuating circumstances which prevented the student from achieving the academic progress standards. The following types of mitigating circumstances may be considered in a student's appeal, and are listed, as follows: injury or extended illness of the student, death in the family, or a change in circumstances resulting in undue hardship to the student. Mitigating circumstances do not include the withdrawal from classes to avoid failing grades, pursuing a second major or a second degree. The student must explain what has changed that will allow him/her/them to make satisfactory academic progress by the end of the semester and documentation must be provided. The Financial Aid Coordinator may request additional documentation and/or require a personal interview with the student.

Letters of appeal must be submitted to the Financial Aid Coordinator (FAC) within fifteen (15) calendar days of the financial aid termination notice. Appeals will not be accepted after the fifteen-day period has passed and the student will be responsible for all charges on their student account. The financial aid coordinator will convene a committee to review SAP appeals. The student will receive a reply from the Financial Aid Coordinator within two weeks of receipt of their appeal. For approved appeals, financial aid will not be provided retroactively while a student is not meeting SAP requirements. A student who is denied assistance based on qualitative or quantitative standards will be considered for assistance when standards have been achieved. Decisions of the appeals committee are final.

Financial Aid Probation

Louisville Presbyterian Theological Seminary will assign a probation status to students who fail to meet satisfactory academic progress requirements and who have successfully appealed and had aid eligibility reinstated. As part of the probationary requirements for SAP appeals, the student is required to create an academic plan developed in conjunction with the student's faculty advisor, academic dean or his/her representative including a strategy to improve progress and reach the students educational goals.
At the end of the probationary semester, the financial aid coordinator will determine if academic progress requirements have been met or if the student continues the path of the designated academic plan. If requirements have been met, the probationary status will be removed and the student will return to good standing. If academic requirements have not been met, and/or the student has deviated from the academic plan, the student may not receive federal aid for the following semester or future enrollments until academic progress requirements are fully met.

A student may only be granted one Financial Aid SAP Appeal during their academic career.

CONTINUING EDUCATION

Events and Lecture Series 100
The Black Church Studies Consultation 100
The Alum Reunion 100
The Caldwell Lecture 100
The Edwards Peacemaking Lectureship 100
The Grawemeyer Lecture 101
The Greenhoe Lecture 101
The Henry H. and Marion A. Presler Lectureship 101
The Katie Geneva Cannon Womanist Lectureship 102

EVENTS AND LECTURE SERIES

The Black Church Studies Consultation

Each February, the Black Church Studies program at Louisville Seminary hosts a day of special lectures and workshops organized around a theme of interest to Black churches and to the wider church. Topics of recent consultations have included the continuing fight for civil rights, church planting and renewal, and restorative justice.

The Alum Reunion

The all-class Alum Reunion is held annually, and dates can be found on the LPTS Governance Calendar. The Reunion includes the annual meeting of the Alum Association, where we recognize incoming and retiring members of the Alum Board. These activities are combined with opportunities to hear from faculty and administrators at the Seminary, as well as ample opportunities for social interaction. The Advancement Department, in consultation with the Alum Board, determines the format of the Reunion each year, and whether it will be conducted as a virtual or hybrid event.

The Caldwell Lecture

The Caldwell Lecture honors Dr. Frank H. Caldwell '25 who served as President of the Seminary from 1936 to 1964. Established by alums, faculty, students, and friends after his death in 1987, the Caldwell Lecture Endowment Fund enables the Seminary to bring outstanding scholars to campus. Former Caldwell Lecturers include the Rev. Edwin Sanders II of Metropolitan Interdenominational Church, Nashville, TN; Dr. Elizabeth S. Tapia, Professor at Ecumenical Institute of Bossey; Dr. Luke Timothy Johnson of Emory University; Dr. Rick Nutt of Muskegum College; Dr. Patrick D. Miller of Princeton Theological Seminary; Dr. W. Eugene March of Louisville Seminary; South African activist Rev. Dr. Allan Boesak; New Testament scholar and theologian Rev. Dr. Brad Braxton; authors Diana Butler Bass, Marcus Borg, Marcia Mount Shoup, and Brian McLaren; Dr. Christine Pohl, Associate Provost and Professor of Church and Society/Christian Ethics at Asbury Theological Seminary; and Dr. John B. White, Assistant Professor of Practical Theology at Baylor University and Director of the Sports Chaplaincy/Ministry program.

The Edwards Peacemaking Lectureship

The Edwards Peacemaking Lectureship honors Dr. George Edwards '51 and his wife, Jean. Dr. Edwards served the Seminary for 27 years as Professor of New Testament. Together, Dr. and Mrs. Edwards shared a ministry that was active in Christian efforts for peace and social justice. Upon his retirement in 1986, the Seminary established the Edwards Peacemaking Lectureship to honor George and Jean for their faithful leadership in Christian efforts for peace and social justice. Edwards Lecturers have included Riley Edwards, Terry C. Muck, Dean of the E. Stanley Jones School of World Mission and Evangelism at Asbury Theological Seminary; Delores S. Williams, Professor Emerita at Union Theological Seminary in New York; peace educator and jazz musician Harry

Pickens; Dr. James B. McGinnis of the Institute for Peace and Justice in St. Louis, Mo.; Rev. Eileen W. Lindner, PhD, Deputy General Secretary, National Council of Churches of Christ, USA; Suzanne Holland, Professor of Science and Values, Professor of Religion, University of Puget Sound; and Dr. Elizabeth Hinson-Hasty '95, Professor of Theology at Bellarmine University.

The Grawemeyer Lecture

Louisville Presbyterian Theological Seminary, jointly with the University of Louisville, awards the $100,000 Grawemeyer Award to honor and publicize creative and significant insights into the relationship between human beings and the divine. The award also recognizes ways in which this relationship may inspire or empower human beings to attain wholeness, integrity, or meaning, either individually or in community. The recipient is required to receive the award and present a public lecture in Louisville. Grawemeyer lectures have included Susan R. Holman, *Beholden: Religion, Global Health, and Human Rights;* Gary Dorrien, *The New Abolition: W.E.B. Du Bois and the Black Social Gospel*; James H. Cone, *The Cross and the Lynching Tree;* Robert P. Jones, *The End of White Christian America*; and Stephen J. Patterson, *The Forgotten Creed: Christianity's Original Struggle against Bigotry, Racism and Sexism.*

The Greenhoe Lecture

The Greenhoe Lecture was established in 1966 by Memorial Presbyterian Church in Midland, Michigan, in honor of their former pastor, Dr. Theodore M. Greenhoe, a 1934 graduate of Louisville Seminary. Greenhoe Lecturers have included Jim Wallis, founder of *Sojourners* and editor-in-chief of Sojourners magazine; Dr. Nancy Ammerman of Boston University; acclaimed author and lay theologian Katherine Paterson; poet/hymn-writer Dr. Brian Wren; Rev. Otis Moss III, pastor of Trinity United Church of Christ in Chicago; Professors Kathryn L. Johnson and Clifton Kirkpatrick of Louisville Seminary; Teresa Fry Brown of Candler School of Theology; and Gerardo Marti of Davidson College.

The Henry H. and Marion A. Presler Lectureship

The Henry H. and Marion A. Presler Lectureship was established in 1992 by Dr. Presler to honor the couple's missionary service and to inspire the Louisville Seminary community about issues of global mission and the role of American denominations in their historical and present witness to mission. The topics of the lectures vary, but the overall theme is Jesus Christ's commission to the church in Matthew 28:19-20, to "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you." Dr. Presler studied for two years at Louisville Seminary and then transferred to Boston University School of Theology. In his later years he remembered his formative time at Louisville Seminary and left a bequest for this lectureship. Lecturers have

included Rev. Najila Kassab, President of the World Communion of Reformed Churches; Dr. Dana L. Robert, leading historian of Christian mission at Boston University School of Theology; Carlos Cardoi-Orlandi, Associate Professor of World Christianity, Columbia Theological Seminary; Alice Winter, Missionary and Professor at the Reformed University of Colombia, South America; Frances S. Adeney, William A. Benfield Jr. Professor of Evangelism & Global Mission; Canon Titus Presler, an Episcopal missiologist, writer, and consultant; and Dr. Shanta Premawardhana, President of SCUPE and former director of the Interreligious Dialogue program of the World Council of Churches.

The Katie Geneva Cannon Womanist Lectureship

The Katie Geneva Cannon Womanist Lectureship is a program of the Black Church Studies Program at Louisville Seminary. It was established in 2006 by the Seminary's Women's Center to honor the first African-American woman ordained to the ministry of Word and Sacrament in the Presbyterian Church. The Lectureship invites a womanist scholars who raises a critical voice against dominant oppressive structures and ideologies of the era. Lecturers have included: The Rev. Dr. Katie Geneva Cannon, Professor of Christian Ethics, Union Presbyterian Seminary; Dr. Stacey M. Floyd-Thomas, Associate Professor of Ethics and Director of Black Church Studies at Brite Divinity School of Texas Christian University; Dr. Wil Gafney, Associate Professor of Hebrew and Old Testament, The Lutheran Theological Seminary at Philadelphia; Dr. Kelly Brown Douglas, Professor and Chair of Philosophy and Religion at Goucher College; Elizabeth Connolly Todd, Distinguished Professor of Religion at Goucher College; Dr. Gay Byron, the Baptist Missionary Training School Professor of New Testament and Christian Origins at Colgate Rochester Crozer Divinity School in Rochester, N.Y.; and The Rev. Dr. Margaret Aymer, Associate Professor of New Testament at Austin Presbyterian Theological Seminary.

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FRAMEWORK DIVISIONS

At Louisville Presbyterian Theological Seminary our coursework for all degree programs may fall under one or more divisions. Some courses, such as those designated as "Seminary Courses," are not affiliated with any division.

The faculty associated with each division is listed below.

Interpretation and Proclamation: Scripture and Homiletics
Faculty:
Anna Bowden
Zhenya Gurina-Rodriguez
Tyler Mayfield
Debra J. Mumford
Justin M. Reed

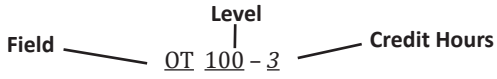
Communal Wisdom and Witness: Ethics, History, and Theology
Faculty:
Christopher Elwood
Dhawn B. Martin
Perzavia Praylow
Scott C. Williamson

Building Communities and Nurturing Relationships: Ministry and Pastoral Practice
Faculty:
Lesley Ann Earles
Sarah Flannery
Zhenya Gurina-Rodriguez
Marcus Hong
Hee Jin Lee
Amina S. McIntyre
Perzavia Praylow
Verena Schmidt
Elizabeth Siwo-Okundi

COURSE IDENTIFICATION SYSTEM

The system used for course identification in this Catalog is designed to enable the reader to identify different course characteristics. The first two capital letters indicate the **Field** of study. The first three numbers indicate the course **Level**, and the fourth number indicates the number of **Credits** received for course participation.

See example below:



SM (Seminary Courses)

Interpretation and Proclamation (IP)
- BI (Bible)
- OT (Old Testament)
- NT (New Testament)
- PW (Preaching)

Communal Wisdom and Witness (WW)
- TF (Theological Foundations)
- ET (Ecclesial Traditions)
- TH (Historical/Theological Studies)

Building Communities and Nurturing Relationships (CR)
- CE (Christian Education)
- CM (Congregational Ministry)
- PC (Pastoral Counseling & MAMFT Courses)
- EM (Evangelism and Mission)
- PW (Worship)
- PX (Practical Theology)
- FE (Field Education)

Doctor of Ministry (DM)
- DM (Doctor of Ministry)

The Level symbols are used as follows:
- 100 (Required, or Introductory Courses)
- 200 (Advanced Courses)
- 300 (Advanced Courses)
- 400 and 500 (Elective Courses)

The Credit symbols are used as follows:
- 1 (one credit hour)
- 2 (two credit hours)
- 3 (three credit hours)
- 4 (four credit hours)
- 5 (five credit hours)

Some one- and two-credit courses may be expanded to offer more credit at the discretion of the instructor. The unit of credit is the semester hour. The value of each course is stated in terms of credit hours. A credit hour equals one classroom period of 50 minutes a week for the semester. In the case of some seminary courses, the fourth digit may represent the term (1 = fall; 2 = spring).

Dual Requirement Courses
A limited number of cross-disciplinary courses, usually team taught, may satisfy a requirement in two areas simultaneously.

SM—SEMINARY COURSES

SM [course number varies] Mosaic Symposium

This intensive course brings together students from across Seminary degree programs and learning modalities for a shared experience of worship, learning, artistic collaboration, and conversation. Through engagement with selected texts, students explore questions of humanity, theology, relationships, and the challenges of serving a rapidly changing world. This course is designed to foster connection, reflection, and meaningful dialogue across the Seminary community.

SM1211/1212 Spiritual Integration in Clinical Practice

This two-semester, experiential MFT course focuses on second-year MFT students' ability to critically engage a range of spiritual and theological resources in clinical practice. Students will gain skills in identifying and responding to clients' theological and spiritual concerns and learn to use at least one method for guiding interventions, evaluating outcomes, and attending to the therapist's own theological and spiritual commitments. This course will focus on critical case studies and selected readings to meet expected course outcomes. This course is graded Pass/Fail. For admission to class, students must be second-year MFT students and concurrently enrolled in Practicum 2.

SM 1301/1302 Reflection Group

The third-year reflection group (a two-semester sequence) will provide a structured context for students to (a) engage in summative theological reflection on their entire seminary experience, and (b) discover how their vocational commitment and focus have evolved during their time at LPTS. Students will expand and refine the portfolio of seminary work begun in the second-year reflection group. Topics for additional reading, writing, and discussion will include integration of life and reflective leadership; interpersonal and teamwork skills; constructive handling of conflict and criticism; and resilience in times of challenge and change.

SM 1311/1312 Spiritual Integration in Clinical Practice

This two-semester, experiential MFT course focuses on MFT students' increasing ability to engage a range of spiritual and theological resources in clinical practice. Third-year students will gain experience in collaborative, reflective leadership of spiritual/theological reflection groups and in modeling methods for guiding interventions, evaluating outcomes, and attending to the therapist's own theological and spiritual commitments. This course will focus on critical case studies and selected readings to meet expected course outcomes. This course is graded Pass/Fail. For admission to class, students must be third-year MFT students and concurrently enrolled in Practicum 3.

SM 2003 Research Methods and Practices

The purpose of this course is to help students become better researchers and better writers. The research and writing skills gained here will be valuable in any career after seminary. Moreover, in the process of learning to be proficient researchers, other skills will be acquired or improved along the way, such as information literacy, efficiency in note taking, effectiveness and compliance with best practices in using citations, ability to construct sound and persuasive arguments in written form, and use of a distinctive professional voice as a writer.

IP—INTERPRETATION AND PROCLAMATION: SCRIPTURE AND HOMILETICS (see faculty on page 104)

BIBLE

BI 1103 Introduction to Scripture for MFT Students

This course provides an introduction to the Bible for students enrolled in the Marriage and Family Therapy program. It is intended to prepare students to be more biblically literate and spiritually competent pastoral caregivers and marriage and family therapists in a world in which the Bible continues to be a culturally relevant voice. This course helps students clarify their own hermeneutic and relationship with the Bible and to make meaningful connections

between contextual biblical interpretation and the practice of marriage and family therapy. Students will read and interpret selected portions of the Bible for themselves and engage with a variety of alternative perspectives as well as reflect on case studies. They will be introduced to the overlapping yet discrete steps of the hermeneutical circle and cycle of theological reflection. This cycle makes explicit the process of learning how to remain engaged in ongoing and challenging dialogues with their own and others' stories.

BI 4013 Queer Biblical Interpretation
What is Queer Biblical Interpretation and why does it matter? What is its import for the 21st century church? This course introduces students to some of the questions and challenges posed by queer biblical interpretation. It aims to help students articulate and find validation for their own voice and perspective, enhance their capacity for critical analysis and self-reflection, and cultivate a commitment to and skills for asking difficult questions as they relate to issues of gender, sexuality and the church. The intense writing and discussion components of this course provide students with opportunities to practice critical analysis and self-reflection, both individually and in dialogue with one another.

BI 4022/DM 4033 Critical Race Theory and Biblical Interpretation
This course offers a basic introduction to key concepts in the field of critical race theory from two main perspectives. First, students are introduced to each concept insofar as it has been developed in legal scholarship, social sciences, and other disciplines. After grasping some understanding of the critical race theory idea in modern contexts, the class will use these insights as a lens to explore biblical texts, their ancient contexts, and their history of interpretation.

OLD TESTAMENT

OT 1013 The Elements of Biblical Hebrew
This course prepares students to use Hebrew as a tool in the exegesis of biblical texts. Students with no previous experience in the language will gain the basic ability to read and translate biblical Hebrew. In addition, students will discover resources to assist in a lifelong journey toward fluency in biblical Hebrew.

OT 1313 Torah and Former Prophets
This course provides a critical introduction to some of the literature of the Hebrew Bible in light of ways in which modern scholars engage with this literature. In terms of biblical content, we are not examining the entirety of the Hebrew Bible, but rather we will focus on the Torah and Former Prophets. In terms of our methods, students will learn to approach biblical texts with an eye toward the distinctive features and dynamic interplay of the world behind the text (i.e., the ancient background and historical development that has led to texts' development), the world within the text (i.e., the literary artistry and theology unveiled by close reading), and the world in front of the text (i.e., the various contexts of readers).

OT 1323 Latter Prophets and Writings
What does it mean to be "prophetic"? How do we live a "wise" life? This course introduces the historical, literary, and theological worlds of what is known in the Jewish tradition as the Latter Prophets and Writings. The Old Testament/Hebrew Bible is a library of books that emerged out of historical situations and also purports to describe historical events; so, we engage the *historical perspective*. The Old Testament, however, is also a work of literature that can be studied for its literary form; so, we engage the *literary perspective*. Finally, the Old Testament/Tanakh has the status of Scripture for a variety of religious communities; so, we engage the *theological perspective.*

OT 2013 Exegesis of Genesis

OT 2023 Exegesis of Exodus

OT 2033 Exegesis of Isaiah

OT 2043 Exegesis of Jonah

OT 2053 Exegesis of Amos

OT 2063 Exegesis of Judges

OT 2123 Exegesis of 1-2 Samuel

OT 2153 Exegesis of Ruth/Esther

OT 2163 Exegesis of Joshua

OT 2173 Exegesis of Song of Songs

OT 2303 Exegesis of Ezekiel

OT 3023 Exegesis of Psalms

OT 3053 Teaching the Bible in the Church
This is an interdisciplinary course concerned with the practice of teaching Bible in the congregation, particularly involving skills of biblical exegesis, interpretation methods, and teaching designs. Particular biblical texts for focus will be determined at the time of scheduling. Past texts have included the Book of Jeremiah and Job. *IP Elective/CR Elective.*

OT 3073 Biblical Theology and the Wisdom Tradition
Come and sit at the feet of Woman Wisdom and Qohelet. Explore riches of Proverbs and Ecclesiastes, texts that are frequently neglected in the world of biblical theology.

OT 3233 The Ethics of Violence in the Old Testament
This biblical elective course focuses attention on problematic biblical passages in order to understand and claim—not ignore—their theologically and ethically problematic nature as well as seek new theologically rich and ethically responsible understandings of the texts.

OT 3243 Africans and the Hebrew Bible
African people and places are mentioned hundreds of times in the Old Testament/Hebrew Bible. This course is a chance for students to find out what can be gained by plumbing the depths of Africa's significance to the Hebrew Bible. Our course will proceed through three stages. (1) To begin our discussion, we need to consider how we theorize the relationship between geography and identity that gives meaning and relevance to the category "African." (2) Having established the appropriateness of an African focus, we will proceed to looking for the presence and significance of African places, people groups, and individuals in the Bible and the world that created the Bible. (3) Then we will turn to the diverse ways in which African perspectives enhance meanings of the Bible.

OT 3253 God of Our Weary Years: Black Interpretation of the Hebrew Bible in the USA
In the spirit of a famous phrase in the Black National Anthem, this course looks at the Hebrew Bible as one of those "paths" or "places" where Black people were able to encounter the divine on a turbulent journey through U.S. history. The recurring question we will wrestle with is, "how it is that these scriptures served (and continue to serve) Black people in various contexts along a collective journey?" As we analyze historical movements, academic writing, sermons, and literature, students will become familiar with some of the major historical consequences, interpretive strategies, and enduring legacies of Black biblical interpretation.

OT 3263 Womanist Interpretation of the Hebrew Bible
Ever since Alice Walker defined the term "womanist" at the start of her prose collection, *In Search of Our Mothers' Gardens* (1983), a growing body of biblical scholars have been enthralled with the utility of this term for characterizing how some Black women make meaning with the Bible. While there is great enthusiasm around womanist interpretation, each interpreter understands and applies the term "womanist" in her own unique and nuanced ways. In this course we will be looking at the specifics of how various scholars apply a womanist reading to the Bible by closely examining several essays alongside biblical texts. Furthermore, we will work to contextualize our work by broadening and deepening our understanding of life for Black women in the United States.

OT 4001 Reading in Biblical Hebrew
In this course, students who already have a basic foundation in biblical Hebrew will work through translating passages from the Hebrew Bible in order to refine their skills in translation and vocalization of the Hebrew text. Throughout translation and discussions, students will develop their own philosophy of translation reflecting their unique interests and values.

OT 4101 Israel/Palestine: Past and Present (one-credit course)
The introductory class at Louisville Seminary for those enrolled in the Middle East Travel Seminar is available to all students as a 1-credit course offering advanced credit in Bible. Through lectures, discussion, and guest presentations, we will consider the complex history of the growth of Judaism, Christianity, and Islam side by side in Palestine, as well as the inter-religious and inter-cultural situation of Israel and Palestine today, the sources of

conflict, and the strategies by which a wide variety of people seek to live day by day. There will be a preliminary reading requirement, lectures and guest speakers during the week of class, and a short project to complete by the end of January.

OT 4103 Israel/Palestine Travel Seminar
Through visits to archaeological sites, museums, and holy places in Israel and Jordan, and visits with a variety of people living in the land today, students will learn about the complex history of the region, the growth of Judaism, Christianity, and Islam side by side, and the impact of religious groups upon the culture. We will contemplate not only the past but the inter-religious and inter-cultural situation today, the sources of conflict, and the strategies by which a wide variety of people seek to live day by day. Each student will read selections from a bibliography, participate in a seminar prior to the trip, and write a reflective paper after returning home.

OT 4213 Biblical Interpretation after the Holocaust
This course examines Christian biblical interpretation in light of the Holocaust. Students first reflect on the events of the Holocaust in order to understand pertinent ethical and hermeneutical issues. Subsequently, the course focuses successively on two major themes: Christian anti-Judaism and theodicy.

OT 4253 The Bible in a Religiously Pluralistic World
This course focuses on the authority, relevance, and interpretation of Christian Scripture (Old and New Testament) in light of the contemporary context of religious pluralism. Part I explores religious pluralism as both a theological commitment regarding the acceptance of other religious traditions and a course of engagement with the world's religious diversity. Part II examines Christian theologies of Scripture in light of the opportunity of religious pluralism. Part III engages in reading the Bible comparatively using sacred texts in other religious traditions to help interpret Christian sacred literature. Part IV provides a case study for our course topic by attending to the development of a Post-Shoah Christian Biblical Hermeneutics**.**

OT 5103 Independent Studies in Old Testament
Research on some problems in the Old Testament, the Apocrypha, the Pseudepigrapha, the Dead Sea Scrolls, or other Near Eastern literature will be determined in consultation with the professor. This course can include aspects of Israel's history, literature, and theology; study of the Aramaic in Ezra and Daniel; or advanced work in learning how to use the Hebrew Bible with facility.

NEW TESTAMENT

NT 1013 The Elements of New Testament Greek
This is an intensive course in the elements of New Testament Greek which serves as a basis for the exegesis of the Greek NT and for advanced biblical studies.

NT 1313 Gospels and Acts
The New Testament is a central and generative document of Christian faith and of western culture, but it poses significant interpretive challenges because the world and worldview presumed by its authors and first readers were vastly different from our own. This course will offer students a broad orientation to historical, literary, and theological issues raised by critical interpretation of the New Testament (focusing on the Gospels and Acts), and nurture skills for using it as a source for understanding early Christianity and for theological reflection.

NT 1323 Epistles and Revelation
The New Testament is a central and generative document of Christian faith and of western culture, but it poses significant interpretive challenges because the world and worldview presumed by its authors and first readers were vastly different from our own. This course will offer students a broad orientation to historical, literary, and theological issues raised by critical interpretation of the New Testament (focusing on the Epistles and Revelation), and nurture skills for using it as a source for understanding early Christianity and for theological reflection.

NT 2013 Exegesis of the Gospel according to Matthew

NT 2023 Exegesis of the Gospel according to Mark

NT 2033 Exegesis of the Gospel according to Luke

NT 2053 Exegesis of Acts

NT 2063 Exegesis of Paul's Major Letters (Romans, 1 Corinthians, 2 Corinthians, & Galatians)

NT 2073 Exegesis of Paul's Shorter Letters
(Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, & Philemon)

NT 2083 Exegesis of Hebrews and the General Letters

NT 2093 Exegesis of the Book of Revelation

NT 2103 Exegesis of 1 Peter

NT 2113 Exegesis of James

NT 2123 Exegesis of 1 Corinthians

NT 3023 Interpreting the Parables of Jesus
This course provides a story of the parables of Jesus including initial historical critical exegesis, form and redaction criticism, and the work of J. Jeremias and commentators. Students will also study the practice of more recent interpretation based on existentialist, structuralist, and modern literary hermeneutics. They will also gain both detailed knowledge of the parables, and experience with non-traditional hermeneutics as the basis for interpreting scripture.

NT 3163 Preparing to Preach the Revised Common Lectionary
This course is about the place and use of the Bible in the life and work of Christian preachers. Basic attention will be given to both devotional (illuminative) and exegetical-expository (kerygmatically oriented) interaction with scripture. The course will include working with *The Revised Common Lectionary* in relation to both the cycles of the liturgical year and the use of scripture in preaching.

NT 3203 A New Testament Theology of Money and Possessions
This course explores New Testament teachings about money and possessions, against the backdrop of the larger biblical witness on this subject. Teachings of Jesus and Paul, the Epistle of James, and the book of Revelation will receive close attention. Students will be invited to examine their own attitudes toward "stuff," discerning how their personal practices and views relate to patterns in their family of origin, church, and the wider culture. We will consider biblical warrants for Christians' participation in charitable giving and fundraising, and discuss how to engage in both practices most effectively.

NT 4001 Reading the Greek New Testament
This course is offered each semester to provide opportunity for increasing skills in reading and translating the Greek NT. The work aims at building vocabulary, broadening comprehension of grammar, and improving sight-reading.

NT 4013 Evil, Suffering, and Death in the New Testament
Students will explore some of the ways that evil, suffering, and death were experienced, symbolized, and judged by representatives of early Christianity and of contemporaneous Jewish and pagan societies. Questions to be addressed in the course include: How do the various New Testament writers account for the presence of evil in the world? To what extent were their ideas influenced by common Jewish or pagan explanations of evil? How do the New Testament writers' understandings of evil relate to larger patterns of morality and of personal or corporate identity in the early Christian communities? How are we to understand the New Testament's teachings on evil in our own day? The course format combines lecture and discussion.

NT 4023 Readings in African American New Testament Hermeneutics
This course is designed as a brief introduction to important works of and about New Testament interpretation by African American New Testament scholars. Works to be read and discussed pertain especially to the following topics: the complex history of African Americans' encounter with the Bible; Africa and African Imagery in the New Testament and

Early Christian Literature; the New Testament and the American debate over slavery; and interpretation of the Gospels and the Pauline epistles by African Americans. Throughout the course, attention will be given to the particular concerns and perspectives of womanist biblical interpreters. Students will meet eight times for discussion.

NT 4033 Women in the New Testament World
Throughout the New Testament texts, women appear in diverse and sometimes seemingly contradictory ways. These scenes require careful critical analysis. This course introduces students to the historical experiences of women in the Greco-Roman world and their literary portrayals within the New Testament. It encourages students to engage both critically and imaginatively with the narratives, paying attention not only to the presence and depiction of women but also to their absence and the importance of narrative silences. As an introductory survey, this course fulfills an IP or general elective requirement.

NT 4203 Preaching from the New Testament
This course investigates various types of New Testament literature in relation to the task of preaching. Students have the opportunity to explore various types of exegetical issues which impact New Testament preaching. Students will preach at least once in front of the class.

NT 5103 Independent Studies in the New Testament
Advanced study of particular historical questions, theological themes, or NT texts are carried out independently following initial approval of the plan of study, including bibliography and form of reporting. Three or more students with a common interest may request periodic meetings with faculty as a seminar to share and discuss their research.

PREACHING

PW 1003 Intro to Preaching (formally Basic Preaching)
This course provides an introduction to the art of preaching, encompassing various traditions and styles and open to students new to preaching or who've been preaching for years. Students learn and practice essential skills for preaching, including biblical interpretation, models and forms of sermons, finding your own voice in preaching, relationship between preacher and congregation, and receiving peer feedback through collaborative learning.

PW 3153 Preaching Biblical Narratives
Interpreters have long noted that biblical narratives, far from being simple Sunday school tales, have been shaped as complex, rich, and engaging stories of struggle. In these stories divine and human characters take on life through actions and words. By doing so, they invite audiences to reflect on the dilemmas they present, to explore multiple perspectives on what it means to be humans in a complex world of goodness and evil, judgment and grace. The stories explore human meaning with subtlety that is difficult to sustain in other genres. This is a course about reading and preaching biblical narratives. Students will learn from biblical narratives how to better preach, and learn how to better preach biblical narratives. Students will explore "poetics" of biblical narrative to sharpen their interpretive senses, and examine the narrativity of theology and human experience. The second half of the course will be devoted to two rounds of sermon presentation and critique.

PW 3163 Prophetic Preaching and Social Ethics
This course wrestles with the moral quandaries that church leaders and preachers often face in contemporary social issues or conflicts. For example: What moral principles compete for our allegiance in social conflicts? What questions do we ask to clarify these conflicts, and can we answer them competently? How do we shape moral argument in preaching? We will utilize ethical theory and methods of argument in exploring these questions. Ultimately, students will learn to identify and shape moral argument in their preaching on difficult social issues. Topics may include: racial and gender conflicts, questions of just war, resistance and militarism, biotechnology, economic and class conflicts, and ecological issues.

PW 3183 Preaching For Tomorrow
This course will explore the influence of the student's eschatology on her/his preaching. During the course, students will identify their current views while engaging multiple views (Conservative Evangelical to Liberating Eschatologies). Students will be assigned readings in preaching, biblical studies, and theology; submit written responses to

chosen readings; evaluate sermons for their eschatological content, and write and present one sermon in class.

PW 3203 African American Prophetic Preaching
During the decades of African/African-American enslavement, biblical preaching was often used to justify and maintain the institution of slavery. African American prophetic preaching evolved from the experiences of enslaved Africans who chose to believe in a God of liberation - who loved them for who they were and who created them to be a free people. Black rhetorical traditions will be delineated and identified through study of African American preachers and sermons from the nineteenth through twenty-first centuries. Unique characteristics such as call and response, celebration in preaching and black hermeneutics will be explored. Each student will be required to preach one sermon using African American preaching traditions as a model.

PW 3223 Theology and Preaching
One of the great needs in the church today is for theologically informed preaching. This apparently simple homiletical quality is notoriously difficult to achieve. In this team-taught course, students will be asked to locate their own theology and integrate it with text and life. The method will be dialogical and collegial.

PW 3233 Preaching Contextually
This is an advanced preaching course which provides an overview of principles for developing and delivering sermons beyond the purview of Basic Preaching. Sermons the students will learn to create include: doctrinal, social justice, wedding, funeral, Advent, and Lenten sermons. The basic premise of the course is that in order for preaching to be effective, the preacher must take time to understand the preaching context which includes the people to whom/for whom the message is being developed and circumstances in which they find themselves (or the occasion).

PW 3303 Performance in Preaching
This workshop-style course provides a supportive setting for students to prepare and perform sermons, focus on performance skills, and explore various homiletical models. Performance will be considered as an exegetical tool as well as a discipline which undergirds the creative process and the preaching moment. In order to preach lively, textual sermons, students will develop their abilities to interpret Scripture and create sermon forms that foster movement and coherence.

PW 4081 Advanced Preaching Practicum
Class sessions are devoted to the hearing and evaluation of student-preached sermons in this practicum. Each student preaches several times, and, with one or two faculty members, joins in evaluating the sermons of other students.

PW 4203 Exegesis for Preaching
Reading material, lectures and discussions are used to increase exegetical skills designed to assist in preaching. Students learn how to move from a particular text to preaching, practice various exegetical skills, and deal with a variety of different types of biblical material. The goal of the course is to discover ways to improve the use of exegesis for the preparation of sermons.

PW 4223 Preaching the Genres of the Bible
This course will examine the various literary genres of the Bible with an eye toward how best to preach such texts. We will explore the distinctive features, history of interpretation, ideological presuppositions, and ethical implications of each genre studied. These will include historical and narrative, poetic, wisdom, parable, prophetic, apocalyptic, gospel, and epistolary literature. This course will be taught in a seminar format, with students giving a class presentation of the distinctives of each genre, followed by a sermon from a representative text and evaluative class discussion of the sermon. Thus, students will gain experiential knowledge of the biblical genres, hermeneutics of both text and situation, forming a homiletic shape appropriate to each genre, and the various tasks involved in preaching the Word intended by a text today.

WW—COMMUNAL WISDOM AND WITNESS: ETHICS, HISTORY, AND THEOLOGY (see faculty on page 104)

THEOLOGICAL FOUNDATIONS

TH 1103 Systematic Theology

Systematic Theology is an introduction to doctrinal thinking in traditional and contemporary theology. It is a foundational course that prepares students for further work, particularly in the framework of Wisdom and Witness.

This course is intended to help students move with agility between the varied faith claims of Christian communities and the demanding needs of our current contexts. Students will learn to identify theological doctrines as they are invoked, manipulated, or relied upon in contemporary life. They will learn how to use doctrine to critique current issues and look for solutions, as well as how to use current issues to critique doctrinal claims. Furthermore, the course encourages students to think self-critically about their own theological commitments.

TF 1123 History of Christian Experience I and TF 1133 History of Christian Experience II

In this two-semester sequence students will become acquainted with the global history of Christianity. Special attention will be paid to formation of Christian identity and theological expression in relation to other religious traditions.

TH 1203 Introduction to Christian Ethics

"How do we live a good life in the midst of conflict?" Ellen Ott Marshall's question draws us into a timely investigation of the normative traditions inspired by the life, ministry, and teachings of Jesus. Christian ethics must address the question of conflict because of the reality of difference and the variety of theological and moral beliefs. Christians interpret the Bible differently, pray differently, weigh values and obligations differently, and occupy vastly different social and political locations in contemporary society. Yet they share basic theological convictions about the reality of God and human redemption. This course invites students to learn key concepts and theories in the discipline of Christian ethics so that they might build faithful Christian lives and a just society.

"How do we love our neighbor?" Miguel A. De La Torre's question draws us into the necessity of praxis—what we do—because, in the words of Brazilian theologians Leonardo and Clodovis Boff, "love is praxis, not theory (1984)." Neighbor-love working to establish justice-based relationships is at the heart of both Christian ethics and De La Torre's project to do Christian ethics from the margins. De La Torre writes, "For Christian ethics to be relevant, the faith community's struggles with oppressive living conditions must be engaged, always with the goal of dismantling the mechanism responsible for creating the inhumanity faced within marginalized spaces." This course introduces students to the study of liberationist Christian ethics so that they might participate in a Christian response to injustice that dismantles oppressive structures and builds justice-based relationships constitutive of neighbor-love. *How do we make ethical decisions and form Christian character in the context of conflict and institutionalized injustice?* Utilizing a case method approach, students will take on contemporary ethical issues. Case methodology is a helpful way to practice thinking ethically. Case studies capture past occurrences of ethical problems and case teaching invites critical reflection on what is right, good, and just, so that students can gain experience and confidence making ethical decisions.

ECCLESIAL TRADITIONS

ET 1044 Presbyterian Heritage and Polity (and CM 2172)

Presbyterian Heritage and Polity is a course that provides a comprehensive introduction to the Presbyterian and Reformed tradition through an exploration of its history, its theology and confessions, its polity and worship, and its interaction with contemporary culture and the wider church. Particular attention is devoted to the Presbyterian Church (U.S.A.).

The heritage portion of the course assumes a basic knowledge of Christian theology and of church history as a prerequisite. This portion of the course surveys major figures and movements, recurring theological themes, and

perennial and recent challenges to the life of the church. The course also provides for close and contextual readings of Reformed creeds and confessions.

The polity portion of the course follows an experiential approach. Students will learn to think theologically and systemically as they apply the Constitution of the Presbyterian Church (U.S.A.) to specific issues and practices at the congregational, presbytery, synod, and general assembly levels. Attention will also be given to ministry and administration in the Presbyterian tradition based on the theology of the church in the Book of Order.

ET 1054/MS 1054 History and Doctrine of Methodism

This course is designed to provide an overview of the history and doctrine of the Methodist movement. Significant time is spent on the life, work, and theology of John Wesley and the Wesleyan roots of Methodism as well as on the American Methodist experience. Close attention is paid to the institutional history of the predecessor denominations of the United Methodist Church, the evolution of Wesleyan theology in the nineteenth and twentieth centuries and the role of doctrine in the church today. Prerequisites: Introduction to Theology and Ethics, History of Christian Experience I.

HISTORICAL/THEOLOGICAL TOPICS

TH 2293 Pilgrimage on the Camino de Santiago

This course has two parts. 1. A one-credit classroom portion in the spring semester which serves to prepare students for the Travel Seminar to northern Spain. It introduces students to topics related to walking the Camino de Santiago, including the history and spirituality of pilgrimage, past and present Christian-Muslim relations, and the theology of nature. 2. A two-credit travel portion in the early summer (June) during which time students will be pilgrims on the Camino. Upon return, they will produce written reflections on their pilgrimage experience and participate in sharing their pilgrimage with the Seminary community in the following fall semester.

TH 2343 Evil

This course provides a framework for analyzing and critiquing statements about evil made within Christianity and within contemporary culture more generally. We will begin by establishing some of the basic logical, doctrinal, and experiential constraints that shape Christian understandings of evil. We will examine how several different Christian thinkers understand evil in relation to the power of God.

TH 2413 African American Religion

This course provides an introduction to the wide variety and complexities of religious traditions and experiences of African Americans from the late nineteenth century through the twenty-first century, with attention to lynching, Jim Crow, the Great Migration, new religious movements, biblical interpretation, the Civil Rights and Black Power movements, Black and Womanist Theologies, collaborations between African American and Latinx Christian activists, trans-Atlantic connections to anti-colonial and anti-apartheid movements in the African diaspora, mass incarceration, police violence, and the Black Lives Matter movement. It will include attention to African American Catholic, Protestant, Pentecostal, Islamic, and African indigenous traditions. It uses a primarily historical lens, but will also be supplemented by theory and method from religious studies, biblical studies, theology, ethics, and sociology, as well as an intersectional analysis of the role of categories of gender, sexuality, and class in these traditions. It also addresses how religions have enabled African Americans to survive and resist within a white supremacist American culture, as well as some of the roles religions have played in white racist ideas and practices. Prophetic and liberationist African American Christian traditions are a central focus of the course, especially in relation to the Civil Rights Movement and the development of Black Theology. However, the course will also attend to religious movements which do not easily fit into such a mold, such as Pentecostal traditions and the Nation of Islam. The course asks students to make connections between course material and current events and issues, enabling them to understand and address contemporary racial injustices.

TH 2433 Introduction to Black Church Studies
This course is designed to provide an overview of the multidisciplinary and interdisplinary components of the Black Christian experience in America so that students who are called to lead contemporary African American churches might have an introduction to the rich historical, theological, ethical, and sociological foundations of that experience from an academic perspective as a foundation for ministry and church leadership. It is also designed so that all students have a framework by which to understand the complexities of the Black Christian experience in America and appreciate the diversity that contextualized theology, praxis, and worship of the Black Church provides for the greater-Christian community.

THEOLOGIANS

TH 2623 John Calvin and Reformed Theology
This course examines the thought of John Calvin in the context of his life and work on behalf of the movements for reform of the church in sixteenth-century Europe. We will read from Calvin's *Institutes* and selected other writings in order to grasp the main outlines and principal themes of his theology, to assess his influence upon the debates of his time, and to interpret his continuing theological legacy.

TH 2743 Frederick Douglass
This seminar is designed to introduce students to Frederick Douglass. Douglass was one of the most fascinating and influential figures of the nineteenth century. Remembered primarily as a dynamic abolitionist lecturer and candid editor, Douglass was also an important thinker. He was the nineteenth century's foremost spokesperson for social equality and racial assimilation. Douglass is among the first generation of black thinkers to combine elements of Protestantism, black nationalism, and assimilationism into an effective model of social progress for blacks. The goal of the course is to discern Douglass's moral and religious point of view by reading autobiographical accounts, as well as the writings of several Douglass scholars.

TH 2823 Karl Barth and Dietrich Bonhoeffer
This course will examine two giants of twentieth-century theology who confronted both Nazism and the heritage of liberal theology. It will pay special attention to doctrines of Christ and the church. Readings will include sermons and biographical materials.

ETHICAL TOPICS

TH 3113 Religion, Ethics, and Modern Moral Issues
Alternative positions in Jewish and Christian ethical writings related to contemporary personal and social questions, for example, sexuality and marriage; debates in medical ethics, including abortion and euthanasia; selected political problems, and the morality of warfare will all be topics in this course.

TH 3213 Medical Ethics
This course is designed to introduce students to the study of moral issues in the fields of medical treatment and research. Students will compare the merits of both a secular approach and a Christian approach to biomedical ethics. Using case studies to unpack the complex issues involved in medical treatment and research, students will discuss the obligations of professional conduct and defend their recommendations for due care. Public policy concerns will also occupy our attention.

TH 3223 Feminist and Womanist Ethics
This course introduces students to major themes and figures in feminist and womanist ethics, with particular emphasis on womanist sources. It employs a three-fold approach to ethical situations and issues: 1. historical dialogue; 2. ethical and theological analysis; and 3. critical reflection and action.

TH 3233 Environmental Ethics
Environmental issues are increasingly significant for local, national, and international populations. From global warming and ozone depletion to energy futures and ecological integrity, environmental issues are occasioned by competing interests, conflicting principles, and contested cosmologies. This course proposes to review the current global situation and examine selected case studies that

represent a range of environmental problems. This "earth scan" becomes, in turn, the point of departure for an investigation of existing views of nature and the problems they create. Finally, students will develop a personal spirituality of nature and evaluate Christian perspectives to major environmental problems.

TH 3243 Ethics in Economic Life
This course studies Christian economic ethics. Students will read classical and contemporary resources in order to evaluate the relationship between Christian social teachings and Neoliberal theory. Neoliberalism is committed to: (1) an unregulated market; (2) cutting public expenditures for social services; (3) deregulation; (4) privatization; and (5) individual responsibility. On the other hand, Christian social teachings include: (1) an economy that serves people by protecting their basic human rights to productive work and decent and fair wages; (2) social institutions that promote family and community, and that protect the poor and vulnerable; (3) human rights and responsibilities; (4) life and the dignity of the human person; and (5) the common good. The task for students is to assess the coherence of their religious beliefs, moral values and standards, and participation in the global economy.

TH 3323 Restorative Justice
This course studies restorative justice and evaluates its approach to achieving peace with justice in dialogue with practical theology. Students read foundational and contemporary writings in restorative justice alongside writings in practical theology in order to: (1) identify the promise and problems of RJ for congregational ministry; and (2) assess the continuities and discontinuities between restorative justice and religious conceptions of peace with justice.

The course has three main thematic emphases. First, the course examines the idea of restorative justice and how it is conceptualized. This section consists of an overview of restorative justice theory and process, including core principles, values, and goals. Students will learn how the meaning of restorative justice has developed from its early days as a Western criminal justice reform effort, to its emphasis on restorative practices in the following decades of global expansion and social scientific analysis, to the current implementation of restorative systems. Second, the course examines how restorative justice is institutionalized. Students will learn how the idea of restorative justice has been linked to a variety of practices that share some theoretical commitments to group process and community participation. Further, students will learn how restorative practices are evaluated by social scientists, and imagine how persons in ministry might evaluate key restorative practices that bear witness to the work of the Church in the world. Third, the course examines critical issues in restorative justice. For example, is right procedure more important than good outcomes in this approach to peace-building and putting things right? Does restorative justice affect social justice? Are patterns of racial disparity replicated by restorative practices? Students will investigate the reasons why restorative justice theorists and practitioners disagree about what restorative justice means, how it should be practiced, and how it should be evaluated.

CONTEMPORARY THEOLOGICAL TOPICS

TH 3523 Christology
This course examines contemporary perspectives on the person and work of Jesus Christ. Readings will come from a variety of confessional perspectives and cultural contexts. In a final paper students are asked to articulate their own Christology.

TH 3533 Ecclesiology
This course examines the church as a community of practice and surveys a variety of contemporary ecclesial perspectives.

TH 3623 Black Theology
This course engages primary texts in Black theology, both historical and contemporary. Issues addressed include the social construction of race, the role of suffering in Christianity, and the relationships between religion and politics in the United States.

TH 3653 Contemporary Theology
This course focuses on lively theological conversations that are currently taking place within both church and academy. Students will engage three overlapping themes: Christianity

in relation to empire, new forms of process theology (sometimes referred to as Polydoxy), and the functions of race in the landscape of twenty-first century theology. Readings for this course include primary texts by contemporary theologians.

TH 3673 Political and Liberation Theologies
This course examines influential political and liberation theologies including: Latin American liberation theology, Black theology, womanist theology, queer theology, and disability theology. We will read primary sources and discuss the texts in the manner of an advanced seminar.

TH 3683 Apocalypse, Hopelessness, and Hope
For many theologians, practitioners, and faith communities, eschatology, God's promises concerning 'end things,' serves as driving and inspiring dynamism. Consider this repeated call, 'Repent, for the end is nigh!' Just what this 'end' might look like, or entail has sparked and continues to spark Christian imagination and action. From RIP to apocalyptic cataclysms, popular images and theological systems have endeavored to address this end, as well as other ends. A recurrent theme in these discourses is hope. But similarly to reflections on 'the end,' hope can be somewhat ambiguous. Does it infuse faith with vitality, nourish weary souls, foster emergent identities and practices in now/not yet promises and possibilities? Or might it, as Miguel De La Torre argues, participate in Euro-centric progress narratives that suppress movements toward radical transformation of unjust systems and structures? How does hope 'function' alongside concepts of ends, apocalypses, and life everlasting? This course explores these and additional questions through the works of De La Torre, Steven Charleston, Kelly Brown Douglas, Catherine Keller, and others.

TH 3693 Queer Theologies
This course examines Queer theologies, including originary moments and future trajectories. We will read primary sources and discuss the texts in the manner of an advanced seminar.

TH 4013 Paradigms For Christian Mission: Historical and Theological Perspectives
This course explores the historical development and theological understandings of Christian mission, from biblical and early church models to contemporary perspectives. Students trace changing conceptions of mission across historical, cultural, and ecclesial contexts, examining evangelism, colonialism, global Christianity, and movements for liberation. Through historical study and theological reflection, students consider how these perspectives inform the church's mission and engagement with communities today.

TH 4113 Christian Mission: Lives, Leadership, and Practice
Through biographical study, this course examines how historical and contemporary figures understand calling, develop theological commitments, and participate in local and global mission. Particular attention is given to how race, gender, sexuality, and power shape mission experiences. Students explore connections between lived experience and mission theology, engage contextual theological reflection, and draw insights for their own vocational discernment and ministry practice. William Shepherd, Albert Schweitzer, Billy Graham, Sojourner Truth, Dorothy Day, Walter Rauschenbusch, Martin Luther King Jr., Jim Elliot, Charles Finney, Lucretia Mott, Susanna Wesley, and Julian Foote are representative figures.

NON-CHRISTIAN TRADITIONS

TH 4503 Judaism
The transition from Israelite religion, as depicted in the Hebrew Bible, to Rabbinic Judaism, which unfolded from the second century before the Common Era to the sixth century of the Common Era, was revolutionary. This course will explore the dominant values and practices of what became traditional Judaism. This exploration will be conducted primarily through encounters with primary texts such as the Talmud, Jewish philosophy, and biblical commentary. After an examination of the innovations of Rabbinic Judaism as it developed through the Middle Ages, we will focus on contemporary expressions of Judaism.

TH 4603 Islam
The goal of this course, which is introductory in nature, is to enable the student to broaden and enrich the student's understanding of Islam as a religious tradition. It presupposes an interest in Islam and a desire to learn about and explore the doctrinal, ethical, ritual, socio-economic, political, cultural, and experiential dimensions of this way of life. It also raises critical questions about the study of Islam and attitudes toward Muslims and Islam in the West. A primary concern is to understand not only the origin and fundamentals of Islam but also its role in the contemporary world.

TH 4703 Buddhism
This course offers a study of the background and sources of Hinduism and Buddhism. An overview is provided of their historical development, as well as their impact upon each other and upon adherents.

SPECIAL STUDIES

TH 5103 Independent Study in Ethics, History, or Theology
This independent study provides an opportunity to concentrate on a topic of theological, historical, or ethical interest after agreeing on a suitable subject with the instructor. The student produces a reading list from library research and meets with the instructor from time to time in individual conference to report on reading. A major paper on the chosen subject is required.

CR—BUILDING COMMUNITIES & NURTURING RELATIONSHIPS: MINISTRY AND PASTORAL PRACTICE (see faculty on page 104)

CHRISTIAN EDUCATION

CE 3023 Ministry with Youth
This course examines congregational youth ministry. Issues include: growing up in today's world, the role of youth groups in nurturing faith, and the relationship of youth ministry to the whole life and work of the church. Case studies will help identify ministry needs; and youth ministry resources will be surveyed.

CE 3043 Christian Education with Children
This course explores the church's educational ministry with children. Insights from the human sciences, theology, biblical studies, and the arts will be used to help address such questions and concerns as: How is the life of faith passed on from one generation to the next? What is a family's role in Christian nurture? What is a congregation's role? How do children think and learn? How do spirituality and raising children relate to one another? What is going on in childhood cognitively, developmentally, morally, socially, or culturally? These questions, among others, will be pursued with particular attention to the educational and formational dimensions of ministry.

CE 3053 Multiple Intelligences and Christian Education
This course is an opportunity to study theories of intelligence and learning that recognize multiple domains of human knowing and explore their significance in relation to the life of faith and educational ministries. We will explore theological, ethical, and cultural implications of multiple intelligence theory as well as themes of multiplicity in faith and church life. Great consideration will be given to imagining and implementing a multiple intelligences perspective in Christian education, both in Church school settings and beyond classrooms.

CE 3083/OT 3053 Teaching the Bible in the Church
This is an interdisciplinary course concerned with the practice of teaching Bible in the congregation, particularly involving skills of biblical exegesis, interpretation methods, and teaching designs. Particular biblical texts for focus will be determined at the time of scheduling. Past texts have included the Book of Jeremiah, Job, and Wisdom Literature. *IP Elective/CR Elective*

CE 3093 Growing in the Life of Christian Faith
This seminar focuses on the intersection between the lifespan and the life of faith, doing so with an eye toward the church's educational ministry. It explores how intentional practices, rituals, and moments in individual and community life provide occasions for growing in the life of faith.

At the same time the course will explore the power of reflecting upon experiences of grace and suffering throughout life. Students will design educational situations and teach in relation to critical moments in congregational life (such as baptism/dedication, ordination of leaders, or joining the church).

CE 3123 Advanced Seminar in Christian Education
This course is designed especially for those students who are concentrating in educational ministry and have taken at least two courses in Christian Education. The goal is to extend, deepen, and integrate the work of those who have been preparing for placement in educational ministry positions in the church. Contact the professor before registration.

CE 3163 Formation in Home, Congregation, and Community
This course explores home and community life in relation to the church and its educational ministries. We will engage insights from a variety of sources such as the human arts and sciences, as well as students' own experiences, as we seek wisdom through theological and biblical reflection. We will examine general contextual and cultural issues that impact home and congregational life as well as the particularities of each family and each community. Throughout the course we will be exploring ways family life intersects with a larger formational ecology for the Christian life. The hope is to better understand human relationships in all their beauty, misery, power, and mystery.

CE 3193 The Art of Teaching
In this course, students will explore the practice of teaching in relation to the life of faith, including ways in which scripture is studied and learned, the traditions of the church are examined and put into contemporary practice, and children and adults are equipped to participate in baptism, the Lord's Supper, worship, and life together in the community of faith. The class will research the practice and art of teaching through historical review, contemporary contextual analysis, and examination of learning and teaching theory and practice.

CE 3203 Children's Literature in Faith and Life
This course exposes students to a sampling of books from pre-school age through adolescence that, through illustrations and stories, ask "big questions" related to the meaning of life, death, injustice, suffering, difference, danger, decision-making, relationships, love, wonder, and God. We will explore the ways children's literature is as an accessible and imaginative resource for ministry, bringing fresh images and enlivening narratives to the arts of ministry such as preaching, teaching, and pastoral care. It also provides a powerful medium for understanding—voicing to adults the kinds of questions, delights, struggles, and concerns at work in the lives of young people, including their lives of faith. We will consider how children's literature offers a rich resource for children and youth to better understand themselves and to better imagine others, especially those of different times, places, and cultures.

CE 3833 Practicing our Faith
This course examines Christian practices in historical and contemporary settings and encourages students to relate the study of practices to their own ministry and spiritual formation. *WW Elective/CR Elective.*

CE 4103 Writing for the Church
This seminar concentrates on the art and craft of writing for the Church (broadly understood). Students will be introduced to and practice various kinds of writing. This includes writing curriculum materials, Bible studies, devotional materials, children's stories, poetry, pastoral letters, lyrics, essays, church newsletters, fiction, and writing for denominational magazines or newspapers. Students will explore the role and place of written words in the Church's educational ministry, and consider the theological implications and possibilities of writing and words.

CE 4153 Child Advocacy in the Church
This intensive, one-week, field-based course takes place on the former Alex Haley Farm in Clinton, Tennessee (in conjunction with the Children's Defense Fund's Institute for Child Advocacy Ministry Conference). Students participate in worship, lectures, workshops, and small group discussions all relevant to

ministries with children and child advocacy. Theological reflection is combined with practice-based strategies for congregational, family, and community ministries. The course requires attendance at the conference, outside assignments, and times of discussion with the teacher and other students.

CE 5103 Independent Studies in Christian Education
Students may focus in-depth on particular issues or problems of immediate concern in Christian education by personal contract with the professor.

CONGREGATIONAL MINISTRY

CM 1062 United Methodist Polity
This course provides an intensive introduction to the Book of Discipline and encourages students to think theologically about United Methodist polity as ecclesiology and to produce a body of material that can be used to interpret United Methodist connectionalism to peers and lay persons in the church.

CM 1013 Worship, Community, Pedagogy
At its best, spiritual formation in vibrant worshipping communities glorifies God through the life-giving and liberative attributes of embodiment, diversity, and wholeness. In this course, we will explore the mutually reinforcing practices of learning and worshipping, including how scripture is studied, learned, and embodied; how church traditions are examined and put into contemporary practice; and how people of all ages are equipped to participate in the life of a faith community, and thus in God's broader work in the world. The course attends to the praxis – that is, the theory-informed practice and the practice-grounded theory – of liturgy and pedagogy within communities of faith. We will engage together in lectures, seminar-style discussions, student presentations, leading worship, demonstrating pedagogical practices, and reflecting together on all of these experiences. This course depends heavily on the active participation of its students to encourage an ecumenical environment that respects multiple worship traditions.

CM 3010 Presbyterianism: Principles and Practices
This course is designed to provide first-hand experience of how a General Assembly works; inform students about the structure, purpose, mission, and theological and polity underpinnings of the PC(U.S.A.); and enable them to track the development of theological and social teachings of the denomination as key issues work their way through the General Assembly.

CM 3183 Congregation-Based Christian Education
This course consists of seminars intending to engage faculty, students in Field Education placements, and their supervisors, in interpreting and planning for the teaching ministry needs of the congregations involved. This is a field-based seminar, using congregational studies methodology.

CM 4193 Leadership and Administration: A Seminar in the Theology and Practice of Congregational Ministry
In this course, participants will reflect theologically on the practice of leadership and administration in congregational ministry, begin the formation of effective approaches to administrative leadership in the church, and build a spiritual, intellectual, and pastoral repertoire for addressing the practical issues of the organizational life of a congregation. Topics for research and reflection include: ethics of leadership, comparative analysis of leadership styles from various American cultures, adapting leadership style to the culture and size of a congregation, hierarchies and networks as alternate structures for leadership, the ministry of the laity, personnel, financial, and program administration, and nurturing healthy structures in the church.

CM 4203 Church Conflict Utilization: Systems Assessment and Intervention for Congregations
Handling conflict in the church is one of the more difficult tasks for the pastor. This course is designed to introduce students to a new systems approach to assessing the context and to provide skills and practice in joining the system, building a hypothesis, and planning systemic interventions based on the congregation's inner wisdom and desire for health. The systems approach will be compared with other approaches to church conflict utilization.

CM 4213 Emotional Intelligence and Human Relations Skills
This course is a laboratory experience designed to develop and enhance personal, interpersonal, and group process skills for church leaders. The content of the course will focus on the four areas of emotional intelligence, self awareness, self-management, social awareness, and relationship management, as they promote more effective leadership. The laboratory will provide opportunities for practical theological research and reflection on leadership and group process. The teaching methodology in this one-week intensive course is experiential learning in small groups of 10 to 14 people led by two experiential educators in each group. As group life unfolds, participants are offered feedback on the impact they have on others in the group. Each participant will receive information from personality and leadership instruments and will be assisted in interpreting the information by their small groups and their group leaders.

CM 223 Liberating Practices: Black Church Models of Innovation, Religious Leadership, and Congregational and Community Care
This course draws on Black Church traditions to explore liberating practices of innovation, religious leadership, and congregational and community care. Through historical examples, theological reflection, and contemporary case studies, students examine how Black churches respond to cultural, social, and ecclesial change. Students apply insights about resilience, holistic care, and community engagement to cultivate adaptive leadership and sustainable practices within congregations and diverse ministry and community contexts.

CM 4263 Practices and Skills to Support a Parish Ministry
Ministry to a congregation requires the mastery of a variety of practical skills and spiritual understanding and depth in those who wield those skills. This course seeks to model the development of both these essentials for effective ministry by introducing students to the practice of *lectio divina* and to a set of skills that can supplement and support preaching, teaching and administration in the parish. Participants will be taught how to locate and use resources (both paper and electronic) for remaining current in contemporary theological reflection, for biblical exegesis, for sermon and worship preparation, for classroom instruction as well as for budgeting and the administration of a congregation and its church office. The focus here will be on resources available to church leaders after they have left seminary and no longer have easy access to a theological library. At the same time, students will be introduced to the practice of *lectio divina* and asked to maintain a daily schedule of spiritual nurture through this practice.

CM 4313 Cultivating Call
This course invites students to theologically reflect on how they as individuals, and together with their communities of accountability, might discern, articulate, and pursue purpose and meaning in a complex time. Students will attend to multiple understandings of vocation in the Christian tradition and explore a diversity of practices that ground and nourish personal and communal discernment. Course sessions will include consultations with guest speakers as well as congregational leaders who are a part of the Myrtle Collaboration at LPTS. Through activities honing critical and reflexive thinking, deep listening, creative expression, and strong writing skills, students will articulate their own definitions of meaning and purpose in this contemporary moment.

CM 4323 Youth and Intergenerational Ministries: Reimagining Ministry to African American Young People

CM 5103 Independent Study in Congregational Ministry
Upon presenting a viable plan of study in the area of congregational ministry, a student may enroll in this course with permission of the instructor.

PASTORAL COUNSELING & MAMFT COURSES

PC 1053 Pastoral Counseling
This course provides a foundational orientation to pastoral counseling as a practice of ministry and as a theological bridge discipline connecting ministry and marriage and family therapy. The class will: (1) examine and critique the historical and cultural contexts that formed pastoral counseling; (2) explore contemporary,

multicultural expressions and practices of pastoral counseling; and (3) develop a beginning set of theological and counseling resources to guide practice and anchor a practical bridge between ministry and marriage and family therapy.

PC 2213 Group Dynamics in Marriage and Family Therapy and Congregations
This course is an introduction to group counseling and therapy for those preparing for the practice of marriage and family therapy and for those preparing for leadership in congregations. Theories and literature from the group psychotherapy modality, from the field of systemic marriage and family therapy, and from practical theology will be interrelated. Systemic methods of understanding and treating human problems in group settings, specific concepts and techniques of group psychotherapy, psycho-education, and family systems theories and approaches will be presented. Attention will be given to theological reflection and individual subsystems and how they operate in small group dynamics. *This course fulfills the Pastoral Care requirement for the Master of Divinity degree program.*

PC 2223 Abuse and Trauma
This course provides an overview of evidence-based practice for working with survivors of trauma using a systems and relational lens. In this course, students will explore the nature and meaning of trauma, assessing and identifying trauma, and effective practices for treating trauma. This will include a focus on clinical assessments for trauma, understanding diagnosis and trauma, and relational processes as they apply to assessment, case conceptualization, treatment, and theological understandings of trauma therapy. Through exploring contemporary evidence-based trauma treatment approaches, students will have the opportunity to experience a variety of intervention methods and begin the process of formulating a theologically and personally integrated model of trauma therapy. Concepts discussed in this course will be applied to a variety of contexts and relationships and will include an emphasis on secondary or vicarious trauma and self-care.

PC 2433 Treatment of Chemical Dependency
This course will provide theological and clinical foundations for the assessment and treatment of chemical dependency. It will explore chemical dependency in historical perspective, examine various assessment tools, describe the major treatment approaches, and investigate the major issues in modern chemical dependency care. Readings, lectures, and practical applications will be framed within a family systems context and grounded within reflective theological understanding of the human condition. Students will have the opportunity to experience a variety of assessment and intervention methods and begin the process of formulating a theological and personally integrated model of chemical dependency treatment.

PC 2813 Marriage and Family Therapy Research
A study of empirical research methods and their application of the practice of marriage and family therapy. The course will acquaint students with statistics, data analysis techniques, and foundational issues in quantitative and qualitative research design. Attention will be given to various theological and scientific epistemologies encountered by pastors who become marriage and family therapists.

PC 3033 Couples Therapy: Theory and Practice
This course provides theological, theoretical, and practical foundations for the practice of couples therapy. In this course, students will explore the development of marital therapy, foundations for assessment of couples problems, and the practical application of current evidence-based methods for assessing and treating couples' problems. Readings, lectures, and practical applications will be framed within a family systemic context and grounded within reflective theological understandings of the human person in relationship. Students will have the opportunity to experience a variety of intervention methods and begin the process of formulating a theological and personally integrated model of marital/couples therapy.

PC 3043 Theoretical Foundations of Family Therapy
This course provides theoretical and practical foundations for beginning practice of family therapy. In this course, students will: 1) Explore the nature and development of family therapy as a field of study and professional practice; 2) Develop competence in systemic thinking and analysis as it applies to family organization, family processes, and therapeutic intervention with family systems; 3) Develop basic understanding of and competence in fundamental clinical logic and practices necessary for successful completion of Practicum 1; and 4) Acquire a basic understanding of therapist formation, basic clinical competencies, and how one becomes an MFT. *This course must be taken concurrently with PC4413 Practicum I.*

PC 3053 Professional Issues and Ethics in Marriage and Family Therapy
This course contributes to the formation of a professional identity for the marriage and family therapist. It addresses the ethical foundations for a professional conscience, an analysis of professional ethical codes, issues in the clinical practice and contractual arrangements of marriage and family therapy together with such common recurrent problems as sexual misconduct, dual relationships, confidentiality, and physical and sexual abuse. Attention is given to core competencies established by COAMFTE, including family law and the legal system, the importance and procedures of reporting misconduct and the value of ongoing supervision and consultation in a clinical practice. This is a formative as well as a summative process. The MAMFT candidate is expected to acquire knowledge of AAMFT ethical codes and to integrate this knowledge into a practical philosophy of clinical practice.

PC 3073 Human Sexuality
Sexuality is central to our identity and a pervasive dimension of any human interaction. The influence of sexuality on the practice of ministry is equally significant though complicated by the church's ambivalence about or distrust of it as God's good gift. In this course we will consider representative views on sexuality and develop theological perspectives concerning it. Special attention will be given to integrating these theological perspectives with skills for pastoral practice in pastoral counseling and congregational settings.

PC 3083 Theories of Change
This course explores the epistemological foundations for the practice of marriage and family therapy, especially as this is integrated in a theological context. The course is a graduate seminar and heavily focused on reading and class discussion. Course content centers on a deep understanding of how epistemological assumptions guide theory, models and practice, and critical evaluation of traditional and emerging models of family therapy. One primary goal is for students to develop skill in: (1) describing and discussing epistemological and theoretical foundations of primary models of family therapy; and (2) describe and discuss a personal theory of change that guides model selection and therapeutic choices in the practice of MFT.

PC 3093 Ministries of Care and Counseling
This course is designed specifically for Master of Divinity students. Particular attention is given to the theological and theoretical resources and skills useful for ministries of care in congregational settings. The course integrates academic study, class discussion, personal reflection, and creative projects to develop new skills. With wisdom from the counseling and caregiving field, students explore how ministries of care and counseling adapt in times of a global pandemic, national division, racial reckoning, and ever-increasing dependence upon virtual ministry. Topics include pastoral leadership, pastoral care ethics, lifespan and developmental issues, crises, chronic struggles, ritual resources, congregational networks and strategies, and trauma-informed care. Professional skills are developed for an entry level of practice in congregational settings.

PC 3103 Aging and the Life Cycle
In this seminar, students will develop a basic knowledge of the bio-psycho-social-financial-spiritual issues facing the aging population of this country in the twenty-first century. Students will address the implications for ministry in society and in communities of faith. They will also develop a theology of aging which informs ministry with persons concerning the experience of aging at every point in the life cycle. Attention is also focused on particular pastoral issues which arise in ministry with those who are older and elderly. Individual, systemic, and congregational perspectives will be explored as these inform ministry. Readings will be drawn from biblical, theological, and behavioral science resources.

PC 3113 The Practice of Pastoral Care: A Literary Approach
This course attends to the basic dimensions of caregiving relationships: modes of communication, the importance of boundaries, pastoral authority and power dynamics, and seeking healing and justice. Novels, memoirs, film, and poetry will be used to facilitate learners' encounter with sameness and "otherness" and to provide resources for expanding capacities for empathy, care, and reflection. Subjects covered revolve around the changing nature of intimate relationships and family dynamics as they are influenced by cultural backgrounds, sexual orientation and gender identity, experiences of grief and loss, family secrets, abuse, addictions, aging, and the challenge of forgiveness. The course material utilizes a contextual, systemic, and inter-cultural approach to pastoral theology and the practice of pastoral care.

PC 3123 Brief Therapy: Theory and Practice
This course focuses on counseling theory and skills to support short-term counseling in religious congregations. Participants will be introduced to a practical, integrated approach to assessment, intervention, and follow-up using Solution-Focused, Behavioral and Brief Strategic models of counseling. Constructing a theological frame for short-term counseling is an integral part of the class experience. Classroom time is divided between exploring essential theoretical foundations for short-term counseling and establishing practical intervention skills. This course is appropriate for both MDiv and MAMFT students.

PC 3133 Divorced and Remarried Families: Theory and Clinical Foundations
Divorced and remarried families are becoming a North American cultural norm. This course focuses on understanding these complex systems in an interdisciplinary context. Attention will be given to understanding divorced and remarried families from sociocultural, developmental, theological and family process perspectives along with implications for pastoral care and family therapy.

PC 3143 Clinical Pastoral Education I
This course offers supervised experience in caring for persons during crisis periods of hospitalization or rehabilitation. Training is available at institutions accredited by the Association for Clinical Pastoral Education. Students function as chaplains in the institutions, offering counseling and the services of pastoral care to people with profound needs. Clinical studies, personal supervision, and inter-professional teaching form the basis of the educative method. One unit of CPE may be earned by fulfilling 16 work hours per week during both semesters, by 25 hours per week during a single semester, or full-time work for 10 weeks in the summer. Each unit of CPE earns three hours of academic credit for MDiv students, and two units of Field Education.

PC 3153 Clinical Pastoral Education II
Advanced units in Clinical Pastoral Education are available for developing special competencies in pastoral care and accredited training toward supervisory status with the Association for Clinical Pastoral Education. Continued training is provided in the institutions described in PCu 314-3. Students who register for PCu 314-3, the academic course, should also enter FE 114 on their registration form. Those in a second unit would register for PCu 315-3 and FE 224, and so on if additional units are taken.

PC 3163 Therapeutic Care of Children
This course provides theological, theoretical, and practical foundations for a comprehensive exploration of the world of children. Assessment of children is seen through the lens of pastoral care and counseling utilizing a systemic approach. Developmental, pastoral, and clinical assessments are incorporated to determine possible individual, family, and community interventions. This multidimensional framework provides awareness of societal, familial, cultural, and theological implications for providing therapeutic and pastoral care for children in a variety of settings including church, school, home, agency, and residential placements. Course materials and activities will focus on psychological and spiritual development of children from birth through pre-teen ages. Relevant theories of marriage and family therapy for use in providing therapy with children such as solution-focused, narrative, structural, expressive, and play therapy will be considered in an experiential format.

PC 3173 Gender, Race, and Class: Engaging Intersectionality

This course examines race, class, and gender as categories of social difference. We will explore the ways in which these categories are socially constructed, internalized, and utilized as tools to maintain oppression, privilege, power, and control. This course is not a philosophical debate about the ontology of race/racism, gender/sexism/homophobia, and class/inequality (i.e. it does not question whether these realities exist). This class begins with the assumption that these are realities which have an observable history and which have been an intimate part of the systemic whole of modernity's distorted distribution of power, wealth and influence in the world – socially and politically. In this class, we will approach the issues of gender, race, class, sexuality, oppression, power, and privilege from a theological and social-scientific perspective. In this course, we will critique our own internalization of these constructs and how they influence our own beliefs and practices. We will pursue gender and multicultural perspectives that encourage and affirm respect for the diversity in various systems in an interfaith world.

This course requires students to consider the implications of such differences in ministerial practice. We will give particular attention to discerning the oppressive effects of racism, sexism, heterosexism, and classism for our own lives and develop personal and professional strategies for resisting their destructive effects. This course will use seminar discussion of readings assigned, video presentations, and experiential exercises.

PC 3223 Psychopathology

Diagnosis refers to an evaluative process which intends to discern and understand dysfunctional relationship patterns in persons, couples, families, and groups, including those in which mental disorders are involved. Effective assessment leads to the selection of appropriate and helpful responses. Pastoral diagnosis places this process of discernment in a theological context and is an exercise in practical theological reflection. In this course, students will become familiar with current psychiatric diagnostic categories through the use of the DSM-IV-TR and their differential treatment strategies as well as systemic approaches to assessing dysfunctions in family relationships. The diagnostic process will be critically and theologically examined as it applies to marriage and family therapy and pastoral counseling in a variety of contexts.

PC 3253 Justice, Restoration, and Mental Health

This intensive seminar seeks to unpack our understanding of justice and restoration with a specific focus on the issue of mental health. Students will engage with material from psychological, theological, ethical, legal, and therapeutic perspectives to better understand the constructs of mental illness, mental health, harm, restoration, and justice. We will pay special attention to the relationship between the criminal justice system and the mental health system and discuss the criminalization of mental illness and its impact on the thriving of all people.

In this course, students will examine these concepts from both micro and macro levels of analysis. At a micro level we will address how harm can occur as a result of mental illness well as how harm is perpetrated against those with mental health concerns. We will utilize the theories of optimal psychology (OP) and contextual therapy (CT) as the basis by which we frame our understanding of the interpersonal (familial, community, and collective) dynamics that occur as a result of issues of mental illness, justice, fairness, and repair. These theoretical frameworks will provide students with tools to begin to engage in the work of addressing justice, fairness, and wholeness with those whom they provide care. At a macro level, we will build on our understanding of OP and CT and utilize Christian ethics, political philosophy, and psychological jurisprudence to better understand the current state of justice as it relates to mental health in our society. Students will begin to answer the following questions:

- What is justice? What is restoration?
- How are these two constructs connected to mental illness in American society?
- What is the role of the legal or criminal system in perpetuation of harm against people because of issues related to mental health?
- How can restorative practices

and approaches be contextualized as alternative ways to address issues of mental illness in society at large and our own ministerial contexts?
- How does the Christian tradition call for and resource work for justice and restoration?

PC 3273 Gender, Race, and Class: Engaging Intersectionality (for M.Div. and MAR)
This course introduces students to intersectionality as an analytical tool for interrogating the significance of gender, race, and class as social identities as they operate within systems of power and privilege and ground a liberative approach to Christian theology and practice. Students interrogate ways that expressions of Christianity both shore up oppressive structures and relationships and can likewise enliven efforts to disrupt and dismantle sexism, racism, and classism in individual lives, interpersonal relationships, and communal contexts. The course is grounded in the conceptual history of intersectionality, giving special attention to its origins and development by Black women across disciplines. Students also engage theoethical and practical theological projects utilizing intersectional frameworks, mapping the crucial roles of narrative, experience, embodiment, and justice in diverse contexts. Through activities honing critical and reflexive thinking, listening, and writing skills, students articulate the complexities and urgencies of intersectional praxis within their own lives, traditions, and communities.

PC 3303 Chaplaincy from Wholeness
Chaplaincy is a specialized ministry where someone is able to serve in unique settings as a religious leader. Chaplaincy in practice can range from volunteering a few hours as a religious discipline to a lifelong career with professional certifications and specialties. Chaplaincy can be described as dynamic, creative, intense, rewarding, and also very challenging. There are various options for chaplaincy ministry, and all are best done from a place of wholeness. Together students explore what formal chaplaincy education can look like and how that aligns with what each person brings to the work of ministry and what motivates us to engage and stay engaged in the work, theologically and otherwise.

PC 3323 Trauma and Spiritual Care

PC 3913 Death, Dying, Grief and Loss
Death, dying, grief, and loss are topics and experiences known personally and corporately throughout the life span. As such, it is extremely important for ministers and pastoral counselors to have at least a basic understanding of current and past theories of grief and loss, access to tools and resources to share with members or clients facing death or grieving a loss, as well as articulation of their theology of dying and death. This course provides a general overview the development of grief theories, theological beliefs around dying and death, discussion of end-of-life care decisions, funerals and burials, as well as the importance of self-care in ministering to the dying and bereaved.

PC 4083 Human Growth and Transformation
Various perspectives on the developmental process will be examined from the fields of theology, psychology, sociology, marriage and family therapy, and literature. Attention is given to the growth of cognitive structures; psychosocial, moral, and faith development through the life span; issues surrounding the family life cycle; and various models of transformation, both personal and systemic. The course encourages students to reflect on their own developmental experiences in light of their religious heritage as well as to explore the implications of course content for their ministries of pastoral care and counseling.

PC 4413 Practicum 1: Beginning MFT Practice
Practicum I is an entry-level supervised clinical experience during which the student will learn basic counseling skills and procedures. Through classwork, structured exercises, and closely supervised counseling, students will learn basic attending skills, establish therapeutic relationships, develop a beginning sense of self as therapist, and learn appropriate use of supervision. *This course is a prerequisite for PC 4423 Practicum 2.*

PC 4423 Practicum 2
Practicum 2 builds on the entry-level skills of Practicum 1. Practicum 2 is designed to assist students in developing the foundation for more autonomous functioning as marriage and family therapy interns at an intermediate level. This

includes focus on theoretical understanding of the therapeutic process, assessment, treatment planning, and development of specific intervention skills in therapy. Practicum 2 includes, but is not limited to, a range of 150-175 hours of counseling at a ratio of 5 client hours to 1 hour of supervision. *This course is a prerequisite for PC 4433 Practicum 3.*

PC 5001 Senior Integration Experience (SIE) Seminar
This seminar is designed to guide students through the MFT program's Senior Integration Experience. Students expecting to graduate will meet for one session in the semester prior to graduation for a general orientation to the SIE process. Three seminar sessions will be scheduled for the semester in which a student expects to graduate and will focus on integrating case studies with clinical supervision, spiritual and theological integration, writing an effective integrative case study, and skills to communicate effectively in an interdisciplinary case review. The final SIE project must be completed and ready for committee action by November 1 (for December graduates) or April 1 (for spring graduates).

PC 5103 Independent Study in Pastoral Counseling
Upon presenting a viable plan of study in the area of pastoral counseling, a student may enroll in this course with permission of the instructor.

PC 5153 Clinical Pastoral Education III
Advanced units of clinical training are available for special competencies in the field of pastoral care.

PC 5253 Clinical Pastoral Education IV
Advanced units of clinical training are available for special competencies in the field of pastoral care.

PC 5373 Honors Research
This course is designed for second- or third-year MAMFT students who have shown superior academic performance in their first year of study, who demonstrate an aptitude for research, and who may be considering PhD work in the field. This class provides firsthand experience in designing, managing, and disseminating empirical or theological research. Students will participate in original research projects with faculty. Placement and design of an individual's course of study will be determined by student learning goals and faculty assessment of need. Participants should expect the class to span 12-18 months of their academic residency. Honors Research students may be eligible for stipends financed through research grants. Successful completion of the course includes a publishable paper resulting from research. In some instances, students will be granted co-authorship of faculty research reports and articles as negotiated with their instructor/ research mentor.

EVANGELISM AND MISSION

EM 3403 Evangelism and Mission in the Black Church
This course examines the biblical, theological, historical, and practical foundations of evangelism and mission in the Black Church. Students explore historical and contemporary approaches to discipleship, church growth, community engagement, and social transformation. Attention is given to how cultural, social, and ecclesial contexts, including digital ministry and community diversity, shape Black churches' witness. Students develop theological perspectives and practical skills for contextually responsive evangelism and mission.

WORSHIP

PW 2503 The Art of Presence: Creative Worship for the People of God
How can we bring dry bones alive? How can we take ancient words printed on parchment thin pages and infuse them with such life that our worship services snap and crackle with good news for all who have ears to hear? In a safe, creative workshop environment, students will actively engage in inductive study of scripture, ignite their imaginations, and develop the liturgical and artistic skills to bring those scriptures alive. Employing these skills, students will work as an ensemble to design and participate in worship experiences based in the Reformed and/or their own worship traditions that speak to the deep longings of their communities and their own hearts.

PW 3053 Sacraments and Globalization
This course intends to make connections between the sacraments of Baptism and Eucharist and historical processes of globalization. Questions such as "What does the rite of baptism have to do with issues

of colonialism, ecology, inclusion, justice, and the poor?" and "How is the celebration of the Eucharist associated with notions of international power, land-food, world migration, and non-documented immigrants in the U.S.A.?" will be engaged. Students will study relations between theories of globalization, immigration, hospitality, sacramental theologies, and local churches. This class will have international guests and will create celebrations of the sacraments in different spaces.

PW 3123 Worship and the Arts
Through readings, lectures, discussion, artistic expression, workshops with professional artists, and creative worship experiences, participants will explore the biblical, liturgical, and theological relations between worship and the arts, each year focusing on a specific theme/issue through a variety of media, including dance, drama, writing, music, and visual arts.

PW 3133 Women and Worship
We will study the experiences of women as resources of worship, with particular attention given to voices from groups that are marginalized in multiple ways in U.S. culture and religion. We will consider biblical texts with particular relevance to women and how these could interact with worship ritual; we will review the history of women's ritual traditions in the Bible and the church. We will also take into account notions of the sacred and how they fit or do not fit with women's bodies. How does the construction of gender interact with worship and are ideas of purity still influential in current thinking about the presence of women in worship? Through engagement with story, presentations, development of ritual, and reflection on liturgical practices, we hope to address situations of exclusion and attempt to redraft alternative forms of worship in ways which both male and female are both fully present in worship of the Holy.

PW 3213 Worship and Pastoral Care
This course will explore connections between worship and pastoral care. The class will examine alternatives to the modern notion that pastoral care is universally best expressed through a private, client-centered psychotherapeutic paradigm. During the semester, we will explore a communal-contextual approach in which care is expressed through multiversal liturgies designed to construct ecclesial contexts to sustain and strengthen community practices of care, expand care to include public, structural, and political dimensions of personal and relational experience, and generate an expanded theology of care. Congregational, chaplaincy, and other contexts for worship will be discussed.

PW 3253 Ritual Theory, Performance and Liturgical Practices
This interdisciplinary course will work toward the development of ritual theory and performance studies in relation to liturgical practices. Students will engage in close readings and analysis of a variety of texts, observe different performances around the city and interact in ritual/performative/liturgical practices within class and chapel.

PW 4003 Church Music for Pastors and Educators
Functions of music in the church are explored in this course. Students will study effective roles for music ministry, historical applications of church music, possibilities for music in worship and education today, and developing a music ministry.

PW 4021 Choir
Weekly practice and participation in the chapel choir over the course of a year is required.

PW 4431 Worship Practicum
This course prepares students to be effective worship planners and worship leaders. Upon completion of this course, students will be able to plan worship liturgy for worship services, lead others in worship services with confidence and competence, pray and lead others in prayer, plan and lead in the sacraments of Baptism and The Lord's Supper, and plan and lead in wedding services and funeral services.

PW 4463 Liturgy and the World: Borders and Beyond
Liturgy and the World is a series of travel seminars to different places around the globe as we engage ourselves to understand cultures, situations, issues, and the world liturgically, i.e., from an undivided connection between how and what we pray, believe, and practice *(lex orandi, credenda, and agendi)*. Participants will be prepared in advance with readings, lectures, class presentations, and media about the place of visit, its cultural, economic, and religious history, including inter-religious and Christian presence in that place. The group will visit places and be in contact and conversation

with local people, social institutions and visit religious centers such as churches, mosques, shrines, and temples and make connections between the liturgical practices, theological constructions and ways of experiencing God, faith, and daily life.

PW 4501 Chapel Ministers
Chapel Ministers operates on a workshop model of education, wherein participants learn by doing and reflecting upon doing. This is done in a communal setting. Students help to plan, facilitate, and lead worship alongside their fellow students, staff, and faculty members.

PW 5103 Independent Study in Preaching and Worship
Upon presenting a viable plan of study in the area of preaching and/or worship, a student may enroll in this course with the permission of the instructor.

PRACTICAL THEOLOGY

PX 4013 Faith and Politics
This course introduces students to the political processes of the Kentucky State Legislature in Frankfort, Kentucky. Throughout the course, students will meet with legislators of both political parties. They will learn how to read through upcoming legislation and set up meetings with legislators to share and advocate for their positions and ask clarifying questions. They will discuss with one another the pros and cons of various bills being considered in relation to their faith. They will learn how to sign up for opportunities to advocate for or share their opposition to Bills on the floor of various committees. While spending time in Frankfort, they will also meet with leaders of advocacy groups to better understand their positions and strategies for impacting ongoing legislation.

PX 4153 Mobilizing for Justice: Advocacy Ministry with Children and Youth
This course is offered through the Dale P. Andrews Freedom Seminary at the Children's Defense Fund's Proctor Institute and the Samuel DeWitt Proctor Institute for Child Advocacy Ministry under supervision of Seminary faculty. It offers an immersion experience for students who wish to engage and cultivate necessary prophetic voices with communities on the margins - communities contending against systemic injustices that directly impact children and youth. Biblical and theological assumptions justifying institutional complicity with oppressive systems will be challenged. Theological education in collaboration with public theology and contextual practice allow for direct engagement in communal struggles for social justice. This course will include contextual learning to facilitate collective organizing of churches and communities for justice-making.

PX 5103 Independent Study in Practical Theology
Upon presenting a viable plan of study in the area of practical theology, a student may enroll in this course with permission of the instructor.

FIELD EDUCATION

For Field Education course numbers and descriptions, please see Field Education section of the catalog.

DOCTOR OF MINISTRY

All seminars are taught by a Louisville Seminary Professor and an Adjunct Professor with considerable experience and proven skills in ministry practice.

REQUIRED COURSES

DM 6461 Seminar I (6 cr.)
Hermeneutics of Race, Class, Gender, and Age in Ministry and Introduction to Research
This seminar will help students clarify their pastoral identity and will provide them with perspectives to interpret both their contexts of ministry and the particular situations that arise there. Students and faculty will engage in group and individual discernment of how God's transforming grace is present in their practice of ministry, in the church and in the world. Two weeks.

DM 6462 Seminar II (4 cr.)
The Minister as Biblical Interpreter
This seminar will introduce students to current topics in biblical studies as a means of helping students develop skills in biblical interpretation related to situations in ministry. In this seminar, students will begin to identify and give shape to their project in ministry. One week.

DM 6463 Seminar III (4 cr.)
The Minister as Theological Interpreter
This seminar will introduce students to current topics in theology, history, and ethics as a means of helping students develop skills in theological reflection in ministry. In this seminar, students will continue to develop and refine their plans for a ministry project. One week.

DM 6464 Seminar IV (6 cr.)
The Minister as Practical Theologian; Research Methods and Prospectus Writing
A seminar focused on interpreting situations in ministry, and developing a prospectus for the project in ministry. Students will present and discuss with peers their ministry situation, identifying the critical questions it raises for ministry practice and discerning creative ways of responding to them in light of biblical and theological reflection. Students in the seminar will benefit from peer learning, opportunity for research and writing in the Seminary library, and seminar time for discussing means of moving from prospectus to project and completion of the degree. By the end of the seminar, students may expect to have completed a near final draft of their prospectus in hand. During the seminar, students will identify their choice of a faculty advisor and arrange time to consult with them. Two weeks.

DM 6470 The Research Project Report (7 cr.)

ADVANCED PRACTICE COURSE ELECTIVES

DM 3023 Interpreting the Parables of Jesus

DMPC 3113 The Practice of Pastoral Care: An Artistic Approach

DM 3253 Justice, Restoration, and Mental Health

DM 3313 Preaching, Black Lives Matter, and Pastoral Leadership
This course provides Doctor of Ministry students opportunities to develop sermons and leadership skills directly related to matters for Black lives through engagement with local representatives of the Black Lives Matter movement, readings about historic movements of resistance, and current readings and video about the Black church, preaching, and leadership development. Students are required to preach a sermon that addresses an issue relevant to Black lives and encourages listeners to engage in active resistance.

Master's-level students are eligible to register for this course. Basic Preaching is required or permission of the instructor may be granted. This course fulfills a requirement for the Black Church Studies certificate and concentration.

DM 3913 DMIN Elective: Death, Dying, Grief and Loss

DM 4033 Critical Race Theory and Biblical Interpretation

DM 4103 DMIN Writing for the Church

DM 5103 Independent Studies on Doctor of Ministry topics
(For guidelines for proposing independent studies, see the Registrar.)

DM 6103 (3 cr. each course) Advanced Professional Courses
These courses draw on the master's-level courses offered at the Seminary from which are developed advanced courses that address the learning goals of the DMin degree.

STANDARDS AND RESPONSIBILITIES

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ACADEMIC STANDARDS

Louisville Seminary, as an institution dedicated to learning, upholds the following academic standards:

- Students are expected to attend all scheduled meetings of the courses they take, except for illness or other valid reasons.

- All master's-level academic work is graded as follows: A = superior, B = good, C = satisfactory, D = marginal, F = failure.

  The Registrar records grades as follows:
  A = 4 quality points, A- = 3.68 quality points, B+ = 3.34 quality points;
  B = 3 quality points, B- = 2.68 quality points, C+= 2.34 quality points;
  C = 2 quality points, C- = 1.68 quality points, D+ = 1.34 quality points; and
  D = 1 quality point. Under special circumstances, a course may be graded Pass/Fail with approval by the Academic Committee of the Seminary Council.

- The work of students in Field Education is evaluated as pass, marginal, or fail.

- Individual instructors use their own grading scale for coursework, which is indicated in course syllabi or provided by the instructor.

- Pass/fail for Fall/Spring: Ordinarily, all students in a course are subject to the manner of grading (letter grades or Pass/Fail) used in the course. However, at the discretion of the instructor, exceptions may be granted for students who make a case for the need for a letter grade in a Pass/Fail course or for Pass/Fail assessment in a letter-graded course (in the face of extraordinary changes in life circumstance).

- Pass/fail for intensive classes (January term/Summer): Ordinarily, all students in a course are subject to the manner of grading (letter grades or Pass/Fail) used in the course. However, at the discretion of the instructor, exceptions may be granted for students who make a case (within the first 20% of course sessions of an intensive course) for Pass/Fail assessment in a letter-graded course.

- Students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or within 24 hours of the class session. Six or more absences (1/4 of the course) may result in a low or failing grade in the course. (Please note that individual professors may reduce the number of permitted absences.)

- Students are expected to finish all coursework within the semester or term of registration. In extraordinary circumstances (death in one's family, serious illness, accident, or disability), a student may file a written petition for an extension to complete the coursework. The petition must be submitted to the Registrar, with all required signatures, no later than 5 p.m. on the last day of classes of the semester or term of registration. In Field Education, if the submission of the required semester Evaluation Form and other required work exceeds the deadline by more than two weeks, the student will automatically receive a failing grade for the semester's Field Education. Any exception to this two-week grace period for Field Education deadlines due to illness or other complications must be approved by the Field Education Director.

- An Incomplete is a temporary grade and is changed to the appropriate letter grade at the end of an extension period, mutually agreed upon by professor and student, which shall be no later than eight weeks after the last day of classes of the semester or term of registration. If a grade is not received in the Office of the Registrar or an appropriate explanation from the course professor by the due date, the grade will be changed from an I to an F. The F grade is cause for review for probation or termination. For lengthy illnesses or similar reasons, another extension may be granted, but ordinarily with a reduction of load in the following term and upon approval of the professor, the student's advisor, and the Dean of the Seminary. Students with more than one Incomplete grade may not be enrolled for more than six credits in the succeeding term or semester. Incomplete coursework may have serious implications for financial aid, including scholarships, grants, loans, as well as VA and other government benefit programs. Students should confer with the Financial Aid Coordinator.

- When a student's grade point average in any semester falls below the "B-" level (2.68), whether this leads to academic probation or not, a conference with the student's Faculty Advisor becomes mandatory. A brief summary of that conference will be prepared, signed by both student and advisor, and filed with the Dean of the Seminary in the student's confidential file. Further consultation may be required, as directed by the Faculty Handbook.

- When a student's evaluation for a unit of Field Education is marginal or failing, a conference with the Field Education Director becomes mandatory. A student receiving two failing evaluations is terminated as a degree candidate.

- Students are placed on probation if they fall behind on pace, maximum time frame, or if their cumulative grade point average falls below 2.5 on a 4.0 scale

or fail to complete 66.7% of the coursework in a term. A student on probation will not be permitted to register for more than three three-hour courses per semester and no more than 10.5 hours per semester. The student is also required to have an academic plan while on probation. Academic probation is removed when satisfactory academic progress is met. Students will be granted no more than two semesters of probation, and failure to remove probation results in loss of candidacy and separation from the Seminary. Students on academic probation are not permitted to interview for a Field Education position.

- Students receiving Federal Financial Title IV aid (loans) should refer to the Student Handbook concerning satisfactory academic progress.

- Students who are enrolled in the Master of Arts in Marriage and Family Therapy degree program and who are placed on academic probation will meet with a faculty review committee to determine whether they will be allowed to begin or continue to participate *in practica* while on probation.

- Students dropping courses during the first two weeks of the semester will have no notation of the courses entered on individual transcripts. After the first two weeks, the student may withdraw and receive a "W" notation on their transcript. Withdrawal from a course during the last four weeks of class will result in a failing grade; withdrawal for medical reasons may be an exception. Students seeking a withdraw-medical (WM) must file a formal written request with the Dean of the Seminary no later than 5 p.m. of the last day of classes of the term in which the course is taught. In the case of medical or psychological causes, a student who received a withdraw-medical will be required to submit to the Dean of the Seminary certification from the treating physician or therapist of the student's ability to resume academic and professional work before being readmitted to classes in the following term or semester. Late registration for a course is allowed only during the first two weeks of a semester and must be approved by the instructor. In the January term, students dropping courses during the first two days of the semester will have no notation of the course entered on individual transcripts. Students may drop a course (WP or WF) before the eighth class day of the interim. Withdrawal after the eighth class day will result in a failing grade.

- Only students who have a B average or better in the preceding semester may register for more than 13.5 credit hours.

- Students in a 300-hour per term Field Education position, serving 20 or more hours per week, must have the permission of their Faculty Advisor and of the

Director of Field Education to enroll for more than 10.5 hours.

- Meeting competencies to practice and be licensed as a marriage and family therapist is a central feature of the MAMFT degree. In order to maintain enrollment in the MFT program and complete the MAMFT degree, students must receive passing grades in Practicum 1, 2, and 3. There is no provision for an MFT student to repeat a failed practicum course.

- All courses must be completed by 5 p.m. on the final day of the term (summer reading courses by the opening of the fall semester). All grades shall be based on the student's achievement as of that hour unless an incomplete has been approved.

- Once a student matriculates, active enrollment is expected. If a student cannot be enrolled in a given semester or year, a leave of absence is required. Students who fail to notify the Seminary are administratively withdrawn from their degree program.

- Students may ordinarily secure a leave of absence from the Seminary by filing a request with the Dean of the Seminary, stating the purpose of the leave and their plans for resuming theological study, and by indicating that they have consulted with their advisor and have secured the student's advisor's approval. A student taking a leave of absence must complete a clearance form. Leaves may be renewed for up to two years, after which a student must apply for readmission.

- Students who have been separated from the Seminary for academic or other reasons and who wish to be readmitted must demonstrate that the problems related to their withdrawal or separation have been resolved. In the case of academic cause, this will ordinarily include a record of satisfactory academic work in an accredited seminary adequate to bring the student's grade point average above 2.5. In the case of medical, psychological, or financial causes, comparable certification of the student's ability to resume academic and professional work will be required. Satisfactory resolution of such problems must be demonstrated before, or in connection with, the student's filing of a new application. Such new application ordinarily will not be reviewed by the Seminary's admissions committee sooner than the date that is one year after the date the student withdrew or was separated from the Seminary. Such new application shall follow the Seminary's standard application form, and shall be supported by other documents (e.g., transcripts, recommendations, and the like) required by such form. In addition, the application should fully update

> the student's Seminary record and (as described above) should support the request for readmission. The application will be processed in the usual manner. Students readmitted to the Seminary will be subject to the requirements for graduation and all other regulations prevailing at the time of their readmission.

POLICY FOR ACADEMIC HONESTY

Course syllabi at Louisville Seminary include the following note on Academic Honesty:

> All work turned in to the instructor is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Use of another's language or ideas from online resources is included in this policy, and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism and may result in failure of the course. Also covered by the Seminary's prohibition of academic dishonesty are incidents of self-plagiarism or "double-dipping": reusing an assignment written for another course (whether at LPTS or elsewhere) or incorporating a substantial portion of work submitted for another course in an assignment submission. Unless a student communicates in advance to their professor and obtains the express permission of the instructors of the two courses to re-utilize and re-submit an assignment or portions of an assignment, re-submitted work will be treated as an incident of (self-)plagiarism. Two occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues related to academic honesty can find help from the staff in the Academic Support Center.

Most courses at LPTS will require that you write papers. Some will be "journal type" writing, offering theological reflecting, and some will be research papers in which you incorporate the research and ideas of others to help support your points. Some of you will actually publish some of your papers in various theological journals. In all cases, your papers should be of professional academic quality.

In your research papers, you must document any information that is not "universally known" or that you did not know before your investigation of the subject. In academic papers and professional journals, you can make some assumptions about your readers since you know that you have some level of shared expertise. However, any use of information without proper documentation is considered plagiarism. Sometimes students inadvertently use the works of others without correctly citing the source of the information. Remember, when you use someone's ideas you must give credit to that source. If you are using the author's exact words use quotation marks around the passage and then, using the appropriate documentation style, give the full citation information. These mistakes are usually unintentional but are nonetheless plagiarism.

Another problem occasionally arises when summarizing material. Even when you put the author's ideas in your own words, it is necessary to give the citation information. Sometimes, writers summarize and correctly document their sources, but the summaries are too similar to the original. Phrases and groups of words from the original text might not be rewritten in the writer's "language" but retain too much of the original author's style. This is often tricky but is still considered plagiarism.

A special form of plagiarism is self-plagiarism or "double-dipping": reusing an assignment written for another course (whether at LPTS or elsewhere) or incorporating a substantial portion of work submitted for another course in an assignment submission. Assignments are course-specific and related to the distinctive pedagogical aims of a class. When a student attempts to recycle previous work, whether they intend to deceive or not, they frustrate the aims of teaching and learning in their course as well as the expectation that their submissions represent their fresh, original, and current understanding. In certain exceptional cases (for example, the MAR course Research Methods and Practices) "double-dipping" may be allowed when it serves the aims of two courses, ordinarily taken in the same term, but only with the understanding and express permission of the instructors of both courses. In most other cases, selfplagiarism (or "double-dipping") is academically dishonest practice and should be understood as a variety of plagiarism as defined in this policy. If you are uncertain about what "substantial" re-use of previous work means or whether an exception to this policy applies to your work for a course, you should speak to your instructor for clarification.

Plagiarism is not only unethical but also illegal. Ignorance is not an excuse.

When a professor judges a student's work to have been plagiarized, or to be subject to academic dishonesty, the following steps will be taken:

1. The instructor and the student shall have a consultation in which the assignment in question and the issue of plagiarism or academic dishonesty will be discussed.
2. If, in the instructor's judgment, it is unequivocal that a student has plagiarized or used dishonest academic methods in preparing an exercise, the grade for that particular piece shall be judged an "F" or a numerical grade of zero. Any opportunity to redo the exercise is left to the discretion of the instructor.
3. The instructor shall promptly notify the Dean about the incident of plagiarism or academic dishonesty.
4. Such notification will be confidential written communication among the instructor, the Dean, and the student.
5. Two incidents of plagiarism or academic dishonesty by the same student shall be grounds for dismissal from the Seminary.

6. A student wishing to appeal the judgment of plagiarism or academic dishonesty may use the established procedures for appealing grades.

POLICY OF UNIFORM ACADEMIC CITATION FOR STUDENT WORK

Whether you summarize the ideas of others or use direct quotes, you must document the source. Where citations are required, they shall follow the form of the latest edition of Turabian/Chicago Manual of Style, except in Pastoral Care and Counseling courses, for which students may use APA form. (Policy adopted by the Louisville Seminary Faculty on May 20, 2005)

COMMENCEMENT: STUDENT PARTICIPATION

Students are expected to participate in graduation exercises. Exceptions may be granted by the faculty upon written request from the student to be excused, submitted to the Dean prior to the May meeting of the Faculty.

Students participating in commencement exercises as part of the graduating class shall have fulfilled all academic requirements for graduation, settled all debts, and concluded all other existing requirements administered by the Registrar.

A student may be permitted to participate in graduation exercises (to "walk") if, at its May meeting, the Faculty satisfies itself that all components of degree program summative projects, for example, the MDiv portfolio project, the MAMFT SIE, the MA(Religion) oral exam or thesis, have been completed successfully; that 2 or fewer (MDiv) Field Education units remain; and that graduation requirements (6 credit hours maximum) can be met by the end of the summer. Occasionally, a student approaching a May graduation may have some incomplete work. With the approval of the Faculty (officers of instruction), a student may walk in the May graduation ceremony (yet receive a degree dated the following December) if the following criteria are met:

- All summative degree requirements, such as the MDiv third-year reflection group project, the MAMFT SIE, the MA(Religion) oral exam or thesis, have been completed successfully

- Student lacks 50 or fewer practicum hours, or 2 or fewer Field Education units by the end of the spring semester

- Student lacks 6 credit hours or fewer and reasonably expects all work for the degree program to be completed on or before August 30 following the May graduation ceremony in which they are asking to participate. MAMFT students completing Practicum hours during the summer months following May graduation must obtain approval from the MAMFT faculty for this plan.

A student with incomplete work who wishes to walk at graduation in May bears responsibility for requesting and obtaining the approval of the Faculty. Ordinarily the request should be made to the student's academic advisor no later than March 1. Unless there are reasonable grounds for delay, the academic adviser should bring the request to the March Faculty meeting. Faculty may grant or reject the student's request based upon the student's academic record and/or other reasonable grounds.

FINANCIAL STANDARDS

No student will be allowed to register for any term at Louisville Seminary if the student has an outstanding balance and has not made satisfactory arrangements with the Business Office for payment of all financial obligations for the prior term. No transcript shall be issued until these arrangements have been completed. Students will be allowed to graduate only after their financial obligations have been paid or after satisfactory arrangements have been completed.

Students that receive a failing grade in a course are responsible for the cost to retake the course. All required courses must be paid before the course is retaken. If an elective is failed, the course will be charged when the student registers for the next elective. All charges will be applied to the student's account during the registration period.

RIGHTS AND RESPONSIBILITIES

The Board of Trustees has approved a Bill of Rights and Responsibilities for faculty, students, administrators, staff, and directors. Community and individual rights and responsibilities and the provision for due process are fully described in this document and the Code for Student Conduct.

Certain standards of integrity need to be stated explicitly for self-discipline as well as for the support of one's colleagues. Each may expect from the other: (1) intellectual honesty in academic and ministerial tasks and relationships, both in the Seminary and in the church-at-large; (2) integrity, responsibility, and good stewardship in all financial obligations and dealings; (3) conscientious concern in the matter of personal habits for one's witness to and influence upon others; and (4) attitudes and actions in all situations which exemplify Christian integrity and express the biblical concept of love for God and human beings.

In the discharge of its responsibility in relation to personal conduct, the Seminary relies primarily upon pastoral procedures by students and faculty. Evidence of conspicuous or persistent failure in moral responsibility will lead to disciplinary action which may involve suspension or dismissal from the Seminary. In such action, all the rights of due process will be observed.

In 1977, the Seminary Council became concerned about the use of words which seem by implication to demean some persons or exclude them from Christian fellowship. As a result, the Council adopted a resolution asking members of the community to be conscientious in their use of language.

The resolution affirms the view that the church is the Body of Christ, which does not exclude any persons because of age, sex, sexual orientation, gender identity, race, or ethnic origin. Recognizing the power of language to shape culture and perceptions of reality, it urges concern for others in language used in publications, chapel services, classrooms, and lectures. The Council recommends that all persons in the Seminary community seek to use language which is inclusive rather than exclusive, avoiding forms which seem to exclude or demean others because of age, sex, sexual orientation, gender identity, race, or ethnic origin.

INTELLECTUAL PROPERTY RIGHTS POLICY

Intellectual Property, as used in this policy, is defined as the tangible or intangible result of scholarship, research, development, teaching, other intellectual activity. The term, for the purposes of this policy, does not include traditional products of scholarship prepared for dissemination outside the Seminary community, such as books, monographs, articles, reviews, works prepared for worship or use by a church or denomination, and works of art, unless Louisville Seminary commissioned the product.

Commissioned Work, as used in this policy, is defined as work prepared by an employee within the scope of the student's employment or work specifically ordered or commissioned by the institution, if the parties understand and agree in a signed agreement before commencement of the work that the work shall be considered commissioned work.

Intellectual Property and Rights to institutional works are retained by the Seminary. Institutional works include works that are supported by specific allocation of Louisville Seminary funds; that are created at the direction of Louisville Seminary for a specific Seminary purpose; that are developed in the course of a project arranged, administered, or controlled by Louisville Seminary; or that were created over an extended time by multiple authors, such as the Catalog or the Seminary Mission Statement.

Application. This policy is binding on Louisville Seminary faculty, staff, and students as a condition of their participation in Louisville Seminary research, teaching, and service programs and for their use of Louisville Seminary funds, facilities, or other resources.

Faculty. In keeping with our long-standing practice, members of the faculty retain intellectual property rights to the work created during the course and scope of their employment, including but not limited to copyrightable works such as books, articles, and artistic creations, unless the work is specifically commissioned by the Seminary. If a work is specifically commissioned by the Seminary, ownership of the intellectual

property rights will be retained by Louisville Seminary unless negotiated otherwise by the faculty member and the Seminary on a case-by-case basis.

Students. Students shall retain intellectual property rights to all works created while enrolled at Louisville Seminary unless the works were specifically commissioned by the Seminary or are institutional works as defined above.
Staff. While Louisville Seminary acknowledges that staff members may create intellectual works outside the scope of their employment, all works created by non-faculty employees during the course and scope of their employment are considered commissioned works. The Seminary retains ownership of all intellectual property rights to such works.

Binding Nature of the Intellectual Property Policy. This Policy is binding on Louisville Seminary faculty, staff, and students as a condition of their participation in Louisville Seminary research, teaching, and service programs and for their use of Louisville Seminary funds, facilities, or other resources.

OFFICIAL ANNOUNCEMENTS

Official announcements are published on the Seminary website; in the *Louisville Seminary Catalog*; and in e-mail using Seminary e-mail addresses. Such publication is considered due notice to all members of the Seminary community. Regularly scheduled academic and governance meetings are listed on the annual Governance calendar.

TRANSCRIPTS

Louisville Seminary maintains a permanent transcript of all students that includes classes taken, and grades received. The transcript is the official academic record on file with the Registrar at Louisville Presbyterian Theological Seminary.

Allow seven business days for processing. Orders are not processed on weekends, holidays, or other times when the seminary is closed.

Transcripts cannot be released for students with an outstanding financial obligation to the seminary. Such circumstances will increase the processing time.

LOUISVILLE SEMINARY'S NON-DISCRIMINATION POLICY

Louisville Seminary is an equal opportunity employer. It is the policy of the Seminary to comply with applicable employment laws. The Seminary does not discriminate on the basis of race, color, religion, sex, sexual orientation, gender identity, national origin, age, veteran status, or disability.

Louisville Seminary has established a policy of treating all students and student applicants equally without regard to ethnic and national background, sex, sexual orientation, gender identity, religion, age, or physical disability. This is in compliance with the Civil Rights Act of 1964, Section 504 of the Rehabilitation Act of 1973, Title IX of the Educational Amendment of 1972, Americans with Disabilities Act of 1990, and the Age Discrimination Act of 1975.

Louisville Seminary has been approved for attendance by nonimmigrant alien students by the Immigration and Naturalization Service.

POLICY REGARDING STUDENTS WITH DISABILITIES

Louisville Seminary does not discriminate against applicants with disabilities. This includes students who learn differently. The Seminary will make reasonable accommodations, as required by federal law, to provide appropriate access so that students with documented disabilities are able to study and live at the Seminary. While the Seminary does not maintain academic programs specifically for persons with disabilities, it does provide support services and accommodations to students in all programs who need those services and have a legal entitlement to them.

Enrolled students who have questions about the Seminary's policies on students with disabilities should refer them to the Office of the Dean of the Seminary. The Academic Support Center assists with the Seminary's compliance with section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act of 1990. For specific academic accommodations, contact the Academic Support Center. For physical accommodations and housing needs, contact the Office of Enrollment & Student Success. Prospective students should refer such questions initially to the Office of Admissions. Students with complaints regarding disability issues should follow the usual policy for dealing with complaints and grievances as described in the Student Code of Conduct.

FAMILY EDUCATIONAL RIGHTS AND PRIVACY ACT (FERPA)

Student Records Policy

The Seminary holds certain records in its files to enable it to carry out its responsibility to its students and to their church judicatories during their residence, and to enable it to respond to authorized requests concerning the students' Seminary career thereafter. The following is a short statement of policy toward these records and the more detailed statement adopted by the Council in the fall of 1976. Both are guided by the Family Educational Rights and Privacy Act of 1974 as Amended (Public Law 93-380), commonly known as the "Buckley Amendment."

Student Records Policy

1. It is the policy of the Louisville Seminary, in accordance with "The Family Education Rights and Privacy Act" (Buckley Act/FERPA): To inform all regular students upon matriculation of their rights under this act by publication of this policy (99.5k) in the annual academic catalog (99.6) to all students attending the Seminary. This notice shall state the essence of the Seminary's policy, the places where copies of the policy may be obtained and where the Act may be studied, and the right of students to file complaints (99.5.a.1;99.63).
2. To permit students to inspect and review their own educational records (99.3.def; 99.5.a.2; 99.11) within a responsible period (no more than 45 days; 99.11a) after written application and to respond to reasonable requests for explanation and interpretation of the records (99.11.b.1). The inspection, review, interpretation, and explanation will ordinarily occur under the supervision of a person designated by the Dean.
3. To disclose nothing from the educational records of the students without their prior written, signed, and dated consent (99.5.a.3; 99.30.a.1), specifying which records are to be disclosed, the party or class of parties who have requested or received personally identifiable information (99.30.c) except:

    a. To the authorized committee of presbytery under whose jurisdiction the student has consented to be a candidate (99.7.e.2).

    b. As specified in 99.31 of the Act. The authorized officials of this institution to whom these records may be available are the student's advisor, the Registrar, the Dean, the Dean of Student, the Business Office, the Seminary Relations Office, the Director of Marriage and Family Therapy, the Director of Field Education, and their designees. Officers of instruction with a legitimate educational or administrative interest (in capacity of the student's instructor, counselor, or reference) may have access to such records (i.e. when at the student's request they are asked to write letters of recommendation [99.5.a.3.i.])

    c. Personally identifiable information hereby designated "directory information" (99.5.a.3.11; 99.37) viz: name, address, phone, class and academic program, field appointment unless the student specifically and in writing prohibits the disclosure of any of this data within the 22 first week of each academic year in which the student is registered as a student at the Seminary.

    d. In cases of emergency, when information of record is necessary for the protection of the health or safety of the student or others (99.36).
4. To attach notice to all copies of records and state on all forms requesting copies, or disclosure, that access to and disclosure of records is only to the persons and for the purposes specified and upon the condition that the contents of the records in no way whatever be re-disclosed (99.33).

5. To allow a student who has inspected and reviewed his or her educational record to seek corrections of alleged errors (99.5.a.5) by request to amend the records (99.20) by hearing (99.21), and by insertion into the record (99.21.c.d). All insertions shall be disclosed with the parts of the record to which they pertain (99.21.d.2).

6. To hold the right to destroy any personally identifiable material in the educational records of its students or alumni that does not pertain to its responsibility as an educational institution to maintain permanently and that is no longer relevant to its educational or administrative relationship to the student or alumnus, providing that it shall not destroy:

a. any record when there is pending an authorized request for disclosure of educational records,

b. the record of disclosures that is maintained with every folder of records,

c. any student insertion into the record so long as the record upon which the insertion bears is maintained (i.e. an insertion protesting data or interpretation in the record may not be destroyed so long as the data or interpretation remain in the record in any way [99.13; 99.21.d.1]).

7. To make available copies of this policy to all students and to provide access to the relevant portions of the basic Act upon request (99.5.b).

8. To conform to the Act in spirit and practice, but to hold to itself all rights and privileges and authority not specifically mentioned in this policy and not expressly forbidden by the Act.

9. The right to file a complaint with the U.S. Department of Education concerning alleged failures by the Seminary to comply with the requirements of FERPA.

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LOUISVILLE SEMINARY COMMUNITY

God created human beings to live in community, in grateful obedience, serving God and one another. The staff and students at Louisville Seminary desire to live in such a way. While sharing a common purpose—facilitating or being equipped for the ministry of Jesus Christ—members of this community are not all the same. The Seminary affirms these members to be a community of diverse people of all ages, races, and circumstances. Each person on the campus is important to the unique character and ethos of the Seminary. As a result of interaction within the classroom, small groups, and social and worship experiences, the faith story of each individual informs the faith stories of others and becomes part of the learning.

Louisville Seminary practices an inclusive policy concerning the admission of students and the employment of faculty, administrators, and staff. The Seminary seeks to treat all persons in the Seminary community equally, regardless of their sexual orientation or gender identity. As an academic community that serves the ministries of different denominations and congregations, we recognize and support the responsibility of denominational judicatories to define and enforce ordination standards. We also affirm that, in the atmosphere of freedom and openness that is essential to the life of an academic community, persons should not be forced or encouraged to disclose more personal information than they desire.

WORSHIP

Worship is central to community life at the Seminary. At least once a week during the academic year, the community gathers in Caldwell Chapel to encounter God—individually and corporately—through Word and Sacrament. On special days during the liturgical year, additional services of worship, such as the Service of Lessons and Carols, are held. Spouses, children, and the larger community are especially encouraged to participate in these special services. Regular participation in worship is essential to students' spiritual formation.

Worship is developed by students, which provides them the opportunity for a worship leadership experience, including opportunities for senior students to preach. The community is able to explore new and traditional forms of worship that honor the diversity of worship traditions on the Seminary campus.

CAMPUS OMBUDS

The Ombuds assists people in the seminary community through voluntary consultation related to systemic, interpersonal, or institutional tension or damaged trust. The Ombuds provides information and guidance in developing options to address community members' concerns. When possible, the Ombuds facilitates outcomes that build trust,

enhance relationships, and improve communication within the seminary community. The Ombuds also assists the seminary by identifying procedural irregularities and systemic problems. This might include identifying emerging trends, policy gaps, and patterns of problematic behavior in ways that do not disclose confidential communication or information. The Ombuds may provide general recommendations to the seminary for addressing these concerns, including referring individuals to the appropriate place where formal notice of claims can be made. Students and employees are both welcome to engage the Ombuds office.

To contact the Ombuds, please email ombuds@lpts.edu or text 502-338-2335.

To learn more about the Ombuds, please visit lpts.edu/ombuds.

CAMPUS CHAPLAIN

The Chaplain is a conversation partner for students and employees in need of a safe and confidential space to process personal or interpersonal changes or challenges that impact their spiritual life. A Chaplain consult may include conversation about a grief of loss within or beyond life at the seminary; changes or complexities within one's family or faith community; relationships with peers, professors, and ordaining bodies; an emerging or evolving vocational call; or academic pressure, imposter syndrome, and other internal challenges that community leaders and caretakers frequently face. The Chaplain is available to community members of all (or no) faith traditions. Students and employees are both welcome to engage the Chaplain's office.

To contact the chaplain, please email chaplain@lpts.edu or text 971-645-9022.

LOUISVILLE SEMINARY COUNSELING CENTER (LSCC)

The Louisville Seminary Counseling Center provides an opportunity for Marriage and Family Therapy student interns to work with the Greater Louisville Community in a therapeutic role in person or via tele-mental health. Counseling is offered at a reasonable sliding-fee scale with financial assistance provided to those clients unable to pay the session cost. Referrals are accepted from a number of sources including pastoral care providers, practicum placement sites, former clients, and the Jefferson County Courts. Student interns are supervised by qualified members of the Clinical Faculty and Staff under the regulations of COAMFTE. Student interns maintain student membership in the AAMFT. The Counseling Center is located in Nelson Hall and can be reached by phone at (502) 894.2293.

COMMUNITY GOVERNANCE

The manner in which the Seminary community governs itself exhibits the importance of each person's contribution to the interdependent working of the community. Constitutional authority for the governance of the Seminary rests with the Board of Trustees, which has delegated certain governance responsibilities to the faculty. The oversight of the immediate operation of the Seminary is provided by the faculty and various offices of the administration. The faculty exercises some of its responsibilities through a Seminary Plan of Governance, which includes members from all parts of the community, including students' spouses, or partners, who meet in standing committees to take on community, church, and wider world issues and offer recommendations to the decision-making body called the Seminary Council. The Council includes members of the faculty, some administrators, staff representatives, and students elected by the student body. The Seminary Council has approximately one student member for every two faculty members. There are three standing committees that help the community remain faithful to God's call in the community and the world: the Academic Committee; Liturgy and Life Committee, and Vision and Values Committees. These committees and their task forces are responsible for the many social activities and learning experiences that bind together the people of God at Louisville Seminary.

FRANK H. AND FANNIE W. CALDWELL CHAPEL

The chapel was constructed under one major directive given by the 1962 Seminary Building Committee, that it "must be the dominant symbol on the new campus to clearly show that this is a theological seminary dedicated to the worship and service of God." The chapel crowns the campus like a jewel.

Built in the style of "Modern interpretation of Perpendicular Gothic" by architects Hartstern, Louis, and Henry, the chapel's exterior is also graced by a 65-foot campanile with an electronic carillon. Traditional and contemporary symbols of faith are blended together within the chapel. Its beautiful stained glass windows were designed by William Schickel of Loveland, Ohio.

In 1964, the Board of Trustees named the chapel in honor of the Seminary's fourth president (1936-1964) and his spouse, Dr. and Mrs. Frank H. Caldwell, as evidence of the Seminary's love and deep appreciation for all that the Caldwells had done for the institution.

ALBERT AND GRACE WINN CENTER

The heart of activity on campus is the Winn Center, named in honor of Grace W. and Dr. Albert C. Winn, president of the Seminary from 1966 to 1973. The building, constructed in 1963, was renovated in 1999 including a new roof to match the new roof lines of other

campus buildings surrounding the academic quadrangle. Recognizing the importance of the Winn Center as the campus "gathering space," renovations were made possible by numerous private donations and gifts from Seminary alums who committed to raise $750,000 toward the $1.8 million total renovation cost.

SCHLEGEL HALL

In 2007, Schlegel Hall, formerly a 30-room dormitory, was renovated into a facility for academic programs, offices, and student fellowship. The building is home to faculty offices, Field Education, the Academic Support Center, the Black Church Studies office, and Doctor of Ministry and Continuing Education offices. As part of the renovation, a one-story classroom section was added onto the west side of the building. It houses four classrooms that can be converted into large and small spaces. The building, including break-out rooms, is equipped for wireless internet connection, and there are electrical outlets in the floor for laptop computers. The lower level is a designated student lounge, equipped with a small kitchenette, lockers, study carrels, flat-screen television, and space for student gatherings.

GARDENCOURT

Gardencourt is an historic mansion on campus that was purchased and renovated by the Seminary, with the generous support of the Seminary's friends and members of the community. Faculty offices, Louisville Institute, and classrooms occupy the upper floors. Downstairs, beautifully decorated meeting rooms are available for rental by members of the Seminary community and the public.

Built in 1906 by George Norton, a well-known industrialist and financier at the time, Gardencourt is an example of the Beaux Arts style of architecture. After the Norton family sold the home, it was used by other educational institutions including the University of Louisville. An arts school and then an urban studies center were housed there through the 1970s. In 1987, Louisville Seminary purchased the home, and renovations were completed in 1989. The Seminary received an Historic Preservation Alliance Award in 1991 in recognition of the renovation.

THE LAWS LODGE

Student housing is available at the William R. and Ellen Laws Lodge.

The Lodge is named for William R. Laws who was a 1943 graduate of Louisville Seminary. He pastored churches in Kentucky, Iowa, and Indiana, including 26 years as pastor of First Presbyterian Church in Columbus, Indiana. Rev. and Mrs. Laws made their mark in the Columbus community in the pursuit of social justice, peace, and civil rights. Rev. Laws also served as Moderator of the 182nd General Assembly in Chicago. He died in 1985.

CONFERENCE & EVENT SERVICES

Conference & Event Services is responsible for marketing, scheduling, and managing the use of Seminary properties to the outside community for private functions. By coordinating the planning process for rental clients and working with the Seminary's catering partners, event planners, security, florists, maintenance, and equipment rental firms, we ensure the success of each event.

GARDENCOURT CATERING

No matter what your taste and preference, the Seminary's catering partners can create delightfully inspired menus tailored to your desires in one of our many private dining facilities located in Gardencourt.

RECREATIONAL FACILITIES

Louisville Seminary borders two beautiful public parks. Both parks have golf courses, tennis courts, and biking and jogging trails.

PRESBYTERIAN CENTER—MAIN OFFICES FOR SEVERAL ENTITIES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH (U.S.A.)

The Presbyterian Church (U.S.A.) moved its home to Louisville, Kentucky, in the summer of 1988. Several entities of the General Assembly, including the General Assembly Council, Investment and Loan Program, Office of the General Assembly, and the Presbyterian Publishing Corporation, have their main offices located at Presbyterian Center in downtown Louisville. Staff persons of various programs have joined with the Louisville Seminary faculty for ongoing theological discussions and reflections, offering significant exchanges for students as well. General Assembly staff persons serve as personal interpreters of the entities and the programs they lead, while members of the Seminary community contribute to the theological foundations of those programs. Students from the Seminary often serve part of their Field Education requirements in offices at Presbyterian Center. In addition, Christian leaders from all over the world are able to share insights with members of the Louisville Seminary community when they are in the city for denominational and ecumenical meetings. In addition to the General Assembly entities located at Presbyterian Center, the main offices of the Presbyterian Foundation are just across the river in Jeffersonville, Indiana.

METROPOLITAN LOUISVILLE

Metropolitan Louisville is a vibrant setting for the Seminary. Louisville and the smaller towns within an 80-mile radius of the Seminary provide the supervised settings in which students live and practice theology. In addition, the area provides opportunities for cultural enrichment: the Louisville Orchestra, Actors Theatre, the Kentucky Opera Association, organizations sponsoring Broadway productions, community theater, and other fine arts. The Seminary is set between two major parks, which offer facilities for golf, tennis, and other recreation. Louisville is an exciting city in which to live and learn.

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FULL TIME FACULTY



Anna Bowden
Associate Professor of New Testament

Baylor University, BA; Austin Presbyterian Theological Seminary, MDiv; Brite Divinity School, ThM and PhD

Anna M. V. Bowden (Choctaw) joined Louisville Seminary's faculty in 2022. She holds a PhD in New Testament and Early Christian Literature and a ThM in Hebrew Bible from Brite Divinity School, an MDiv from Austin Presbyterian Theological Seminary, and a BA in Religion from Baylor University. She has taught classes in religious studies, biblical interpretation, and biblical languages at Albion College, Austin Presbyterian Theological Seminary, Nazareth College, Monroe Community College, and Colgate Rochester Crozier Divinity School.

Bowden's scholarship is part of an emerging field in historical studies that seeks to reframe the way history is done by shifting the focus from above to below. Her work seeks to bring the underrepresented to the forefront of scholarly discourse and draws attention to power structures both within the text and within our interpretations of the text. Her particular focus is on the lives of first-century Jesus followers in Roman-controlled cities and on the ways the New Testament demonstrates how early Jesus-followers negotiated their commitment to God's transformative purposes amidst their colonized context in different ways.

In addition to her monograph, Revelation and the *Marble Economy of Roman Ephesus: A People's History Approach* (Lexington/Fortress 2021), Bowden has contributed to the academy and the church through peer-reviewed articles, scholarly presentations, and as the Managing Editor of *Biblical Theology Bulletin*. Her work engages the church, its leaders, and laity through regular preaching, public teaching, and contributions to academic and popular resources connecting ancient texts to contemporary issues.

> *"I am delighted to be joining a community that sees the work of the church as embracing challenge and change in a broken world. I look forward to joining LPTS students, faculty, and staff in their efforts to dismantle racism and other hegemonic ideologies of oppression. It's an exciting time to be a part of LPTS and I count myself grateful to be joining the good work happening in Louisville and beyond."* ~Anna Bowden



Lesley Ann Earles
Director of the Marriage and Family Therapy Program;
Professor of Marriage and Family Therapy

Hendrix College, BA; Louisville Presbyterian Theological Seminary, MAMFT; Virginia Polytechnic Institute and State University, PhD.

Lesley Ann Earles serves as Director of the Marriage and Family Therapy Program and Professor of Marriage and Family Therapy. She formerly worked as Assistant Professor of Marriage and Family Therapy Doctoral Programs at Eastern University's Campolo College (St. Davids, Pennsylvania). Upon finishing her studies at Louisville Seminary ('05), she completed a doctorate in Human Development with a specialization in Marriage and Family Therapy at Virginia Tech.

Earles' research focuses on women's perspectives and roles in family faith formation. She leads the Faith of Our Mothers project, which centralizes women's voices on faith in the family using mixed methods. She has previously collaborated on research teams at Virginia Tech, Florida State University, and Pepperdine University.

Earles is an approved clinical supervisor and fellow with the American Association for Marriage and Family Therapy. Her experience includes substantial cross-cultural and systemic work as a therapist, organizer, and administrator. This is demonstrated in her appointment with the Cayman Islands Government's Department of Counseling Services. Here, she connected with underserved populations by designing, organizing, and directing culturally appropriate direct services, supervising counseling professionals, providing community-based therapeutic services, and developing partnerships with agencies and organizations to strengthen community referral networks and client care. Earles has worked extensively with families including children and adolescents, violence in the home, addictions, and returning to the community following incarceration.

An ordained minister of the United Church of Christ, Earles is active in preaching and congregational life. Previously, she served as Interim Pastor of First Presbyterian Church in Livingston, Alabama, and as Director of UKirk-Jacksonville State University Campus Ministry and Pastoral Care at First Presbyterian Church in Jacksonville, Alabama.



Christopher Elwood

Professor of Historical Theology

Davidson College, AB; The Divinity School, Harvard University, MDiv, Th.D.

Christopher Elwood is a historical theologian and historian of the Christian movements, within the context of global religion and cultures.

He teaches courses in theology, religion and culture, and the global history of Christianity, with a concentration on the period from the Reformation to the present. Dr. Elwood maintains research and writing interests in the history and theology of the Reformation period; the theology of John Calvin and early Reformed traditions; theological interpretations of the body, gender and sexuality; intersections of theology and culture; and the relationship between theology and lived religious/spiritual experience.

Dr. Elwood grew up in many places, including Rio de Janeiro, Brazil, and Port of Spain, Trinidad. For two years in the early 1980s he served as the headmaster of Shiveye Secondary School in rural, western Kenya, in association with the East Africa Yearly Meeting of Friends. He was pastor of two Congregational churches in Massachusetts and is an ordained minister in the Presbyterian Church (U.S.A.). In 1996, he joined the Louisville Seminary faculty after brief periods of teaching at Harvard Divinity School and Davidson College. He worked on the committee of the Presbyterian Church (U.S.A.) charged with examining and preparing a new translation of the Heidelberg Catechism for the church's Book of Confessions.

Dr. Elwood has written several articles and books, including *The Body Broken: The Calvinist Doctrine of the Eucharist and the Symbolization of Power in Sixteenth-Century France* (Oxford University Press, 1999), *Calvin for Armchair Theologians* (Westminster John Knox, 2002), which has been translated into Japanese, Korean, German, French, and Italian, and *A Brief Introduction to John Calvin* (Westminster John Knox, 2017). His current research and writing focus on two main themes: a critical re-examination of resources in Reformed piety and spirituality for compassionately engaging a suffering world, and an exploration of the theological and spiritual dimensions of grieving.

> *"Under the multiple crises of recent years, local and global, the experience of many people, many communities is that their very lives are under siege. The world has come undone. … How do we reckon with this deep, existential sense of loss? How do we grieve? For those who are called to the holy work of theological learning and formation, what does it mean for us, in this place, to re-imagine the deeper meanings of grieving, to seek a firmer and more faithful grounding for our practices of responding to suffering and loss? … I want to suggest that centering grief, as a theological theme, and grieving, as a spiritual, moral, and theological practice, is a critically important means for deepening our witness today.""*~Christopher Elwood



Sarah Flannery

Assistant Professor of Marriage and Family Therapy

Asbury University, BA; University of Kentucky, MS. Eastern University, Ph.D. Candidate

Sarah Flannery joined Louisville Seminary's faculty in 2025. She holds a master's in Family Studies from the University of Kentucky and a bachelor's degree in English from Asbury University. She is a doctoral candidate in Marriage and Family Therapy at Eastern University, working on a dissertation exploring the lived experience of fathers of preadolescent children. She has taught classes in Christian ministry, Bible study, marriage in ministry, abuse and trauma, and human sexuality at Asbury University and Louisville Seminary.

Sarah's scholarship contributes to the field of fatherhood studies and scholarship on preadolescence. She argue that the preadolescent ages of 10-12 constitute a distinct stage which functions as a window of opportunity for clinicians, caregivers, pastors, and all professionals who work with young people to invest in their lives. Fathers are an under-explored population in academic research, and Sarah is working to elevate their voices as members of the family system.

Sarah spent twelve years in family ministry in the United Methodist Church, serving first at Christ Church United Methodist in Louisville, KY and then at First United Methodist Church in Lexington, KY. She co-led the Kentucky Conference Children and Family Ministry Team for three years and served as a retreat and conference speaker on preteen ministry, disability ministry, and working with parents.

Sarah has authored two books on ministry, published through Abingdon Press. *The Six Secrets of Preteen Ministry* (2018) both parents and pastors in the needs and abilities of preadolescent children, emphasizing the distinct life stage achievements of this age group. *The Children and Family Ministry Handbook* (2020) is geared toward family ministry professionals and serves as a comprehensive guide for navigating the challenges of families representing age, gender, sexual, and racial diversity.

> *"Teaching brings me to live in a way that nothing else has. The moments of connection and mutual transformation in the classroom are the highlights of my career, and I find that students in marriage and family therapy are eager in their pursuit of those experiences. Surrounded by artificial intelligence, dystopian governmental policy, soaring poverty, and escalating racial, sexual, gender, ability, and age discrimination, the work of preparing courageous, healthy pastors and therapists is holy work. I am honored to serve in these efforts alongside the illustrious faculty and staff at Louisville Seminary."* ~Sarah Flannery



Zhenya Gurina-Rodríguez

Director of the Doctor of Ministry Program, Assistant Professor of New Testament and Ministry

Voronezh State University, BA; Brite Divinity School, MDiv, ThM and PhD.

Zhenya Gurina-Rodríguez joined the faculty of Louisville Presbyterian Theological Seminary in 2025 as Director of the Doctor of Ministry Program and Assistant Professor of New Testament and Ministry. An ordained Elder in the United Methodist Church, she brings nearly two decades of experience in pastoral leadership, theological education, and cross-cultural ministry.

She holds a PhD in New Testament and Early Christian Literature from Brite Divinity School, where her dissertation, Begging for Their Daily Bread: Beggar-Centric Interpretations of Matthew 6, explored how ancient texts reflect and shape the lived experience of marginalized population of the destitute. Her work engages early Jesus movement within its imperial context, highlighting themes of poverty, power, and the complex nature of Gospel proclamation. Gurina-Rodríguez also holds a ThM and MDiv from Brite, and a BA in English and Cross-Cultural Communication from Voronezh State University in Russia.
Her teaching spans a wide range of contexts and languages in El Salvador, Argentina and across the United States. She regularly teaches in both English and Spanish, and has designed curriculum in biblical studies, practical ministry, and spiritual formation for students, clergy, and laity alike.

Gurina-Rodríguez's scholarship includes contributions to the Wisdom Commentary Series on the Gospel of Mark, entries in the Historical Dictionary of Methodism, and the book Begging for Their Daily Bread (Fortress/Lexington, 2022). Her work appears in peer-reviewed journals, edited volumes, and devotionals, and she is a frequent presenter at scholarly and denominational conferences.

In both church and academy, Gurina-Rodríguez is passionate about forming thoughtful leaders rooted in justice and community. Her ministry in local churches includes discipleship programming, leadership development, bilingual worship, and innovative models of spiritual care. She has served on the District Committee on Ordained Ministry and the Board of Ordained Ministry in the Horizon Texas Annual Conference and mentored candidates for ministry.

Born and raised in Russia, she now lives in Louisville with her spouse and two young children.

> *"I am excited to join LPTS vibrant community of dedicated faculty, staff, and students committed to extending God's love to all people. It is an honor to step into this grace-filled environment, where, through rigorous study, mutual care and collaboration, we shall continue to carve the paths of justice, speak the words of truth, and offer healing and grace in our churches and communities."* ~Zhenya Gurina-Rodríguez



Hee Jin Lee
Assistant Professor of Marriage and Family Therapy

Methodist Theological University, BA, MDiv; Claremont School of Theology, MA; Candler School of Theology, Emory University, ThD

Hee Jin Lee, ThD, is a pastoral theologian, a licensed marriage and family therapist in Georgia, and a provisional elder in the Missouri Conference of the United Methodist Church. Lee majored in the philosophy of religion and earned a MDiv degree with an emphasis on different understandings of violence and sin from Methodist Theological University in Seoul, South Korea. For her MA in spiritual care and counseling, she concentrated on human suffering and intrapsychic as well as interpersonal issues stemming from structural violence. She continued this work for her ThD in pastoral care and counseling from Candler School of Theology at Emory University.

Previously, Lee taught the introduction to spiritual and pastoral care course at United Theological Seminary of the Twin Cities as an adjunct professor and served as the lead pastor for three United Methodist congregations in rural areas of Missouri. She also completed a clinical pastoral education internship and a residency in two different hospitals and received advanced counseling training in various states. Her diverse clinical and pastoral experiences encompass work in church, community NGO, university, and counseling center settings across South Korea and the United States.

Lee has sought to integrate clinical and pastoral experiences with academic concerns. Her research interests include collective and intersectional trauma, intercultural spiritual/pastoral care and counseling in postcolonial and global contexts, pastoral/practical theology, psychotherapy, and narrative and family therapy. Lee's forthcoming article, to be published in the *Journal of Pastoral Theology*, is titled "A Decolonizing Care Approach for Those Experiencing the Intergenerational and Transnational Transmission of Historical Trauma," and her current book project is *Survival Spirituality: Transmission of Trauma in Narratives of Korean Descendants*, which is under contract with Pickwick Publications.

> *"I am thrilled to join Louisville Seminary, where we, as a community, are committed to cultivating care, healing, and justice for people and contexts around the world through interdisciplinary approaches that examine multilayered systemic, intercultural, and intrapersonal relationships."* ~ Hee Jin Lee



Dhawn B. Martin
Assistant Professor of Marriage and Family Therapy

Wellesley College, BA; Austin Presbyterian Theological Seminary, MDiv; Durham University (England), MA; Drew University, Ph.D., M.Phil.

Dhawn B. Martin joined Louisville Seminary's faculty in 2025. She holds the Ph.D. and a M.Phil. in Theological and Philosophical Studies from the Graduate Division of Religion, Drew University, a MDiv from Austin Presbyterian Theological Seminary, a M.A. from Durham University (England) in Western European Political and Economic Integration, and a B.A. in Political Science from Wellesley College. She has taught classes in philosophy, theology, civic engagement, and religious studies at Hanover College, St. Mary's University (San Antonio), Elon University, and Drew University—Graduate Division of Religion.

In addition to academic positions, Martin served as Executive Director of the Source of Light (SoL) Center—an interfaith adult education initiative housed at University Presbyterian Church in San Antonio, from 2016-2023. And more recently, from 2023-2025, managed the Advisory Committee on Social Witness Policy for the Presbyterian Church (USA).

Martin's scholarship examines the interplay of Christian spirituality, novel strategies for social witness, and compassion-based activisms, particularly through the lens of public theology. She approaches public theology as liturgical in nature—in that theology is both the work of the people (liturgy: laos/ ergon), and a responsiveness to God's call to creative engagement with the world. Her current research explores the insights and embodiments of mysticism as sacred resource to enliven social activism.

In addition to the co-edited volume, *Ecological Solidarities: Mobilizing Faith & Justice for an Entangled World* (Penn State, 2019), Martin has also contributed to the academy through articles, book reviews, and presentations. She also actively participates in the life of the church, through regular preaching, leading women's retreats, public engagements, and interfaith dialogues.



Tyler Mayfield

Associate Dean of Academics, A.B. Rhodes Professor of Old Testament, and Faculty Director of the Louisville Grawemeyer Award in Religion

Samford University, (Alabama), BA; Yale Divinity School, MAR; Claremont Graduate University, PhD

Tyler Mayfield is a teacher-scholar, United Church of Christ minister, and administrator. He previously taught at Union Theological Seminary in New York City, Claremont School of Theology in southern California, and the University of California, Riverside.

At Louisville Seminary, he teaches courses in ethical readings of Scripture, prophetic literature, and interfaith engagement. He leads a travel seminar to Israel and Palestine to explore the ancient biblical sites as well as contemporary Judaism, Islam, and Christianity. As the Director of the Grawemeyer Award in Religion, he coordinates a three committee, year-long selection process to award a $100,000 prize for the best new idea in religion.

He is the author of five books. The first book, Literary Structure and Setting in Ezekiel (2010), reads Ezekiel as a deliberate prophetic composition with a highly-structured form. A Guide to Bible Basics (2018), his second book, presents the content of the Christian Bible in an accessible and concise way. His third book, Unto Us a Child Is Born: Isaiah, Advent, and Our Jewish Neighbors (2020), helps Christian clergy read the prophetic book of Isaiah liturgically through the lens of Advent and ethically through the lens of love for Jewish neighbor. His fourth book, Father Abraham's Many Children: The Bible in a World of Religious Difference (2022), reflects on the stories of three of the most significant "other brothers" in the Bible—namely, on God's continued engagement with Cain after he murders Abel, Ishmael's circumcision as a sign of God's covenant, and Esau's reconciliation with Jacob. From these stories, he draws out a more generous theology of religious diversity, so that Christians might be better equipped to authentically love their neighbors of multiple faith traditions. In 2024, he published a Lenten study, Hard and Holy Work: A Lenten Journey through the Book of Exodus, co-authored with Rev. Mary Alice Birdwhistell, to encourage Christians to use the Lenten season to pay attention anew to God's presence among us and to work for justice in our daily lives.

He has also written several book chapters and journal articles and enjoys writing regularly for the website, WorkingPreacher.org.

Tyler is a member of St. Andrew United Church of Christ. He also enjoys regularly preaching and lecturing at churches.

> *"The Louisville Seminary community provides a unique opportunity for me, as a teacher and scholar, to engage with future and current ministers concerning the intersection of the Old Testament/Hebrew Bible and the critical needs of the Church and world. We must learn both the story of Israel and the story of Jesus in order to engage our contemporary stories as we find them in ourselves, each other, and our culture."* ~Tyler Mayfield



Amina S. McIntyre

Assistant Professor of Pastoral Care/Spiritual Care and Chaplaincy

Colby College, BA; Indiana University, MA; Spalding University, MFA-W; Emory University, MTS; Vanderbilt University, Ph.D. (anticipated 2024)

Amina S. McIntyre (she, her, hers) joined the faculty at Louisville Seminary in 2024. An Atlanta native, she is an award-winning Southern Regional playwright and an ordained Elder in Full Connection with the Christian Methodist Episcopal Church. Her passion for storytelling and care of souls led her to use psychodynamic theory, black feminist and womanist theology, and theatre to examine the connection between imagination, liberation, and healing in spiritual care experiences.

In ministry, McIntyre served as the Connectional Young Adult Ministry President (2016-2021) of the Christian Methodist Episcopal Church, during which time she reestablished the RESET retreat for young adults. By extension, she represented the young adult constituency on a variety of denominational and ecumenical boards such as Committee on Life and Witness, Church Uniting in Christ, the World Methodist Council Youth Task Force, and Pan Methodist Council. She works with the Department of Christian Education and Formation, and on the Nurturing Children Grant Team as a Creative Arts Consultant. Her independent publications include the book of devotions 30 Days of Peace and Praise, and two plays for churches Angels Academy Trilogy and Living Right.

McIntyre's theatrical productions and readings include: 7 Stages Theatre, Actor's Express, Atlanta History Museum, Oakland Cemetery, Out of Hand Theatre, Vanderbilt University, Vanguard Repertory Theatre, and Working Title Playwrights. McIntyre has been awarded the City of Atlanta Emerging Artist Award (2014-15), Susan Bass Award (2019), and Taurean Blaque Award (2020). Most recently, she was commissioned with Horizon Theatre's Black Women Speak Emerging Cohort and Tennessee Playwrights Studio 2022 Playwriting Fellow. She was an Emory Center for Ethics Arts and Social Justice Fellow (2022), the Atlanta Region Young Ambassador for the Dramatist's Guild (2014-2016), Co-Producer of WeReckon: A Southern Chronicle, and Education Assistant with Essential Theatre Company. McIntyre was the Managing Director of Karibu Performing Arts and co-founded the Hush Harbor Lab, a new play development company for Black Artists in the Atlanta area.

McIntyre was a Theology and Practice Fellow (2019-2024) at Vanderbilt University and served on the planning committee of the Womanist Ethnography Conference and on the James Lawson Institute Advisory Council. She was also in the Forum for Theological Exploration Doctoral Cohort (2019-2021) and a Fellow (2022-2023). She has taught courses at Lenoir-Rhyne University (Visiting Playwright), Pittsburgh Theological Seminary, and Emory University. Her publications include "Goin to the City" in Imagination in the Age of Crises (Wipf and Stock 2021).



Debra J. Mumford

Dean of the Seminary, Vice President for Academics,
Frank H. Caldwell Professor of Homiletics

Howard University, BS; American Baptist Seminary of the West, MDiv; Graduate Theological Union, MA and PhD

Debra J. Mumford is ordained in American Baptist Churches, USA and is a recognized clergy of the Alliance of Baptists. She joined the Louisville Seminary faculty in 2007 to teach Homiletics. She majored in mechanical engineering at Howard University and worked in engineering before answering her call to ministry. Mumford served on the pastoral staffs of several churches in the Bay Area. She also served as church administrator. Her scholarly interests include African American prophetic preaching, prosperity preaching, eschatology and the reign of God, and preaching and health.

Mumford's publications include *Preaching for Tomorrow: Envisioning the Reign of God (Judson Press); Exploring Prosperity Preaching: Biblical Health, Wealth, & Wisdom* (Judson Press); "Rich and Equal in the Eyes of Almighty God! Creflo Dollar and the Gospel of Racial Reconciliation" for *Pneuma, The Journal for the Society of Pentecostal Studies*; "Preaching on Homosexuality in the Black Church" for the *African American Lectionary*; "Preaching and Plagiarism" for *The Presbyterian Leader*; "Prosperity Preaching and African American Prophetic Preaching" for *Review and Expositor: A Consortium Baptist Theological Journal*; "Trayvon Martin: A Tragic Catalyst for Change" and "Obamacare: the Good, the Bad, and the Hope for the Future" for *The Thoughtful Christian.*

Since 2008, Mumford has served as a mentor for the Louisville Youth Group, a grassroots organization that provides resources and a safe space for gay, lesbian, bisexual, transgender, and questioning young people ages 14 to 20.

> *"The world in which we live is desperately in need of prophetic voices: voices that speak against injustice and demand both personal and communal accountability. In my classroom, I help students think critically not only about biblical texts, theology, and homiletic theory, but about the living texts of their lives, their communities and their world so they might find and develop their prophetic voices for preaching the Gospel of Jesus Christ."* ~Debra J. Mumford



Andrew D. Pomerville

President of Louisville Seminary and Professor of Practical Theology

Alma College, BA; Princeton Theological Seminary, MDiv; Pittsburgh Theological Seminary, DMin, Reformed Focus,

The Rev. Dr. Andrew D. Pomerville is Louisville Presbyterian Theological Seminary's eleventh president. He began his service with Louisville Seminary in July 2023. Pomerville brings to Louisville Seminary successful experience in both higher education and ecumenical parish ministry, defined by innovation, energy and joyful communication as an executive administrator, chaplain, and senior pastor.

He is committed to students' formation, through his active role in recruitment. He is a champion for anti-racism policies and LGBTQIA+ affiming practices in education and the Church. As a previous officer of the Presbyterian College Chaplains Association, he participated actively in the Association of Presbyterian Colleges and Universities, the Council of Independent Colleges, and the Network for Vocational Undergraduate Education. In his ministerial leadership, Andrew has developed financial acumen with a love for fundraising, stewardship of relationships and recruitment of new giving partners. Through the Presbyterian Foundation, he was been named one of ten Church Financial Leadership Coaches, working with congregations throughout the denomination. His service to the community includes on various boards, including chairing the board of NYAKA, a foundation in Uganda focusing on AIDS orphans. He currently serves on the board for the Center for Congregations and the Louisville Institute. Ordained in the Presbyterian Church (USA) in 2007 and he holds certificates in Presidential Leadership Development from CREDO, Adaptive Leadership from Michigan State University's College of Business, and an Executive Certificate in Religious Fundraising from the Lake Institute at the Lilly School of Philanthropy through IUPUI. He served at Alma College from 2018-2023, where he founded the Center for College and Community Engagement, in addition to his role as the senior chaplain, religious studies instructor and assistant vice president.

A native of Brighton, Michigan, Pomerville and his wife, Rachell, have two teenage children, Denali and Bryce.

> *"Together, we share an enormous responsibility for continuing the transformative "Whosoever" community ethos that permeates through the campus and spills courageously into the world, locally, nationally, and abroad. Bold and brave innovation must be deeply rooted in the next chapter of our seminary's institutional saga with an eye toward the future needs of all of God's people. In order to strengthen the "Whosoever" community, we will listen sincerely to the desires and fears of the campus and create partnerships that commit to sustainable, ongoing relationships built on trust, love and grace. LPTS does not exist for itself to self-perpetuate. We must, first and foremost, be guided by the Holy Spirit in the mission, to educate people to proclaim the Gospel, care for all, and work for justice in communities everywhere."* ~Andrew Pomerville



Perzavia Praylow

Director of Black Church Studies and Assistant Professor of Practical Theology

Drew University, BA; The University of Illinois, MA in Education Policy Studies, MA in History, PhD in History; Columbia Theological Seminary, MDIV; Lutheran Theological Southern Seminary, STM.

The Reverend Dr. Perzavia Praylow, PhD is an ordained minister of Word and Sacrament ordained in The Presbyterian Church (USA). She is currently the Director of Black Church Studies and Assistant Professor of Practical Theology at Louisville Seminary where she teaches courses in Black Church Studies and Practical Theology. Dr. Praylow is a historian, practical theologian and teacher-scholar called to serve at the intersection of teaching, scholarship, and pastoral leadership.

Dr. Praylow joined the faculty of Louisville Seminary in July 2024. She previously served as an administrator at Howard University School of Divinity in Washington, DC as the Director of Contextual Theology and adjunct professor of Field Education and as an Assistant Professor of American History at Augusta University in Augusta, GA. Dr. Praylow previously served as the pastor of Fifteenth Street Presbyterian Church and interim Pastor of Plymouth Congregational United Church of Christ - both located in DC.

Dr. Praylow earned a PhD in American History, a MA in Education Policy and a MA in History all from the University of Illinois (Urbana, IL), a MDiv at Columbia Theological Seminary (GA), a Master of Sacred Theology at Lutheran Theology Southern Seminary (SC), and a BA in History at Drew University (NJ). Dr. Praylow's research focuses on 20th Century race relations, American religious history, African American social equality, and the history of education. Her current book project is titled "Fisk University, Black Colleges and the Socialization of Students for Race Leadership Since Reconstruction."

She is a member of the American Academy of Religion, the Association of Black Women Historians, the Association for the Study of African American Life and History, the American Society of Church History, the Association of Practical Theology, the Academy of Religious Leadership and participates in the network for Ecclesiology and Ethnography.

Dr. Praylow is passionate about teaching, scholarship, preaching, mentoring, coaching and equipping leaders and congregations for religious leadership.



Justin M. Reed
Associate Professor of Old Testament/Hebrew Bible

Stanford University, BA; Harvard Divinity School, MTS; Princeton Theological Seminary, PhD

Justin Michael Reed earned a bachelor's degree in African & African American Studies from Stanford, his master's degree in Hebrew Bible from Harvard, and his PhD in Old Testament from Princeton Seminary. He combines these interests through teaching and publications focused on Black biblical hermeneutics, ideological criticism, and how the study of race and ethnicity can inform our interpretation of biblical texts.

Reed's 2020 dissertation earned him the Manfred Lautenschlaeger Award for Theological Promise and is the foundation for his first monograph, *The Injustice of Noah's Curse* (Oxford University Press, 2025).

He is ordained as a Progressive National Baptist minister, and contributes to the wider church by sharing the insights of critical biblical scholarship in ways that are interesting and accessible. For access to some of his work, visit drjustinreed.com/links.

He is married to Catherine Howard, a law professor and former public defender; they are the proud parents of Jordan and Justice.

> *"I believe that how we interpret the Bible matters–our interpretations have a deep connection to how we live in the world. At Louisville Seminary, I enjoy the responsibility of guiding our students to think critically about how we read the Bible, and I love walking with students as we discover ways of reading that cultivate compassion and justice in the world."*~Justin Reed



Verena Schmidt

Assistant Professor of Marriage & Family Therapy

Katholische Stiftungshochschule München, University of Applied Sciences (Germany), BA Social Work and Social Pedagogy; University of Louisville, MS Social Work; University of Louisville Kent School of Social Work and Family Science, PhD in Social Work; Louisville Presbyterian Theological Seminary, MDiv, MAMFT

Before joining Louisville Seminary, Dr. Schmidt taught graduate social work courses at the University of Louisville, including Research Methodology and Design, Advanced Research Practice, Diversity, Oppression and Social Justice Practice, and International Social Work. She has served on interdisciplinary research teams spanning marriage and family therapy, social work, and public health.

Dr. Schmidt specializes in qualitative research, particularly constructivist grounded theory, and her scholarship examines incarceration, HIV, spirituality, systemic inequities, and the intersections of faith and lived experience among marginalized individuals, families, and communities. Her work has been published in the Journal of Health Care for the Poor and Underserved and the International Journal of Child, Youth and Family Studies. She has presented her research nationally at the International Congress of Qualitative Inquiry, the American Public Health Association, and other professional conferences.

Originally from Germany, Dr. Schmidt brings an international perspective to her teaching, research, and ministry. She is committed to creating learning environments that combine academic rigor with compassion, helping students integrate systemic thinking, theology, spirituality, and evidence-based clinical practice. Her passion is preparing future marriage and family therapists who serve individuals, families, and communities with humility, curiosity, and hope.



Elizabeth J.A. Siwo-Okundi
Assistant Professor of Congregational Studies and Leadership

Denison University, BA in Black Studies; Harvard University, Master of Theology; Dartmouth Health, Clinical Pastoral Education; Boston University, Master of Divinity, Graduate Certificate in African Studies, PhD in Practical Theology (Homiletics)

Deeply influenced by the faithful and informed activism of her family, Dr. Elizabeth J.A. Siwo-Okundi specialises in the interdisciplinary study of the "small voice"—the unnoticed and unnamed, silenced and marginalized, rejected and neglected voices within Biblical texts and social contexts (particularly orphans, widows, immigrants; and victims of violence). She expertly weaves African/Black Studies, homiletics, practical theology, and communication studies to listen, heal, and transform communities. A preacher, spiritual advisor, and professor with professional experience in corporate, non-profit, grant-funded, and academic settings, Dr. Siwo-Okundi believes that preaching should address the realities of the human experience in its beauty and its pain.

Dr. Siwo-Okundi is devoted to cultivating the promise of emerging leaders, creating pathways through which their ambitions can take shape and flourish. As an advisor to a significant Mastercard Foundation grant, she helped expand educational access for students across Africa. She also directed the Foundation's international African Women's Leadership Conference. Dr. Siwo-Okundi has built dynamic programs in partnership with federal and private grants. In a moment of global uncertainty, she also authored a major grant that delivered vital emergency support to students affected by COVID-19. As a retirement tribute to one of her undergraduate mentors, in 2022, she established the Dr. John L. Jackson Social Movement Leadership Endowed Fund, a lasting initiative that offers Denison University students opportunities for internships, training, and networking in the social justice arena.

Dr. Siwo-Okundi is author of several scholarly articles, book chapters, and award-winning sermons. She is the first to conduct a qualitative, quantitative, multilingual research on African preaching. Her scholarly contributions are published in academic journals and books, including the 3-volume *Preaching God's Transforming Justice: A Lectionary Commentary* (Westminster John Knox Press), *Unraveling and Reweaving Sacred Canon in Africana Womanhood* (Lexington Books), *Harvard Divinity Bulletin*, and *Preaching the Manifold Grace of God: Theologies of Preaching in the Early Twenty-First Century. Volume 2* (Wipf and Stock). Her most recent contribution to *Homiletic* journal and a book chapter amplifying "small voice" leadership are scheduled for publication in 2026.

She is a member of several academic guilds including the Circle of Concerned African Women Theologians. She also serves on the Harvard Divinity School Alumni/Alumnae Council. In a rare distinction, Dr. Siwo-Okundi stands among the youngest alumni ever to receive an Alumni Citation–the highest award–at Denison University, her achievements etched early into the institution's enduring legacy.



Scott C. Williamson

Robert H. Walkup Professor of Theological Ethics

Bates College, BA; Yale Divinity School, MDiv; Yale University, PhD

Scott C. Williamson, a New York City native, joined the Louisville Seminary faculty in 1997 to teach theological ethics. Reflecting on that first year, Williamson jokes that he had to be "the least expensive faculty hire" in LPTS history, costing the Seminary only $420 to ship his belongings to Louisville, Kentucky, from Hamden, Connecticut. In addition to humor, a penchant for storytelling in teaching, and a talent for building community, Williamson also brought a passion for social justice. This passion has shaped his research interests, service to the Seminary community, and civic commitment.

Williamson's research on the moral thought of Frederick Douglass was published by Mercer University Press (2001), and his research on resistance ethics was published as a chapter in *Resistance and Theological Ethics*, by Rowman & Littlefield Publishers (2004). Williamson has also published for the church. Notably, he contributed to *Preaching God's Transforming Justice: A Lectionary Commentary*, published by Westminster John Knox Press (2011).

The Seminary's Black Church Studies Program is Williamson's great joy. He was one of three professors who first discussed the possibility of a BCS program at Louisville Seminary and, in the years that followed, he championed the cause and shared in the hard work of building a strong program. The BCS program is now a signature feature of the Louisville Seminary curriculum.

Service to the city of Louisville has been a long-standing commitment for Williamson. Shortly after joining the faculty, he was selected by Leadership Kentucky as one of forty future leaders in the Commonwealth under the age of forty. More recently, Williamson was selected as a member of the Leadership Louisville Class of 2015. In the years between, Williamson has served the city as a Big Brother, a commissioner on the Louisville Metro Human Relations Commission, a Fern Creek volunteer firefighter, and a member of the Home of the Innocents Ethics Committee. He currently volunteers as a court appointed special advocate for children, and as an advisor for the Jefferson County Public School Board of Education, and he hopes to become a Restorative Justice Louisville facilitator.

> *"I came to Louisville Seminary with the intention to build an inclusive, residential community for theological education. Now, I intend to build that community in an inclusive city. The city of Louisville is a wonderful resource for a residential learning community. It is our home and playground, our largest classroom, our public square, and the social location of our formation for ministry. Working for the good of the Seminary has led me to work for the good of the city."* ~Scott C. Williamson

PART TIME FACULTY



Marcus Hong

Director of Sun-Walking Fellowship

Alma College, BA; Princeton Theological Seminary, MACE and MDiv 2011; PhD 2024

Marcus A. Hong joined Louisville Seminary's faculty in 2016. Born in Salt Lake City, UT, he lived in Michigan and New Jersey prior to coming to Kentucky. He is currently seeking ordination in the Presbyterian Church (USA).

His service of Christian ministry has taken multiple forms: music and worship leadership in college chapels, a PCUSA 1001 worshipping community, and high school youth groups; youth ministry in congregations large and small; educational and pastoral internships in three PCUSA churches in New Jersey; and lay pastor for two small United Methodist churches in rural New Jersey. He regularly leads worship, music, and workshops for conferences around the country. For eight years, from 2017-2025, he guided the multicultural and ecumenical worshipping life of Louisville Presbyterian Theological Seminary as Chapel Worship Coordinator.

His contributions to the broader church include writing liturgies for the Connections Worship Companion series (WJK Press, 2021–2024) and developing courses and curricula, including writing foundational essays for the PCUSA's Follow Me curriculum (2021–2023), and creating *UWorship,* a UKirk Worship Resource (Presbyterian Publishing Corporation, 2015), which was written with a team of campus ministers. His editorial and research contributions can be seen in such publications as *How Youth Ministry Can Change Theological Education—If We Let It* (Eerdmans, 2016) and *With Piety and Learning* (Lit Verlag, 2011). He recently published a chapter on "Learning through our Community" in *Enlighten: Formational Learning in Theological Field Education* (Rowman and Littlefield, 2020). His current research interests include intercultural worship, intergenerational arts-based ministry, the Psalms and spiritual formation, and the ways in which poetic and musical forms shape communities of empathy, radical welcome and hospitality.

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