

2022/23

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

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

## APPROVAL

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

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

***Ephesians 4:11-13***

## OUR MISSION

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

## OUR VISION

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

## INSTITUTIONAL VALUES

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

## Ultimate Goal

For generations to come, Louisville Presbyterian Theological Seminary will become a community that exemplifies and champions God's love, justice, and inclusive welcome. To achieve our envisioned future, Louisville Presbyterian Theological Seminary focuses on goals specific to Scholarship, Infrastructure, Community, Justice, Whosoever, and Earthcare.

## Scholarship Focus...

- LPTS will provide students with an outstanding theological and practical education that prepares them for service in a pluralistic society.
- LPTS will retain excellent faculty who form students in their personal, professional, and spiritual lives.
- LPTS will support faculty and students in creative and rigorous scholarship opportunities.



- Through grant writing, sabbaticals, and any other means of support, LPTS will encourage those faculty who are called to research to do that work well.
- LPTS will celebrate, publicize, and support the research, writing, and scholarship of members of the LPTS community.
- LPTS will recognize academic work done in the form of public scholarship, ministry, and advocacy that goes beyond the traditional confines of academia.
- Having formed and advertised Black Church Studies (BCS) as central to LPTS, we will live into our commitments and support this program so it may become the leading Black Church Studies program in the country--with a focus on research, action, and reflection on Black churches and Black life.

### **Infrastructure Focus...**

- LPTS will improve technology to allow for digitally-integrated learning, provide accessible and technologically flexible housing, create an environmentally sustainable physical plant, and enhance connectivity to seminary alums, donors, and the general public.

### **Community Focus...**

- All constituencies in the LPTS community (including employees, administrators, faculty, board members, students, donors, friends, and alums) will share in transparent communication.
- Voices of all constituencies will be heard and honored in appropriate decision-making processes.
- LPTS will strengthen our commitment to working in common purpose.
- LPTS will put time, energy, and resources into cultivating community in our midst.
- LPTS will deepen our ties to other organizations and communities in Louisville.
- LPTS will embrace the opportunities to make connections with other communities throughout the world.
- LPTS will work to build cooperative networks across faith communities.
- LPTS will continue to extend our teaching outside of enrolled students to churches, organizations, and whosoever desires to learn more about our areas of expertise.

### **Justice Focus...**

- LPTS aims to identify and dismantle systems of oppression (in pedagogy, in institutional operations, in community, and in Louisville).
- All employees of LPTS will earn a living wage.
- The contributions of all employees will be recognized and respected.
- Black, Indigenous, and People of Color (BIPOC) faculty and administrators will be supported at the level and in the same manner as their white peers.
- BIPOC faculty and administrators will not have greater workloads than their white peers.

- LPTS will act to ensure the academic freedom of our faculty.
- LPTS will strive to resolve conflicts and solve problems through restorative justice processes.
- LPTS will aim to distribute power equitably in ways that are clear and transparent.

### **Whosoever Focus...**

- LPTS strives to offer affordable and accessible theological education.
- LPTS continues to become an anti-racist seminary.
- LPTS continues to become a seminary that affirms people who are LGBTQIA+.
- LPTS continues to become a seminary that welcomes people who have disabilities.
- LPTS continues to become a seminary that welcomes people who are neurodivergent.
- LPTS continues to welcome students of many faiths and those who identify with no religious tradition.

### **Earth Care Focus...**

- LPTS will work towards becoming an ecologically sustainable seminary.
- LPTS will work towards becoming a seminary in which connections to place, Earth, and the larger web of creation are fully integrated into our learning.

## **COMMITMENTS**

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

## **RELATIONSHIPS**

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

## EDUCATIONAL VISION

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

## STRATEGIES

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

The Seminary serves the wider church community by generating scholarship, educational opportunities, programming, and research through 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

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

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

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

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

In April of 1963, spring hailed the rebirth of Louisville Seminary in a new location on Alta Vista Road adjacent to historic Cherokee Park. Rebirth came for the Presbyterian Church as well when the northern and southern streams reunited in 1983 after 122 years of separation. In the summer of 1987, the General Assembly voted to relocate the headquarters of the Presbyterian Church (U.S.A.) to Louisville. This gave Louisville Seminary students and faculty the opportunity to form closer relationships with denominational leaders, as well as with leaders of other communions. That same year Louisville Seminary purchased the historic Gardencourt mansion and proceeded with renovations that later received an award for historic preservation. This mansion now provides classrooms, faculty offices, and community meeting spaces.

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

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

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

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

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

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

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

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

## RESOURCES

Louisville Presbyterian Theological Seminary offers:

- faculty with diverse skills, training, and theological perspectives, who are uniformly committed to providing an excellent educational experience for students;
- faculty who are productive in scholarly and ministerial leadership for the church and society, yet accessible to students daily;
- faculty and staff striving to be an antiracist and multicultural seminary that values and embraces the diversity of persons and perspectives by revising its curriculum and community;
- students open to exploring the Bible and the nature of the church, seeking to learn varied ways to serve with Christian integrity as ministers;

- a community in which support and cooperation in the enterprise of theological education characterize common life;
- an inclusive community that welcomes and supports persons of diverse backgrounds and orientations;
- a residential, park-like setting for life and classwork that is only a few minutes from downtown Louisville;
- a variety of Field Education experiences, which are remunerative and well supervised; several congregation-based courses in which academic study takes place in particular aspects of congregational life such as Evangelism, Christian Education, and Pastoral Care;
- concerted assistance in developing a student's spiritual vitality and devotional life;
- a Clinical Pastoral Education program, which includes a variety of unique experiences;
- subsidized campus housing for 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. 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.

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

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

- SLO1:** Students will gain knowledge and understanding of the Bible and the ability to use critical skills and educated imagination to interpret it in contemporary social and cultural contexts.
- SLO2:** Students will learn to become skillful interpreters of the history of Christian experience.
- SLO3:** Students will be able to think theologically and ethically in relation to particular traditions and contemporary needs.
- SLO4:** Students will demonstrate the ability to reflect critically and self-critically on relationships between Christian faith and various forms of systemic injustice.
- SLO5:** Students will acquire the knowledge and skill sets necessary for the practice of Christian ministry – as demonstrated by effectiveness in 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
- SLO6:** Students will articulate their own theological perspective, mindful of the global, multicultural, multi-religious context of contemporary ministry.
- QEP SLO:** Students can describe strategies, grounded in their practice, for working toward racial justice appropriate to their particular vocational settings. Students can demonstrate competence with this Student Learning Outcome (SLO) in many ways including, but not limited to, the following:

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

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

### **PG1. 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 12-15 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, defined as serving more than 20 hours per week must have the permission of the student's Faculty Advisor and the Director of Field Education to enroll for more than 10.5 hours per semester.

### **PG2. 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.

### **PG3. Successfully complete 800 hours of Field Education**

The completion of 800 hours of Field Education is a requirement for the MDiv degree. 200 of these hours must be completed in a worshipping community, defined as a community in which a student has the opportunity to preach, lead communal worship, facilitate educational experiences, engage in prophetic ministry, and provide pastoral care. The other 600 units can be completed in an Agency, further Worshipping Community, or CPE (Clinical Pastoral Education, a requirement of many church ordaining bodies). Field Education in worshipping communities and agencies takes place on a term basis, with three terms per year (Fall, Spring, Summer). Fall term generally runs from September to December; Spring term January to May and Summer term May to August. Students can undertake placements for 100, 200, 300 or 400 hours per term. Many students exceed the basic requirement from a desire to gain as much experience as possible. Students with significant previous ministry experience, and particularly those who are already currently in a ministry context when matriculating and remain in

that context during their degree program, must complete 400 hours of supervised Field Education, but can apply for their previous ministry to count as their remaining 400 hours.

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

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

## MDiv Worksheet (2022-2023)

Course Number	Course Name	Hours
<b>Interpretation and Proclamation (= IP)</b>		<b>21</b>
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
<b>Building Communities and Nurturing Relationships (= CR)</b>		<b>21</b>
	Reflection Groups (4 x 1.5 credit hours)	6
PW 110-3	Worship, Community, Pedagogy	3
PC 327-3	Gender, Race, and Class: Engaging Intersectionality	3
PC 110-3	Pastoral Identity and Pastoral Care	3
	CR-Framework Elective	3
	CR-Framework Elective	3
<b>Communal Wisdom and Witness (= WW)</b>		<b>21</b>
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
<b>General Seminary Requirements</b>		<b>3</b>
	Big Question course	3
<b>Field Education Requirements</b>		<b>0</b>
	200 hours of required Worshipping Community	0
	600 hours of other Field Education Experiences	0
<b>General Electives</b>		<b>15</b>
	General Elective	3
	General Elective	3
	General Elective	3
	General Elective	3
	General Elective	3
Updated: August 10, 2022	<b>Total Hours:</b>	<b>81</b>

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

\*\* Reflection Course not required for first year. Replaced with a general elective

## MASTER OF ARTS IN RELIGION

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

The MAR degree program at Louisville Seminary offers opportunities to learn and grow in service to the church. Concentration can be in either Bible, Religious Thought, or a custom-designed track. The program 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 (see description of the Oral Exam, below).

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

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

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

- SLO1:** 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.
- SLO5:** Students will be able to conduct independent critical research and write clearly and convincingly on a topic of biblical, theological, historical, or ethical concern.

The following SLO also applies to students in this program:

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

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

The Seminary also intends that students in this program:

- PG1** Develop advanced biblical and theological understanding through elective credits for a concentration in the Bible, Religious Thought, or a custom-designed track.
- PG2** Are better prepared for graduate study by becoming competent in conducting independent research through the completion of a culminating project, usually a thesis, or, in certain extraordinary cases, a comprehensive examination.
- PG3** 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 in Religion Degree Completion Requirements**

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

#### **Thesis**

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

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

Early in the process of writing, the student should consult with library staff regarding the formatting rules for the MAR thesis and submit draft chapters and front-matter for review and correction. As the student is nearing completion of the final draft of the thesis, they will (a) consult with the library to ensure that formatting is consistent with Seminary standards, and (b) arrange for a summative conversation with their two faculty readers. This summative conversation should take place by April 7 for May graduates and November 7 for December graduates. At the conclusion of the conversation, the faculty



members will indicate whether approval is unconditional, or contingent on certain corrections being made. The library must give final approval of formatting by the date of the final faculty meeting for the year. The thesis document will be kept permanently in the Seminary library.

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

### **Thesis Proposal Template**

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

Student Name:

Submission Date:

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

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

\*Primary Faculty Reader:

\*Secondary Faculty Reader:

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

1. Brief statement of the problem or question the thesis will pursue:
2. Explain the significance of your project. Why is this work important?:
3. Method or methods. Explain the approaches and the tools you will employ to engage the question or problem:
4. How does your work on this subject or problem relate to research and writing already undertaken by other scholars?

5. Clearly indicate the scope and limits of your project:
6. Supply a plan and timetable for your research and specify any special resources required and plans for accessing these:
7. Tentative thesis outline (chapter titles, with succinct indications of content):
8. Working bibliography (utilize academic format approved by the Seminary):

Proposal approved:

(Sign)

Primary Reader: Name Date

(Sign)

Secondary Reader: Name Date

(Sign)

MAR Committee Chair: Name Date

### **Oral Exam**

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

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

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

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

1. Writing a selected bibliography of approximately 30 resources (including mostly books and academic essays but also journal articles, blogs, etc.) that relate to the area of interest.

2. Writing six (6) test questions that demonstrate engagement with the bibliographic materials/area of interest.
3. Submitting any written work that the student has done in the degree program on the area of interest or bibliographic resources identified.

NOTE: The prepared bibliography and questions should allow the student to disclose ability to do advanced-level research and to think biblically, contextually, historically, theologically, and/or ethically as appropriate for the discipline of the degree.

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

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

## MAR Worksheet (2022-2023)

### Biblical Studies

Course Number	Course Name	Hours
<b>Interpretation and Proclamation (= IP)</b>		<b>21</b>
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
<b>Building Communities and Nurturing Relationships (= CR)</b>		<b>3</b>
PC 327-3	Gender, Race, and Class: Engaging Intersectionality	3
<b>Communal Wisdom and Witness (= WW)</b>		<b>12</b>
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
<b>General Seminary Requirements</b>		<b>3</b>
SM 200-3	Research Methods and Practices	3
<b>General Electives</b>		<b>9</b>
	General Elective (Big Question course recommended)	3
	General Elective	3
	General Elective	3
<b>Summative Exercise</b>		<b>6</b>
	3 options:	
	a) 6-credit thesis	
	b) 3-credit thesis, 3-credit IPElective	
	c) no thesis, two 3-credit IP Electives, exam	

Updated: July 15, 2022

**Total Hours: 54**

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

\*\* Reflection Course not required for first year. Replaced with a general elective

## MAR Worksheet (2022-2023)

### Religious Thought

Course Number	Course Name	Hours
<b>Interpretation and Proclamation (= IP)</b>		<b>12</b>
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
<b>Building Communities and Nurturing Relationships (= CR)</b>		<b>3</b>
PC 327-3	Gender, Race, and Class: Engaging Intersectionality	3
<b>Communal Wisdom and Witness (= WW)</b>		<b>21</b>
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
<b>General Seminary Requirements</b>		<b>3</b>
SM 200-3	Research Methods and Practices	3
<b>General Electives</b>		<b>9</b>
	General Elective (Big Question course recommended)	3
	General Elective	3
	General Elective	3
<b>Summative Exercise</b>		<b>6</b>
	3 options:	
	a) 6-credit thesis	
	b) 3-credit thesis, 3-credit WW elective	
	c) no thesis, two 3-credit WW electives, exam	

Updated: July 15, 2022

**Total Hours: 54**

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

\*\* Reflection Course not required for first year. Replaced with a general elective

## MAR Worksheet (2022-2023)

### General Track

Course Number	Course Name	Hours
<b>Interpretation and Proclamation (= IP)</b>		<b>12</b>
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
<b>Building Communities and Nurturing Relationships (= CR)</b>		<b>3</b>
PC 327-3	Gender, Race, and Class: Engaging Intersectionality	3
<b>Communal Wisdom and Witness (= WW)</b>		<b>12</b>
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
<b>General Seminary Requirements</b>		<b>3</b>
SM 200-3	Research Methods and Practices	3
<b>General Electives</b>		<b>18</b>
	General Elective (Big Question course recommended)	3
	General Elective	3
	General Elective	3
	General Elective	3
	General Elective	3
	General Elective	3
<b>Summative Exercise</b>		<b>6</b>
	3 options:	
	a) 6-credit thesis	
	b) 3-credit thesis, 3-credit elective	
	c) no thesis, two 3-credit electives, exam	

Updated: July 15, 2022

**Total Hours: 54**

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

\*\* Reflection Course not required for first year. Replaced with a general elective

## MASTER OF ARTS IN MARRIAGE AND FAMILY THERAPY

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

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

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

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

### **Admission Requirements**

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

### **Transfer of Credit Policy for the MFT Program**

*(see Transfer Credit, Admission)*

### **Diversity in the MFT Program**

In creating community, the Marriage and Family Therapy Program strives for a diverse student body, faculty and staff that mirrors the society out of which it arises while challenging the prevailing hegemonic paradigm. We acknowledge the failings of this program and institution, and the academy in general. As expressed by the Seminary's Quality Enhancement Project, titled "Forming Students for the Work of Anti-Racism" (<https://sascoc.org/app/uploads/2021/07/Louisville-Presbyterian-Theological-Seminary-QEP-Executive-Summary.pdf>), we strive for justice and equality in the educational milieu and continuously reaffirm our commitment to be agents of change. To this end we welcome persons from all communities and strive as a collective to uncover, name and resist institutional and individual acts, processes, and structures that discourage inclusion and undermine equity in shared life. We believe that we are made stronger through the inclusion of unheard voices and stories while at the same time, inviting the privileged to listen for the voices of those who have been and continue to be disenfranchised.

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

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



sexual orientation, relationship status, gender identity, socioeconomic status, disability, health status, religious or spiritual belief, religious or spiritual affiliation or national origin in any of our activities or policies relating to students, faculty, including instructors, supervisors, other relevant educators and professional staff.

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

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

## EDUCATIONAL REQUIREMENTS OF THE MFT PROGRAM

### Portability

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

### Academic Requirements

The Master of Arts in Marriage and Family Therapy degree requires 70 hours (3 years) of academic study. With guidance from their academic advisor and careful course management, some students may complete the program in 2.5 years. The maximum length of time in the program is six years. Of the 70 hours of academic study, 15 hours will be in Integrational Studies which will include courses in Bible, Theology, and reflection/integration experiences designed to provide a foundation for integrational discourse and tools for exploring one's own spiritual and theological tradition. The remaining hours are distributed over areas of study required to meet Program Goals, student learning outcomes, and COAMFTE Foundational Curriculum requirements in the field of marriage and family therapy. To graduate, students must complete all academic courses with a 2.5 cumulative grade point average, and pass the Exit Examination and Senior Integration Experience.

### Clinical Requirements

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

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

### Graduation Competency Assessments

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

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

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

#### Program Goals (*Standard 12.5*)

- PG1** To graduate students prepared with clinical, theoretical, and ethical tools to provide individual, couple, and family therapy as entry-level professional MFT practitioners.
- PG2** To graduate students who demonstrate cultural competence and are able to provide individual, couple, and family therapy with diverse clients.
- PG3** To graduate students with an entry-level professional ability to reflect theologically/spiritually on their clinical practice in a multi-faith world.
- PG4** To graduate students with ethical commitments to service, advocacy, anti-racism, and public participation as an MFT.

#### Student Learning Outcomes (*Standard 12.5*)

- SLO 1** Graduating students will be able to flexibly conduct evidence-based, systemic therapy with individuals, couples and families that meets entry level professional standards in both face to face and telehealth contexts.
- SLO 2** Graduating students will demonstrate a broad knowledge of systemic theory and MFT treatment models and flexibly apply these in evidence-based practice in face-to-face and telehealth contexts.
- SLO 3** Graduating students will be able to think ethically and make appropriate clinical ethical decisions.
- SLO 4** Graduating students will be able to use a multi-contextual, antiracist approach to Marriage and Family Therapy that attends to religious, cultural, racial,

economic, gender, and sexual orientation diversity and intersectional contexts in client, client-therapist, supervisory, and broader social systems.

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

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

**The following SLO also applies to students in this program:**

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

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

**COAMFTE Developmental Competencies**

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

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

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

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

### Progressing Through the Program

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

begin the application component in the first semester, concurrent with didactic courses. This strategy emphasizes the Program's dedication to integrating skills, theory and spirituality/theology. First semester students begin the application component by taking Practicum 1: Beginning MFT Practice (PC 4413) and Introduction to Teletherapy (PC 4401) in preparation for a more intensive clinical experience in Practicum 2. Most students will begin work with actual clients late in the Fall semester of the first year, contingent on demonstrating readiness for supervised practice in Practicum 1 and Teletherapy. Second year students will continue in Practicum 2 and complete 300 hours of clinical work under supervision, MFT Research (PC 2813), Integrational Studies and other theory or practice courses. By the end of Practicum 2, students will demonstrate foundational proficiency in all Developmental Competency Components. Some students may opt to take Practicum 3 to meet license regulations in another state, to enhance specific competencies, or explore new models or modes of therapy. The final semester in the program consists of preparation for the Senior Integrative Experience and Exit Examination, along with completing all clinical and administrative details necessary for graduation.

#### Some Practicum Specifics:

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

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

MFT Practicum 3/Internship is an advanced elective. Enrolment requires that a student has passed all foundational Student Learning Outcomes and Developmental Competencies as demonstrated by the Practicum 2 final evaluation. As outlined in the Practicum 3/Internship syllabus, students will establish a learning contract with their supervisor that includes relational/systemic supervision with specific goals related to Student Learning Outcomes and Developmental Competency Components.

*continued*

## MAMFT Worksheet (2022-2023)

Course Number	Course Name	Hours
<b>Theoretical Knowledge</b>		
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
<b>Clinical Knowledge</b>		
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 440-1	Introduction to Teletherapy	1
PC 441-3	Practicum 1: Beginning MFT Practice (A-1st Year Fall)**	3
PC 442-3	Practicum 2 (Begins Jan. of Year 1)	3
SM 121-1/2	Year 2 Spiritual Integration in Clinical Practice	3
<b>Human Development</b>		
PC 408-3	Human Growth & Transformation (B)	3
PC 307-3	Human Sexuality (A-Year 1 or 2)	3
<b>Ethics and Professional Issues</b>		
PC 305-3	Professional Issues & Ethics in MFT (B-Year 1 or 2)	3
<b>MFT Research</b>		
PC 281-3	Marriage & Family Therapy Research (B-Year 1 or 2)	3
<b>Integrational Studies</b>		
	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
<b>Electives (and Practicum 3 as needed)</b>		
	Elective	3
	Electives	9
PC 443-3	Practicum 3 or Elective	3
<b>Graduation Competency Assessment</b>		
PC 501-0	MFT Exit Examination	0
PC 500-1	Senior Integration Experience (in Practicum 3)	0

updated: July 15, 2022

**Total Hours: 70**

## 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 College of Business

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

Such dual degree programs normally take four or five years to complete with two full-time years of theological study. Normally students will complete their two years at Louisville Seminary before matriculating to the University of Louisville. In the final year of study – whether away from the Seminary or not – students are expected to complete a summative, integrative project or coursework. For more information on the length of program for each degree at the University of Louisville, those interested should contact the appropriate school.

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

## MDiv with JD, MSSW, or MBA (2022-2023)

### 81 Credit Hours

Course Number	Course Name	Hours
<b>Interpretation and Proclamation (= IP)</b>		<b>18</b>
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
<b>Building Communities and Nurturing Relationships (= CR)</b>		<b>15</b>
	Reflection Groups (4 x 1.5 credit hours)	6
PW 110-3	Worship, Community, Pedagogy	3
PC 327-3	Gender, Race, and Class: Engaging Intersectionality	3
PC 110-3	Pastoral Identity and Pastoral Care	3
<b>Communal Wisdom and Witness (= WW)</b>		<b>15</b>
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
<b>General Seminary Requirements</b>		<b>9</b>
	Big Question course	3
	General Elective	3
	a course designated as a Black Church Studies course	3
<b>Field Education Requirements</b>		<b>0</b>
	200 hours of required Worshipping Community	0
	600 hours of other Field Education Experiences	0
<b>Transfer from University of Louisville</b>		<b>24</b>
	General Elective	24

updated: August 10, 2021

**Total Hours: 81**

\*Reflection Course not required for first year. Replaced with a general elective

## 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 200 required hours of worshipping community field education as well as 200 further hours of Field Education from the MDiv degree program and the clinical training requirements of the MAMFT degree program.

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

Students pursuing two Louisville Seminary degrees are eligible for all forms of Seminary financial aid available to one-degree students. Ordinarily students will receive tuition grants rather than scholarships. For more information on scholarships and tuition grants, see page 68 on Financial Aid in the Admissions section.



## MDiv-MAMFT Worksheet (2022-2023)

Course Number	Course Name	Hours
<b>Interpretation and Proclamation (= IP)</b>		<b>21</b>
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
<b>Building Communities and Nurturing Relationships (= CR)</b>		<b>12</b>
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
<b>Communal Wisdom and Witness (= WW)</b>		<b>21</b>
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
<b>General Seminary Requirements</b>		<b>3</b>
	Big Question course	3
<b>Field Education Requirements</b>		<b>0</b>
	200 hours of required Worshipping Community	0
	200 hours of other Field Education Experiences	0
		<b>9</b>
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
<b>Clinical Knowledge</b>		<b>22</b>
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 4401	Introduction to Teletherapy	1
PC 441-3	Practicum 1 (A-Year 1 Fall)**	3
PC 442-3	Practicum 2 (Begins Jan. of Year 1)	3
SM 121-1/2	Spiritual Integration In Clinical Practice	3
<b>Human Development</b>		<b>6</b>
PC 408-3	Human Growth & Transformation	3
PC 307-3	Human Sexuality	3
<b>Ethics and Professional Issues</b>		<b>3</b>
PC 305-3	Professional Issues & Ethics in MFT	3

MFT Research		3
PC 281-3	Marriage & Family Therapy Research	3
Free Electives (and Practicum 3 as needed)		15
	Free Elective	3
	Free Elective	3
	Free Elective	3
	Free Elective	3
	Free Elective	3
	Free Elective (pr Practicum 3)	3
Graduation Competency Assessment		0
PC 501-0	MFT Exit Examination	0
	SIE (in Practicum 3)	0

updated: August 10, 2022

Total Hours: 115

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

## MAMFT-MAR Worksheet (2022-2023)

### 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 440-1	Introduction to Teletherapy	1
PC 441-3	Practicum 1: Beginning MFT Practice (A-1st Year Fall)**	3
PC 442-3	Practicum 2 (Begins Jan. of Year 1)	3
SM 1211/2	Year 2 Spiritual Integration in Clinical Practice	3
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		
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 Electives (and Practicum 3 as needed)		
	Free Elective	3
	Free Elective	6
	Free Elective (or Practicum 3)	3
Graduation Competency Assessment		
PC 501-0	MFT Exit Examination	0
PC 500-1	Senior Integration Experience (in Practicum 3)	0

updated: July 15, 2022

100

## MDiv-MAR Worksheet (2022-2023)

## Bible Track

Course Number	Course Name	Hours	Term	Earned
<b>Interpretation and Proclamation (= IP)</b>		<b>21</b>		
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		
<b>Building Communities and Nurturing Relationships (= CR)</b>		<b>24</b>		
	Reflection Groups (4 x 1.5 credit hours)	6		
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		
<b>Communal Wisdom and Witness (= WW)</b>		<b>21</b>		
TF 112-3	History of Christian Experience I	3		
TF 113-2	History of Christian Experience II	3		
TH 110-3	Systematic Theology	3		
TH 120-3	Intro to Christian Ethics	3		
	Ministry in Religious Diversity Course	3		
	WW-Framework Elective	3		
	WW-Framework Elective	3		
<b>General Seminary Requirements</b>		<b>3</b>		
	Big Question course	3		
<b>Field Education Requirements</b>		<b>0</b>		
	200 hours of required Worshipping Community	0		
	600 hours of other Field Education Experiences	0		
<b>General Electives</b>		<b>12</b>		
	General Elective	3		
	General Elective	3		
	General Elective	3		
	General Elective	3		
	General Elective	3		
<b>MAR Research</b>		<b>3</b>		
SM 200-3	Research Methods and Practices	3		
<b>Summative Exercise</b>		<b>6</b>		
	3 options:			
	a) 6-credit thesis			
	b) 3-credit thesis, 3-credit IP Elective			
	c) no thesis, two 3-credit IP Electives, exam			
<b>MAR Coursework</b>		<b>18</b>		
	IP-Framework Elective	3		
	IP-Framework Elective	3		
	IP-Framework Elective	3		
	IP-Framework Elective	3		
	General Elective	3		
	General Elective	3		

updated August 10, 2022

**Total Hours: 108**

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

\*Reflection Course not required for first year. Replaced with a general elective

## MDiv-MAR Worksheet (2022-2023)

## Religious Thought Track

Course Number	Course Name	Hours	Term	Earned
<b>Interpretation and Proclamation (= IP)</b>		<b>21</b>		
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		
<b>Building Communities and Nurturing Relationships (= CR)</b>		<b>24</b>		
	Reflection Groups (4 x 1.5 credit hours)	6		
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		
<b>Communal Wisdom and Witness (= WW)</b>		<b>21</b>		
TF 112-3	History of Christian Experience I	3		
TF 113-2	History of Christian Experience II	3		
TH 110-3	Systematic Theology	3		
TH 120-3	Intro to Christian Ethics	3		
	Ministry in Religious Diversity Course	3		
	WW-Framework Elective	3		
	WW-Framework Elective	3		
<b>General Seminary Requirements</b>		<b>3</b>		
	Big Question course	3		
<b>Field Education Requirements</b>		<b>0</b>		
	200 hours of required Worshipping Community	0		
	600 hours of other Field Education Experiences	0		
<b>General Electives</b>		<b>12</b>		
	General Elective	3		
	General Elective	3		
	General Elective	3		
	General Elective	3		
	General Elective	3		
<b>MAR Research</b>		<b>3</b>		
SM 200-3	Research Methods and Practices	3		
<b>Summative Exercise</b>		<b>6</b>		
	3 options:			
	a) 6-credit thesis			
	b) 3-credit thesis, 3-credit WW Elective			
	c) no thesis, two 3-credit WW Electives, exam			
<b>MAR Coursework</b>		<b>18</b>		
	WW-Framework Elective	3		
	WW-Framework Elective	3		
	WW-Framework Elective	3		
	WW-Framework Elective	3		
	General Elective	3		
	General Elective	3		

updated August 10, 2022

**Total Hours: 108**

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

\*Reflection Course not required for first year. Replaced with a general elective

## MDiv-MAR Worksheet (2022-2023)

## General Track

Course Number	Course Name	Hours	Term	Earned
<b>Interpretation and Proclamation (= IP)</b>		<b>21</b>		
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		
<b>Building Communities and Nurturing Relationships (= CR)</b>		<b>24</b>		
	Reflection Groups (4 x 1.5 credit hours)	6		
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		
<b>Communal Wisdom and Witness (= WW)</b>		<b>21</b>		
TF 112-3	History of Christian Experience I	3		
TF 113-2	History of Christian Experience II	3		
TH 110-3	Systematic Theology	3		
TH 120-3	Intro to Christian Ethics	3		
	Ministry in Religious Diversity Course	3		
	WW-Framework Elective	3		
	WW-Framework Elective	3		
<b>General Seminary Requirements</b>		<b>3</b>		
	Big Question course	3		
<b>Field Education Requirements</b>		<b>0</b>		
	200 hours of required Worshipping Community	0		
	600 hours of other Field Education Experiences	0		
<b>General Electives</b>		<b>12</b>		
	General Elective	3		
	General Elective	3		
	General Elective	3		
	General Elective	3		
	General Elective	3		
<b>MAR Research</b>		<b>3</b>		
SM 200-3	Research Methods and Practices	3		
<b>Summative Exercise</b>		<b>6</b>		
	3 options:			
	a) 6-credit thesis			
	b) 3-credit thesis, 3-credit Elective			
	c) no thesis, two 3-credit Electives, exam			
<b>MAR Coursework</b>		<b>18</b>		
	General Elective	3		
	General Elective	3		
	General Elective	3		
	General Elective	3		
	General Elective	3		
	General Elective	3		
<b>Total Hours:</b>		<b>108</b>		

updated August 10, 2022

**Total Hours:****108**

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

\*Reflection Course not required for first year. Replaced with a general elective

## 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 in Religion, or Master of Arts in

Marriage and Family Therapy degree programs may concentrate in Black Church Studies (BCS) by completing four courses from the BCS curriculum. Upon graduation, students will receive both a master's diploma and a Certificate in Black Church Studies.

## DOCTOR OF MINISTRY

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

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

In the first two years of the program, students work collaboratively with a cohort of peers through four seminars of one or two weeks' duration. New peer groups are ordinarily formed in January of each year. Each seminar is taught by a resident Louisville Seminary professor with the assistance of a seasoned pastoral colleague. Advanced practice courses, independent studies, and an integrating project that demonstrates original research and design and that is carried out in the student's own ministry context complete the requirements for the degree. Students choose one of three tracks to focus their acquisition of knowledge and development of skills: *Advanced Practice of Ministry*, *Black Church Studies*, or *Pastoral Care and Counseling*. Other areas of focus may also be designed.

Candidates seeking the DMin degree shall complete the requirements for the degree

within the three years that follow the first seminar. Three extensions of one year each may be requested, but six years in active degree status is the maximum time allowed. See pages 70-71 for tuition and payment schedule.

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

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

Louisville Seminary intends that students in this program:

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

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

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

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

**PG4** Contribute to the understanding and practice of ministry through the completion of the Doctor of Ministry Research Project, conducted in a particular context, and the writing of a formal Research Project Report.

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

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

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



## DOCTOR OF MINISTRY COURSE OF STUDY

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

### Advanced Practice of Ministry Seminars

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

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

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

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

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

### 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

Louisville Presbyterian Theological Seminary is guided by admission and program standards set by our accrediting agencies. 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 72 master's-level semester credit hours. Additionally, instruction in the following core areas must constitute part of the 72 hours:

- **BIBLE:** a minimum of four courses, or 12 credit hours, that will normally include two courses in Old Testament and two courses in New Testament, one of which will be an exegesis course.
- **THEOLOGY, HISTORY, AND ETHICS:** a minimum of six courses, or 18 credit hours, that normally include at least two courses in theology, two courses in history, one course in the sociology of religion/religion and culture, and one course in ethics;
- **MINISTRY:** a minimum of four courses, or 12 credit hours, in fields related to practical ministry (including but not limited to pastoral care, worship and preaching, Christian education, spiritual formation, evangelism and mission, etc.).

The remaining 30 credits may be taken in electives germane to the MDiv degree and to the applicant's own place and role in ministry.

### Cost of DMin Program

Louisville Seminary has a flat fee for DMin tuition: \$14,500. This may be paid in six equal installments over three years. A \$250 technology fee will also be included per year. In addition to tuition and technology fee, costs include books, travel, lodging, and meals for the seminars and classes. There is a \$750 program continuation fee for each term after six terms. 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 74 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, 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 the Master of Divinity (MDiv) program at Louisville Presbyterian Theological Seminary. Through supervised experiences in worshipping communities and non-profit agencies, MDiv students can:

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

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

## FIELD EDUCATION REQUIREMENTS AND PARAMETERS

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

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

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

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

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

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

## VARIETIES OF FIELD EDUCATION

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

- **Worshipping Community:** Provides experience in a broad range of pastoral work including communal worship leadership, preaching, pastoral care, mission, spiritual formation, youth, and administration. Further work in a worshipping community beyond a basic placement involves a student focusing on an area of growth or particular interest. Because these positions require a greater range of biblical and theological knowledge, as well as particular practical skills in pastoral leadership (worship, preaching, etc.) than other positions, they are ordinarily reserved for after the first year of theological education.
- **Agency:** Nonprofit work in interfaith centers, hospice ministries, college campuses, poverty, addiction and restorative justice programs, and a variety of seminary offices. A limited number of placements are available with the Presbyterian Church (U.S.A.) Center. Select on-campus employment positions can be converted into agency placements with approval of the Director of Field Education.
- **Clinical Pastoral Education:** An intensive pastoral care experience taken under the supervision of a certified ACPE educator, with didactic sessions and group discussions. CPE is required by some denominations toward ordination.
- **Year-Long Internships:** For students who wish to undertake a yearlong internship, the Field Education Office provides information on congregations and agencies qualified to work with a student. Year-Long Internships are ordinarily only open to students who have satisfactorily completed at least two semesters of full-time academic work. In addition, a three-credit independent study must be completed during the internship.

## FINANCIAL CONSIDERATIONS

Worshipping Community placements at the 100, 200 and 300 levels require a fixed stipend per term; Agency placements at the 100, 200, and 300 levels require a \$10/hr wage; placements of either kind at the 400 level require \$1500/month (for Field Ed purposes, a month = 4 weeks, so this is calculated at \$375/wk). Remuneration per term is calculated by multiplying either a fixed stipend per term, a wage per hour, or a stipend per month by the number of weeks/months in a given term, as agreed upon by the site, the student, and the office of Field Education. If a worshipping community or agency is unable to pay the full stipend, the seminary may provide a stipend subsidy. Ordinarily, unless there are extreme circumstances, placement sites are expected to provide at least \$500 per term. Agency placements can qualify as Federal Work Study placements under certain conditions, with FWS funds being used to supplement. If a student continues for a second year at the same site, the worshipping community or agency is responsible for the stipend payment.

No stipends are paid for Clinical Pastoral Education (CPE). 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.

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.).

## FIELD PLACEMENT PROCEDURES

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

1. An Initial Interview

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 mapping out a thoughtful schedule of Field Education experiences. The Director will begin to search for sites to explore whether they will meet the students needs. Students submit a Biographical Sketch Form, which helps the Director to provide guidance. This Biographical sketch is then made available to worshipping communities and agencies in which the student is interested.

2. Indicating Interest

Except for an agency placement that begins the fall a student matriculates, all



students are required to indicate their intention to undertake a placement at least three months and ideally six months in advance of the beginning of the placement. This gives the Director of Field Education adequate time to find and secure the site, to facilitate an interview between the supervisor and the student, and to train the potential supervisor in good supervision practices. The Field Education 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.

For those already serving in a worshipping community setting, if their ministry work is guaranteed for the next academic year, their current ministry site can serve as their congregational placement. For those who need to find a placement, a suitable placement will be found in collaboration with the Director.

### 3. Exploring Sites

The Field Education Office maintains files on organizations that have worked with the seminary before. If the Director feels that a site that has already worked with the seminary might be a good fit for the student, the Director will provide information about that site to the student. The Director might provide multiple sites of interest. Students can also provide information about a site to the Director, if they have previously explored the organization and are interested. Field Education hours can be earned only in placements that are approved by the Field Education Office.

### 4. Site Interviews

If a student is interested in a particular site, the Director will facilitate an interview with that site, providing information about the student (the Biographical Sketch) and offering information to the supervisor about how to become a site, if the site is new.

The student-supervisor relationship is of utmost importance. The interview can help both parties to discover whether or not the site will be a good fit for the student. If the site or the supervisor relationship is not deemed a good fit, the student will proceed to interview with a different site. If it is deemed a good fit, the student and supervisor will go on to filling out required paperwork.

If a site is deemed a good fit, but does not have a qualified supervisor who can help the student to integrate their theological studies with practical ministry, the Director of Field Education might work with the student to find a suitable

supervisor. In this case, it may be that the student has two supervisors, one with knowledge of the site and the other with knowledge of the practice of ministry and theology. Alternatively, the Director and student may look for a different site.

5. In all placements, the Seminary cannot guarantee placement, since the final decision rests with the employing institution. The Seminary does, however, work to provide a wide range of 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

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

1. Ministry Site Information Form;
2. Supervisory Covenant; and
3. Remuneration 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 (revised from the initial interview with the Director); and
2. the Sexual Misconduct Declaration Form

Students may not do two field education experiences concurrently.

### SUPERVISION AND EVALUATION

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

The Seminary depends upon the Field Education Supervisor to provide ongoing feedback to the student and to work with the student in a final evaluation at the end of each term. This process begins at the start of the term as the student and supervisor together establish a Learning Covenant, clarify areas of responsibility, and set criteria for evaluation. A copy of the final evaluation is normally shared with the student's faculty

advisor and the appropriate governing body of the denomination to which the student is related. The Director of Field Education is available for consultation in the event that problems arise in relation to the student's work. With early negotiation, serious problems can often be averted.

## **NURTURING COMMITTEE**

During Field Education in worshipping community placements students learn to partner with Lay members of the community 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. The Director of Field Education offers a training session for Nurturing Committees. 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 DURING THEIR PLACEMENTS**

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

1. Field Education Registration Form – due by end of day on the Wednesday of the second week of the semester in which the placement is being undertaken (without the form the Registrar cannot place Field Education on the transcript);
2. Administrative Agreement and Learning Covenant – due by end of day on the first Wednesday of October for the Fall Term, by end of day on the last Wednesday of February for the Spring Term, and by end of day on the first Wednesday of June for the Summer Term;
3. Case Study – due mid-term, presentation dates scheduled with the Director of Field Education;
4. Student and Supervisor Evaluation Forms – due the last week of the term for each term;
5. Nurturing Committee Evaluation Forms – in worshipping communities, due the last week of the term for each term;
6. Timesheets – due every other week for Agency placements (with an hourly wage) and monthly for Worshipping Communities and Full-Time placements (with stipends). Agency placements are every other week in order for seminary

placement wages to be calculated and disbursed. Because placements with stipends do not tie wages to hours, the timesheets are only due monthly;

7. Students in Agency placements seeking to utilize Federal Work Study funds to provide for their remuneration will need to fill out a Federal Work Study Letter;
8. Students who desire for their Field Education records to be sent to ordaining bodies will need to fill out a letter authorizing the Field Education Office to release their records;
9. Students undertaking a CPE placement need to complete a Registration Form, a Sexual Misconduct Declaration Form, and a Letter releasing their records to their ordaining body. They will also need to complete an application to a CPE program. They should inform the Field Education Office of successful placement with a CPE program (which occurs outside of the Field Education Office's purview, as CPE is an external educational program with its own standards). They will not need to complete the Administrative Agreement/Learning Covenant, Case Study, Evaluations, or Time Sheets.

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

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

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

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

## PROBLEMS AND TERMINATION

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

## CONFIDENTIALITY

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

## FIELD EDUCATION DURING COVID-19

As the Seminary works to provide educational experiences during the COVID-19 global pandemic, the Field Education office will be in consistent communication with students, sites, and supervisors about the best way to complete their Field Education placements. Many aspects of ministry for congregations and organizations have been moved online, and students, sites, and supervisors are encouraged to utilize virtual means of ministry when and where possible during surges in the pandemic. If a student is not comfortable with participating in an aspect of ministry that may put them in physical or psychological danger during this pandemic, they should not be forced to engage in that aspect of ministry. The supervisor and student should consult with the Director of Field Education about any ministry activities about which they have questions or concerns. Communication is important, as each site, supervisor, and student bring unique gifts, experiences, and challenges into each placement situation. Because of this, the balance of online or in-person ministry must be determined on a case-by-case basis. However, the physical, spiritual, and emotional health of everyone involved (including community members, the supervisor, the student, the students' loved ones, and the broader Seminary community) should take precedence. Again, regular, honest, and clear

communication is key.

## FIELD EDUCATION COURSES

Students register for Field Education courses through the Field Education Office, submitting a special registration form separate from their regular registration.

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

For example:

FE 1102 = 1 (Level 1 placement) 10 (in a Worshipping Community) 2 (for 200 hours)

FE 2304 = 2 (Level 2 placement) 30 (in CPE) 4 (for 400 hours)

FE 1201 = 1 (Level 1 placement) 20 (in an Agency) 1 (for 100 hours)

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

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

### FE 1101, 1102, 1103, 1104 – Worshipping Community

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

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

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

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

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

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

Louisville Seminary pays the CPE cluster fee for students enrolled in their first, or "basic" unit of CPE. FE 1302 is a "half" unit of CPE, which requires approximately 240 hours a term. FE1304 is a "basic" unit, which requires 400 hours a term. FE 2304 is a "second" unit of CPE, which must be taken after a "basic" unit. FE 3304 is a CPE residency, ordinarily undertaken for a full year (123 months) full-time.

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



## FIELD EDUCATION SUPERVISORS—CONGREGATIONAL PLACEMENTS

**2022-2023** (Locations are in Louisville, KY, unless otherwise noted.)

**The Reverend Mary Alice Birdwhitsell**  
Highland Baptist Church

**The Reverend Allen Cowell**  
St. John United Presbyterian Church,  
New Albany, IN

**The Reverend Jamesetta Ferguson**  
St. Peters United Christian Church

**The Reverend Rachel Freeny**  
Middletown Christian Church

**The Reverend Marissa Galvan-Valle**  
Beechmont Presbyterian Church

**The Reverend Dr. Angela Johnson**  
Grace Hope Presbyterian Church

**The Reverend Dwaine Lee**  
Springdale Presbyterian Church

**The Reverend Lauren Mayfield**  
Highland Baptist Church

**The Reverend Megan McCarty**  
Highland Presbyterian Church

**The Reverend Dr. Marion Miller**  
Wesley United Methodist Church

**The Reverend Ben Rumbaugh**  
First Presbyterian Church of Holt,  
Zip Lansing, MI

**The Reverend Dr. Lee Shafer**  
Calvary Episcopal Church

**The Reverend Rob Shrader**  
Beargrass Christian Church

**Dean Matthew Bradley Simon**  
Christ Church Cathedral

**The Reverend Rachel Small-Stokes**  
Immanuel United Christian Church

**The Reverend Adam Sparks**  
St. Matthews United Methodist Church

**The Reverend Joel Weible**  
Pewee Valley Presbyterian Church

## FIELD EDUCATION SUPERVISORS—AGENCY AND CAMPUS PLACEMENTS—2022-2023

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

### **The Reverend Dr. Kilen Gray**

LPTS – Student Body President

### **Laura Kline**

Bellarmino University

## FIELD EDUCATION SUPERVISORS—CLINICAL PASTORAL EDUCATION—2022-2023

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

### **Louisville Cluster**

#### **Baptist Health Louisville**

The Reverend JoAnne Morris

#### **Norton Healthcare**

The Reverend Mary Burks

#### **St. Matthews Counseling Center**

The Reverend Wade Rowatt

#### **University of Kentucky Healthcare**

Lexington, KY

The Reverend Dr. Cam Holzer

#### **University of Louisville Hospital**

The Reverend Leslie Small Stokes

## 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 to students.

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

**Employment Listings:** The Dean of Community Life 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 Ernest Miller White Library features collections that include more than 137,000 bound volumes, 235,000 eBooks, 7,108 online serials and 87 research databases. Three group study rooms, individual study carrels, and a podcasting studio with lights, cameras, and video-editing software, as well as their respective usage policies and procedures are listed on the library web page [www.lpts.edu/library](http://www.lpts.edu/library).

The library web page allows current Louisville Seminary students, faculty, and staff remote access to Library eBooks, course reserves and research databases that provide indexing and full text articles from thousands of academic journals, magazines, and newspapers as well as streaming video and high-quality images. The library catalog,

electronic resources, services, and hours can be accessed from the Library web page or from the Library link on the Louisville Seminary web page.

The library participates in the Kentuckiana Metroversity Consortium. Louisville Seminary students, faculty, and staff have borrowing privileges from ten academic libraries in the Louisville area, including Bellarmine University and the University of Louisville.

The library's instructional programs support the use of the Library's resources, providing information literacy and course-related research instruction to help students become confident and competent users of information and versed in the practice of scholarship.

Library staff are available to assist students with research assistance and questions, fulfilling the library's mission to assist patrons to search intelligently and strategically for information, evaluate the information critically, and utilize it effectively and ethically.

### **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 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 their documentation information is more than five years old, the student may contact the Director of the Academic Support Center for consultation and support regarding learning and study plans.

### **THE LOUISVILLE INSTITUTE**

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

### **THE LOUISVILLE GRAWEMEYER AWARD IN RELIGION**

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

### **KENTUCKIANA METROVERSITY**

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

### **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 an application on-line. All information pertaining to applications can be found on the Seminary website ([www.lpts.edu](http://www.lpts.edu)) or by contacting the Office of Admissions. Admission for master's-level programs is for the fall only. There is no spring admission.

Application deadlines:

September 1 – Doctor of Ministry (regular application)

December 1 - International Students (all master's degree programs)

February 1 – Master of Arts in Marriage and Family Therapy; priority deadline for Presidential Scholarship consideration (all master's degree programs)

April 1 – Doctor of Ministry (early application)

June 1 – Master of Divinity and Master of Arts in Religion

All applications must be accompanied by a \$50.00 non-refundable application fee. If an applicant believes they qualify for an application fee waiver, they must contact the Office of Admissions prior to paying the application fee, as no refunds can be given once a fee is paid.

All applicants must submit a background check through [www.castlebranch.com](http://www.castlebranch.com). This requires a separate fee paid to Castlebranch. Use code "LL88" at checkout. The fee is currently \$45, though Castlebranch periodically raises their fees.

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

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

Applicants for all degree programs may be required to attend an interview with the Director of Admissions or other Admissions Application Review Committee member prior to a final admissions decision. This interview can be done in person, over the phone, or over video-conference. Scheduling will be worked out between the Office of Admissions and the applicant. MAMFT applicants undergo an extensive interview and will be notified if they are invited to interview for the program. MAMFT interviews typically occur in early March, though the timing is subject to change.

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

## 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 serve.

Applicants must request and pay for a background check through [www.castlebranch.com](http://www.castlebranch.com).

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

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

The care we bring to our admissions process recognizes that personal integrity and spiritual maturity are essential to good ministry. Yet we recognize also that no one is without sin, and that in the mystery of redemption even serious misdeeds have sometimes been a part of what leads a person to Seminary. Moreover, we know that people come to the attention of criminal justice systems for a variety of reasons, including not only the commission of crimes but also mistaken allegations, civil disobedience, and systemic injustices such as racism. Accordingly, no charge or past offense automatically disqualifies an applicant from admission. All records will be evaluated in context, and, prior to the admission decision, applicants will be allowed the opportunity to respond to any items which appear on the report.

## COMPLETION OF APPLICATION AND MATRICULATION

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

## CAMPUS VISITS

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

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

## TRANSFER POLICY

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

Ordinarily, credit is transferred as follows:

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

II. For the MAMFT program:

Entering students may transfer no more than 6 semester hours from previous graduate work from an accredited educational institution under the following conditions:

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

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

III. For the DMin program:

- A. Credit from another accredited academic institution for work that:
  1. was taken after MDiv graduation and within five years of commencing the DMin program;
  2. is deemed relevant to the proposed course of study;
  3. is graded B or better; and/or
  4. does not exceed three credit hours.
- B. Under appropriate circumstances, non-academic or continuing education credits for educational achievements may be allowed. This work cannot exceed 6 credit hours, must be attested for its high quality, and must be appropriate to the student's program. The student may be required to demonstrate competence in the subject area before credit is approved.

## INTERNATIONAL STUDENTS

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

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

Any international student admitted to a master's degree program at the Seminary will receive a 100% tuition scholarship for the credit hours required for the degree. International students are also eligible for Presidential Scholarships and Bookends Scholarships. Admitted international students must also provide documentation of ability to cover non-tuition expenses while living in the United States, and must provide a deposit equivalent to nine (9) months of living expenses 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 December 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 be interviewed by the Admissions Committee. Such candidates, if admitted, are accepted provisionally and on probation as special students working toward a degree program. Ordinarily, after the completion of no more than 27 hours of course work—which must be completed in no more than three semesters—the faculty must approve a person in this category continuing in the degree program. Applicants without a baccalaureate degree are responsible for meeting the undergraduate educational requirements of their official church bodies and are advised that these requirements may not be satisfied by their special student program at Louisville Seminary.
3. Upon the request of official church bodies, Louisville Seminary can arrange a special course of study for a person who does not have a baccalaureate degree. This request must state the reasons for the request and that the applicant is capable of seminary-level study. A student successfully completing a special course of study may be given a certificate.
4. Applications to our Master of Arts in Religion and Master of Arts in Marriage and Family Therapy degree programs from persons who do not have a baccalaureate degree that is from an institution of higher education accredited by a U.S. agency recognized by the Council for Higher Education Accreditation, or that is approved by a Canadian provincial quality assurance agency, or that is the demonstrated educational equivalent of an accredited or approved North American baccalaureate degree will not be considered under any circumstances.

## PROBATIONARY ADMISSION

An applicant to any master's degree program whose cumulative undergraduate and graduate grade point average is less than 2.5 may be admitted to Louisville Seminary on academic probation. Probationary admission students are only permitted to take 7.5 hours in the first semester. To be considered an applicant in these circumstances students must apply by February 1 and may be invited for an interview with the Admissions Committee. A description of the Seminary's academic standards regarding students on probation can be found on page 127.

## 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 78)

## FINANCIAL AID

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



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

**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 in Religion. Educational credits that are transferred in toward a degree at Louisville Seminary may impact a student's eligibility. Please check with the Office of Admissions for details.

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. Every effort is made to help students avoid accumulating debt. These loans must be repaid. The standard repayment period is 10 years. Assistance that is funded in by the federal government is administered according to federal guidelines. A student must be enrolled at least half-time in an eligible program, and be an American citizen 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.

## **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 2022-2023. 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 12-15 credit hours, if half-time.)*

### Doctor of Ministry Tuition

Starting January 2022 for all DMin tracks.....\$14,500.00  
*The flat tuition fee may be paid in six equal installments over three years.*  
 Technology Fee (per year) .....\$ 250.00  
 Program Continuation Fee (per term after six terms).....\$ 750.00

### Fees Charged Per Semester

Community Activity .....\$ 56.00  
 Technology Fee (all degree students) .....\$ 125.00  
 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).....	electronic (alum) \$ 7.50
.....	electronic (student) \$ 3.00
.....	paper (alum) \$ 10.00
.....	paper (student) free

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
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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 in Religion and Master of Divinity degree programs. Applicants interested in enrolling half-time for the Master of Arts in Marriage and Family Therapy program must receive prior permission from the MAMFT program director.

**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 12-15 hours per academic year. The maximum number of years that a half-time student can take to obtain a Master of Divinity or Master of Arts in Marriage and Family Therapy degree is six years; and the maximum for the Master of Arts in 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. MAMFT students with less than 6 hours in their last term are still considered half-time if completing practica and Senior Integrative Experience requirements.

**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 a 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.

## METROVERSIY STUDENTS

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

## INSURANCE

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

## HOUSING

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

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

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

## HOUSING ASSIGNMENTS

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reside at the William R. and Ellen Laws Lodge Conference Center. Laws Lodge opened in 1999 and initially served as overnight lodging for guests of Louisville Seminary and the general public. In 2021, Laws Lodge was renovated to serve as student housing.

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

### UNIT STUDENT LEASE RATES (MONTHLY)

One room.....	\$530.00
Two rooms.....	\$680.00

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

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

### OFF-CAMPUS HOUSING OPTIONS

Louisville Seminary is situated near three of Louisville's loveliest neighborhoods. Each features a wide variety of rental apartments and housing. To the north, the Crescent Hill neighborhood offers the least expensive rental units. To the east, the City of St. Matthews offers family-oriented housing. To the west, the Highlands offers a broad range of apartment and housing rentals at an equally broad range of prices.

### PETS

Persons with pets are required to observe both public regulations of licensing, leashing, vaccination, and detailed campus regulations which are outlined in the Pet Policy of the Residential Handbook. A 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 in Religion student who has maintained the highest GPA and demonstrated excellence in theological studies.

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

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

**The Andrew Patterson Memorial Fellowship in Biblical Theology**

**The James Kennedy Patterson Memorial Fellowship in Old Testament Hebrew**

**The Janet Kennedy Patterson Memorial Fellowship in Church History**

**The Walter Kennedy Patterson Memorial Fellowship in New Testament Greek**

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

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

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

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

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



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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.

## **EVENTS AND LECTURE SERIES**

### **The Black Church Studies Consultation**

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

### **The Alum Reunion**

The all-class Alum Reunion is held each year in the fall. The Reunion includes a featured Alum preacher for worship, recognition of Distinguished Alums, and the annual meeting of the Alum Association, where we recognize incoming and retiring members of the Alum Board. These activities are combined with opportunities to hear from faculty and administrators at the Seminary, as well as ample opportunities for social interaction. The Alum Board determines the format of the Reunion each year, and whether it will be conducted as a virtual or hybrid event.

### **The Caldwell Lecture**

The Caldwell Lecture honors Dr. Frank H. Caldwell '25 who served as President of the Seminary from 1936 to 1964. Established by alums, faculty, students, and friends after his death in 1987, the Caldwell Lecture Endowment Fund enables the Seminary to bring outstanding scholars to campus. Former Caldwell Lecturers include the Rev. Edwin Sanders II of Metropolitan Interdenominational Church, Nashville, TN; Dr. Elizabeth S. Tapia, Professor at Ecumenical Institute of Bossey; Dr. Luke Timothy Johnson of Emory University; Dr. Rick Nutt of Muskegem College; Dr. Patrick D. Miller of Princeton Theological Seminary; Dr. W. Eugene March of Louisville Seminary; South African activist Rev. Dr. Allan Boesak; New Testament scholar and theologian Rev. Dr. Brad Braxton;

authors Diana Butler Bass, Marcus Borg, Marcia Mount Shoup, and Brian McLaren; Dr. Christine Pohl, Associate Provost and Professor of Church and Society/Christian Ethics at Asbury Theological Seminary; and Dr. John B. White, Assistant Professor of Practical Theology at Baylor University and Director of the Sports Chaplaincy/Ministry program.

### **The Edwards Peacemaking Lectureship**

The Edwards Peacemaking Lectureship honors Dr. George Edwards '51 and his wife, Jean. Dr. Edwards served the Seminary for 27 years as Professor of New Testament. Together, Dr. and Mrs. Edwards shared a ministry that was active in Christian efforts for peace and social justice. Upon his retirement in 1986, the Seminary established the Edwards Peacemaking Lectureship to honor George and Jean for their faithful leadership in Christian efforts for peace and social justice. Edwards Lecturers have included Riley Edwards, Terry C. Muck, Dean of the E. Stanley Jones School of World Mission and Evangelism at Asbury Theological Seminary; Delores S. Williams, Professor Emerita at Union Theological Seminary in New York; peace educator and jazz musician Harry Pickens; Dr. James B. McGinnis of the Institute for Peace and Justice in St. Louis, Mo.; Rev. Eileen W. Lindner, PhD, Deputy General Secretary, National Council of Churches of Christ, USA; Suzanne Holland, Professor of Science and Values, Professor of Religion, University of Puget Sound; and Dr. Elizabeth Hinson-Hasty '95, Professor of Theology at Bellarmine University.

### **The Grawemeyer Lecture**

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

### **The Greenhoe Lecture**

The Greenhoe Lecture was established in 1966 by Memorial Presbyterian Church in Midland, Michigan, in honor of their former pastor, Dr. Theodore M. Greenhoe, a 1934 graduate of Louisville Seminary. Greenhoe Lecturers have included Jim Wallis, founder of *Sojourners* and editor-in-chief of *Sojourners* magazine; Dr. Nancy Ammerman of Boston University; acclaimed author and lay theologian Katherine Paterson; poet/hymn-writer

Dr. Brian Wren; Rev. Otis Moss III, pastor of Trinity United Church of Christ in Chicago; Professors Kathryn L. Johnson and Clifton Kirkpatrick of Louisville Seminary; Teresa Fry Brown of Candler School of Theology; and Gerardo Marti of Davidson College.

### **The Henry H. and Marion A. Presler Lectureship**

The Henry H. and Marion A. Presler Lectureship was established in 1992 by Dr. Presler to honor the couple's missionary service and to inspire the Louisville Seminary community about issues of global mission and the role of American denominations in their historical and present witness to mission. The topics of the lectures vary, but the overall theme is Jesus Christ's commission to the church in Matthew 28:19-20, to "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you." Dr. Presler studied for two years at Louisville Seminary and then transferred to Boston University School of Theology. In his later years he remembered his formative time at Louisville Seminary and left a bequest for this lectureship. Lecturers have included Rev. Najila Kassab, President of the World Communion of Reformed Churches; Dr. Dana L. Robert, leading historian of Christian mission at Boston University School of Theology; Carlos Cardoi-Orlandi, Associate Professor of World Christianity, Columbia Theological Seminary; Alice Winter, Missionary and Professor at the Reformed University of Colombia, South America; Frances S. Adeney, William A. Benfield Jr. Professor of Evangelism & Global Mission; Canon Titus Presler, an Episcopal missiologist, writer, and consultant; and Dr. Shanta Premawardhana, President of SCUPE and former director of the Interreligious Dialogue program of the World Council of Churches.

### **The Katie Geneva Cannon 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, Professor and Chair of Philosophy and Religion at Goucher College; Elizabeth Connolly Todd, Distinguished Professor of Religion at Goucher College; Dr. Gay Byron, the Baptist Missionary Training School Professor of New Testament and Christian Origins at Colgate Rochester Crozer Divinity School in Rochester, N.Y.; and The Rev. Dr. Margaret Aymer, Associate Professor of New Testament at Austin Presbyterian Theological Seminary.

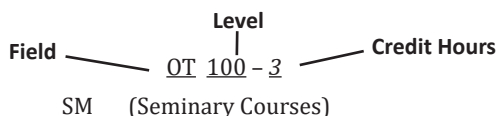
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## COURSE IDENTIFICATION SYSTEM

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:



### Interpretation and Proclamation (IP)

- BI (Bible)
- OT (Old Testament)
- NT (New Testament)
- PW (Preaching)

### Communal Wisdom and Witness (WW)

- ET (Ecclesial Traditions)
- EM (Evangelism and Mission)
- TF (Theological Foundations)
- TH (Theological, Historical and Ethical Studies)

### Building Communities and Nurturing Relationships (CR)

- CE (Christian Education)
- CM (Congregational Ministry)
- PC (Pastoral Counseling)
- PW (Worship)
- PX (Practical Theology)
- FE (Field Education)

### Doctor of Ministry (DM)

- DM (Doctor of Ministry)

The Level symbols are used as follows:

- 100 (Required, or Introductory Courses)
- 200 (Advanced Courses)
- 300 (Advanced Courses)
- 400 and 500 (Elective Courses)

The Credit symbols are used as follows:

- 1 (one credit hour)
- 2 (two credit hours)
- 3 (three credit hours)
- 4 (four credit hours)
- 5 (five credit hours)

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

**Dual Requirement Courses**

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

**SM—SEMINARY COURSES****SM 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**

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

**SM 1311/1312 Spiritual Integration in Clinical Practice**

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

**SM 2003 Research Methods and Practices**

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

**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 2021 Interspirituality and a Theology of Technology**

This course provides a space to critically reflect on what the pandemic of COVID-19 has revealed about being a global citizen located in a specific place and time dealing with information and communications technologies in our personal lives and ministries. Students read an autobiography that integrates Christianity and Yogic Spirituality, learn of technological and theological movements, and practice attention, connection, and meditation activities using music and rich digital media. The goal is to increase our understanding of the ultimate reality, what it means to be human, and discover ethical guidance for future adoption and use of technology that reflects the Divine.

### **SM 3003 Big Question Course**

This course provides a space to critically reflect on what the pandemic of COVID-19 has revealed about being a global citizen located in a specific place and time dealing with information and communications technologies in our personal lives and ministries. Students read an autobiography that integrates Christianity and Yogic Spirituality, learn of technological and theological movements, and practice attention, connection, and meditation activities using music and rich digital media. The goal is to increase our understanding of the ultimate reality, what it means to be human, and discover ethical guidance for future adoption and use of technology that reflects the Divine.

## **IP—INTERPRETATION AND PROCLAMATION**

### **BIBLE**

#### **BI 1103 Introduction to Scripture for MFT Students**

This course provides an introduction to the Bible for students enrolled in the Marriage and Family Therapy program. It is intended to prepare students to be more biblically literate and spiritually competent pastoral caregivers

and marriage and family therapists in a world in which the Bible continues to be a culturally relevant voice. This course helps students clarify their own hermeneutic and relationship with the Bible and to make meaningful connections between contextual biblical interpretation and the practice of marriage and family therapy. Students will read and interpret selected portions of the Bible for themselves and engage with a variety of alternative perspectives as well as reflect on case studies. They will be introduced to the overlapping yet discrete steps of the hermeneutical circle and cycle of theological reflection. This cycle makes explicit the process of learning how to remain engaged in ongoing and challenging dialogues with their own and others' stories.

## **OLD TESTAMENT**

### **OT 1013 The Elements of Biblical Hebrew**

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

### **OT 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**

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

### **OT 2013 Exegesis of Genesis**

### **OT 2023 Exegesis of Exodus**

### **OT 2033 Exegesis of Isaiah**

### **OT 2043 Exegesis of Jonah**

### **OT 2053 Exegesis of Amos**

### **OT 2063 Exegesis of Judges**

### **OT 2123 Exegesis of 1-2 Samuel**

### **OT 2153 Exegesis of Ruth/Esther**

### **OT 2163 Exegesis of Joshua**

### **OT 2173 Exegesis of Song of Songs**

### **OT 2303 Exegesis of Ezekiel**

### **OT 3023 Exegesis of Psalms**

### **OT 3053 Teaching the Bible in the Church**

This is an interdisciplinary course concerned with the practice of teaching Bible in the congregation, particularly involving skills of biblical exegesis, interpretation methods, and teaching designs. Particular biblical texts for focus will be determined at the time of

scheduling. Past texts have included the Book of Jeremiah and Job. *IP Elective/CR Elective*.

### **OT 3073 Biblical Theology and the Wisdom Tradition**

Come and sit at the feet of Woman Wisdom and Qohelet. Explore riches of Proverbs and Ecclesiastes, texts that are frequently neglected in the world of biblical theology. 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 theologically and ethically problematic nature as well as seek new theologically rich and ethically responsible understandings of the texts.

### **OT 3243 Africans and the Hebrew Bible**

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

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

In the spirit of a famous phrase in the Black National Anthem, this course looks at the Hebrew Bible as one of those “paths” or “places” where Black people were able to encounter the divine on a turbulent journey through U.S. history. The recurring question we will wrestle with is, “how it is that these scriptures served (and continue to serve) Black people in various contexts along a collective journey?” As we analyze historical movements, academic

writing, sermons, and literature, students will become familiar with some of the major historical consequences, interpretive strategies, and enduring legacies of Black biblical interpretation.

### **OT 3263 Womanist Interpretation of the Hebrew Bible**

Ever since Alice Walker defined the term “womanist” almost four decades ago in her book, *In Search of Our Mothers’ Gardens*, several biblical scholars have been enthralled with the utility of this term for characterizing how some Black women make meaning with the Bible. While there is great enthusiasm around this shared word, every womanist biblical interpreter understands and applies the term “womanist” in their own unique and nuanced ways. This course examines the specifics of how these various scholars apply a womanist reading to the Bible by closely examining several essays alongside biblical texts. Furthermore, students will contextualize their work by broadening and deepening our understanding of life for Black women in the United States.

### **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 4253 The Bible in a Religiously Pluralistic World**

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

### **OT 5103 Independent Studies in Old Testament**

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

## NEW TESTAMENT

### NT 1013 The Elements of New Testament Greek

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

### NT 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

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

### NT 1323 Epistles and Revelation

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

### NT 2013 Exegesis of the Gospel according to Matthew

### NT 2023 Exegesis of the Gospel according to Mark

### NT 2033 Exegesis of the Gospel according to Luke

### NT 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 Introduction to Christian Ethics

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

*"How do we love our neighbor?"* Miguel A. De La Torre's question draws us into the necessity of praxis—what we do—because, in the words of Brazilian theologians Leonardo and Clodovis Boff, "love is praxis, not theory (1984)." Neighbor-love working to establish justice-based relationships is at the heart of both Christian ethics and De La Torre's project to do Christian ethics from the margins. De La Torre writes, "For Christian ethics to be relevant, the faith community's struggles with oppressive living conditions must be engaged, always with the goal of dismantling the mechanism responsible for creating the inhumanity faced within marginalized spaces." This course introduces students to the study of liberationist Christian ethics so that they might participate in a Christian response to injustice that dismantles oppressive structures and builds justice-based relationships constitutive of neighbor-love.

*How do we make ethical decisions and form Christian character in the context of conflict and institutionalized injustice?* Utilizing a case method approach, students will take on contemporary ethical issues. Case methodology is a helpful way to practice thinking ethically. Case studies capture past occurrences of ethical problems and case teaching invites critical reflection on what is right, good, and just, so that students can gain experience and confidence making ethical decisions.

### TH 2243 Testimony: The Examined Life as Wisdom and Witness

Sometimes theology or religious wisdom is told—presented as story. Sometimes these stories are about people's lives. Some of these tellings are first-person narratives, a writer conveying their own life as a prism through which they have discovered and others can discern deep moral and spiritual meaning. In this class, we will read several spiritual autobiographies from different times and places in order to better understand this genre of religious and theological meaning-making and to think about how examining one's own life in narrative form can be a form of spiritual witness. Focus readings: Augustine, *Confessions*; Julian of Norwich, *Revelations of Divine Love*; Harriet Jacobs, *Incidents in the Life of a Slave Girl*; John G. Neihardt, *Black Elk Speaks*; Malcolm X and Alex Haley, *The Autobiography of Malcolm X*; Sister Helen Prejean, *River of Fire*.

### 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 2413 African American Religion**

This course provides an introduction to the wide variety and complexities of religious traditions and experiences of African Americans from the late nineteenth century through the twenty-first century, with attention to lynching, Jim Crow, the Great Migration, new religious movements, biblical interpretation, the Civil Rights and Black Power movements, Black and Womanist Theologies, collaborations between African American and Latinx Christian activists, trans-Atlantic connections to anti-colonial and anti-apartheid movements in the African diaspora, mass incarceration, police violence, and the Black Lives Matter movement. It will include attention to African American Catholic, Protestant, Pentecostal, Islamic, and African indigenous traditions. It uses a primarily historical lens, but will also be supplemented by theory and method from religious studies, biblical studies, theology, ethics, and sociology, as well as an intersectional analysis of the role of categories of gender, sexuality, and class in these traditions. It also addresses how religions have enabled African Americans to survive and resist within a white supremacist American culture, as well as some of the roles religions have played in white racist ideas and practices. Prophetic and liberationist African American

Christian traditions are a central focus of the course, especially in relation to the Civil Rights Movement and the development of Black Theology. However, the course will also attend to religious movements which do not easily fit into such a mold, such as Pentecostal traditions and the Nation of Islam. The course asks students to make connections between course material and current events and issues, enabling them to understand and address contemporary racial injustices.

### **TH 2433 Introduction to Black Church Studies**

This course is designed to provide an overview of the multidisciplinary and 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 2443 Religious Diversity in the African Diaspora**

This course provides students with an introduction to the wide variety and complexities of the religious traditions practiced by persons of African descent in the modern period. Its readings primarily draw on religious practices in the Western Hemisphere and, in particular, North America. However, it seeks to examine such traditions through two broader lenses: 1) religious diversity, and 2) diasporic/transnational studies. In other words, it attends especially to non-Christian traditions (or traditions which draw on Christian and other sources), and seeks to elucidate how those traditions have persisted in global and Atlantic world contexts. The course consists of four units: 1) slave religion (reflecting a blend of Protestant, Catholic, Islamic, and African indigenous religions in the context of chattel slavery in the Americas); 2) Islam (primarily among African Americans but in diasporic perspective); 3) new religious movements

and religious innovation in the era of the 1920s-60s U.S. Great Migration (such as the Moorish Science Temple, the Nation of Islam, Black Hebrews/Jews/Israelites, certain forms of Pentecostalism, and religious movements associated with Father Divine and Daddy Grace); and 4) conjuring traditions such as Vodou and Santería, many of which draw on African indigenous religions and are especially associated with Caribbean contexts. Black Christianity is indeed part of the religious diversity of the African diaspora, and it will come up in the course in many ways, but it is not the main focus.

### **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 and Reformed Theology**

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



**TH 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, and 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. More than 60 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 3673 Political and Liberation Theologies**

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

### **TH 3693 Latinx Religion and Spirituality**

This course explores the multiple expressions and varieties of Latino/a/x religion and spirituality, focusing on lived religion. It explores various understandings of *santo* and *sagrado* including rites of passage, worship, and other rituals in the hope that such explorations will provide theological resources for engaging issues of biblical justice in society, contextual and intersectional racial identity construction, confronting the evils of racism in the U.S.A, and working toward biblical justice.

### **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 3943 Communities of Earth and Spirit: Ecology and Religious Traditions**

This course gives you an opportunity to explore the growing field of religion and ecology, an area of study and advocacy that: (1) seeks to understand how various religious traditions and worldviews have made sense of the natural world, of life, and of land; and (2) works to engage these traditions for the purpose of responding to an ever-deepening environmental crisis.

Among the premises of this work are two fundamental convictions. First, approaches to understanding and influencing the dynamics of humans' impact on our earth-home must aspire to a holistic vision of the relation of nature and culture, and so this study has to be multidisciplinary: it must engage religion, theology, ethics, the arts, history, social science, and natural science. Second, to effectively reckon with the reality of how human schemes of vision, value, and practice relate to our environment, we need to aspire to a global scope. It is not enough to look at one religious or confessional tradition, or one theological paradigm, to find a key to solve the puzzle of effective response to what ails our world. We need, instead, to encounter the diversity of human traditions of value and meaning-making, both the traditions that have had global reach and those that have been formative locally.

In this course, you will have a chance to examine the intersections of religion and the disciplines that help us interpret the ecological crisis and explore a range of religious traditions from the point of view of their ways of making sense of the relation of earth and spirit.

### **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, psycho-education, and family systems theories and approaches will be presented. Attention will be given to theological reflection and individual subsystems and how they operate in small group dynamics. *This course fulfills the Pastoral Care requirement for the Master of Divinity degree program.*

### **PC 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 I; and 4) Acquire a basic understanding of therapist formation, basic clinical competencies, and how one becomes an MFT. *This course must be taken concurrently with PC4413 Practicum I.*

### **PC 3053 Professional Issues and Ethics in Marriage and Family Therapy**

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

### **PC 3073 Human Sexuality**

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

### **PC 3083 Theories of Change**

This course explores the epistemological foundations for the practice of marriage and family therapy, especially as this is integrated in a theological context. The course is a graduate seminar and heavily focused on reading and class discussion. Course content centers on a deep understanding of how epistemological

assumptions guide theory, models and practice, and critical evaluation of traditional and emerging models of family therapy. One primary goal is for students to develop skill in: (1) describing and discussing epistemological and theoretical foundations of primary models of family therapy; and (2) describe and discuss a personal theory of change that guides model selection and therapeutic choices in the practice of MFT.

### **PC 3093 Ministries of Care and Counseling**

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

### **PC 3103 Aging and the Life Cycle**

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

### **PC 3113 The Practice of Pastoral Care: A Literary Approach**

This course attends to the basic dimensions

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

### **PC 3123 Brief Therapy: Theory and Practice**

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

### **PC 3133 Divorced and Remarried Families: Theory and Clinical Foundations**

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

### **PC 3143 Clinical Pastoral Education I**

This course offers supervised experience in caring for persons during crisis periods of hospitalization or rehabilitation. Training

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

### **PC 3153 Clinical Pastoral Education II**

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

### **PC 3163 Therapeutic Care of Children**

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

### **PC 3173 Gender, Race, and Class:**

### Engaging Intersectionality

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

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

### PC 3223 Psychopathology

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

assessing dysfunctions in family relationships. The diagnostic process will be critically and theologically examined as it applies to marriage and family therapy and pastoral counseling in a variety of contexts.

### PC 3253 Justice, Restoration, and Mental Health

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

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

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

and approaches be contextualized as alternative ways to address issues of mental illness in society at large and our own ministerial contexts?

- How does the Christian tradition call for and resource work for justice and restoration?

### **PC 3273 Gender, Race, and Class: Engaging Intersectionality (for M.Div. and MAR)**

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

### **PC 3303 Chaplaincy from Wholeness**

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

work, theologically and otherwise.

### **PC 3913 Death, Dying, Grief and Loss**

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

### **PC 4083 Human Growth and Transformation**

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

### **PC 4401 Introduction to Telehealth**

This 1 semester hour course is designed to introduce students to the basic framework, procedures, practices, and ethics for providing distance psychotherapeutic services through digital media. The course is intended to provide knowledge and skills necessary to begin supervised Telehealth practice. It will include orientation to online media, instruction in how to set up an effective online office, instruction in how to maximize visual and audio stimuli in counseling sessions, attention to how to protect client rights, how to attend to HIPAA guidelines, relevant state laws, and how to manage beginning elements of a professional, digital

therapeutic presence. The course will also review introductory procedural, emergency, and outcome literature. By the end of the course, students will be prepared to conduct their first supervised Telehealth session.

### **PC 4413 Practicum 1: Beginning MFT Practice**

Practicum 1 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 PhD work in the field. This class provides firsthand experience in designing, managing, and disseminating empirical or theological research. Students will participate in original research projects with faculty. Placement and design of an individual's course of study will be determined by student learning goals and faculty assessment of need. Participants should expect the class to span 12-18 months of their academic residency. Honors Research students may be eligible for stipends financed through research grants. Successful completion of the course includes a publishable paper resulting from research. In some instances, students will be granted co-authorship of faculty research reports and articles as negotiated with their instructor/ research mentor.

## 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**

**For Field Education course numbers and descriptions, please see p. 49.**

## **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. Any exception to this two-week grace period for Field Education deadlines due to illness or other complications must be approved by the Field Education Director.

- An Incomplete is a temporary grade and is changed to the appropriate letter grade at the end of an extension period, mutually agreed upon by professor and student, which shall be no later than eight weeks after the last day of classes of the semester or term of registration. If a grade is not received in the Office of the Registrar or an appropriate explanation from the course professor by the due date, the grade will be changed from an I to an F. The F grade is cause for review for probation or termination. For lengthy illnesses or similar reasons, another extension may be granted, but ordinarily with a reduction of load in the following term and upon approval of the professor, the student's advisor, and the Dean of the Seminary. Students with more than one Incomplete grade may not be enrolled for more than six credits in the succeeding term or semester. Incomplete coursework may have serious implications for financial aid, including scholarships, grants, loans, as well as VA and other government benefit programs. Students should confer with the Financial Aid Coordinator.
- When a student's grade point average in any semester falls below the "B-" level (2.68), whether this leads to academic probation or not, a conference with the student's Faculty Advisor becomes mandatory. A brief summary of that conference will be prepared, signed by both student and advisor, and filed with the Dean of the Seminary in the student's confidential file. Further consultation may be required, as directed by the Faculty Handbook.
- When a student's evaluation for a unit of Field Education is marginal or failing, a conference with the Field Education Director becomes mandatory. A student receiving two failing evaluations is terminated as a degree candidate.
- Students are placed on probation if they fall behind on pace, maximum time frame, or if their cumulative grade point average falls below 2.5 on a 4.0 scale or fail to complete 66.7% of the coursework in a term. A student on probation will not be permitted to register for more than three three-hour courses per semester and no more than 10.5 hours per semester. The student is also required to have an academic plan while on probation. Academic probation is removed when satisfactory academic progress is met. Students will be granted no more than two semesters of probation, and failure to remove probation results in loss of candidacy and separation from the Seminary. Students on academic probation are not permitted to interview for a Field Education position.
- Students receiving Federal Financial Title IV aid (loans) should refer to the Student Handbook concerning satisfactory academic progress.

- Students who are enrolled in the Master of Arts in Marriage and Family Therapy degree program and who are placed on academic probation will meet with a faculty review committee to determine whether they will be allowed to begin or continue to participate *in practica* while on probation.
- Students dropping courses during the first two weeks of the semester will have no notation of the courses entered on individual transcripts. After the first two weeks, the student may withdraw and receive a "W" notation on their transcript. Withdrawal from a course during the last four weeks of class will result in a failing grade; withdrawal for medical reasons may be an exception. Students seeking a withdraw-medical (WM) must file a formal written request with the Dean of the Seminary no later than 5 p.m. of the last day of classes of the term in which the course is taught. In the case of medical or psychological causes, a student who received a withdraw-medical will be required to submit to the Dean of the Seminary certification from the treating physician or therapist of the student's ability to resume academic and professional work before being readmitted to classes in the following term or semester. Late registration for a course is allowed only during the first two weeks of a semester and must be approved by the instructor. In the January term, students dropping courses during the first two days of the semester will have no notation of the course entered on individual transcripts. Students may drop a course (WP or WF) before the eighth class day of the interim. Withdrawal after the eighth class day will result in a failing grade.
- Only students who have a B average or better in the preceding semester may register for more than 13.5 credit hours.
- Students in a 300-hour per term Field Education position, serving 20 or more hours per week, must have the permission of their Faculty Advisor and of the Director of Field Education to enroll for more than 10.5 hours.
- Meeting competencies to practice and be licensed as a marriage and family therapist is a central feature of the MAMFT degree. In order to maintain enrollment in the MFT program and complete the MAMFT degree, students must receive passing grades in Practicum 1, 2, and 3. There is no provision for an MFT student to repeat a failed practicum course.
- All courses must be completed by 5 p.m. on the final day of the term (summer reading courses by the opening of the fall semester). All grades shall be based on the student's achievement as of that hour unless an incomplete has been approved.

- 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 (for those who entered before Fall 2018).
- (3) Student lacks fewer than 50 practicum hours or 400 hours of Field Education by the end of the spring semester. The student and the Director of Field Education must have created a plan for the fulfillment of those hours before 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* 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 for paper transcripts. The cost for an electronic transcript is \$3.00 for students.

## 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 Community Life. 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 Community Life, 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 Community Life is to serve as pastor to students and their families. The Dean of Community Life 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 Community Life 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 in person or via tele-mental health. Counseling is offered at a reasonable sliding-fee scale with financial assistance provided to those clients unable to pay the session cost. Referrals are accepted from a number of sources including pastoral care providers, practicum placement sites, former clients, and the Jefferson County Courts. Student interns are supervised by 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) and his spouse, Dr. and Mrs. Frank H. Caldwell, as evidence of the Seminary's love and deep appreciation for all that the Caldwells had done for the institution.

### **ALBERT AND GRACE WINN CENTER**

The heart of activity on campus is the Winn Center, named in honor of Grace W. and Dr. Albert C. Winn, president of the Seminary from 1966 to 1973. The building, constructed in 1963, was renovated in 1999 including a new roof to match the new roof lines of other campus buildings surrounding the academic quadrangle. Recognizing the importance of the Winn Center as the campus "gathering space," renovations were made possible by numerous private donations and gifts from Seminary alums who committed to raise \$750,000 toward the \$1.8 million total renovation cost.

## SCHLEGEL HALL

In 2007, Schlegel Hall, formerly a 30-room dormitory, was renovated into a facility for academic programs, offices, and student fellowship. The building is home to faculty offices, Field Education, the Academic Support Center, the Black Church Studies office, and Doctor of Ministry and Continuing Education offices. As part of the renovation, a one-story classroom section was added onto the west side of the building. It houses four classrooms that can be converted into large and small spaces. The building, including break-out rooms, is equipped for wireless internet connection, and there are electrical outlets in the floor for laptop computers. The lower level is a designated student lounge, equipped with a small kitchenette, lockers, study carrels, flat-screen television, and space for student gatherings.

## GARDENCOURT

Gardencourt is an historic mansion on campus that was purchased and renovated by the Seminary, with the generous support of the Seminary's friends and members of the community. Faculty offices, 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

Student housing is available at the William R. and Ellen Laws Lodge.

The Lodge is named for William R. Laws who was a 1943 graduate of Louisville Seminary. He pastored churches in Kentucky, Iowa, and Indiana, including 26 years as pastor of First Presbyterian Church in Columbus, Indiana. Rev. and Mrs. Laws made their mark in the Columbus community in the pursuit of social justice, peace, and civil rights. Rev. Laws also served as Moderator of the 182<sup>nd</sup> General Assembly in Chicago. He died in 1985.

## CONFERENCE & EVENT SERVICES

Conference & Event Services is responsible for marketing, scheduling, and managing the use of Seminary properties to the outside community for private functions. By coordinating the planning process for rental clients and working with the Seminary's catering partners, event planners, security, florists, maintenance, and equipment rental



firms, we ensure the success of each event.

## **GARDENCOURT CATERING**

No matter what your taste and preference, the Seminary's catering partners can create delightfully inspired menus tailored to your desires in one of our many private dining facilities located in Gardencourt.

## **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.

## **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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### **Trina Armstrong**

*Associate Professor of Marriage and Family Therapy and Pastoral Theology*

*Golden Gate University, Fuller Theological Seminary, MDiv; California Southern University, MA; Claremont School of Theology, MA, Ph.D.*

Dr. Trina Armstrong, affectionally known as Dr. Trina, joined the faculty of Louisville Seminary in August 2022 as Director and Associate Professor of Marriage and Family Therapy. She previously served as Director of Pastoral and Clinical Mental Health Counseling, Assistant Professor of Pastoral Theology at Garrett-Evangelical Theological Seminary, and the founder and inaugural Director of Interreligious Chaplaincy and Assistant Professor of Pastoral Care and Counseling at United Theological Seminary of the Twin Cities.

Dr. Trina earned a Ph.D. and MA in Practical Theology: Spiritually-Integrated Psychology at the Claremont School of Theology, a MA in Psychology, Marriage and Family Therapy from California Southern University, and an MDiv from Fuller Theological Seminary. Her research intersects with practical and womanist theology, post-trauma psychology, and relational cultural theory. She also researches issues of loss, grief, death and dying crisis care, and the impact of historical trauma on the wellbeing of African American families and interpersonal relationships.

Dr. Trina is a Licensed Marriage and Family Therapist in multiple states. She is the founder of The Center for Wellness Encounters, a mental health wellness organization for individuals, families, and couples. She has extensive therapy and pastoral care and counseling experience in many settings as a hospice chaplain, community-based systemic family therapist, and as a marriage and family therapist in several group practices.

Dr. Trina is an ordained Itinerant Elder in the African Methodist Episcopal (AME) church. Her publications include *Caring for Single Black Mothers: Unveiling Trauma and Loss*, Pickwick, 2022; *Pastoral Care in Pandemics: Attending to Grief and Loss*, Wipf n Stock Publications, 2022; *The Gift of Empathy and Compassion in Trauma-Informed Care* Oneing, 2021; and *Removing the Rot at the Core: Black Theology and Psychotherapy: An Integrative Approach Towards Liberation from Psychological Slavery.* In *The A.M.E. Church Review*, 2010).

She is a member of the American Association of Marriage and Family Therapy (AAMFT), Association of Black Psychologists, American Psychological Association, Society for Pastoral Theology, and the American Academy of Religion.

*"I am excited to work with the Louisville Seminary community, to build on the successful legacy of training systemic therapists to meet the unique mental health needs of persons in diverse settings while fulfilling our mission of realizing a world where all can flourish" ~Trina Armstrong*



## **Anna Bowden**

*Assistant Professor of New Testament*

***Baylor University, BA; Austin Presbyterian Theological Seminary, MDiv; Brite Divinity School, ThM and PhD***

Anna M. V. Bowden joined Louisville Seminary's faculty in 2022. She holds a PhD in New Testament and Early Christian Literature and a ThM in Hebrew Bible from Brite Divinity School, a MDiv from Austin Presbyterian Theological Seminary, and a BA in Religion from Baylor University. She has taught classes in religious studies, biblical interpretation, and biblical languages at Albion College, Austin Presbyterian Theological Seminary, Nazareth College, Monroe Community College, and Colgate Rochester Crozier Divinity School.

Bowden's scholarship is part of an emerging field in historical studies that seeks to reframe the way history is done by shifting the focus from above to below. Her work seeks to bring the underrepresented to the forefront of scholarly discourse and draws attention to power structures both within the text and within our interpretations of the text. Her particular focus is on the lives of first-century Jesus followers in Roman-controlled cities and on the ways the New Testament demonstrates how early Jesus-followers negotiated their commitment to God's transformative purposes amidst their imperial context in different ways.

In addition to her monograph, *Revelation and the Marble Economy of Roman Ephesus: A People's History Approach* (Lexington/Fortress 2021), Bowden has also contributed to the academy and the church through peer-reviewed articles, book reviews, and presentations at scholarly conferences. Her work also engages the church, its leaders, and laity through regular preaching, public teaching, and contributions to academic and popular resources connecting ancient texts to contemporary issues.

*"I am delighted to be joining a community that sees the work of the church as embracing challenge and change in a broken world. I look forward to joining LPTS students, faculty, and staff in their efforts to dismantle racism and other hegemonic ideologies of oppression. It's an exciting time to be a part of LPTS and I count myself grateful to be joining the good work happening in Louisville and beyond." ~Anna Bowden*



### **Angela Cowser**

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

***Brown University, BA; University of Chicago, MA; Louisville Presbyterian Theological Seminary, MDiv; Vanderbilt University, PhD***

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*



### **Lesley Ann Earles**

*Assistant Professor of Marriage and Family Therapy*

*Louisville Presbyterian Theological Seminary, MAMFT; Virginia Polytechnic Institute and Virginia Tech, PhD.*

Lesley Ann Earles, PhD, MAMFT, joined Louisville Seminary's faculty as Assistant Professor of Marriage and Family Therapy in 2020. Earles formerly served as Assistant Professor of Marriage and Family Therapy Doctoral Programs at Eastern University's Campolo College (St. Davids, Pennsylvania).

Earles, has served as a helping professional for more than 20 years in a variety of contexts. Upon finishing her studies at Louisville Seminary, she completed a doctorate in Human Development with a specialization in Marriage and Family Therapy at Virginia Polytechnic Institute and State University (Virginia Tech). She also served on research teams or taught courses at Virginia Tech, Florida State University, and Pepperdine University. Her interests include questions related to religiosity and women's roles in family systems.

Earles is a clinical fellow and approved supervisor with the American Association for Marriage and Family Therapy. Her experience includes substantial cross-cultural and intersectional experience as a teacher, therapist, organizer, and administrator. This is demonstrated in her three-year appointment with the Cayman Islands Government's Department of Counseling Services (2008-2011). Here, she worked with underserved populations by designing, organizing, and directing culturally appropriate direct services, supervising counseling professionals, providing community-based therapeutic services, and developing partnerships with agencies and organizations to strengthen community referral networks and client care.

Earles remains active in denominational and congregational life. She is a Commissioned Ruling Elder for the Presbyterian Church (U.S.A.) and served as Interim Pastor at First Presbyterian Church in Livingston, Alabama. She previously served as Director of UKirk-Jacksonville State University Campus Ministry and Pastoral Care at First Presbyterian Church in Jacksonville, Alabama.





## Christopher Elwood

*Professor of Historical Theology*

*Davidson College, AB; The Divinity School, Harvard University, MDiv, Th.D.*

Christopher Elwood is a historical theologian and historian of 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. She is currently writing a book about the use of the Bible in the U.S. debate over slavery from 1630 through the Civil War.

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 served as a Bible consultant for Oxford University Press from 2010-2021, and as Dean of the Seminary from 2012 to 2018.

*"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*



### **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 2021)***

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 regularly leads worship and music for the Montreat Youth and College Conferences. He now guides the multicultural and ecumenical worshipping life of Louisville Presbyterian Theological Seminary.

He has written liturgy for the PC(USA) and the broader liturgical community, in particular for the Connections Worship Companion series (WJK Press, 2021 – present). He has also developed courses and curricula for church use, including writing foundational essays for the PC(USA)'s *Follow Me* curriculum (2021-2023), and has published *UWorship, a UKirk Worship Resource* (Presbyterian Publishing Corporation, 2015), which was written with a team of campus ministers. His editorial and research contributions can be seen in such publications as *How Youth Ministry Can Change Theological Education - If We Let It* (Eerdmans, 2016) and *With Piety and Learning* (Lit Verlag, 2011). 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*



## 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 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 four books. The first book, *Literary Structure and Setting in Ezekiel* (2010), reads Ezekiel as a deliberate prophetic composition with a highly-structured form. *A Guide to Bible Basics* (2018), his second book, presents the content of the Christian Bible in an accessible and concise way. His third book, *Unto Us a Child Is Born: Isaiah, Advent, and Our Jewish Neighbors* (2020), helps Christian clergy read the prophetic book of Isaiah liturgically through the lens of Advent and ethically through the lens of love for Jewish neighbor. His fourth book, *Father Abraham's Many Children: The Bible in a World of Religious Difference* (2022), reflects on the stories of three of the most significant "other brothers" in the Bible—namely, on God's continued engagement with Cain after he murders Abel, Ishmael's circumcision as a sign of God's covenant, and Esau's reconciliation with Jacob. From these stories, he draws out a more generous theology of religious diversity, so that Christians might be better equipped to authentically love their neighbors of multiple faith traditions. 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

*Dean of the Seminary, Frank H. Caldwell Professor of Homiletics*

*Howard University, BS; American Baptist Seminary of the West, MDiv; Graduate Theological Union, MA and PhD*

Debra J. Mumford is ordained in American Baptist Churches, USA and is a recognized clergy of the Alliance of Baptists. She joined the Louisville Seminary faculty in 2007 to teach Homiletics. She majored in mechanical engineering at Howard University and worked in engineering before answering her call to ministry. Mumford served on the pastoral staffs of several churches in the Bay Area. She also served as church administrator. Her scholarly interests include African American prophetic preaching, prosperity preaching, eschatology and the reign of God, and preaching and health.

Mumford's publications include *Preaching for Tomorrow: Envisioning the Reign of God* (Judson Press); *Exploring Prosperity Preaching: Biblical Health, Wealth, & Wisdom* (Judson Press); "Rich and Equal in the Eyes of Almighty God! Creflo Dollar and the Gospel of Racial Reconciliation" for *Pneuma, The Journal for the Society of Pentecostal Studies*; "Preaching on Homosexuality in the Black Church" for the *African American Lectionary*; "Preaching and Plagiarism" for *The Presbyterian Leader*; "Prosperity Preaching and African American Prophetic Preaching" for *Review and Expositor: A Consortium Baptist Theological Journal*; "Trayvon Martin: A Tragic Catalyst for Change" and "Obamacare: the Good, the Bad, and the Hope for the Future" for *The Thoughtful Christian*.

Since 2008, Mumford has served as a mentor for the Louisville Youth Group, a grassroots organization that provides resources and a safe space for gay, lesbian, bisexual, transgender, and questioning young people ages 14 to 20.

*"The world in which we live is desperately in need of prophetic voices: voices that speak against injustice and demand both personal and communal accountability. In my classroom, I help students think critically not only about biblical texts, theology, and homiletic theory, but about the living texts of their lives, their communities and their world so they might find and develop their prophetic voices for preaching the Gospel of Jesus Christ." ~Debra J. Mumford*



### **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? How do we live out our hope? The other part is to encourage students to be theologians themselves, to join the church's ongoing work 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*

*Fisk University, BA ; Harvard Divinity School, MDiv;  
Duke University, PhD*

The Rev. Dr. 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, the Advisory Committee for the Luce Fund for Theological Education, and Hanover College. Pollard served on the Board of Commissioners for the Association of Theological Schools from 2010-2016 and was chair from 2014-2016. He is an active member of the Society for the Study of Black Religion and the American Academy of Religion.

A native of St. Paul, Minnesota, Pollard and his wife, Jessica, have two adult children and three grandchildren.

*"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*

***Stanford University, BA; Harvard Divinity School, MTS; Princeton Theological Seminary, PhD***

Justin Michael Reed came from his hometown of Los Angeles, CA, to join the faculty at Louisville Seminary in 2018. Two of his notable contributions to the life of the seminary have been his work on antiracism and his implementation of contract grading in the classroom. Both contributions stem from his passion for justice.

In all of his courses on the Hebrew Bible, he enjoys engaging students with reception history (especially Black biblical interpretation), ideological criticism, and how the concepts of race and ethnicity can relate to our interpretation of biblical texts. These research interests are present in multiple of his publications including his forthcoming book, *The Injustice of Noah's Curse* (under contract with Oxford University Press).

Justin is also ordained as a Progressive National Baptist minister. He has preached, taught, lectured, and led Bible studies in various churches and conferences in almost a dozen states. In addition, he has written many short online pieces and recorded videos that share the fruits of critical biblical scholarship in ways that are interesting and accessible.

For more information and access to some of the resources he has created, visit [www.drjustinreed.com](http://www.drjustinreed.com).

Justin is married to attorney Catherine Howard, who serves as a public defender for Jefferson County; they are the proud parents of Jordan Matthew Howard-Reed and they are expecting their second child this fall.

*"I believe that how we interpret the Bible matters—our interpretations have a deep connection to how we live in the world. At Louisville Seminary, I enjoy the responsibility of guiding our students to think critically about how we read the Bible, and I love walking with students as we discover ways of reading that cultivate compassion and justice in the world." ~Justin Reed*





### **Loren L. Townsend**

*Henry Morris Edmonds Professor of Pastoral Ministry, Professor of Pastoral Care and Counseling*

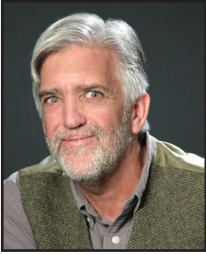
*East Texas Baptist College, BA; East Texas State University, MS; Golden Gate Baptist Theological Seminary, MDiv; The Graduate Theological Union, PhD*

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 (USA), has served churches in Colorado, Illinois, Wisconsin, and Mexico. He has also been a social worker in a school of special education, and he 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 teaching, during his first decade at LPTS, Wigger directed the Seminary's Center for Congregations and Family Ministries. 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 *Invisible Companions: Encounters with Imaginary Friends, Gods, Ancestors, and Angels* (Stanford, 2019), based upon over 500 interviews with children across the globe. He has also written for children, including the picture book, *Thank You, God* (Eerdmans, 2014), as well as for parents: *Together We Pray: A Prayer Book for Families* (Chalice, 2005), and *The Power of God at Home: Nurturing Our Children in Love and Grace* (Jossey-Bass, 2003). Wigger has written two books focused upon the intersection of religion, science, and knowing: *Original Knowing: How Religion, Science, and the Human Mind Point to the Irreducible Depth of Life* (Cascade, 2012), and *The Texture of Mystery* (Bucknell University Press, 1998). In 2018, he began conducting research into children's religious imaginations as a Henry Luce III Fellow in Theology, interviewing children and their parents about their faith beliefs and practices.

*"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 understandings of love and justice." ~J. Bradley Wigger*



### Scott C. Williamson

*Robert H. Walkup Professor of Theological Ethics*

*Bates College, BA; Yale Divinity School, MDiv; Yale University, PhD*

Scott C. Williamson, a New York City native, joined the Louisville Seminary faculty in 1997 to teach theological ethics. Reflecting on that first year, Williamson jokes that he had to be “the least expensive faculty hire” in LPTS history, costing the Seminary only \$420 to ship his belongings to Louisville, Kentucky, from Hamden, Connecticut. In addition to humor, a penchant for storytelling in teaching, and a talent for building community, Williamson also brought a passion for social justice. This passion has shaped his research interests, service to the Seminary community, and civic commitment.

Williamson’s research on the moral thought of Frederick Douglass was published by Mercer University Press (2001), and his research on resistance ethics was published as a chapter in *Resistance and Theological Ethics*, by Rowman & Littlefield Publishers (2004). Williamson has also published for the church. Notably, he contributed to *Preaching God’s Transforming Justice: A Lectionary Commentary*, published by Westminster John Knox Press (2011).

The Seminary’s Black Church Studies Program is Williamson’s great joy. He was one of three professors who first discussed the possibility of a BCS program at Louisville Seminary and, in the years that followed, he championed the cause and shared in the hard work of building a strong program. The BCS program is now a signature feature of the Louisville Seminary curriculum.

Service to the city of Louisville has been a long-standing commitment for Williamson. Shortly after joining the faculty, he was selected by Leadership Kentucky as one of forty future leaders in the Commonwealth under the age of forty. More recently, Williamson was selected as a member of the Leadership Louisville Class of 2015. In the years between, Williamson has served the city as a Big Brother, a commissioner on the Louisville Metro Human Relations Commission, a Fern Creek volunteer firefighter, and a member of the Home of the Innocents Ethics Committee. He currently volunteers as a court appointed special advocate for children, and as an advisor for the Jefferson County Public School Board of Education, and he hopes to become a Restorative Justice Louisville facilitator.

*“I came to Louisville Seminary with the intention to build an inclusive, residential community for theological education. Now, I intend to build that community in an inclusive city. The city of Louisville is a wonderful resource for a residential learning community. It is our home and playground, our largest classroom, our public square, and the social location of our formation for ministry. Working for the good of the Seminary has led me to work for the good of the city.” ~Scott C. Williamson*

**ADJUNCT FACULTY****Sherry Arconti***Writing Tutor*

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# LOUISVILLE SEMINARY CALENDAR 2022-2023

REFERENCE

Orientation/Registration for New Students .....	August 29-30
MFT Orientation .....	August 31
Labor Day .....	September 5
Classes Begin (Fall) .....	September 8
Fall Convocation .....	September 8
Research and Study .....	October 17-21
Fall Board of Trustees Meeting .....	October 27-28
Last Day to Withdraw, WP, WF .....	November 11
Registration for J-Term and Spring Term .....	November 15-17
Thanksgiving Recess .....	November 24-25
Last Day of Class .....	December 9
Research and Study .....	December 12-13
Final Exams .....	December 14-15
End of Semester .....	December 16
Christmas Recess (Offices Closed) .....	December 21-27
January Term .....	January 2-23
Martin Luther King Jr. Birthday (Offices Closed) .....	January 16
Classes Begin (Spring) .....	February 2
Spring Convocation .....	February 2
Research and Study .....	March 13-17
Last Day to Withdraw, WP, WF .....	April 10
Holy Week Recess .....	April 6-7
Registration .....	April 18-20
Spring Board of Trustees Meeting .....	April 20-21
Last Day of Classes .....	May 5
Research and Study .....	May 8-9
Final Exams .....	May 10-11
End of Semester & Last Day Field Ed. .....	May 12
Baccalaureate .....	May 12
Commencement .....	May 13
Memorial Day (Offices Closed) .....	May 29
Juneteenth (Offices Closed) .....	June 19



# CAMPUS MAP



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To Cherokee Park

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- |                                       |                                                        |
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| 3. Gardencourt 1110 Grieg Circle      | 8. Caldwell Chapel 3901 Chapel Valley Way              |
| 4. Schlegel Hall 1230 Schlegel Circle | *9. Nelson Hall 1044 Alta Vista Road                   |
| 5. Winn Center 1222 Schlegel Circle   | 10. President's Home 1050 Alta Vista Road              |

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- Student Housing

### Gardencourt

- Event Rental Space
- Faculty Offices
- Louisville Institute Offices
- Grassmeyer Award in Religion

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- Academic Support Center
- Advanced Learning Office
- Black Church Studies Office
- Doctor of Ministry Office
- Field Education
- Faculty Offices

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- Lounge
- Vending Machines
- Winn Resource and Conference Center

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- Computer Lab

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- Fellowship Hall
- Worship Resource Center
- Caldwell Chapel

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