



2019/20

CATALOG

LOUISVILLE PRESBYTERIAN THEOLOGICAL SEMINARY

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 are noted in the online *Louisville Seminary Catalog*. Notice of revisions to the catalog is deployed to the Seminary community via *The Seminary Times* newsletter.

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

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ACCREDITATION

Louisville Presbyterian Theological Seminary is accredited by the Southern Association of Colleges and Schools Commission on Colleges to award the Master of Divinity (MDiv) degree; Master of Arts (Religion) (MAR) degree; Master of Arts in Marriage and Family Therapy (MAMFT) degree; and Doctor of Ministry (DMin) degree. Contact the Commission on Colleges at 1866 Southern Lane, Decatur, GA 30033-4097, or call 404.679.4500 for questions about the accreditation status of Louisville Seminary.

Accredited also by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada, the following degree programs are approved: MDiv, MAMFT, MAR, and DMin.

The Commission contact information is:

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

10 Summit Park Drive, Pittsburgh, PA 15275, 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

MISSION STATEMENT

OUR VISION

We Build Bridges.

OUR MISSION

Louisville Seminary educates and forms servant leaders for tomorrow's ministries. We build bridges:

- between sacred texts and human lives;
- between the past and the future;
- among persons of different faiths, Christian denominations, and cultures;

... all in the name of Jesus Christ, the bridge between God and humanity.

INSTITUTIONAL GOALS

In order to fulfill this mission, the Seminary intends to:

1. Provide a theological education that is grounded in the history and scripture of the Christian movement, informed by the Presbyterian Church (U.S.A.) and Reformed tradition, and guided by the vision of an ecumenical church that is committed to ministry in a global, multicultural, and religiously diverse context and to religious leadership that is competent in the practices of Christian ministry.
2. Provide an educational context in which students and teachers may explore and nurture their vocational commitments through the guidance and wisdom of outstanding teachers and scholars, the provision of all necessary student services, the development of excellent library and information technology resources and the leadership of a highly qualified administration.
3. Provide theological resources for the ecumenical church by interpreting the gospel in an ever-changing world, by extending horizons of theological inquiry and by shaping the church's intellectual foundation for its faith and ministry, thereby continuing the historic commitment of the Reformed tradition and the Presbyterian Church to a theologically educated and critically reflective ministry.
4. Serve the wider Christian community by offering opportunities for Continuing Education, by preparing students for professional roles as pastoral counselors and as church leaders, by providing public leadership to encourage critical reflection and response to issues of social injustice, and by promoting interfaith and ecumenical dialogue and practice.

5. Nurture the convictions, character, vision, wisdom, and forms of life which are vital to leadership in the Christian community and the wider culture through worship and Christian practices, through the curriculum and first-hand ministry experiences, and through Seminary governance practices and community life.
6. Provide the financial and physical resources needed to support and sustain the educational programs of the Seminary with commitment to fiscal and operational integrity.

COMMITMENTS

The 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

The 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

The majority of students are preparing for ministries of the Word and Sacrament through the Master of Divinity degree. A significant number are preparing for other types of ministry and scholarship related to the Master of Arts in Marriage and Family Therapy and Master of Arts (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 the 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

Theological education began in the “West” as soon as settlers crossed the Alleghenies and the Smokies in the 1780s. “Father” David Rice was teaching ministers in his Kentucky home as early as the fall of 1783, because the interior of the country required a ministry quite different from that on the Eastern Seaboard. Louisville Presbyterian Theological Seminary still claims the tradition of those early efforts in education for ministry by apprenticeship.

Louisville Seminary also has a heritage in the earliest “Western” universities—Transylvania and Centre. Both were created to train ministers, and both were related to the Synod of Kentucky.

Louisville Seminary counts its life as an institution from October 1853. Twenty-three students and three professors gathered at Danville, Kentucky, to begin the community that has become Louisville Presbyterian Theological Seminary. In May of that year, the General Assembly of the Presbyterian Church (Old School) had voted to establish “in the West a theological seminary of the first class.”

The present Seminary represents an unprecedented result of cooperation among Presbyterians in the face of regional tensions and competition. In 1893, Southern Presbyterians in the Synods of Kentucky and Missouri founded a rival seminary in Louisville, but in 1901, under the leadership of Dr. Charles Hemphill, the seminaries in Danville and Louisville were united. They were merged in spite of strong feelings of antipathy between the two denominations spawned by the War Between the States, and their cooperation in founding and then supporting Louisville Seminary was an outstanding example of a unified Presbyterian witness to the American people.

In June 1983, the two churches reunited after 122 years of separation, and Louisville Seminary now rejoices in serving the reunited Presbyterian Church (U.S.A.), just as it served the two churches during their separation.

In the summer of 1987, the General Assembly voted to relocate the headquarters of the Presbyterian Church (U.S.A.) to Louisville. Students and faculty at Louisville Seminary are benefiting from closer relationships with denominational leaders, as well as with leaders of other communions. In 2003, Louisville Seminary celebrated its 150th anniversary.

RESOURCES

The 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 most 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, and 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 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.

Program Goals 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:

- SLO 1:** 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.
- SLO 2:** Students will learn to become skillful interpreters of the history of Christian experience.
- SLO 3:** Students will be able to think theologically and ethically in relation to particular traditions and contemporary needs.
- SLO 4:** Students will demonstrate the ability to reflect critically and self-critically on relationships between Christian faith and various forms of systemic injustice.
- SLO 5:** Students will acquire the knowledge and skill sets necessary for the practice of Christian ministry – as demonstrated by effectiveness in such activities as:
- Leading congregations within the framework of their communions, confessions, and polity
 - Preaching, teaching, and leading worship
 - Praying and teaching others to pray
 - Leading an organization effectively
 - Providing public leadership
 - Inviting others into the Christian faith
 - Offering pastoral care
 - Participating in constructive intra-Christian and interreligious engagement
- SLO 6:** Students **will** articulate their own theological perspective, mindful of the global, multicultural, multi-religious context of contemporary ministry.

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

I. Successfully complete 81 hours of academic work

The Master of Divinity program is designed to be completed in three years of full-time study.

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. Half-time students should take at least six hours per semester and at least 15 hours per academic year. The maximum number of years that a half-time student can take to obtain the MDiv degree is six years. Half-time students are eligible for tuition grants and a limited number of Scholarships for Excellence. Half-time students are not eligible for dual degree programs. A student in a supply Field Education position, preaching each Sunday, must have the permission of the student's Faculty Advisor and the Director of Field Education to enroll for more than 10.5 hours.

II. Students who entered before 2018: complete a Statement of Faith or a MDiv Senior Seminar

A. Preparing and defending a Statement of Faith and Ministry (non-credit)

During the fall of the third year, students may write and orally defend a Statement of Faith and Ministry. This may be written individually, or corporately with a small group of peers after consultation and agreement with the faculty examiners.

The statement is to be 2,000 to 4,000 words. While the statement is not primarily a research paper, a studied theological reflection is expected. If the initial written draft of the statement is judged unacceptable by the faculty examiners, a maximum of two revisions will be permitted. The statement and its oral review are graded on a Pass/Fail basis. Students graduating in December or May are expected normally to submit and to defend the statement during the fall term. Time extensions beyond the fall term are made only for extraordinary cause, and must be granted by the Dean.

In the spring of their second year, students will consult with the Dean of the Seminary concerning their decision for an individual or corporate statement. Each student or student group will be assigned by the Dean to a team of two faculty from different areas for the written and oral review. It is not the purpose of the Seminary to test for orthodoxy in this experience. Students will be expected, however, to indicate in the oral examination how their views relate to particular elements in the traditions of the church and/or contemporary theologies.

The statement is intended to respond to the following questions:

- What do I (we) believe?
- What are the authoritative sources and norms for my (our) belief system?
- What is my (our) understanding of ministry within the context of my (our) belief system, my (our) understanding of the church and the particular community (communities) of faith I (we) am (are) called to serve?

- How does my (our) understanding of faith inform my (our) critical reflection on and response to contemporary ethical issues? Provide one example.

B. Completing the MDiv Senior Seminar, a three-credit seminar that focuses on an area of theological study related to the practice of ministry. Students will produce a substantial project that brings the methods of theological study to bear on problems and opportunities in ministry and that expresses the student's theological vision.

The student indicates which of these two options the student prefers at the time of registration in the spring of their second year.

III. Successfully complete four units of Field Education

The completion of four units of Field Education is a requirement for the MDiv degree. Two of these units must be completed in a congregational setting. A unit is defined as one semester of part-time work for 16 hours per week, with two units being awarded for a full-time summer experience of 10 weeks. A majority of students exceed the basic requirement from a desire to gain as much experience as possible.

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 while they acclimate to their academic work. However, some students may elect to participate in an agency placement in their first year.

Students cannot be placed in two concurrent field positions during an academic year. Students are advised against attempting to combine a regular academic load, Field Education, and additional employment. They must consult with their advisor before attempting such a plan. 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 two units of Field Education.

MDiv Worksheet (2019-2020)

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)		24
	Reflection Groups (6 x 1.5 credit hours)	9
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)		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
	Ministry in Religious Diversity Course	3
	WW-Framework Elective	3
	WW-Framework Elective	3
General Seminary Requirements		3
	Big Question course	3
Field Education Requirements		0
	1 Unit Congregational Field Education	0
	1 Unit Congregational Field Education	0
	1 Unit Field Education	0
	1 Unit Field Education	0
General Electives		12
	General Elective	3

Total Hours: 81

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

MASTER OF ARTS (RELIGION)

Mission Statement: The Master of Arts (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 requires two years of full-time study or a total of 54 semester hours.

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. This exam is designed by the student's advisor and evaluated by two members of the faculty.

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.

Program Goals of the Master of Arts (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:

- SLO 1:** Be able to interpret Scripture critically and imaginatively.
- SLO2:** Demonstrate an understanding and appreciation of the global history of the Church.
- SLO3:** Demonstrate an understanding of multiple theological perspectives, historical and contemporary.
- SLO4:** Demonstrate the ability to think theologically, strategically, imaginatively, and contextually about ethical issues.

The Seminary also intends that students in this program:

- (1) Develop advanced biblical and theological understanding through elective credits for a concentration in the Bible, Religious Thought, or a custom-designed track.
- (2) Are better prepared for graduate study by becoming competent in conducting independent research through the completion of a culminating project, usually a thesis, and, in certain extraordinary cases, a comprehensive examination.

SLO 5: Students will be able to conduct independent critical research and write clearly and convincingly on a topic of biblical, theological, historical, or ethical concern.

- (3) Acquire basic skills and knowledge to grow spiritually and explore vocationally the uses of their degree for their life and work in the church and in the world.

Master of Arts (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.

Students who plan to graduate with a May conferral date should submit their faculty-approved final drafts to the library by March 15 for any additional work related to formatting of the document, which will be kept permanently in the Seminary library. Students who plan to graduate with a December conferral date should submit their faculty-approved final drafts to the library by October 15. Final formatting of a MAR thesis must be approved before a student's degree can be conferred.

To help with formatting, students should familiarize themselves with the Library Formatting Guide. Additionally, students are encouraged to submit a first chapter and front-matter for review as soon as possible to attend to formatting matters.

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

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 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 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 degree students, an area of interest could be a topic, theme, historical period, or significant person, etc. For Bible degree 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 Worksheet (2019-2020)

Biblical Studies

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)		6
	Reflection Groups (2 x 1.5 credit hours)	3
PC 317-3	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		3
SM 200-3	Research Methods and Practices	3
General Electives		6
	General Elective (Big Question course recommended)	3
	General Elective	3
Summative Exercise		6
	3 options:	
	a) 6-credit thesis	
	b) 3-credit thesis, 3-credit IPElective	
	c) no thesis, two 3-credit IP Electives, exam	

Total Hours: 54

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

MAR Worksheet (2019-2020)

Religious Thought

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)		6
	Reflection Groups (2 x 1.5 credit hours)	3
PC 317-3	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 (Big Question course recommended)	3
General Seminary Requirements		3
SM 200-3	Research Methods and Practices	3
General Electives		6
	General Elective	3
	General Elective	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	

Total Hours: 54

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

MAR Worksheet (2019-2020)

General Track

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)		6
	Reflection Groups (2 x 1.5 credit hours)	3
PC 317-3	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		3
SM 200-3	Research Methods and Practices	3
General Electives		15
	General Elective (Big Question course recommended)	3
	General Elective	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	

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 Master of Arts in Marriage and Family Therapy (MAMFT) 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. The mission of this degree 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 the church's ministry of pastoral care and counseling. Individuals trained in the MAMFT program gain theoretical and practical tools to work as comprehensive mental health providers in a range of treatment contexts with attention to human, family and cultural diversity. The program is designed to be completed in three years. Six years is the maximum amount of time allowed to complete the program.

The MAMFT program integrates academic study and clinical experience to help students form a professional identity critically informed by religious and theological commitments and marriage and family therapy. Most students begin the program expecting to become theologically and spiritually informed Marriage and Family Therapists practicing in community settings. Others expect to express their ordained ministry through specialized skills as a professional marriage and family therapist and will earn an MDiv while at Louisville Seminary. The MAMFT 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 minister, pastoral counselor, and marriage and family therapist. Students receive individual supervision and group supervision based on direct observation or video recordings 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 MAMFT 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 in their degree.

The program is accredited by the Commission on Accreditation for Marriage and Family Therapy Education (COAMFTE) of the American Association for Marriage and Family Therapy (AAMFT). Graduates of the MAMFT degree program meet all academic requirements for a Marriage and Family Therapy license and will qualify for AAMFT clinical membership.

MAMFT Worksheet (2019-2020)

Course Number	Course Name	Hours
Theoretical Knowledge		
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		
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 441-3	Practicum 1: Beginning MFT Practice (A-1st Year Fall)**	3
PC 442-3	Practicum 2 (A-Year 1 Jan.-Year 2 Dec.)	3
PC 443-3	Practicum 3 (A-Year 2 Jan.- Year 3 Dec.)	3
SM 1211	Year 2 Spiritual Integration in Clinical Practice (A-Year 2 Fall)	1.5
SM 1212	Year 2 Spiritual Integration in Clinical Practice(A-Year 2 Spring)	1.5
SM 1311	Year 3 Spiritual Integration in Clinical Practice (A-Year 3 Fall)	1.5
SM 1312	Year 3 Spiritual Integration in Clinical Practice (A-Year 3 Spring)	1.5
Human Development		
PC 408-3	Human Growth & Transformation (B)	3
PC 307-3	Human Sexuality (A-Year 1 or 2)	3
Ethics and Professional Issues		
PC 305-3	Professional Issues & Ethics in MFT (B-Year 1 or 2)	3
MFT Research		
PC 281-3	Marriage & Family Therapy Research (B-Year 1 or 2)	3
Integrational Studies		
SM 1101/SM1102	Theological Reflection Groups (A-Year 1 Fall and Spring)	3
	Introduction to Scripture for MFT (B-Year 1 or 2)	3
TH 110-3	Systematic Theology (A-Year 1)	3
	Christian Ministry in Religious Diversity course	3
	Black Church Studies Course	3
Free Electives		
	Free Electives	7
Graduation Competency Assessment		
PC 501-0	MFT Exit Examination	0
PC 500-1	Senior Integration Experience (in Practicum 3)	0

November 20, 2018

Total Hours: 70

A bachelor's degree from an accredited institution is required for admission. Personal experience, maturity, and a 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.

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

- PG1 To graduate students prepared with clinical and theoretical 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 commitments to service, advocacy, and public participation as an MFT.

Student Learning Outcomes

- SLO 1 Graduating students will be able to conduct evidence-based therapy with individuals, couples, and families that meets entry-level professional standards.
- SLO2 Graduating students will demonstrate a broad knowledge of systemic theory and MFT treatment models and flexibly apply these in evidence-based practice.
- SLO3 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.
- SLO4 Graduating students will be able to use a multi-contextual approach to Marriage and Family Therapy that attends appropriately to religious, cultural, racial, economic, gender, and sexual orientation diversity in client, client-therapist, supervisory, and broader social systems.
- SLO5 Graduating students will be able to use a clinically appropriate theological/spiritual framework in the practice of Marriage and Family Therapy.

*** Master of Arts in Marriage and Family Therapy (70 hours, three years)**

- 48 hours in core Marriage and Family Therapy coursework including MAMFT electives and senior integration work
- 15 hours in integrational studies in theology, church history, and biblical studies
- 7 hours of free electives

Clinical experience requiring a minimum of 500 supervised direct contact hours.

Two capstone experiences are required for the completion of the MAMFT: Senior Integration Experience, a clinical and academic experience which includes a case write-up and oral presentation before a committee; and the MFT Exit Exam - a web-based exam designed to test graduating students' therapeutic knowledge and to be used in preparation for mental health licensure examinations.

* 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.

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 with the University of Louisville

Students who choose to pursue one of three 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
- Juris Doctor (JD) from the Brandeis School of Law
- Master of Business Administration (MBA) from the School of Business and Public Administration

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 free 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 JD, MSSW, or MBA (2019-2020)

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)		18
	Reflection Groups (6 x 1.5 credit hours)	9
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
Communal Wisdom and Witness (= WW)		15
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
	Ministry in Religious Diversity Course	3
General Seminary Requirements		6
	Big Question course	3
	a course designated as a Black Church Studies course	3
Field Education Requirements		0
	1 Unit Congregational Field Education	0
	1 Unit Congregational Field Education	0
	1 Unit Field Education	0
	1 Unit Field Education	0
Transfer from University of Louisville		24
	General Elective	24

Total Hours: 81

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 degree program students should expect to complete 117 credit hours. Students also complete the congregational field education requirements of the MDiv degree program and the clinical training requirements of the MAMFT degree program.

MDiv-MAMFT Worksheet (2019-2020)

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
SM 110-1/SM110-2	Reflection Group (Year 1 Fall/1 Spring)	3
SM 120-1/SM 120-2	Reflection Group (Year 2 Fall/2 Spring)	3
PW 110-3	Worship, Community, Pedagogy	3
	CR-Framework Elective	3
	CR-Framework Elective	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
	Ministry in Religious Diversity Course	3
	WW-Framework Elective	3
	WW-Framework Elective	3
General Seminary Requirements		3
	Big Question course	3
Field Education Requirements		0
	1 Unit Congregational Field Education	0
	1 Unit Congregational Field Education	0
Theoretical Knowledge		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

continued

Clinical Knowledge		27
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 441-3	Practicum 1 (A-Year 1 Fall)**	3
PC 442-3	Practicum 2 (A-Year 2 Jan-Dec.)	3
PC 443-3	Practicum 3 (A-Year 3 Jan-Dec)	3
SM 121-1/SM 121-2	Spiritual Integration In Clinical Practice I (Fall/Spring)	3
SM 131-1/SM 131-2	Spiritual Integration in Clinical Practice II (Fall/Spring)	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
Electives		12
	General Elective	3
Graduation Competency Assessment		0
PC 501-0	MFT Exit Examination	0
	SIE (in Practicum 3)	0

Total Hours: 117

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

Students pursuing the MDiv degree can also pursue the Master of Arts (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 page 64 on Financial Aid in the Admissions section.

MAMFT-MAR Worksheet (2019-2020)

Religious Thought

Course Number	Course Name	Hours
Theoretical Knowledge		
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		
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 441-3	Practicum 1: Beginning MFT Practice (A-1st Year Fall)**	3
PC 442-3	Practicum 2 (A-Year 1 Jan.-Year 2 Dec.)	3
PC 443-3	Practicum 3 (A-Year 2 Jan.- Year 3 Dec.)	3
SM 1211	Year 2 Spiritual Integration in Clinical Practice (A-Year 2 Fall)	1.5
SM 1212	Year 2 Spiritual Integration in Clinical Practice(A-Year 2 Spring)	1.5
SM 1311	Year 3 Spiritual Integration in Clinical Practice (A-Year 3 Fall)	1.5
SM 1312	Year 3 Spiritual Integration in Clinical Practice (A-Year 3 Spring)	1.5
Human Development		
PC 408-3	Human Growth & Transformation (B)	3
PC 307-3	Human Sexuality (A-Year 1 or 2)	3
Ethics and Professional Issues		
PC 305-3	Professional Issues & Ethics in MFT (B-Year 1 or 2)	3
MFT Research		
PC 281-3	Marriage & Family Therapy Research (B-Year 1 or 2)	3
Integrational Studies and MA(R) Courses		
SM 1101/SM1102	Theological Reflection Groups (A-Year 1 Fall and Spring)	3
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 (BQ course recommended)	3
	Summative Exercise (Thesis or Oral Exam w/ WW electives)	6
Free Elective		
	Free Elective	3
Graduation Competency Assessment		
PC 501-0	MFT Exit Examination	0
PC 500-1	Senior Integration Experience (in Practicum 3)	0

CONCENTRATION IN EDUCATIONAL MINISTRY

Very often churches seek to employ as Associate Ministers or Ministers of Christian Education ordained clergy who have developed skills in the area of the educational ministry. Such ministers are responsible for understanding, developing, supporting, and facilitating the evaluation of various forms of educational ministry within congregations, including educational programs for children, youth, and adults; education for social action; intergenerational, parent, and family education; and educational work with small groups. To prepare students who are interested in engaging in such ministries, Louisville Seminary provides the opportunity for a special emphasis in the area of educational ministry.

This opportunity includes individualized guidance from the Professor of Christian Education, field work assignments designed to give students experience in educational ministry, and coursework to provide an appropriate academic background for the educational ministry. Courses may be chosen from regular offerings in Christian education at Louisville Seminary or other seminaries and universities in the Louisville area, and independent studies may be done in areas of special interest not covered in the regular course offerings. Each student's program of academic and Field Education will be designed to meet each student's particular needs in light of the student's previous training and experience, and current interests and aspirations.

The concentration in educational ministry is not designed to train specialists in particular age groups or forms of educational ministry (such as youth directors, camping and recreation specialists, childhood or adult education coordinators, curriculum writers, or teacher trainers). Rather, its purpose is to prepare generalists in congregational education who are cognizant of and capable of dealing responsibly with the educational dynamics of the congregation as a whole.

Students who are interested in emphasizing the area of educational ministry should contact Professor Brad Wigger as early in their seminary career as possible.

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 (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.

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.

The Association of Theological Schools (ATS) requires that candidates seeking the DMin degree shall have spent at least three years in ministry following MDiv studies before beginning the program and 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 pages 66-67 for tuition and payment schedule.

Program Goals 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:

- (1) 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)
- (2) 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).

- (3) 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
- (4) 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 D.Min. project and presenting an acceptable written report of the project (Goals 3 and 4).

- (5) 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

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 Associate Dean of Black Church Studies and Doctor of Ministry Programs. 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, and where necessary, the Associate Dean of Black Church Studies and Doctor of Ministry Programs.

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, and ME.

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

Students are admitted to Seminar I each January. The application deadline for January admission is September 7. A \$75 application fee is required. The Doctor of Ministry

Committee bases its admission decisions on the following criteria (not necessarily in this order or priority):

- an accredited BA or BS and MDiv or equivalent;
- “B” average (3.0 on a 4.0 scale) or higher in MDiv work;
- a minimum of three years post-MDiv ministry experience;
- currently engaged in a recognized form of professional ministry;
- references from a peer in ministry, a layperson, an ecclesiastical supervisor or a judicatory representative, and a former professor;
- clarity, viability, need, and seriousness of objectives (that is, the purpose for which the candidate is pursuing the degree);
- availability of Seminar I openings; and
- a reasonable expectation that the degree can be completed within the allowable time limit.

An interview with the admissions committee or a visit to a career counseling center or both may be required.

Master of Divinity (MDiv) Equivalency

Those admitted to the DMin program must hold an accredited Master of Divinity degree or its equivalent. Academic transcript(s) from an applicant who does not have an MDiv degree from an ATS accredited institution are reviewed by the Doctor of Ministry Committee to determine if the applicant’s completed graduate work is “equivalent” to an MDiv degree. To be considered equivalent to an MDiv, Louisville Seminary requires ordinarily that an applicant will have earned a total of 80 master’s-level semester credit hours. Additionally, instruction in the following areas must constitute part of the 80 hours:

Bible – 12 hours distributed as follows:

- 3 hours in Introduction to New Testament
- 3 hours in Introduction to Old Testament
- 6 hours in other advanced biblical electives

Theology – 15 hours distributed as follows:

- 3 hours of a Survey of Theological Thinking, including an Introduction to Systematic Theology, Learning to Think Theologically, and Introduction to Theological Ethics
- 3-6 hours of Church History
- 3 hours of Theological Ethics
- 3-6 hours of Theology or Religion

Practical Theology – 9 hours in a variety of practical ministry coursework, not all in one discipline, including:

- Pastoral Care
- Supervised Ministry/CPE/Clinical Supervision - 3 hours (1 course)
- Homiletics/Christian Worship/Liturgics - 3 hours (1 course)
- Christian Education - 3 hours (1 course)
- Evangelism

The remaining 44 hours shall be made up in electives germane to a MDiv degree.

Cost of DMin Program

Louisville Seminary has a flat fee for DMin tuition: \$11,500. This may be paid in six equal installments over three years. In addition to tuition, 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. More details on this fee 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 page 60 for Credit Transfer information.

For more information, contact the Office of Admissions or the Associate Dean of Black Church Studies and Doctor of Ministry Programs.

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ADVISING SYSTEM

Students at Louisville Seminary are expected to 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 and 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. The advisor's signature is required for registration. Forms for changing advisors are available in the Office of the Registrar.

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 preparation for ministry at Louisville Seminary. Through supervised experiences in congregations and agencies, the student has an opportunity:

- to develop basic skills in the practice of ministry;
- to clarify and focus the sense of call;
- to discern specific gifts for ministry;
- to integrate theology and theory with experience;
- to develop pastoral identity and character; and
- to build a network of persons (ordained and lay) who can serve as references as the student seeks a first call and who can continue to be mentors during early years in ministry.

The importance of this dimension of theological education was reflected in the response to a questionnaire sent to all Louisville Seminary alumni. They rated Field Education as the most important contributor to their competence in the practice of ministry.

VARIETIES OF FIELD EDUCATION EXPERIENCE

Louisville Seminary requires four units of Field Education, two of which must be in a congregational setting.

Sixteen hours of work each week for a semester is required for a unit of Field Education. Full-time work for 10 weeks in the summer gives two units of Field Education. A stipend is provided for approved agency and congregational Field Education positions. If the congregation or agency is unable to pay the full stipend, the Seminary may provide a stipend subsidy. However, if the student continues for a second year at the same site, the Seminary will not subsidize the second year. No stipends are paid for Clinical Pastoral Education. However, the Seminary will pay a local supervision fee for the first unit of CPE only. If a student chooses to take a unit of CPE outside of Louisville, the Seminary will pay the unit/tuition fee of that unit up to the amount of the current local supervision fee for the first unit of CPE only. The Seminary will not pay application or interview fees for CPE.

Congregational placements are reserved for second- and third-year students who have completed basic biblical and theological courses. Incoming students may interview for agency positions that will offer an opportunity to engage in different forms of ministry.

Students may not do two field education experiences concurrently.

Students at Louisville Seminary will find a wide variety of opportunities for Field Education, including positions in a number of congregations other than those of the Presbyterian Church (U.S.A.).

Church Staff Positions: Education in a church setting is provided for the student in a congregation where there is an installed pastor trained in supervision. The congregational position provides experience in a broad range of pastoral work including worship leadership, preaching, pastoral care, mission, Christian education, youth ministry, and administration. Because such positions require biblical, theological, and pastoral knowledge and skills, these positions are open only to second- and third-year students.

Church Supply Positions: Students serving as full- or part-time pastors in a congregation are required to engage in a year of Field Education with supervision. They will be required to work with a supervisor approved by the Field Education office. After successfully completing the two units of supervised ministry, the student may apply for two additional Field Education units for previous ministry.

A few third-year students who have completed a congregational placement may serve as a student supply pastor of a small congregation for 20 hours a week. Supervision is provided by an experienced pastor or by group supervision provided by the Seminary. Students must have the permission of their Faculty Advisor and the Director of Field Education to enroll for more than 10.5 hours of academic work.

Agency Placements: Students work in various agencies such as retirement and nursing facilities, social agencies, and social issue-related ministries. A limited number of Field Education placements are available with the Presbyterian Church (U.S.A.) Center where students work in various divisions and program agencies and gain a national perspective through working with experienced servants of the church.

Clinical Pastoral Education: The Field Education office strongly recommends that students take advantage of the opportunity for a unit of Clinical Pastoral Education at some point during their Seminary career. This training clarifies pastoral identity and facilitates the development of skills for ministry in times when persons are in crisis. Some denominations require CPE for ordination.

Internships: For students who wish to take a yearlong internship, the Field Education Office provides information on congregations and agencies qualified to work with a student. The internship is open to students who have satisfactorily completed three semesters of academic work and two units of field experience. In addition, a three-credit independent study must be completed during the internship. 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.

FIELD PLACEMENT PROCEDURES

The Field Education Office works to develop specific programs of field training to fit the unique interests and needs of students. An initial interview with the Director of Field Education is a key component in the placement process. This time is designed for students to begin naming their goals and expectations for Field Education and becoming aware of the need for thoughtful scheduling of Field Education experiences. Students are encouraged to visit sites to explore whether they will meet their needs. Students submit a Biographical Sketch Form, which is made available to congregations and agencies in which the student is interested. Conversation between supervisor and student begins this way.

Congregational Placements: All students are required to indicate their intention to undertake a congregational placement the January before the first semester of said

placement. Interviews for Presbyterian students in congregational placements are normally held on a Saturday in late April. Congregations which are approved Field Education sites send an interview team to the Seminary for interviews with as many as four students. Students may select four sites with which they wish to interview. Upon completion of these interviews, the Field Education Office makes assignments for placement. The office seeks to match the abilities of students and the needs at a given site, to honor the preferences of both sites and students, to provide a satisfactory placement for the maximum number of students and sites, and to give a degree of preference to those students who have not completed Field Education requirements.

Students from other denominations make placements outside of the formal interview process. They are required to meet with the Director in the January before the first semester of their congregational placement. A suitable placement will be found in collaboration with the Director. Field Education units can be earned only in placements that are approved by the Field Education Office.

Agency Placements: Agencies that have a history of working with students submit a description of the agency, a resume of the supervisor, and a position description. These are available to new and returning students. The Director of Field Education will arrange site interviews with these agencies. Students who are interested in a specific agency or area of ministry are encouraged to talk to the Director who will seek to arrange interviews in agencies that meet the student's learning goals and the Seminary's criteria for supervision.

In both congregational and agency placements, the Seminary cannot guarantee placement, since the final decision rests with the employing institution. The Seminary does, however, provide a wide range of interview 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

Agencies and congregations 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 papers must be on file with the Field Education Office:

1. Ministry Site Information Form;
2. supervisory covenant; and
3. stipend agreement

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; and
2. the Sexual Misconduct Form

These forms are found on the Louisville Seminary website.

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 unit of training. This process begins at the start of the unit 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.

NURTURING COMMITTEE

During Field Education in congregational placements students learn to partner with church laity by the establishment of a Nurturing Committee. Persons on the interview team and/or others who work closely with the student may constitute such a group. Nurturing Committees need not meet weekly; however, a monthly meeting can provide helpful input for the student and can help students learn to partner with laity. Such a circle of congregational members can offer the "view from the pew" which is indispensable to the practice of ministry. Each fall, the Director of Field Education offers a training session for Nurturing Committees.

In December and May, Nurturing Committees are asked to submit to the Field Education office an evaluation of the student from their perspective. These are sent to the student's

ordaining body to help that group in the assessment of the student's readiness for ministry, and also to the student's academic advisor.

PAPERWORK REQUIRED OF ALL FIELD EDUCATION STUDENTS

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 two weeks before the student engages in Field Education (without the form the Registrar cannot place Field Education on the transcript);
- (2) Administrative Agreement and Learning Covenant – due the third week in September and the third week of January;
- (3) Student and Supervisor Evaluation Forms – due last week of the fall semester and the last week of the spring semester;
- (4) Nurturing Committee Evaluation Forms – in congregational placements due the last day of the fall semester and the last day of the spring semester.

All of the above forms are available on the Seminary website. 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.

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. 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 unit 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 COURSES

FE 114 and 114A 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 CPE. Each unit of CPE earns two units of Field Education as well as three academic credits. Most students take CPE for an intensive 10 weeks in the summer; semester units and an extended unit

during the academic year are also a possibility. Registration for Field Education units is done in the Field Education Office and for academic credit in the Office of the Registrar.

Unit 1 of CPE FE 114 and PC 314-3

Unit 2 of CPE FE 214 and PC 315-3

FE 141 Church Staff Position

Each MDiv student is required to participate in two units of Field Education in a congregational setting with an experienced pastor supervisor who is willing to covenant with the Seminary for working with students on pastoral skills and theological reflection. The position includes experiences in a broad range of pastoral work. Work experiences and supervision require approximately 16 hours per week. This yearlong experience provides one unit per semester of Field Education.

FE 142 Church Supply Position

Students spend 20 hours a week in a small town or rural church in which the student preaches weekly and fulfills other pastoral responsibilities, as time permits. This experience is available to third-year students who have completed a church staff position. Students in a supply position may take no more than three other courses (a total of 10.5 hours) per semester without special permission. Students will be required to work with a supervisor approved by the Field Education office. One unit of Field Education is awarded for each semester; two for a full-time (36-40 hours) summer placement.

FE 143 Social Agency Position

Students work in organizations serving particular social or issue-related needs. The director or designated staff person of such an agency provides weekly supervision as part of a 16-hour work experience. One unit of Field Education is given for a semester in this assignment.

FE 144 Seminary Campus Position

The student-elected President of the Student Body and the Coordinators of Worship, the Women's Center, Campus Sustainability, and Campus Kids may choose to expand their responsibilities to the typical 16-hour week for a unit of Field Education each semester. Supervision is provided by a member of the faculty or administration with expertise in the area. One unit of Field Education is given for a semester in this assignment.

FE 151 Summer Internship: Church Staff

Summer internships, usually outside the Louisville area, on a church staff may be arranged after the student has completed two semesters of academic credit. All internships must meet the Seminary's criteria for internships. These include a broad base of responsibilities and experienced supervision. Two units of Field Education are earned for ten weeks of full-time (36-40 hours) work.

FE 152 Year-Long Internship: Church Staff

Nine-, twelve-, or fifteen-month, full-time internships, usually outside the Louisville area, on a church staff may be arranged after the student has completed a church staff position. All internships must meet the Seminary's criteria for internships. These include a broad base of responsibilities and experienced supervision. Students are required to do an independent study with a member of the faculty concurrently with the internship. Two units of Field Education are earned each semester.

FE 153 Internship: Social Agency

Summer or nine-, twelve-, or fifteen-month, full-time internships with a social service agency may be arranged for students who have completed two semesters of academic credit and with the approval of the Director of Field Education. All internships must meet the Seminary's criteria, including experienced supervision. Students are required to do an independent study with a member of the faculty concurrently with the internship. Two units of Field Education are earned each semester.

FE 155 Internship: Student Supply

Summer or nine-, twelve-, or fifteen-month full-time internships, usually outside the Louisville area, as a student supply pastor in a small church may be arranged after two years of academic work and completion of a church staff position. All internships must meet the Seminary's criteria for internships. These include a broad base of responsibilities and experienced supervision from a nearby pastor in the Presbytery or other governing body. Students are required to do an independent study with a member of the faculty concurrently with the internship. Two units of Field Education are earned each semester.

**FIELD EDUCATION SUPERVISORS—CONGREGATIONAL PLACEMENTS
2018-2019** (Locations are in Louisville, KY, unless otherwise noted.)

The Reverend Mark Baridon
Central Presbyterian Church

The Reverend Janice Catron
John Knox Presbyterian Church

The Reverend C. Allen Colwell
St. John Presbyterian Church
New Albany, IN

The Reverend Cindy Cushman
Mt. Lebanon Presbyterian Church

The Reverend Ann Deibert
Central Presbyterian Church

The Reverend June Dorsey
Ralph Avenue AME Church

The Reverend Marissa Galvan-Valle
Beechmont Community Church

The Reverend Doodle Harris
Highland Presbyterian Church

The Reverend Steve Jewell
Trinity Presbyterian Church

The Reverend Angela Johnson
Grace Hope Presbyterian Church

The Reverend Dwaine W. Lee
Springdale Presbyterian Church

The Rev. William Mack
Grace Community Covenant Church

The Reverend Lori Miller-Price
St. Andrew United Church of Christ

The Reverend Della Porter
First Congregational Methodist Church

The Reverend Steven Renner
Third Lutheran Church

The Right Reverend Nathan Sautter
Second Presbyterian Church

The Reverend David Scifres
Bradley United Methodist Church

The Reverend Bob Shofner
St. John United Church of Christ

The Reverend Corrie Shull
Burnett Avenue Baptist Church

The Reverend David Snardon
Joshua Tabernacle Missionary
Baptist Church

The Reverend Adam Sparks
St. Matthews United Methodist Church

The Reverend Troy Thomas
Quinn Chapel AME Church

The Reverend Mieke Vandersall
Vandersall Collective
New York, NY

FIELD EDUCATION SUPERVISORS—AGENCY AND CAMPUS PLACEMENTS—2018-2019

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

The Reverend Dr. Kilen Gray

LPTS – Student Body President

Ms. Beth Henley

LPTS – Institutional Advancement

Mr. Kerry Rice

PC (USA) – Office of General Assembly

FIELD EDUCATION SUPERVISORS—CLINICAL PASTORAL EDUCATION—2018-2019

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

Louisville Cluster

Baptist Health Louisville

The Reverend JoAnne Morris

Norton Healthcare

The Reverend Mary Burks

University of Louisville Hospital

The Reverend Leslie Small Stokes

Other Locations in Louisville

Robley Rex VA Medical Center

The Reverend Dr. James F. "Fred" Ehrman

DOORS TO DIALOGUE (D2D)

Since 1853, Louisville Seminary has served as a catalyst for bringing people and churches of sometimes radically different theological perspectives together. It has sought to provide an educational environment that welcomes difference and offers opportunities for honest inquiry and the free expression of thought in the context of the mutual pursuit of truth. This historic commitment to being a Seminary that chooses to form itself as a diverse community continues into the present.

Louisville Seminary's Doors to Dialogue (D2D) extends this rich tradition. We recognize that our students will provide ministry in communities in which new immigrant churches, churches of diverse Christian traditions and theologies, and religious communities whose traditions are other than Christian live side-by-side. People in communities where our graduates serve will differ in understandings of reality, in traditions and convictions, and in experience, while sharing common needs and issues that belong to the human experience, including freedom from oppression and the need for resources sufficient for nurturing a meaningful life. In response to this changing context for ministry, Louisville Seminary's D2D initiative focuses on enhancing students' learning by preparing them to provide religious leadership in contexts of religious difference.

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 church 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 such as the Women's Center, More Light, and Women at the Well (for women of color). 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 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: The Dean of Student Engagement maintains an online file of employment opportunities, including church placements, made known to the Seminary by hiring bodies.

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.

Placement Seminars: At the beginning of the senior year, Presbyterian students engage in an all-day placement seminar. Louisville Seminary is fortunate to have the denominational offices in Louisville. National staff from the Office of Vocation work with students on moving toward “certification to seek a call,” preparing a Personal Information Form, and learning how to use the Presbyterian Church (U.S.A.) system to seek that call. The leadership of these seminars is open to meeting with students individually during the year to help them discern their particular call and use the denominational system well.

At the end of the January term, another day of workshops is held. These include topics chosen by the seniors as needed and often include: Conversations with Presbytery staff and Pastoral Nominating Committee members, designing an ordination service, the technicalities of being examined on the floor of presbytery, interviewing skills, etc.

ERNEST MILLER WHITE LIBRARY

The steadily growing collections of the Ernest Miller White Library include more than 212,000 bound volumes, 6,600 microforms, 1,010 audio-visual resources, and 13,000 e-resources. The library also subscribes to more than 2,177 current print and electronic periodicals and provides access to a large and increasing number of electronic resources. One of the library’s most valuable resources is its talented and service-oriented staff, whose mission is not only to collect and organize this wealth of information but also to help students and others learn how to search intelligently and strategically for the information they need, evaluate that information critically, and use it effectively and ethically.

The wide range of resources available at the library are easily accessed using the online catalog, “Morgan.” Students also have borrowing privileges at the library of nearby Southern Baptist Theological Seminary. The online catalog can be accessed by computers in the library or through the Internet.

In addition to “Morgan,” the library provides access to major online tools for research in theology and related subjects, including the ATLA Religion Database, the Family and Society Studies Worldwide Database, Old Testament Abstracts, New Testament Abstracts, the Digital Library of Classic Protestant Texts, the works of John Calvin on CD-ROM, the Digital Karl Barth Library, and BibleWorks. The library also provides access to ancillary online resources that support the work of our students and faculty.

The library actively participates in cooperative programs with other libraries on local, state, and regional levels so that patrons can use an even wider range of resources. Locally, the Kentuckiana Metroversity consortium gives Louisville Seminary students and faculty privileges to borrow from more than four million volumes, housed at 10 academic libraries in the Louisville area. Statewide, the Kentucky Virtual Library (KYVL) gives students access to many more electronic databases.

Use of this extensive range of resources is supported by the library’s instructional programs. These programs enhance the research and study of our students by educating them further about tools that can meet their information needs in Seminary and in ministry. Course-related instruction, instruction in the use of information technology, and database training are designed to help students become increasingly confident and competent managers of information in our technological age.

INFORMATION TECHNOLOGY

Information Technology Services manages a Computer Lab, located in the library, with 12 computers that provide access to the Internet, research databases, word processing software, and campus e-mail. There is also a Faculty Technology Center.

All students have Seminary e-mail accounts. Classes use a web-based course management system for teaching and learning. These tools facilitate and enhance interchange outside the classroom. Students unfamiliar with using these web-based tools have ample opportunity to attend training sessions designed to teach these skills. The library’s Computer Lab is the center for this type of instruction.

All classrooms on campus are equipped and wired for multimedia presentations, and wireless connectivity is available in most academic buildings.

ACADEMIC SUPPORT CENTER

The Academic Support Center (ASC) provides services for 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. Throughout the semester, ASC offers 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 Statement of Faith and Ministry and applications for CPE placement. ASC also provides these services:

- a tutoring center staffed by professional tutors;
- an online writing lab (<http://lpts.libguides.com/OWL>);
- accommodations for students with learning disabilities; and
- special tutoring for ESL (English as a Second Language) students.

Academic Support Center Program for Academic Disability Services

The Academic Support Center provides services and 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 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. Documentation of the disability must 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 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 disability or the 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.

THE LOUISVILLE INSTITUTE

The Louisville Institute is funded by Lilly Endowment Inc. and is based at Louisville Seminary. The Institute shares with the Endowment the conviction that strong religious communities, grounded in enduring traditions of thought and practice, are indispensable to a good society and that effective pastoral leadership is essential to strong religious communities. Established in 1990, the Institute seeks to enrich the religious life of North American Christians and to encourage the revitalization of their institutions by bringing together those who lead religious institutions with those who study them so that the work of each might inform and strengthen the other.

The Louisville Institute fulfills its mission through a coordinated strategy of grantmaking and convening. The Institute awards grants/fellowships to support scholarly pastoral leaders as well as academics who care about the church, including the formation of a new generation of theological educators. The Institute also convenes pastors and academics for sustained conversation about timely and important questions of common interest. More information is available 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.lpts.edu/grawemeyer).

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.

THE OVERSEAS MINISTRIES STUDY CENTER

Louisville Seminary is one of more than a score of theological institutions related to the excellent program of the Overseas Ministries Study Center located in New Haven, Connecticut. The center should be particularly attractive to students for the January term for which both residential and overseas study programs are provided. Financial aid is available each year for one student to study during the January term in New Haven.

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FILING THE APPLICATION

Students interested in attending Louisville Seminary must complete and submit the online application. All information pertaining to applications can be found on the Seminary website (www.lpts.edu) or by contacting the Office of Admissions. Admission for master's-level applicants are for the fall only. There is no spring admission.

Persons interested in the Master of Arts in Marriage and Family Therapy (MAMFT) program for the fall semester must apply by February 1, due to the extensive interview process that is required for admissions to that program. The MAMFT application can be found on the Seminary website. An application is not considered complete until a background check is completed through CertifiedBackground.com, and all required items are received, including transcripts from all colleges, universities, and seminaries attended. The final date for consideration of an application to the Master of Divinity and the Master of Arts (Religion) degree programs as a regular student for the fall semester is June 1. All applications must be accompanied by a \$50.00 non-refundable application fee. An application is not considered complete until a background check is completed through www.castlebranch.com and all required items are received, including reference letters and transcripts from all colleges, universities, and seminaries attended. Please note that all dual-degree programs require a separate application for each degree program.

Presidential Scholarships are offered to prospective students as admissions decisions are made on a rolling basis. The latest possible date by which a student may apply and be considered for a Presidential Scholarship is February 1. Please see the section on Financial Aid for further information.

Upon receipt of the application, the Office of Admissions will update the applicant on the status of the application and items still required for the application to be considered complete. 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 to the Office of Admissions. All electronic documents can be sent to admissions@lpts.edu.

All applicants for master's-level degree programs are required to be interviewed. For Master of Divinity or Master of Arts (Religion) applicants, this interview will be with a member of the Admissions Committee and can be in person, over the phone, or over Skype. Scheduling will be worked out between the Office of Admissions and the applicant. For Master of Arts in Marriage and Family Therapy applicants, an extensive interview process is required for admissions and occurs in person during the Exploratory Days in March.

The Seminary reserves the right to request an additional interview or information from any applicant. Call (800) 264.1839 for more information, or email admissions@lpts.edu. Visit our website (www.lpts.edu) to apply online. Applicants who are denied admission may reapply for admission after one year.

BACKGROUND CHECK REQUIREMENT

Like many other theological institutions, Louisville Seminary requires criminal history checks for all degree students. 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 and alumni 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 such systemic injustices 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

Once an application is approved, the applicant will be sent forms related to financial aid, housing, and other items deemed necessary. An applicant who is admitted to the Seminary indicates the acceptance of the offer by paying a tuition deposit of \$200.00 to

the Office of Admissions. Applicants in good standing may choose to defer enrollment for up to one year from the initial semester of application with the payment of a tuition deposit. Admitted applicants who complete their bachelor's degree the semester they are to matriculate must have that school forward to the Office of Admissions a final college transcript certifying the degree received and the date of graduation in order to enroll in a Louisville Seminary degree program.

ON-CAMPUS VISITS

On-campus visits during Exploratory Days, which are held the first week in October and March, are strongly encouraged as a part of the discernment process. This opportunity is designed to help prospective students discern their call to ministry as well as to learn what Louisville Seminary has to offer. It is recommended that visits be made during the week when classes are in session and offices are open. Prospective students wishing to schedule a visit should contact the Office of Admissions. Guest room accommodations will be provided for one night at Laws Lodge on campus. Appointments will be made with administrative personnel, students, and faculty members. Housing options can be viewed, and some meals will be provided. Call 800.264.1839 for more information, e-mail admissions@lpts.edu, or register online at lpts.edu.

If you are unable to attend an Exploratory Days event, an individual visit can be arranged.

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 6 hours of MFT-related credit earned from another COAMFTE accredited program may be applied to required courses in the MFT program. Transfer of these credits requires MFT faculty review and approval.
2. No more than 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 apply up to 6 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:
 - a. apply 6 hours toward theological required courses; and
 - b. enter with advanced standing in theological study.
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 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 Seminary community welcomes international students. These students add much to the life of the Seminary and provide a richness to theological discourse.

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.)

Any international student admitted to a master's degree program at the Seminary will receive 100% tuition support for the credit hours required for the degree. Admitted international students must also provide documentation of ability to cover non-tuition expenses while living in the United States in order to enroll in classes.

Admission for all applicants including international students is only possible in the fall of each year.

Completed applications are due February 1. 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 come for an interview with 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 (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.

PROBATIONARY ADMISSION

An applicant to our Master of Divinity degree program whose cumulative undergraduate and graduate grade point average is less than 2.5 may be admitted to Louisville Seminary only on academic probation. Probationary admission students take only 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. A description of the Seminary's academic standards regarding students on probation can be found on page 113.

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. Nor should auditors expect to participate in classroom discussions without an invitation from the instructor. 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. Persons who are not full-time students must pay, at the time of registration, a per-credit hour fee for each audited class. (See the fee schedule, page 66.)

FINANCIAL AID

Louisville Seminary educates and forms servant leaders for tomorrow’s ministries. Oftentimes a real impediment to the preparation of visionary and passionate 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:

Tuition Scholarships – Upon admission to the Seminary, every master’s-level student is eligible for a full Tuition Scholarship. These scholarships pay for the cost of tuition (not including fees) for the hours required for a degree. Students need to maintain minimum hours of enrollment to maintain a Tuition Scholarship. Students have the option to decline a Tuition Scholarship, if requested.

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 1. 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 (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.

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

EDUCATIONAL LOAN FUNDS

The Seminary offers students the ability to receive **Federal Direct Student Loans**. These loans must be repaid. Assistance that is funded in whole or in part by the federal government is administered according to federal guidelines covering the particular program. Student must be enrolled at least half-time, and be American citizens or eligible non-citizen with a social security number. To continue eligibility, a student must be making satisfactory progress toward educational objectives. Refer to the Student Handbook concerning satisfactory academic progress.

Every effort is made to help students avoid accumulating debt. Therefore, denominational and other educational loans are also available to help students attend Seminary. These low-interest loans do not carry interest until the student finished school or withdraws. The repayment period is normally six to 10 years. Seminary financial aid administrators do not recommend that students apply for loans once their college and Seminary debt loan reaches \$20,000.

FEDERAL WORK STUDY

Student employment is awarded through the Federal Work Study program. This type of aid provides payment for part-time work.

The student must file the Free Application for Federal Student Aid (FAFSA) in order to be eligible to receive a Federal Direct Loan or be eligible for Federal Work Study.

If a student receives a Direct Loan and withdraws completely from Louisville Seminary, a refund and repayment calculation will be necessary. If a student withdraws before the 60 percent point, a pro rate schedule is used to determine the amount of Title IV funds the student has earned at the time of withdrawal. In addition, short-term loans for special emergencies are available to students. Applications are approved by the Financial Aid Coordinator.

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.

FEES

Listed below is the fee schedule for 2019-2020. Fees may vary in subsequent years.

Tuition

MDiv, MA, per credit hour.....\$ 426.00
(MDiv candidates normally carry an annual course load of 27 credit hours, if full-time, and 15 credit hours, if half-time.)

Doctor of Ministry Tuition

Starting January 2017 for all DMin tracks.....\$11,500.00
 Advanced Practice of Ministry & Black Church Studies Track (pre-2017)\$ 8,000.00
 Pastoral Care and Counseling Track (pre-2017).....\$ 9,000.00
The flat tuition fee may be paid in six equal installments over three years.
 Program Continuation Fee (per term after six terms).....\$ 750.00

Fees Charged Per Semester

Community Activity\$ 56.00
 Student Services\$ 9.00
 Academic Support Services\$ 78.00
 Copyright Fee.....\$ 25.00
 Non-degree Student Fee.....\$ 98.00

Academic Fees

Late Registration.....	\$ 76.00
Add/ Drop Fee (per class).....	\$ 17.50
Audit (per credit hour).....	\$ 70.00

Other Fees

Application—(MDiv/MAR, MAMFT).....	\$ 50.00
Application—(DMin).....	\$ 75.00
Graduation—(all degree programs).....	\$ 76.00
Transcript (per copy; current students do not pay).....	electronic \$ 7.50
.....paper.....	\$ 10.00
SBTS Recreation Facility/Health Clinic.....	\$ 350.00

Costs for travel, housing, meals, books, technical, and counseling supervision are in addition to the tuition fee and are charged separately. Louisville Seminary has very little financial aid available to DMin candidates. 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 Associate Dean of the Doctor of Ministry program regarding congregational and denominational grants or other sources of funding.

Tuition Refunds*

Students are entitled to refunds upon withdrawal (except CPE), subject to the following schedule:

A. During the regular semester after the:

First week.....	Full tuition
Second week.....	80% refund
Third week.....	50% refund
Fourth week.....	40% refund
Fifth week.....	20% refund

After the fifth week there is no refund.

B. During the January interim and summer school:

First day.....	Full tuition
Second day.....	80% refund
Third day.....	60% refund
Fourth day.....	40% refund
Fifth day.....	20% refund

After the fifth day there is no refund.

** Details on the Title IV refund policy can be found in the Student Handbook.*

FULL-TIME AND HALF-TIME DEGREE PROGRAM DESIGNATIONS

Louisville Seminary has both full-time and half-time designations for its Master of Arts (Religion) and Master of Divinity degree programs.

Full-time Student – enrolled student taking at least nine hours per semester and 21-27 hours per academic year. All full-time students are eligible for Tuition Scholarships. Some full-time students taking at least 27 hours per academic year are eligible for Presidential Scholarships. Students may also enroll in one of several dual-degree programs while a full-time student.

Half-time Student – enrolled student taking at least six hours per semester and at least 15 hours per academic year. The maximum number of years that a half-time student can take to obtain a Master of Divinity degree is six years; and the maximum for the Master of Arts (Religion) is four years. All half-time students are eligible for Tuition Scholarships, and some are eligible for Presidential Scholarships. Half-time students are not eligible for dual degree programs.

Part-time Student – enrolled student in either the full-time or half-time programs who, with approval from the Dean of the Seminary, temporarily takes less than the required hours for a particular program. Part-time students must forfeit any scholarship while considered part-time.

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 an Louisville Seminary degree program.

Doctor of Ministry Students – DMin students are ordinarily involved in full-time ministry and are therefore required to take only nine credit hours per calendar year for full-time student designation or four-and-a-half hours per calendar year for half-time designation.

These designations are important because they can affect the student's eligibility for certain types of loans and Veterans Administration benefits. Please contact the Registrar for details.

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

Apartment housing is assigned on a multilevel priority-based system. Some students may need to find housing off-campus.

For students accepted for classes in the fall semester, the housing deadline is April 15. Please contact the Housing Coordinator for further details. A Residential Handbook with a detailed outline of this policy is available. Studios and efficiencies are furnished. One-, two-, and three-bedroom apartments are unfurnished. Students in apartments must supply dishes, silverware, linens, and cooking utensils. All inquiries about housing should be directed to the Housing Coordinator's office.

Apartment Lease Rates (per month)*

Efficiency	\$522.00
Studio	\$542.00
One Bedroom	\$602.00
Two Bedroom (small)	\$676.00
Two Bedroom (large)	\$695.00
Three Bedroom	\$875.00

** includes heating, cooling, electricity, and cable TV, but not internet. Housing rates are subject to change annually.*

DEPOSITS

All applicants will be sent a housing application form. The form is to be completed and mailed in to the Housing Coordinator by April 15. Housing will not be assigned until the Admissions Committee has admitted a student and the student has on file both a housing and a tuition deposit. The housing deposits are equivalent to one month's rent and are subject to change each year. This deposit is held as a damage retainer until the apartment is vacated, the inspection form completed and the keys returned to the Business Office. One half of the deposit will be refunded for those applicants who do not enroll.

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 deposit 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; any such changes will be published in a supplement to this catalog and in the on-campus publication, *The Seminary Times*.

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 his or her 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 (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.

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THE LOUISVILLE SEMINARY CONTINUING EDUCATION COMMUNITY

The fulfillment of Louisville Seminary's mission goes beyond the academic and professional degree programs. A degree is the beginning point of a lifetime of learning to excel in ministry. Graduates continue to be members of a community of learners who seek improvement in both the bodies of knowledge and the skills required for good practice of ministry.

CONFERENCES AND SEMINARS

Graduates of the Seminary frequently return to the campus for conferences and seminars. These are opportunities to learn, connect, and experience a renewal of sense of vocation, a commitment to excellence in pastoral work and in stimulating studies, collegial attitudes in which a supportive and safe environment for learning can be engendered, and a commitment to practical theology. Continuing education conferences and seminars are announced regularly on Louisville Seminary's website. Continuing education units (CEUs) are awarded on the basis of one CEU for 10 contact hours.

CERTIFICATION PROGRAMS

Two certification programs have been endowed by Louisville Seminary graduate Don Deane in honor of Seward Hiltner, a founder of the Clinical Pastoral Education Movement. Scholarship funds are available for both of these programs. The seminars are offered in late January at Louisville Seminary.

The Don Deane Certificate in Pastoral Counseling/Marriage and Family Therapy Supervision

This program is designed to educate supervisors who will train students at the intersection of Pastoral Counseling and Marriage and Family Therapy. The course of study will focus on the basic principles and practices of supervision with attention to integrating these with pastoral and theological resources. The program includes a one-week intensive seminar which integrates classroom learning with practical supervision skills through live supervision of counseling students and practice with one-way mirror, video, and case conference formats. Following the seminar, supervisors in training contract with the instructor to complete the required hours of supervision.

The Don Deane Certificate Program in Homiletic Supervision

This certificate program provides students enrolled in the DMin program (and who have chosen to emphasize preaching) an opportunity to earn a Certificate in Homiletics Supervision (CHS). Students will be able to complete most of the requirements for the certificate by submitting assignments developed by the homiletics professor. Ideally, students who earn a certificate will provide feedback to local pastors in their

geographical locale about their preaching. The goal of the program is to improve preaching throughout the country. Students will be required to attend a one-day seminar taught in cooperation with one other required DMin seminar. This one-day seminar will focus on how to provide critical and constructive feedback for parish ministers.

ADDITIONAL RESOURCES

Academic programs developed for degree candidates are usually open to ministers and other qualified adults. In order to make these resources more readily available, certain courses have been scheduled for the evenings.

Concentrated studies are offered in a variety of fields as part of the Seminary's January term. They call for campus residence or daily commuting. Many courses are three weeks in length, but some two-week intensive courses are offered. The Registrar will provide a schedule for such study upon request.

LECTURE SERIES

The Festival of Theology, including the Caldwell Lectures

The Festival of Theology includes the Caldwell Lectures, worship services led by an alum of the Seminary, and special workshops. The Festival is held in conjunction with the Alum Reunion of all classes, and is the occasion when recognitions for distinguished alums are awarded. The Festival of Theology is held in the fall.

The Caldwell Lectures honor former Louisville Seminary President Frank H. Caldwell who served from 1936 to 1964. Caldwell Lecturers have included missiologist Dr. Elizabeth S. Tapia, professor at Ecumenical Institute of Bossey; Dr. Luke Timothy Johnson of Emory University; Dr. Rick Nutt of Muskegem College; Dr. Patrick D. Miller of Princeton Theological Seminary; Dr. W. Eugene March of Louisville Seminary; Dr. Jacquelyn Grant of the Interdenominational Theological Center; Prof. Emeritus John Dominic Crossan of DePaul University; Prof. Dorothy Bass of Valparaiso University; Dr. Anna Carter Florence, Professor of Homiletics at Columbia Theological 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; Stephen Prothero, Professor of Religion at Boston University; Wesley Ariarajah, Professor of Ecumenical Theology at Drew University School of Theology; Rev. Eric H. F. Law, Founder and Executive Director of the Kaleidoscope Institute; Dr. Christine Pohl, Associate Provost and Professor 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 Black Church Studies Consultation, including the Edwards Lectures on Peacemaking, and the Greenhoe Lectures

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 Consultation incorporates the Edwards Lecture on Peacemaking and the Greenhoe Lectures.

The Edwards Peacemaking Lectureship honors Dr. George Edwards and his wife, Jean. Dr. Edwards, an alum of Louisville Seminary (BD '51), also served the Seminary for 27 years as Professor of New Testament. Dr. Edwards died June 2, 2010. Together, Dr. and Mrs. Edwards shared a ministry that was active in Christian efforts for peace and social justice. Established in 1986, the Edwards Peacemaking Lectureship endowment supports a visiting lecturer to teach a special course or programs in continuing or lay education. Edwards Lecturers have included 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.; Dr. J. Alfred Smith of Allen-Temple Baptist Church in Oakland, Calif.; Dr. Charles Marsh, Professor of Religious and Theological Studies Director of the Project on Lived Theology, University of Virginia; Rev. Eileen W. Lindner, Ph.D., Deputy General Secretary, National Council of Churches of Christ, USA; Suzanne Holland, Professor of Science and Values, Professor of Religion, University of Puget Sound; Elizabeth Hinson-Hasty, Professor of Theology at Bellarmine University; and Dr. Angela Cowser, Director of the Center for the Church and the Black Experience and Assistant Professor of Sociology at Garrett-Evangelical Theological Seminary in Evanston, Ill.

The Greenhoe Lectures were established in 1966 by Memorial Presbyterian Church in Midland, Michigan, in honor of their former pastor, Dr. Theodore M. Greenhoe. Dr. Greenhoe was a member of the Louisville Seminary class of 1934. 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 to honor the couple's missionary service and to inspire the Louisville Seminary community and its wider Continuing Education 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. Henry 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 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; Dr. Douglas A. Hicks, Provost and Dean of the Faculty, Colgate University; Dr. Shanta Premawardhana, President of SCUPE and former director of the Interreligious Dialogue program of the World Council of Churches; and Dr. Todd Johnson, Associate Professor of Global Christianity and Director of the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary in South Hampton, Mass.

The Katie Geneva Cannon Lectureship

The Katie Geneva Cannon Lectureship is a program of the Center for Women and Gender Studies at Louisville Seminary, 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 woman scholar who belongs to a racial ethnic minority in the United States and 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, 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.

ACCOMMODATIONS FOR CONTINUING EDUCATION

Participants in graduate studies, continuing education conferences and seminars are invited to stay on campus at Laws Lodge. A limited number of spacious guest rooms with either queen or twin beds, private baths, televisions, phones, and wireless internet connectivity are available for each event. The facility is also suitable for retreats and group gatherings. Contact Laws Lodge, (502) 992.0220 to make reservations.

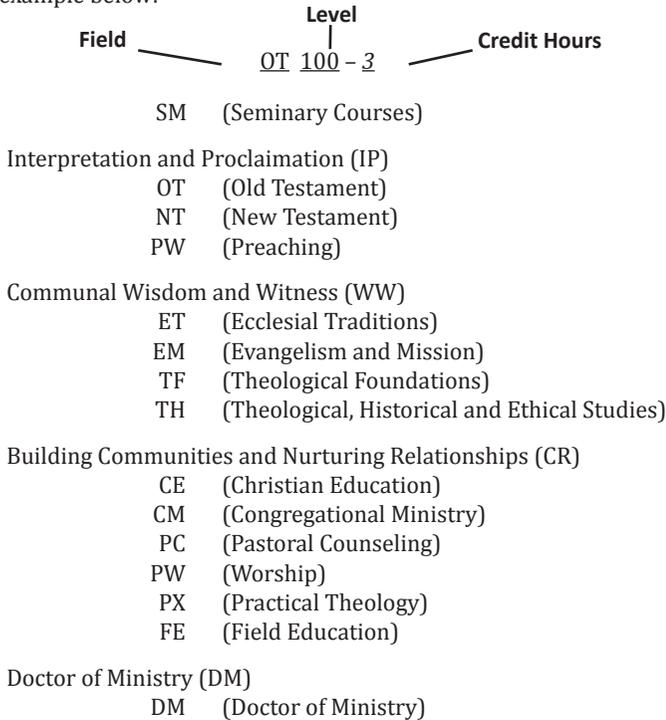
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COURSE IDENTIFICATION SYSTEM

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:



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 1101/1102 Reflection Group**

The reflection groups provide a structure for students to experience the value of face-to-face learning in community and to engage in theological reflection with a range of conversation partners. The groups are a space where students are encouraged to make connections among different parts of the seminary's curriculum and community life, to deepen and clarify their sense of vocation, and to practice theological reflection broadly understood as a generative conversation between tradition and experience.

SM 1201/1202 Reflection Group

Second-year reflection groups for MDiv degree program students combine field-based and classroom learning in order to encourage participants to deepen practical, spiritual, and interpretive toolkits through the shared wisdom gained from communal reflection on the practice of ministry. Within small groups, students are encouraged to make connections among different parts of the Seminary's curriculum and community life, to deepen and clarify their sense of vocation, and to practice theological reflection broadly understood as generative conversation between tradition and experience.

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**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**SM 2013 Senior Seminar**

This is a three-credit seminar that focuses on an area of theological study related to the practice of ministry. Students will produce a substantial essay that brings the methods of theological study to bear on problems and opportunities in ministry and that expresses the student's theological vision.

SM 3003 Big Question Course**IP—INTERPRETATION AND PROCLAMATION****OLD TESTAMENT****OT 1013 The Elements of Biblical Hebrew**

Preparation for the use of Hebrew as a tool in the interpretation of the Old Testament is the goal of this course. Translation will be combined with the study of the grammatical structure of the language, in order to apply grammatical principles to translation and exegesis.

OT 1023 Introduction to Old Testament Exegesis

The course is designed to introduce students to exegetical methodology in the Old Testament. Selected texts or a particular biblical book will provide the basis from which the study will proceed. The methods and results of various approaches to exegetical study (textual, literary, form-critical, tradition, et. al.) will be considered. Theological and hermeneutical issues will also be addressed.

OT 1313 Torah and Former Prophets

This course provides a critical introduction to some of the literature of the Hebrew Bible in light 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., 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**OT 2013 Exegesis of Genesis**

Advanced exegesis courses may be based either on the Hebrew text of a given book of the Hebrew Bible/Old Testament, or on the English translation of the text with frequent reference to the Hebrew original. Through these courses, the students will gain greater familiarity with exegetical methods and interpretation of particular texts of the Bible. In addition, greater facility may be attained in translating and interpreting biblical Hebrew and the use of important reference works.

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**

This course offers study in a broad range of psalms with a view to theological themes and literary structure. A survey of the history of psalm scholarship is included. Specific analysis will be done of the work of contemporary scholars Adele Berlin and Robert Alter. Analysis will be applied to their work from the Hebrew text.

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. We will consider the connections between this literature and Reformed understandings of revelation, Christology, and the Christian Life, among others. *IP Elective/WW Elective.*

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 theological and ethically problematic nature as well as seek new theologically rich and ethically responsible understandings of the texts.

OT 3253 God of Our Weary Years: Black Interpretation of the Hebrew Bible in the USA

In 1900, James Weldon Johnson's "Lift Every Voice and Sing" (often referred to as "The Negro National Anthem" or, more recently, "The Black National Anthem") was publically performed for the first time by over 500 school children. In 2018 Beyoncé performed the anthem during her set at the record-breaking annual music festival, Coachella. The vast distance in time between these two performances speaks to the persistent relevance of Johnson's lyrics in expressing profound tensions of disappointment and hope, oppression and resilience, which have characterized Black people's historical and spiritual experience in the United States. This course derives its name from the start of the third stanza, "God of Our Weary Years." This stanza evokes images of the metaphorical places where Black people met God along our historical and spiritual journeys. In this course, we are looking at the Hebrew Bible/Old Testament as one of those "paths" or "places" where Black people were able to encounter the divine; and 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 their collective journey?

OT 4001 Reading in Biblical Hebrew

This course is offered each semester to provide opportunity for increasing skills in reading and translating biblical Hebrew. The work aims at building vocabulary, broadening comprehension of grammar, and improving sight-reading.

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 4102 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 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 1023 Introduction to New Testament Exegesis

The course will enable students to practice competent yet also creative and inspiring exegesis of the New Testament. Students will advance their study of koine (New Testament) Greek, and also master several essential sets of knowledge and skills, including: canon formation and text criticism; how to make effective use of foundational exegetical tools (exegetical grammars and dictionaries, concordances, lexicons, computer software programs, commentaries, journals, and other secondary sources); and the nature of the authority of the New Testament for preaching, theology, and life.

NT 1313 Gospels and Acts**NT 1323 Letters and Revelation****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 2043 Exegesis of Selected Johannine Literature****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 3013 Jesus in History and Tradition**

This course seeks to establish an objective view of Jesus in history and to understand how we received the portraits of Jesus that we possess. In this study, students will develop the ability to differentiate early Christian memory from early Christian confession, so that they may recognize the crucial distinction between fact and faith and be able to relate the two in a sophisticated manner.

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 3033 Interpreting the Passion Narratives

Critical and exegetical attention focuses on both canonical and extra biblical accounts of the Passion of Jesus. The course will emphasize the historical background of the events of the story, the distinctive emphases of the Gospel writers, and the meaning of the suffering and death of Jesus as it was understood by various early Christians. Students will have the opportunity to do in-depth work on a topic or text of their choice.

NT 3043 The Speeches in Acts and Ancient Historiography

This course is a focused study on prominent passages in The Book of Acts, namely of selected sermons and speeches (hereafter, simply referred to as speeches) by Peter, Stephen, Paul, and others. The method of study is comparative and exegetical. After a general reflection upon the whole of The Book of Acts—author, literary scheme, sources, and theological concerns—the meaning of the speeches in Acts as a whole will be considered. The art of historiography in the Greco-Roman world will then be examined, especially the phenomenon of speeches

in Greco-Roman histories. Next, several of the prominent speeches in Acts and the contributions of modern critical scholarship to the study of the speeches will be considered. A careful analysis of the Acts speeches will follow, comparing them with similar materials in other Greco-Roman works of historiography.

NT 3053 Pauline Theology

This course moves beyond the exegesis of individual passages in the Pauline epistles to ask about Paul's thought on a number of key themes: God, Christ, Spirit, righteousness, judgment, law, faith, eschatology, anthropology, salvation, church, and ethics—to name but a few. Students will study a theme or themes of their choice and then, they will present their findings in a classroom presentation and a major paper.

NT 3093 New Testament Theology

This course takes seriously the need for dialogue between historical-critical study of scripture and theology. The aim of the course is to give substance to theological topics through creative exploration of New Testament texts. Thus, through exegetical examination of a number of texts from the perspectives of selected themes, students will consider the theological significance of the unity and diversity of the New Testament testimony.

NT 3113 Interpreting the Birth Narratives

This course is an advanced-level study of Matthew 1-2 and Luke 1-2. The goal is to give critical and exegetical attention to canonical stories of the birth of Jesus. We shall consider the historical background of the events of the stories, the distinctive emphases of Matthew and Luke as writers of Gospels, and the significance of the birth of Jesus as those stories show it was understood in early Christianity. The work in this course will be done with an interest in the importance of these stories for the church today.

NT 3123 Interpreting the Resurrection Accounts in the NT

This course is an advanced-level study giving critical and exegetical attention to accounts of the resurrection of Jesus. We shall consider the historical background of the events of the story, the distinctive emphases of both Paul and

the canonical Gospel writers, and the meaning of the resurrection of Jesus as various early Christians understood it. The work will be done with an interest in the significance of these stories for the life of the church today.

NT 3133 The New Testament Experience of Faith

The main purpose of this course is to practice and develop thinking about life from a distinctly theological point of view. Above all, the course will seek to bring life, as presented by three prominent writers—Horton Foote, Flannery O'Connor, and Walker Percy—into a critical dialogue with scripture, particularly the New Testament.

NT 3141 How's Your Eschatology?

This course focuses on beliefs about the end-time in the New Testament and in American popular culture. When students complete the course, they will be able to identify and summarize pertinent biblical passages, offer informed critique of various popular eschatologies, and articulate their own views. 1 credit; meets 6 times in the semester for 2 hours each session.

NT 3152 Biblical Images of Death and Afterlife

This course focuses on biblical views of death and afterlife, and compares them to popular ideas about afterlife in contemporary American society. When students complete the course, they should be able to identify and summarize pertinent biblical passages, offer informed analysis of popular cultural phenomena related to death, and articulate their own views about death and afterlife in simulated pastoral contexts. 1 credit; meets 6 times in the semester for 2 hours each session.

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. Incorporated into the work with the biblical materials will

be engagement with Dietrich Bonhoeffer's *Meditating on the Word* and George Herbert's *The Country Parson and The Temple*. Other readings will facilitate our consideration of the use of the Bible in worship, especially in proclamation.

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 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 Basic Preaching

This course provides students a general introduction to the art of preaching while concentrating on different books of the Bible (such as the Pauline corpus, apocalyptic texts, and Hebrew Bible prophets) in different semesters. Students receive essential tools to facilitate the preaching task including: a method of biblical exegesis for preaching, useful sermon forms and structures, and a

heightened awareness of the importance of theology and culture for any preaching context. In small groups students practice and receive feedback on oral presentation skills and sermon effectiveness.

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 3193 Exegesis of Congregations for Effective Preaching

In any preaching moment, there exist the preacher and the hearers with all of their inherent complexities. The greater the preacher’s knowledge of the hearers and their contexts, the more effective can be the preaching moment. This course highlights the importance of culture for preaching by teaching students to begin sermon preparation process with exegesis of the congregation. Exegesis of the congregation is the process of analyzing the culture of the congregation by understanding congregational rituals, symbols, events, activities, worldviews, values, and demographics. This knowledge of the congregation can then be used to more effectively engage biblical exegesis, theology, and homiletic strategies. In this course, students will engage homiletic readings from various cultural contexts and perspectives.

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 WITNESS AND WISDOM

ECCLESIAL TRADITIONS

ET1044 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 1063 History of the Baptist Churches in the United States

This course will trace the emergence of the Baptist Churches in the United States. Special attention will be given to American Baptist Churches (U.S.A.), the National Baptist movement and the Southern Baptist Convention as denominational expressions of Baptist life. Students will be introduced to the “culture” of the Baptist tradition in order to understand its distinctive character today.

ET 1083 Denominational Heritage

A course in a student’s denominational heritage will be developed if neither ET 1044 or ET 1063 is appropriate.

EVANGELISM AND MISSION

EM 3113 Making Disciples: An Introduction to Ecumenical Mission

This course on “making disciples” explores the who, what, how, and why of mission and evangelism in the 21st century. It explores the need for all the people of God – the who – to be engaged in evangelism in an era where the “nones” are the largest religious group and the complexion of the church more and more has its roots in Asia, Africa, and Latin America. The course explores the biblical and theological roots of evangelism for our time. It will look afresh at new patterns for sharing the Good News and inviting people to be disciples of Jesus Christ in our time (the what). It looks at a number of contemporary strategies for being a missional church, at the heart of which is the commitment to evangelism (the how). All of this will be centered in the “why” of evangelism – because we have received the love of God in Jesus Christ, not to keep it to ourselves, but to share it with the world.

We do this through a unique pedagogy where students (working with the professor) will do much of the teaching, where the focus will be on six primary books that are among the most helpful for delving more deeply into evangelism in our time, and where we will not only study about successful approaches to evangelism but will actually visit with those from a wide variety of Christian traditions who are doing evangelism well in their communities.

EM 3163 Evangelism Today

This course outlines theologies of evangelism that respond to situations encountered by North American congregations. Those theologies are rooted in diverse Christian traditions and combine numerous outreach strategies including dialogue, proclamation, presence, service, and liturgy. Students will devise practical ways in which congregations can revitalize their outlook and outreach.

EM 3173 Paradigms For Christian Mission: Historical And Theological Perspectives

This course surveys the development of Christian missions using a combination of historical and theological approaches. Students will trace changes in conceptions and practices of mission beginning with biblical and early church models, moving through historical paradigms of Christian mission, and exploring relevant approaches to mission today.

EM 3193 Women Doing Mission Theology

This course uses historical and theoretical tools to outline a pattern of theological reflection utilized by women in Christian mission. Students will participate in developing this contextual methodology, evaluating its usefulness, and discovering patterns of theological reflection appropriate to various contexts of women in mission. Learning methods will include lecture/discussion, journaling, small group interaction, and silent reflection.

EM 3353 Evangelism and Modern Society

This course assesses the contemporary situation for Christian evangelism and mission in the United States. Through studying shifting paradigms of knowledge, the rise of relativism, secularization theories, religious pluralism, and

individualism, students will equip themselves to understand the postmodern situation for evangelism in the West. Different cultural contexts will be explored, and students will develop strategies for evangelism that suit particular congregational contexts and leadership styles, developing goals for their future work in the church.

EM 3363 Current Missiological Issues

This seminar provides a study of current issues in the international missiological discussion and/or national and local mission contexts, focusing on their relevance for North American congregations. Human Rights as a mission issue, evangelism and redevelopment, Christian theologies of ecology, and post-modern issues for evangelism and mission are representative topics.

EM 3373 Mission in Cross-Cultural Perspective

This course focuses on cross-cultural communication and understanding, outlining common misconceptions, experiences of culture shock, and ways to eliminate or reduce cultural barriers to communication. Attention is given to developing a theology of contextualization and appropriate interactive techniques for multicultural congregational settings and international networking with churches in other parts of the world.

EM 3383 Understanding Mission and Evangelism Through Biography

Through studying biographies of historical and contemporary figures in mission and evangelism, students will learn about calling, motivation, contexts, and purposes of local and global mission. 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 Julia Foote are representative figures.

EM 3393 Mission in Context: Cuba and the U.S.A.

Louisville Seminary and Seminario Evangelico de Matanzas offer an intensive J-term course in Cuba on Mission in Context for Cuba and the U.S.A. for our students to study and learn with and from one another. The objectives of this course are to:

- 1) Explore together our different contexts for mission locally, globally, and

historically (perhaps using individual contextual stories and changes in the global context).

- 2) Understand the changing face of mission in the past 25 years from global mission insights emerging from the Vatican, the World Council of Churches, and the Lausanne Movement.
- 3) Examine together the violent evangelism that began our mission history in this hemisphere and analyze the theological issues that allowed it to happen.
- 4) Experience and analyze concrete mission and evangelism projects in the Matanzas, Cuba, area for missiological insights, particularly as the Cuban and U.S. do mission together. Projects will be focused on justice and development, evangelism, and interfaith ministry.
- 5) Construct together steps toward the transformation of our mission practices that each side can apply to local mission and evangelism efforts AND to joint mission partnership activities.

EM 3403 Evangelism and Mission in the Black Church

This course examines the scriptural, theological, and historical foundations for evangelization as well as current models, types, practices, and debates as they pertain to the historical and contemporary black church. In particular, this course offers a basic framework and skills needed to help facilitate evangelism and mission with an emphasis on examining how cultural issues in the past and present have affected the local black church's evangelism and mission efforts.

EM 3433 Ecumenical Movement

See description of **TH 4203**

EM 4423 South Africa Travel Seminar

South Africa was the site of one of the most powerful political and theological movements of the late twentieth century. Home of the historic unfolding of the South African Truth and Reconciliation Commission, proving ground for Mohandas K. Gandhi's philosophy of nonviolence, and countless missionary and colonial explorations among the Dutch and British, South Africa is ideal for critical study, reflection and missions work. The Seminar will involve a 10-14 day excursion from Louisville, Kentucky, to South Africa, along with brief

preparation sessions leading up to the trip. The instructors will lead a group of students, faculty, pastors, and alums to explore themes of reconciliation, human rights, political theology, and forgiveness. The pilgrimage will involve a theological reflection and missionary component, building a constructive understanding of the relationship between the two. Students are strongly encouraged to participate. What is happening in the life of the church in a post-apartheid South Africa? What can we learn from South Africa about the Christian language of hope, salvation, justice, and community? Capetown, Pretoria and/or Johannesburg will be among the primary geographic regions for reflection and travel during the journey. Through the seminar and missions project, students will be empowered to be agents of reconciliation and to discover the ways in which public theology and missions is an essential component of faithful Christian witness. Drawing on a number of resources, including interviews, readings, documentary films, and first-hand experiences, students and participants will learn what it means to combine theology and praxis, and recognize the significance of lived theology in reflections on doctrine, scripture, and the history of the Church.

EM 4233 Christianity and World Religions

This course provides an overview of world religions inviting Christian responses to people of other faiths. Questions about the meaning of religion in the lives of adherents, historical and sociological issues of religion in society, and contemporary realities of pluralism and resulting tensions among religions will be addressed. A focus on practices and attitudes that foster understanding between Christians and people from other traditions will be emphasized.

EM 5103 Independent Study in Evangelism and Mission

Upon presenting a viable plan of study which is integral to a student's interest, but not covered by regular coursework, a student may enroll in this course.

THEOLOGICAL FOUNDATIONS

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.

THEOLOGICAL, HISTORICAL, AND ETHICAL STUDIES

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.

TH 1203 Ethics

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 2323 Crossing Culture: Radical Interpretation and Witness in the History of Christianity

This course will introduce selected movements in the history of Christianity, from late medieval to modern times, that have emphasized the necessity of a distinctive biblical, theological, and social witness that stands in opposition to dominant and dominating cultures.

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 2353 The Sixteenth-Century Reformations

A survey of the history and theology of the Magisterial, Radical, and Catholic Reformation movements of the early sixteenth century, with particular emphasis on the religious ideas and practices of leading reformers such as Luther, Zwingli, Calvin, and Ignatius Loyola. Reformation ideas will be examined within the context of the experience of these principal figures and that of the public they addressed and by whom they were interpreted, and in relation to the cultural, social, economic, and political changes of the early modern period.

TH 2363 To Be Reformed: A Theological Synopsis

This course introduces the student to the main theological ideas and emphases that characterize the Reformed Protestant tradition. Attention will be given to classic as well as contemporary formulations of doctrine so that students, through their encounter with the diversity and unity of the Reformed theological

heritage, develop the capacity to contribute faithfully and creatively in its ongoing witness.

TH 2373 Theology and the Modern West I

This course serves as an introduction to the history of Christian theological thinking in the modern period in Europe and North America. We will read primary texts by influential philosophers and theologians from the seventeenth and eighteenth centuries, uncovering many of the assumptions that ground religious thought today. Themes to be addressed include attempts to define the nature and province of religion, debates over the nature of biblical authority, construals of the relation of revelation and history, and the quest to find a touchstone of certainty amidst cultural change.

TH 2383 Theology and the Modern West II

This course explores the major shifts and trends in western Christian thought in the nineteenth and twentieth centuries. We will read primary texts of prominent theologians and philosophers. Themes include the nature of Christian hope, the significance of history, what it means to be human, and Christian perspectives on violence and non-violence. Note: Students do not need to take Theology and the Modern West I in order to succeed in this course.

TH 2433 Introduction to Black Church Studies

This course is designed to provide an overview of the multidisciplinary and interdisciplinary 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.

TH 2553 Mystics, Masters, and Martyrs

This course will introduce students to the lives and thought of three significant medieval theologians and spiritual writers. It will focus on a single theological theme, with attention to how these figures integrate practice and belief, spirituality and theology. In addition, students will be asked to do research on another medieval theologian of their choice.

TH 2603 Martin Luther

This course explores the theology of the German reformer Martin Luther in the context of his life and ministry and against the backdrop of the momentous religious changes of the Reformation era. Topics to be examined may include the relation of Luther's thought to medieval scholasticism and mysticism, the doctrine of justification and the theology of the cross, the nature of biblical authority and procedures of biblical interpretation, the sacraments, the nature of the Christian community, and the Christian's social and political responsibility, and Luther's eschatological vision.

TH 2623 John Calvin

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 2703 Jonathan Edwards

Get to know America's greatest Reformed theologian, Jonathan Edwards (1703-1758). This course will situate Edwards in his colonial context and focus on readings from his private notebooks and sermons, as well as his larger works.

TH 2723 Friedrich Schleiermacher

This course examines central ideas and principal themes in the work of one of the most influential modern theologians, Friedrich Schleiermacher. Among the topics that may be considered are the distinctive nature of religion, the relation of religion and theology, the language and the purpose of theology, the

relation of God and creation, the person and work of Christ, the doctrines of election and the church.

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.

TH 2843 Karl Rahner

This course examines the work of Karl Rahner, SJ, an influential, twentieth-century Roman Catholic theologian. We will read from his theological, pastoral, and spiritual writings. Following Rahner's theology, the course will focus on theological anthropology.

TH 2873 Martin Luther King, Jr.

This course will explore the theology and witness of Martin Luther King, Jr., establishing King as a major theologian of reconciliation with a global vision. The course will center on the cultural and intellectual resources shaping King's work and his legacy in contemporary society. Fifty years after the Montgomery Bus Boycott, there are renewed and intriguing insights on King's work and the imprint of the Civil Rights Movement today. The course assumes a comprehensive approach to King's life and thought by considering both the role of the Protestant Liberal tradition and the African-

American Religious experience in funding his vision of the “beloved community.” By reviewing his work, listening to sermons, documentaries, and speeches, we will critically engage the many trajectories of King’s legacy, including nonviolence, war and peace, poverty, and the relationship between church and society.

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 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.

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 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 3663 Theologies of the Global South

Christianity is a global religion whose population is increasingly centered south of the equator. This course will examine recent theologies coming from the “Global South,” especially from Christians of Africa and Asia. What can North American Christians learn from these new theological voices?

TH 3703 Christians and Others

This course explores resources within the Christian theological tradition for interpreting and addressing the challenge of religious diversity. Classic and contemporary contributions to debates about the nature and value of religion, proper ways to conceive of the relations between Christian faith and human religiousness in general, and the place of Christianity in relation to other religious traditions will be examined. Particular attention will be given to the contributions of modern consciousness in the wake of the Enlightenment, Neo-Reformation perspectives on Christian faith and human religion, the ecumenical movement, and liberal and post-liberal responses to religious pluralism.

TH 3713 God and Globalization

The purpose of this course is to explore the theological and ethical dimensions of globalization as a contemporary phenomenon marked by a massive expansion of global economic and technological networks. The course seeks to engage in a critical reflection and analysis of the theological, ethical, cultural, political, and economic impact of globalization in today’s culture. Radical shifts from an industrially centered economy to an informational and technologically driven economy has signaled new theological realities that urge creative responses and approaches to questions of justice, reconciliation, public policy, domestic and international trade policy, and fundamental issues of identity and difference. Students will reflect on the ways in which globalization emerges as a religious reality with its own distinctive rituals, practices, symbols, and deities. The class will also examine the church’s teachings on economics and the persistent realities of poverty—from the ghettos of Chicago, New York, Los Angeles, and Detroit to the slums of Nairobi, Soweto, Tegucigalpa, Mexico City, the Chiapas, and the Balkans.

TH 3733 Resistance and Reconciliation

The aim of this course is to explore the twin themes of resistance and reconciliation in African American theological discourse. We understand resistance to an imperial church and society as part of the work of reconciliation. The authors we will consider all recognize a call to resistance against powers grounded in particular forms of sin. The forms of sin highlighted include, but are not limited to, racism, sexism, heterosexism, and classism. Our authors also recognize a call to reconciliation that is occasioned by the work of justice and forgiveness.

Resistance and reconciliation then are interdependent efforts, supported by the global Christian community as it responds to the revelation of God's love in Jesus Christ. The purpose of this course is to help students build upon their foundations in theological and ethical reflection. Students will gain skill in evaluating the complexities of the interlocking themes of resistance ethics and a theology of reconciliation. Further, students will gain an appreciation for the ways in which African-American theologians and ethicists have contributed not only to theological discourse but also to the witness of the church in society.

TH 3743 Biblical Theology and the Wisdom Literature

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. We will consider the connections between this literature and Reformed understandings of revelation, Christology, and the Christian Life, among others.

TH 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. This team-taught course is a dual requirement course, fulfilling both Area B elective and Teaching Ministry requirements. WW Elective/CR Elective.

TH 3843 Faith, Film, and Culture

This is a course designed to introduce the student to ways of thinking critically and

theologically about contemporary popular film and the messages about religion and values films convey. We will begin by examining a variety of theoretical approaches to film interpretation and then turn to a number of recent films to explore the ways in which such themes as human nature, evil and suffering, transcendence, moral and religious redemption, and religious and cultural difference are portrayed. We will give special attention to the contributions of this popular visual and narrative medium to public debate on moral and religious issues in the church and in society.

TH 3873 Formation for Religious Experience

This class helps students to recognize traditional categories and descriptions of religious experience, identify formation techniques used by individuals and communities, analyze the theological underpinnings of such techniques, and integrate practical and theological approaches to religious experience.

TH 3893 Theater and Theology

This course looks closely at Christianity through the lens of theatrical performance, as both have developed in Western traditions. This includes study of performance theory, theoretical approaches to theatre, liturgical theology, and dramatic texts. Topics addressed include the construction of the self through communal performance, embodied interpretation of texts, conventions of normativity and liminality, and creation of communal hermeneutics.

TH 4013 Paradigms For Christian Mission: Historical and Theological Perspectives

This course will survey the development of Christian missions using a combination of historical and theological approaches. Students will trace changes in conceptions and practices of mission beginning with biblical and early church models, moving through historical paradigms of Christian mission, and exploring relevant approaches to mission today.

TH 4203 The Ecumenical Movement

This course will begin with an overview of the history and theology of the ecumenical movement, then examine in some depth four contemporary developments and their underlying themes: reclaiming the legacy of

the Reformation for the renewal of ministry in the twenty-first century, understanding the changing context and enduring gospel values for mission, shaping our witness for social justice and peace, and moving us forward in more positive relationships with neighbors of other faiths. This course will also provide students with an opportunity to experience the life and worship of a Christian community other than their own and to share with one another what they learn from that encounter and what perspectives they might develop in their own ministry for relating ecumenically. This course is designed to share the fresh insights from the ecumenical movement and current ecumenical developments and to understand their implications for the ministry of our congregations in a religiously diverse world.

TH 4413 Brazil Travel Seminar: Religions, Cultures, and Liberation in Brazil

With a focus on the colonial history of Brazil, this interdisciplinary seminar will engage race, class, gender, and the particularities of Brazilian religious experience, as we visit Roman Catholic, mainline Protestant, and Pentecostal churches as well as Afro-Brazilian religious sites in Rio de Janeiro and Salvador. Students will spend time with Brazilian people, gaining insights into elements of culture and the rhythms of daily life. We will visit seminaries and confer with native theologians and biblical scholars. Social location and religious experience will inform our conversations around theological, biblical, and liturgical themes.

TH 4423 South Africa Travel Seminar

South Africa was the site of one of the most powerful political and theological movements of the late twentieth century. Home of the historic unfolding of the South African Truth and Reconciliation Commission, proving ground for Mohandas K. Gandhi's philosophy of nonviolence, and countless missionary and colonial explorations among the Dutch and British, South Africa is ideal for critical study, reflection and missions work. The seminar will involve a 10-14 day excursion from Louisville, Kentucky, to South Africa, along with brief preparation sessions leading up to the trip. The instructors will lead a group of students, faculty, pastors, and alums to explore themes of reconciliation, human rights, political

theology, and forgiveness. The pilgrimage will involve a theological reflection and missionary component, building a constructive understanding of the relationship between the two. Students are strongly encouraged to participate. What is happening in the life of the church in a post-apartheid South Africa? What can we learn from South Africa about the Christian language of hope, salvation, justice, and community? Capetown, Pretoria and/or Johannesburg will be among the primary geographic regions for reflection and travel during the journey. Through the seminar and missions project, students will be empowered to be agents of reconciliation and to discover the ways in which public theology and missions are essential components of faithful Christian witness. Drawing on a number of resources, including interviews, readings, documentary films, and first-hand experiences, students and participants will learn what it means to combine theology and praxis, and recognize the significance of lived theology in reflections on doctrine, scripture, and the history of the Church.

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 Hinduism-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.

TH 5103 Independent Study in Theology, History, or Ethics

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.

TH 5301 Readings in Religions, Culture, and Liberation in Brazil

This one-hour readings course is designed to prepare students for effective participation in the Brazil Travel Seminar through readings in and reflection on recent socio-cultural, ecclesiastical, and theological developments.

CR—BUILDING COMMUNITIES & NURTURING RELATIONSHIPS

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 1103 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 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 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, psychoeducation, 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 2233 Assessment and Treatment of 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

In this course particular attention will be given to the theological and theoretical resources and clinical skills useful for ministries of care in congregational settings. Topics will include issues such as pastoral care as a systemic dimension of pastoral leadership, ethical aspects of pastoral care, care in relation to lifespan or developmental issues, crisis situations, ritual resources for ministries of care and counseling, developing congregational networks and strategies for caregiving, and resources and skills for particular situations presented by various forms of abuse. Clinical skills will also be 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 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 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 4433 Practicum 3

Practicum 3 is advanced supervised clinical experience during which the student integrates learning and achieves entry-level skills for professional practice as a marriage and family therapy associate. Advanced students are expected to display a solid sense of self as therapist and pastoral counselor, demonstrate expertise in the basic procedures of marriage and family therapy, and establish an integrated theoretical and theological framework for clinical practice. This final year of practicum includes the accumulation of a minimum of 500 total clinical hours with a minimum of 250 relational hours at a ratio of 5 client hours to 1 supervision hour. In the second semester of Practicum 3, students will complete the Senior Integration Experience required for graduation.

PC 5001 Senior Integration Experience (SIE) Seminar (1 semester hour)

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 5313 Supervising Pastoral Counselors and Marriage and Family Therapists: Principles and Practice

Good supervision is the foundation for training effective pastoral counseling and marriage and family therapists. This course introduces prospective supervisors to the research, theory, literature, and methods of effective supervision. The course is designed to meet AAMFT standards for Approved Supervisor and to motivate students of supervision toward beginning to formulate their own personal model of supervision. This three-semester hour course includes both didactic and interactive components as required by AAMFT. Students enrolled in the course will also participate in group supervision of pastoral counselors specializing in marriage and family therapy. Minimum enrollment: four participants.

Prerequisites: Students admitted to this course must have completed a master's degree in Pastoral Counseling, Marriage and Family Therapy, or a related discipline. Advanced master's-level students may register for the master's-level course with their supervisor, instructor, and MFT Program Director's approval. Advanced master's students must have completed at least the 500 hours of clinical experience required by the MAMFT degree program and be in their final year of academic work. Dual degree students who have completed all MAMFT requirements and are awaiting the concurrent award of both degrees may also apply for admission to the course.

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 Ph.D. 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.

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 2003 Practical Theology in Congregations (fall)**

Practical Theology in Congregations is a yearlong course taken in conjunction with a Field Education placement in a congregation, intentionally combining field-based learning with classroom learning. The course is designed to encourage participants to benefit from the shared wisdom gained from communal reflection on the practice of ministry. In order to discipline this reflection and deepen practice, the course will draw upon various biblical-theological and anthropological resources, field-based and life experiences, as well as the arts and multiple forms of intelligence. At the heart of the course is a basic theological question: How is God's grace known and lived in the life of congregations and in the practice of ministry?

PX 2013 Practical Theology in Congregations (spring)

Practical Theology in Congregations is a yearlong course taken in conjunction with a Field Education placement in a congregation, intentionally combining field-based learning with classroom learning. The course is designed to encourage participants to benefit from the shared wisdom gained from communal reflection on the practice of ministry. In order to discipline this reflection and deepen practice, the course will draw upon various biblical-theological and anthropological resources, field based and life experiences, as well as the arts and multiple forms of intelligence. At the heart of the course is a basic theological question:

How is God's grace known and lived in the life of congregations and in the practice of ministry?

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

FE 1140 Clinical Pastoral Education

First unit of CPE.

FE 1410 Church Staff Position

Education in a church setting is provided for the student in a congregation where there is an installed pastor trained in supervision. The congregational position provides experience in a broad range of pastoral work including worship leadership, preaching, pastoral care, mission, Christian education, youth, and administration. Students who have completed two (2) units of congregational Field Education may earn additional Field Education units by working in a congregation. Because such positions require biblical, theological, and

pastoral understandings, these positions are open only to second- and third-year students.

FE 1420 Church Supply Position

Students serving as full- or part-time pastors in a congregation are required to engage in a year of Field Education with supervision. Their place of ministry may be used as the site. They will be required to work with a supervisor approved by the FE Office. After successfully completing the two units of supervised ministry, the student may apply for two additional Field Education units for previous ministry.

FE 1430 Social Agency Position

Students work in various agencies such as retirement and nursing facilities, social agencies, and social issue related ministries. A limited number of Field Education placements are available with the Presbyterian Church (U.S.A.) Center where students work in various divisions and program agencies and gain a national perspective through working with experienced servants of the church.

FE 1440 Seminary Campus Position

Each year several offices of the Seminary provide learning opportunities to a student, related to the work of that office. The President of the Student Body, the Worship Coordinator, the Women's Center Associate, and the "Campus Kids" Coordinator may choose to expand responsibilities to the typical 16-hour week for a unit of Field Education each semester. Supervision is provided by a member of the faculty or administration.

FE 1510 Summer Internship: Church Staff

Summer internships, usually outside the Louisville area, on a church staff may be arranged after the student has completed two semesters of academic credit. All internships must meet the Seminary's criteria for internships. These include a broad base of responsibilities and experienced supervision. Two units of Field Education are earned for ten weeks of full-time (36 - 40 hours) work.

FE 1520 Yearlong Internship: Church Staff

Nine-, twelve- or fifteen-month full-time internships, usually outside the Louisville area, on a church staff may be arranged after the

student has completed a Church Staff Position. All internships must meet the Seminary's criteria for internships. These include a broad base of responsibilities and experienced supervision. Students are required to do an independent study with a member of the faculty concurrently with the internship. Two units of Field Education are earned each semester.

FE 1530 Summer or Yearlong Internship: Agency

FE 1550 Internship: Student Supply

FE 2240 Clinical Pastoral Education
Second unit of CPE.

FE 3340 Clinical Pastoral Education
Third unit of CPE.

FE 4440 Clinical Pastoral Education
Fourth unit of CPE.

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 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 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.

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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.
- 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.

- 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 supply Field Education position, preaching each Sunday, must have the permission of their Faculty Advisor and of the Director of Field Education to enroll for more than 10.5 hours. Students on academic probation may not interview for placement in a supply field placement.
- 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.

- Graduating seniors may take a course during their last semester without additional tuition, if the required hours for the degree have been met. This must be indicated at the time of registration and may not be changed after the second week of the semester.
- 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.

GRADUATION STANDARDS

Students who receive degrees dated in May or December must complete all academic, practicum and Field Education, etc. work by one week before the graduation date with a minimum cumulative GPA of 2.50. There is no exception to the policy.

Occasionally, a student may have some incomplete work for a May graduation. 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:

- (1) Student lacks no more than six credit hours.
- (2) Student's Statement of Faith and Ministry or Senior Seminar has been complete and has been awarded a Pass grade.
- (3) Student lacks fewer than 50 practicum hours or two Field Education units by the end of the spring semester.
- (4) Student reasonably expects this work to be completed on or before August 30 following the May graduation ceremony in which the student is asking to participate. A student who is completing Practicum hours during this time must have the approval of their clinical supervisor.

A student with incomplete work who wants to walk at graduation in May is responsible for requesting and obtaining the approval of the faculty. Normally, this request should be made through the student's Academic Advisor and the Dean of the Seminary, and should be made by the March faculty meeting unless there are reasonable grounds for delay. 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.

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*; in the campus newsletter, *The Seminary Times*; and in e-mail using Seminary e-mail addresses. Such publication is considered due notice to all members of the Seminary community. *The Seminary Times* and the “community” e-mail group can provide information and other announcements of interest to the community without Seminary endorsement. 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. Transcripts may be requested in writing:

Registrar

1044 Alta Vista Rd. | Louisville, KY 40205

A link to a transcript request page can be found on the Seminary website.

The cost is \$7.50 (electronic) and \$10.00 (paper) per copy. Current students are not charged.

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 all 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 learning accommodations, contact the Academic Support Center. For physical accommodations and housing needs, contact the Office of Student Engagement. 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.

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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. On Wednesdays and Thursdays, 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.

PASTORAL CARE AND COUNSELING

The pursuit of competence in theological/clinical studies is a rewarding yet difficult experience. Students will engage in academic discoveries that may present spiritual, mental, social, and possibly physical challenges. In addition, the discipline and rigors of

Seminary experience may impact the student's availability to or attentiveness in their family's usual way of life. Louisville Seminary, through the office of the Dean of Student Engagement, offers a space where students and their families can receive pastoral and spiritual support during times of increased personal/family stress.

Foremost among the responsibilities charged to the Dean of Student Engagement is to serve as pastor to students and their families. The Dean of Student Engagement is available to provide spiritual counsel, explore spiritual formation, assist in discernment of call, provide student advocacy among Seminary constituents and denominational judicatories, and aid in spiritual direction and growth. Appointments are set at times that are most convenient for the student/family, with the focus on spending whatever time is needed to provide appropriate support.

Along with the nurture, support, and counsel offered to students, Louisville Seminary is committed to helping students obtain a more sophisticated level of care for issues that fall beyond the ethical responsibility of the office. The Dean of Student Engagement will assist students in making arrangements for therapeutic services among a list of recommended licensed counselors and/or mental health facilities. Financial resources are available to help ease the cost burden of those services.

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. 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 members of the Clinical Staff who are all American Association for Marriage and Family Therapy (AAMFT) approved and Kentucky Board of Licensure approved Marriage and Family Therapy Supervisors. 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 five standing committees that help the community remain faithful to God's call in the community and the world: the Academic Committee; Christian Life Committee; Community Affairs Committee; Committee on Cultural and Religious Diversity; and the Gender and Ministry Committee. 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), 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.

THE WOMEN'S CENTER

Established in 1992, the Women's Center at Louisville Seminary was nearly 20 years in the making and grew out of the collaborative efforts of;

- Women's groups during the 1970s;
- A task force of faculty, administrators, students, and Board members in the 1980s;
- The Gender and Ministry Committee of the Seminary Council in 1990; and
- A generous endowment of designated space on the campus.

The Women's Center is located in White Hall and provides a large meeting space, a reading room, and space for arts and crafts. Annual programs in the past have included participation in the Louisville AIDS Walk, presentations on gender identity, workshops on arts and crafts, and regular discussions related to concerns relevant to the mission of the Center.

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, the 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

Short-term accommodations are available at the William R. and Ellen Laws Lodge for graduate students, visitors, and attendees at numerous conferences and continuing education events. The facility is also suitable for retreats and group gatherings. With 48 private sleeping rooms, meeting space, and close proximity to the Seminary's library and classrooms, the Laws Lodge is an affordable and convenient alternative to using local hotels. Contact the Laws Lodge, (502) 992.0220, to make reservations.

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.

CAMPUS COMMUNITY CO-OPERATIVE (TRI-C)

The Tri-C was established by students who needed more space for personal and social activities. Located between Love and Sherrill Halls, this room is available free of charge to anyone in the community who reserves it. It has a small, but fully functional kitchen, television, tables for potlucks, good lighting, and tables for study. Community members have used the space for kids' overnights, potluck dinners, wedding and baby showers, fellowship times, and for simply "hanging out."

MARKETING AND SPECIAL EVENTS DEPARTMENT

The Marketing and Special Events Department 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/LAWS LODGE 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 and/or Laws Lodge Conference Center.

NEW LEGACY CAFÉ DINING/CATERING

Located in the Winn Center building, the culinary arts program of the New Legacy Reentry Corporation offers food service Monday-Friday with a variety of options. Additional services are offered for catered functions in the main quadrangle buildings of the campus.

CAMPUS KIDS

The mission of the Campus Kids program is to offer a place of fun, fellowship, and learning for children in the Louisville Seminary community. This program offers a variety of activities suitable to the differing ages of the children in the community. The Campus Kids program usually includes children from two to 12 years of age.

RECREATIONAL FACILITIES

Louisville Seminary borders two beautiful public parks. Both parks have golf courses, tennis courts, and biking and jogging trails. Students also have the option of privileges at the Health and Recreation Center at Southern Baptist Theological Seminary, one-half mile from campus. The fee is \$700 per year. Facilities include regulation-size basketball and volleyball courts, racquetball courts, an indoor walking/running track, a 25-yard indoor pool and a children's pool, jacuzzi, sauna, and a state-of-the-art fitness room. Fitness assessments and training by qualified personnel are also available. Special classes, such as aerobics, swimming, scuba diving and CPR are offered throughout the year.

HEALTH CLINIC

Included in the Recreation Center fee, students and their families have access to the H. Hart Hagan Health Clinic at Southern Baptist Theological Seminary. The clinic provides a variety of services, including immunizations and school physicals, allergy shots, and treatment of minor health problems. A physician is available daily to attend to the health needs of students and their families.

THE LOUISVILLE PRESBYTERIAN FURLOUGH HOME

The Louisville Presbyterian Furlough Home, located on the Louisville Seminary campus, provides comfortable accommodations for four families on home assignment from overseas service to the church. The Furlough Home was built with support from various women's groups in the Presbyterian Church. The present home was opened in October 1964 and is owned and operated by the Louisville Presbyterian Furlough Home, Inc., on the property of Louisville Seminary. It affords to the Seminary community an opportunity for dialogue with experienced missionaries, fraternal workers, and international visitors.

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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Carol J. Cook

Harrison Ray Anderson Professor of Pastoral Theology

Hope College, BA cum laude; Michigan State University, MA; Princeton Theological Seminary, MDiv and PhD; Rutgers University, MSW.

Carol J. Cook joined the Louisville Seminary faculty in 2000, having been an adjunct instructor at New Brunswick Theological Seminary and served as a teaching fellow at Princeton Theological

Seminary as a doctoral student. Her teaching interests include the integration of psychology and theology, exploration of gender issues in church and society, utilizing literature and the arts in theological education, and engaging interfaith diversity.

She is a marriage and family therapist, a licensed clinical social worker, and a certified pastoral counselor. While her clinical experience is broad-based, Cook has a special interest in the challenges that adults face as they differentiate from their families of origin.

As a part of the Group for New Directions in Pastoral Theology, Cook has published articles in *Pastoral Psychology* over the past few years. Other publications include a chapter entitled "The Practice of Marriage and Family Counseling and Liberal Protestant Christianity" in *The Role of Marriage and Family Counseling* (2008); "How childhood sexual abuse affects adult survivors' images of God: A resource for pastoral helpers," co-written with Louisville Seminary alum, Cindy Guertin-Anderson, LMFT (MAMFT '06), in *Sacred Spaces: The E-Journal of the American Association of Pastoral Counselors* (2010); and "Growing in Faith through the Life Cycle: A Literature Review" in *Family Ministry: Empowering Through Faith* (Spring 2004).

Cook is a member of the Reformed Church in America. She serves as a contributing editor for *Perspectives: A Journal of Reformed Thought*; is a fellow in the American Association of Pastoral Counselors; an Approved Supervisor and Clinical Member of the American Association of Marriage and Family Therapists; and a member of the American Academy of Religion and the Society for Pastoral Theology.

"In teaching, and in pastoral care and counseling settings, I seek to provide a safe space for people to explore and deepen their participation in the mysteries of the Christian faith and life. These encounters can offer comfort, challenge, or simply companionship, as together we question, grow and ultimately embrace our respective sacred journeys." ~Carol Cook



Angela Cowser

Associate Dean of Black Church Studies and Doctor of Ministry Programs; Associate Professor of Black Church Studies

Vanderbilt University, Ph.D.; Louisville Presbyterian Theological Seminary, MDiv; University of Chicago, MA; Brown University, BA

The Rev. Dr. Angela Cowser began her service at Louisville Seminary in August 2018. She previously served as Director of the Center for the Church and the Black Experience and Assistant Professor of Sociology of Religion at Garrett-Evangelical Theological Seminary (Chicago, Illinois).

While a student at Louisville Seminary, Cowser co-founded Women at the Well, a multicultural program that benefits women of color who are studying at Louisville Seminary. In 2015, Cowser presented the Louisville Seminary Edwards Peacemaking Lecture, “Whither Public Justice or Private Charity: Power or Empowerment,” and in 2016 she received Louisville Seminary’s First Decade Distinguished Alum Award for her commitment to faith and leadership in the Church.

She was ordained as a Presbyterian Church (U.S.A.) Minister of Word and Sacrament in 2006. Her publications include *Radicalizing Women-Centered Organizing and Power in Post-Conflict Namibia: A Case Study of the Shack Dwellers Federation of Namibia* (Saarbrücken: Scholars Press, 2013), “Leadership Amidst Poverty: A Mixed Methodological Analysis of the Shack Dwellers Federation of Namibia” (*Journal of African American Studies*, 2017), and other articles.

She is a member of the Association of Black Sociologists, the National Center for Faculty Development and Diversity, the American Academy of Religion, and the Chicago Organizers Guild.

“I’m eager to work with the faculty, students, staff, and alumni of Louisville Seminary, as well as leaders in the broader Louisville and Kentuckiana communities to learn the ways and means of doing justice, kindness, and humility so as to concretely enrich lives and advance Gospel witness.” ~Angela Cowser



Shannon Craigo-Snell

Professor of Theology

Guilford College, BA, with honors; Yale Divinity School, MDiv, summa cum laude; Yale University, MA, MPhil, PhD

Shannon Craigo-Snell joined the Louisville Seminary faculty in 2011 as a constructive systematic theologian. From 2001 to 2011 she taught in the Religious Studies department at Yale University, where she also earned several Yale fellowships and professional research grants. Her students have included undergraduates with diverse religious backgrounds in the secular context of the University; denominationally diverse Divinity School students and doctoral students in religious studies. These varied contexts have been part of her formation as a constructive theologian.

Her writing spans a similar scope of interdisciplinary diversity. In addition to several articles for journals such as *The Ecumenist*, *Quaker Religious Thought*, *Jump Cut* and *Modern Theology*, she has written *The Empty Church: Theatre, Theology, and Bodily Hope* (Oxford University Press, 2014); *Silence, Love, and Death: Saying Yes to God in the Theology of Karl Rahner* (Marquette University Press, 2008) and *Living Christianity: A Pastoral Theology for Today* (Fortress, 2009) with Shawnthea Monroe.

"My own calling is to be a theologian of, in, and for the church. I am called to teach and write in service to the church, thus I am excited about teaching in the seminary setting. Louisville Seminary is a place where I can bring the interdisciplinary scholarship and attention to religious diversity that I have honed in the university into the work of preparing Christians for ministry." ~Shannon Craigo-Snell



Christopher Elwood

Professor of Historical Theology

Davidson College, AB; The Divinity School, Harvard University, MDiv, ThD

Christopher Elwood is a historical theologian and historian of Christianity, with particular expertise in the early modern period and broad interest in other periods. Teaching courses in theology and the global history of Christianity, with a concentration on the period from the Reformation to the present, 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, and the intersections of theology, politics, and culture.

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 the pastor of two Congregational churches in Medford, Massachusetts, and is a Minister of Word and Sacrament in the Presbyterian Church (U.S.A.). After teaching at Davidson College and Harvard Divinity School, he joined faculty of Louisville Seminary in 1996. He is active in his local congregation and is a member of several professional organizations including the American Academy of Religion, the American Society of Church History, the American Historical Association, and the Sixteenth Century Society and Conference. He served on the committee of the Presbyterian Church (U.S.A.)'s General Assembly that prepared a new translation of the Heidelberg Catechism for the church's *Book of Confessions*.

Elwood is the author of 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 focuses on understandings of embodiment, sexuality, and death in the Christian cultures of the Reformation era and the modern West, as well as resources in Reformed piety and spirituality for engaging a suffering world.

"I think it is important for people of faith to grow in our awareness of connections between what we believe and the social and political commitments we hold—in particular, our ways of acting in, contributing toward, and engaging with culture. This concern informs my teaching. I encourage students to see theological ideas not as sterile and abstract pure principles, but as living elements, expressed through flesh-and-blood historical persons and grounded in particular worlds of experience, longing, and imagination. Coming to grips with these connections, I think, helps us as we seek to take responsibility for the public life of our own beliefs, in the myriad ways we express and witness to them."~Christopher Elwood



Susan R. Garrett

Professor of New Testament

Duke University, BA; Princeton Theological Seminary, MDiv; Yale University, MA, MPhil, PhD; Fulbright Fellow, University of Tübingen, West Germany.

Susan Renninger Garrett is Professor of New Testament with a specialized interest in the Gospels and how they reflect the worldview and theology of biblical authors. Early Judaism, including apocalyptic thinking, is also a particular specialty.

Garrett has taught previously at The Candler School of Theology at Emory University and at The Divinity School at Yale University. She joined the faculty at Louisville Seminary in 1995 and welcomed its atmosphere of collegiality and sense of purpose among its faculty. She says that her years at the Seminary have influenced a shift to writing for the church as well as for the academy. Some of her published works include *The Demise of the Devil: Magic and the Demonic in Luke's Writings* (Fortress, 1989), *The Temptations of Jesus in Mark's Gospel* (Eerdmans, 1998), *Making Time for God: Daily Devotions for Children and Families to Share* (Baker Book House, 2002; co-authored with LPTS professor Amy Plantinga Pauw), and *No Ordinary Angel: Celestial Spirits and Christian Claims about Jesus* (Yale University Press, 2008). Garrett also serves as a Bible consultant for Oxford Press.

Garrett served as Dean of the Seminary from 2012 to 2018. In her time in the office she has facilitated grant writing efforts that resulted in a \$375,000 grant from the Henry Luce Foundation to support Louisville Seminary's Doors to Dialogue program; a \$200,000 grant from the Arthur Vining Davis Foundations to support the Black Church Studies program; a \$250,000 grant from the Lilly Endowment to address economic issues facing future ministers, and a pair of grants (totalling \$64,660) from the Association of Theological Schools to support an initiative in teaching about restorative justice.

"In my teaching I try to help students to explore their own understanding of what the Bible is, and of what are the sources of its authority and the means by which it exercises that authority in the life of faith. I also want to show students that such critical thinking can go hand-in-hand with a deep passion for the Scriptures and for sharing the Gospel of Jesus Christ. Further, I am deeply concerned to help students learn to recognize the differing patterns of biblical interpretation used in various communities of faith and to engage persons in those interpretive communities with respect." ~Susan R. Garrett



Ashley A. Hicks White

Assistant Professor of Marriage and Family Therapy

The Ohio State University, BA (dual degree), MS, PhD

A native of Akron, OH, Ashley Hicks White is a specialist in couples/family therapy, a licensed marriage and family therapist, and an AAMFT Approved Supervisor Candidate. She joined Louisville Seminary's faculty in 2016.

At Louisville Seminary Hicks White teaches a variety of classes including Introduction to Family therapy, Couples Therapy, Abuse and Trauma, and Gender, Race, and Class. Hicks White serves as the faculty advisor to the Upsilon chapter of the Delta Kappa International Marriage and Family Therapy Honor Society and currently provides individual supervision to MFT students.

Hicks White has worked in a number of clinical settings serving clients from diverse backgrounds including racial/ethnic minorities, LGBTQ populations, homeless and low socio-economic individuals and families. She currently operates a small private practice in Louisville, KY, where she serves individual, couple, and families in the local community and surrounding areas.

Hicks White has recently published two articles, "The Road to Marriage and Family Therapy" (2016) and "Mental Health and Black Adolescents" (2017), in *Family Therapy Magazine*, the national magazine for the Association of Marriage and Family Therapy. She recently published her dissertation research focused on adolescent eating disorders treatment in the journal *Appetite and Eating Disorders: Journal of Treatment and Prevention*.

Hicks White's goal is to teach and produce research in such a way that it improves quality of life for individuals across the lifespan. She is especially interested in pursuing work that promotes healthy child/adolescent and family development, especially among African American, Hispanic, and immigrant youth and families. Her current research focuses on the influence of racial trauma and oppression on the overall well-being of African American women and families. Hicks White uses her teaching, research, supervision, and speaking to promote increased awareness, access, and use of mental health services among low income and ethnic minority populations.

"As a teacher, it is my privilege to help students develop critical thinking skills and provide an atmosphere that facilitates personal development and self-reflection. I believe that culture is an important aspect of the educational process and aim to encourage students to consider how culture influences one's worldview and the way they interact and operate within larger society." ~Ashley A. Hicks White



Marcus Hong

Director of Field Education, Assistant Professor of Practical Theology, and Chapel Worship Coordinator

Alma College, BA; Princeton Theological Seminary, MACE, MDiv, PhD (anticipated 2019)

Marcus A. Hong joined Louisville Seminary's faculty in 2016. He previously served as a teaching assistant at Princeton

Theological Seminary, where he also sat on the editorial board of *The Weekly Forum* for the seminary's Institute for Youth Ministry (IYM).

Hong's service of Christian ministry has taken multiple forms: as a college student planning Sunday night chapel for peers from a broad range of Christian traditions; as an intern in three PC(USA) churches in New Jersey; as the music director, interim high school co-director, and curriculum consultant for a 200-person youth ministry program; as worship coordinator for a 1001 New Worshiping Communities ministry at the intersection of university, seminary, and town in Princeton, New Jersey; and as lay pastor for two micro United Methodist churches in rural New Jersey. He now guides the multicultural and ecumenical worshipping life of Louisville Presbyterian Theological Seminary.

He has developed courses and curricula for church use and has published *UWorship, a UKirk Worship Resource* (Presbyterian Publishing Corporation, 2015), which was written with a team of campus ministers. For a little over a year, he wrote CANTICLES, a weekly arts-based lectionary resource that can be found online at <http://iym.ptsem.edu/category/lectionary/>. 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). His current research interests include intercultural worship and ministry, the Psalms, spiritual formation, and the ways in which poetic and musical forms shape communities of radical welcome and hospitality.

"From my background in a variety of ministries, I imagine that the future of field education lies not only in congregational or medical contexts, but also in more creative ventures. Collaboration must take into account students' passions. The work we do in field education may enable us to be a part of reimagining how church looks." ~Marcus A. Hong



Clifton Kirkpatrick

Professor of World Christianity and Ecumenical Studies and William A. Benfield Jr. Professor of Evangelism and Global Missions

Davidson College, BA; Yale University, MDiv and McCormick Theological Seminary, DMin; Merrill Fellowship for post-graduate study at Harvard University; honorary doctorates from Westminster College (Pennsylvania), Hannam University (Korea), Silliman University (Philippines), and Davidson College (North Carolina).

Clifton Kirkpatrick teaches courses on the ecumenical movement, world mission and evangelism, and Presbyterian and Reformed theology and polity. He serves as advisor to Presbyterian students and is co-chair of "Doors to Dialogue," a Seminary-wide effort to ensure that all graduates are equipped to minister in a world of religious difference.

Kirkpatrick is a leader in the global ecumenical movement having completed a six-year term as President of the World Alliance of Reformed Churches (WARC), and having served in leadership roles in the National and World Council of Churches and in the U.S. Conference of Religions for Peace.

Kirkpatrick is an ordained minister in the Presbyterian Church (U.S.A.). From 1996-2008 he served as Stated Clerk of the General Assembly of the Presbyterian Church (U.S.A.), and, at the conclusion of his term of service in 2008, was elected by the General Assembly as Stated Clerk Emeritus. As Stated Clerk, Kirkpatrick served as the Chief Ecclesiastical Officer of the denomination and its primary spokesperson and leader in the ecumenical movement. Among other leadership roles in the Presbyterian Church, he serves as Co-moderator of the General Assembly Special Committee on the Belhar Confession and as a member of the Board of Directors of the Covenant Network of Presbyterians.

His service as Stated Clerk was preceded by fifteen years of service as the Director of the Worldwide Ministries Division of the Presbyterian Church (U.S.A.) guiding the Presbyterian Church's ministry in partnership with churches in over 80 nations.

In addition to numerous published articles, he is the author of *Is There a Future for the Presbyterian Church (U.S.A.)?* and *Presbyterian Leadership*. He is co-author with Louisville Seminary alum William Hopper of *What Unites Presbyterians: Common Ground for Troubled Times*. His latest book, *Race and Reconciliation: The Confessions of 1967 and Belhar*, was published in 2015 and is part of the "Being Reformed" book series (Congregational Ministries Publishing).



Tyler Mayfield

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 biblical scholar, teacher, 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 biblical theology, ethical readings of Scripture, and prophetic literature. He leads a triennial 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 and moderates 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 three 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 the season of Advent and ethically through the lens of love for Jewish neighbor. His current writing project is a theological commentary on the prophetic book of Ezekiel for the New Interpretation Commentary Series published by Westminster John Knox Press. 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 and Highland Baptist Church, where his wife is on the pastoral staff. 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



Debra J. Mumford

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 *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



Amy Plantinga Pauw

Henry P. Mobley Jr. Professor of Doctrinal Theology

Calvin College, BA; Fuller Seminary, MDiv; Yale University, PhD

Amy Plantinga Pauw majored in philosophy and French at Calvin College in Michigan. She also studied at Calvin Seminary before completing her MDiv at Fuller Seminary in 1984. In her doctoral studies at Yale she became particularly interested in the writings of Jonathan Edwards. Since joining the faculty at Louisville Seminary in 1990, she has taught a variety of courses including Christology, ecclesiology, feminist and womanist ethics, and the theologies of Jonathan Edwards, Karl Barth, and Dietrich Bonhoeffer. She has a growing interest in theologies of the global south and in the theological interpretation of Scripture.

Pauw is general editor for the *Belief* theological commentary series, published by Westminster John Knox Press. Her books include *Church in Ordinary Time: A Wisdom Ecclesiology*; *Proverbs and Ecclesiastes*; *The Supreme Harmony of All: Jonathan Edwards' Trinitarian Theology*; *Making Time for God: Daily Devotions for Children and Families to Share* (with Susan Garrett); and *Essays in Reformed Feminist and Womanist Dogmatics* (with Serene Jones).

Pauw received a Henry Luce III Fellowship in Theology for 2012-2013 for a project on Wisdom Ecclesiology.

"The excitement of teaching theology is at least two-fold for me. One part is conveying to students a sense of the diversity and elasticity of the Christian tradition on the perennial issues of the faith: How do we know God? Who is Jesus Christ? How is God involved in the world's suffering? What do we hope for? The other part is to encourage students to be theologians themselves, to join the church's ongoing conversation about how to be faithful to God and each other in our time and place." ~Amy Plantinga Pauw



Alton B. Pollard, III

*President of Louisville Seminary and
Professor of Religion and Culture*

*Duke University, Ph.D.; Harvard Divinity School, MDiv;
Fisk University, BA*

Alton B. Pollard, III is Louisville Presbyterian Theological Seminary's tenth president. He began his service with Louisville Seminary in September 2018. A scholar, author, consultant, and speaker on the subject of African American and U.S. religion and culture, Pollard was previously dean of the School of Divinity and professor of Religion and Culture at Howard University in Washington, D.C.

Prior to his eleven years at Howard University, Pollard served as director of Black Church Studies and chair of American Religious Cultures at Emory University, and taught at Wake Forest University and St. Olaf College.

Pollard is the author of *Mysticism and Social Change: The Social Witness of Howard Thurman* (1992) and a new edition of W.E.B. DuBois's *The Negro Church* as well as co-author of *Helpers for a Healing Community: A Pastoral Care Manual for HIV/AIDS* (2006). He has also edited and co-edited several volumes including *How Long This Road: Race, Religion and the Legacy of C. Eric Lincoln*; *The Papers of Howard Washington Thurman Volumes I and II*; and *The Black Church Studies Reader*. He has also written dozens of book chapters, journal articles, and op-eds.

He serves on the Board of Directors for the In Trust Center for Theological Schools and the Advisory Committee for the Luce Fund for Theological Education. He served on the Board of Commissioners for the Association of Theological Schools from 2010-2016 and was chair from 2014-2016. A native of St. Paul, Minnesota, Pollard and his wife Jessica have two adult children and one grandchild.

"Rare is the theological institution today that innovates well in contemporary society, modeling theological education for just inclusivity in an increasingly diverse world. As much of our society is focused on division, I will ensure that Louisville Seminary will continue to build bridges between people of different religious, social, and cultural perspectives, through teaching and scholarship, and the preparation of persons for lives of faithful witness and public service."

~Alton B. Pollard, III



Justin M. Reed

Assistant Professor of Old Testament/Hebrew Bible

Princeton Theological Seminary, Ph.D. (2019 anticipated), Harvard Divinity School, MTS; Stanford University, BA

Justin Michael Reed, a Ph.D. candidate at Princeton Theological Seminary, began his service at Louisville Seminary in July 2018.

His research and teaching interests include ethnicity in the

Hebrew Bible, inner-biblical interpretation, Bible in popular culture, and reception history. His dissertation explores Genesis 9:18-29, the passage about “Noah’s curse.” Throughout millennia, interpreters have read this passage through a particular, destructive ideological lens. Informed by critical race theory, Reed challenges this long-standing bias and proposes an alternate interpretation in which the context of the primeval history in Genesis and ironic use of intertextual allusions offer crucial interpretive clues and permit a more nuanced explication of how ethnocentrism has manifested in biblical literature.

Reed, an ordained Baptist minister, previously served on the staff of Myrtle Baptist Church in West Newton, Massachusetts. His publications include *Samson: Blessed Savior of Israel* (Createspace Independent Publishing Platform, 2012) and “How—how is this just?!: How Aronofsky and Handel Handle Noah’s Curse” in *Noah as Antihero: Darren Aronofsky’s Cinematic Deluge* (Routledge, 2017), among others.

“I feel blessed that I have the opportunity to contribute to a community of diverse individuals that each has a passion for making a positive impact in the world. I look forward to all that I can gain from this environment as well as being able to contribute based upon my background in biblical studies as well as my commitment to the various struggles of all oppressed peoples.” ~Justin Reed



Marion L. Soards

Professor of New Testament Studies

***Furman University, BA; Southern Baptist Theological Seminary, MDiv;
Union Theological Seminary, New York, STM, MPhil, PhD***

Marion “Marty” Soards, an ordained minister in the Presbyterian Church (U.S.A.), joined the Louisville Seminary faculty in 1990 to teach New Testament. Publishing more than 60 articles in theological dictionaries and professional journals, he is the author of over 20 books including *The Passion According to Luke: The Special Material of Luke 22* (JSOT Press, 1987); *The Apostle Paul: An Introduction to His Writings and Teaching* (Paulist Press, 1987); the 12-volume set, *Preaching the Revised Common Lectionary* (Abingdon, 1992-1994), which he co-authored with T. B. Dozeman and K. K. McCabe; *The Speeches in Acts: Their Context, Content, and Concerns* (Westminster John Knox, 1994); *Scripture and Homosexuality: Biblical Authority and the Church Today* (Westminster John Knox, 1995); and *I Corinthians* (Hendrickson Publishers, 1999). He has also been an editor of *The New Interpreter's Bible Project*, *Mercer Library of Biblical Studies*, *the Journal of Biblical Literature* and *the Catholic Biblical Quarterly*.

Soards has been a Fellow of the National Conference of Christians and Jews, the National Endowment for the Humanities, the Association of Theological Schools in the U.S. and Canada, the Catholic Biblical Association of America, and the Alexander von Humboldt Foundation in Germany. He is active in the Society of Biblical Literature, the Catholic Biblical Association of America, and the international society for New Testament studies, *Studiosum Novi Testamenti Societas*.

He has recently been involved in teaching during the summers at Justo Mwale Theological University College in Lusaka, Zambia. He works there teaching courses on the New Testament for second-year students in a degree program designed to prepare men and women for work in local church ministries.

“In the testimony of Scripture to the grace of God and the lordship of Jesus Christ, the church has the essential resource for the revitalization of Christ’s body in the world today. Scripture study will impart vital vision and firm commitment to the church as we seek to live faithfully doing Christ’s work.” ~Marty Soards



Loren L. Townsend

Henry Morris Edmonds Professor of Pastoral Ministry, Professor of Pastoral Care and Counseling, and Director of the Marriage and Family Therapy Program

East Texas Baptist College, BA; East Texas State University, MS; Golden Gate Baptist Theological Seminary, MDiv; The Graduate Theological Union, PhD

Loren Townsend, a native of the Pacific Northwest, joined the faculty of Louisville Seminary in 1996. His experience includes parish ministry and 14 years directing pastoral counseling and marriage and family therapy training programs in Arizona and Georgia. As a teacher and supervisor, he has focused on the integration of behavioral sciences, spirituality, and theology as these intersect in clinical practice. This is reflected in his journal articles, professional papers, active leadership in professional organizations, and philosophy of teaching in his field.

Townsend is an ordained minister in the American Baptist Church (U.S.A.). He is a Diplomat in the American Association of Pastoral Counselors (AAPC), an approved supervisor by the American Association for Marriage and Family Therapy (AAMFT) and a licensed marriage and family therapist.

He has published several articles on religion and psychotherapy, supervision, and integrational method. His books include *Introduction to Pastoral Counseling* (Abingdon Press, 2009); *Pastoral Care in Suicide* (Abingdon Press, 2006); and his book, *Pastoral Care With Stepfamilies: Mapping the Wilderness* (Chalice Press, 2000), is one of the first of its kind to address the myriad issues of ministering to stepfamilies. He regularly leads workshops in ministry to stepfamilies, counseling with divorced and remarried families, supervision and theological integration for counseling professionals.

"When a person or family asks for help managing life, we are on holy ground. It is not a question of IF theology will be involved in any caring action, but HOW. To be grounded theologically means that counseling is rooted in intentional, critical dialogue within a convictional community about how to interpret, change, and rearrange relationships with self, others and God." ~Loren Townsend



J. Bradley Wigger

Second Presbyterian Church Professor of Christian Education

Southeast Missouri State University, BS; Louisville Presbyterian Theological Seminary, MDiv; Princeton Theological Seminary, PhD

J. Bradley Wigger, a minister ordained in the Presbyterian Church (U.S.A.), has served churches in Colorado, Wisconsin, and Mexico.

He was a social worker working in a school of special education, and taught at Princeton Theological Seminary and Marian College of Fond du Lac, Wisc., before joining the faculty at Louisville Seminary in 1997.

In addition to serving on the Seminary's faculty, Wigger directed the Seminary's Center for Congregations and Family Ministries for a decade before turning to full-time teaching. As Center Director, he edited the journal *Family Ministry*, co-edited the *Families and Faith* Book Series (Jossey-Bass), provided leadership educational opportunities through conferences and workshops, and taught and continues to teach courses focused upon children and families, child advocacy, practical theology, writing, and the church's teaching ministry.

Wigger has authored several articles and books. His most recent publication is a picture book for children, *Thank You, God* (Eerdmans, 2014), preceded by *Original Knowing: How Religion, Science, and the Human Mind Point to the Irreducible Depth of Life* (Cascade, 2012). He has also written a book of table, devotional and bedtime prayers, rooted in the Psalms, called *Together We Pray: A Prayer Book for Families* (Chalice, 2005); a book for parents called *The Power of God at Home: Nurturing Our Children in Love and Grace* (Jossey-Bass, 2003); and a book based on his doctoral research in epistemology, *The Texture of Mystery: An Interdisciplinary Inquiry into Perception and Learning* (Bucknell University Press, 1998). In 2009, he began conducting research in children's cognitive development as part of Oxford University's Cognition, Religion, and Theology project, and has since interviewed over 500 children in five countries about invisible friends, deities, ancestors, angels, and more.

"Homes and congregations are crucial to the Church's teaching ministry; they are realms that potentially form and transform our ideas about life, our patterns of relationship, notions of who we are, our sense of vocation and purpose, as well as our ways of being with others. For most, homes and congregations are the realms in which our sense of God emerges or not." ~J. Bradley Wigger



Scott C. Williamson

Robert H. Walkup Professor of Theological Ethics; Associate Academic Dean

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 longstanding 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

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Registrar
(scook@lpts.edu)

LOUISVILLE SEMINARY CALENDAR 2019-2020

Community Welcome for New Students & Families	August 26
Orientation/Registration for New Students	August 26-27
Labor Day	September 2
MFT Orientation	September 3
Classes Begin (Fall)	September 5
Fall Convocation	September 5
Exploratory Days.....	October 3-4
Research and Study	October 14-18
Fall Board of Trustees Meeting.....	October 24-26
Alum Reunion/Festival of Theology.....	November 7-8
Last Day to Withdraw, WP, WF	November 8
Registration	November 12-14
Thanksgiving Recess	November 28-29
Last Day of Class	December 6
Research and Study	December 9-10
Final Exams	December 11-12
End of Semester	December 13
Christmas Recess (Offices Closed)	December 23-27
New Year's Day Holiday	January 1, 2020
January Term	January 6-27
Martin Luther King Jr. Birthday.....	January 20
Classes Begin (Spring).....	February 6
Spring Convocation.....	February 6
Exploratory Days.....	March 5-6
Research and Study	March 16-20
Easter Recess	April 9-10
Last Day to Withdraw, WP, WF	April 13
Registration	April 14-16
Spring Board of Trustees Meeting	April 24-25
Last Day of Classes.....	May 8
Research and Study	May 11-12
Final Exams.....	May 13-14
End of Semester & Last Day Field Ed.	May 15
Baccalaureate	May 15
Commencement.....	May 16

LOUISVILLE AREA MAP — DIRECTIONS TO LOUISVILLE PRESBYTERIAN THEOLOGICAL SEMINARY

DIRECTIONS TO CAMPUS

Directions from the Airport:

Take 264 East to I-65 North to I-64 East. Take the Grinstead Drive exit and turn right onto Grinstead Drive. Immediately get into the left-hand lane and turn left onto Lexington Road (stop light). At the next stop light, turn right onto Alta Vista Road and proceed to LPTS.

Directions from the North (Indianapolis):

Take I-65 South to I-64 East. Take the Grinstead Drive exit and turn right onto Grinstead Drive. Immediately get into the left-hand lane and turn left onto Lexington Road (stop light). At the next stop light, turn right onto Alta Vista Road and proceed to LPTS.

Directions from the North (Cincinnati):

Take I-71 South to the Zorn Avenue exit and turn left onto Zorn Avenue. After crossing Brownsboro Road (stop light), Zorn Avenue becomes Hillcrest Avenue. Cross the railroad tracks and turn right onto Frankfort Avenue (stay in the left lane). Take an immediate left onto Stitz Avenue (stop light). At the next stop light, turn right onto Lexington Road. At the next stop light, turn left onto Alta Vista Road and proceed to LPTS.

Directions from the East:

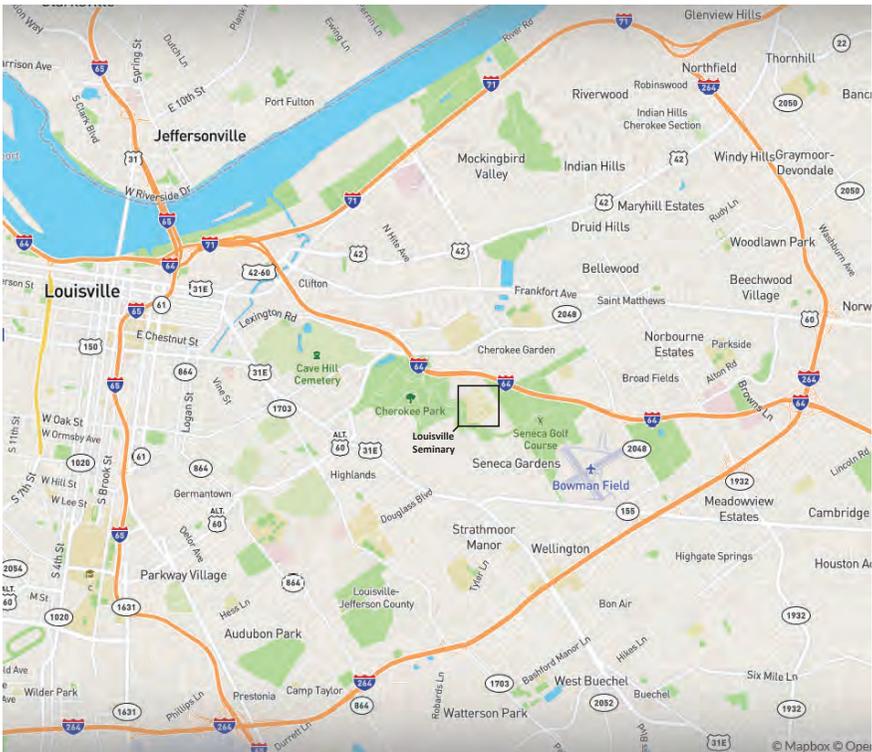
Take I-64 West to the Grinstead Drive exit. Turn left onto Grinstead Drive. Turn left onto Lexington Road (second stop light). At the next stop light, turn right onto Alta Vista Road and proceed to LPTS.

Directions from the South:

Take I-65 North to I-64 East. Take the Grinstead Drive exit and turn right onto Grinstead Drive. Immediately get into the left-hand lane and turn left onto Lexington Road (stop light). At the next stop light, turn right onto Alta Vista Road and proceed to LPTS.

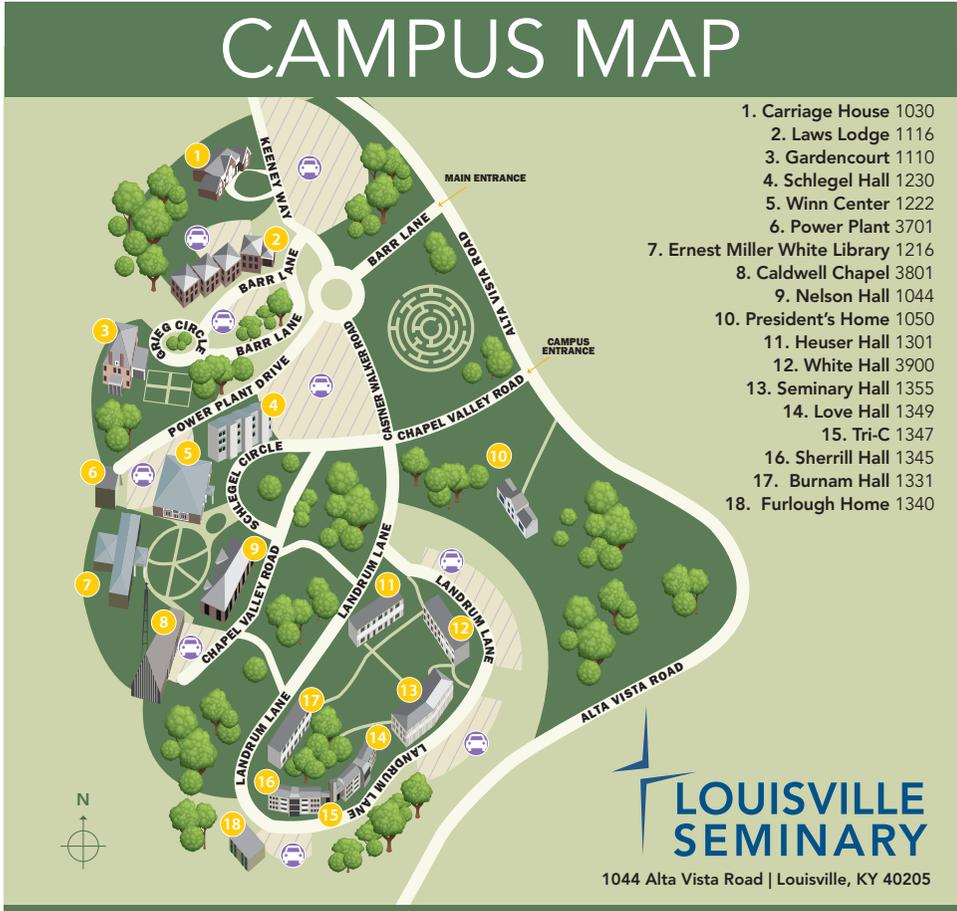
Directions from the West:

Take I-64 East. Take the Grinstead Drive exit and turn right onto Grinstead Drive. Immediately get into the left-hand lane and turn left onto Lexington Road (stop light). At the next stop light, turn right onto Alta Vista Road and proceed to LPTS.



1044 ALTA VISTA ROAD | LOUISVILLE, KY 40205 | 800.264.1839 | WWW.LPTS.EDU

CAMPUS MAP



1. Carriage House 1030
2. Laws Lodge 1116
3. Gardencourt 1110
4. Schlegel Hall 1230
5. Winn Center 1222
6. Power Plant 3701
7. Ernest Miller White Library 1216
8. Caldwell Chapel 3801
9. Nelson Hall 1044
10. President's Home 1050
11. Heuser Hall 1301
12. White Hall 3900
13. Seminary Hall 1355
14. Love Hall 1349
15. Tri-C 1347
16. Sherrill Hall 1345
17. Burnam Hall 1331
18. Furlough Home 1340

LOUISVILLE SEMINARY
 1044 Alta Vista Road | Louisville, KY 40205

REFERENCE

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|---|---|--|---|
| <p>Laws Lodge</p> <ul style="list-style-type: none"> • William R. and Ellen Laws Lodge • Conference Center • Marketing and Special Events • Archives/Storage <p>Gardencourt</p> <ul style="list-style-type: none"> • Event Rental Space • Faculty Offices • Louisville Institute Offices <p>Schlegel Hall</p> <ul style="list-style-type: none"> • Academic Support Center • Advanced Learning Office • Black Church Studies Office • Doctor of Ministry Office • Field Education • Faculty Offices • Grawemeyer Award in Religion | <p>Winn Center</p> <ul style="list-style-type: none"> • New Legacy Cafe' • Facilities • Lounge • Vending Machines • Winn Resource and Conference Center <p>Ernest Miller White Library</p> <ul style="list-style-type: none"> • Computer Lab • IT Department <p>Caldwell Chapel</p> <ul style="list-style-type: none"> • Fellowship Hall • Worship Resource Center • Caldwell Chapel | <p>Nelson Hall</p> <ul style="list-style-type: none"> • Admissions Office • Business Office • Communications • Dean's Office • Student Engagement Office • Financial Aid Office • Institutional Advancement • Counseling Center • Mail Center • Marriage & Family Therapy Office • Mid-Kentucky Presbytery • President's Office • Printshop • Registrar's Office • Switchboard | <p>Housing</p> <ul style="list-style-type: none"> • Heuser Hall • White Hall • Women's Center • Seminary Hall • Love Hall • Tri-C • Sherrill Hall • Burnam Hall • Furlough Home |
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