ACCREDITATION

Austin Presbyterian Theological Seminary is accredited by the Association of Theological Schools in the United States and Canada, 10 Summit Park Drive, Pittsburgh, Pennsylvania, 15275-1103, telephone 412-788-6505, to award degrees at the master’s and doctoral levels.

Austin Presbyterian Theological Seminary is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools, 1866 Southern Lane, Decatur, Georgia, 30033-4097, telephone 404-679-4501, to award degrees at the master’s and doctoral levels.

Member of:
Council of Southwestern Theological Schools, Inc.
American Schools of Oriental Research
The Association for Clinical Pastoral Education, Inc.

Related to the Synod of the Sun
and to the General Assembly of the
Presbyterian Church (U.S.A.)

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This little book in your hands is in all likelihood one of your first introductions to Austin Presbyterian Theological Seminary. I invite you, therefore, to leaf through its pages carefully and thoughtfully. It will tell you the distilled version, at least, of our story—the logic of our curriculum, the courses offered, the basic data of our degree programs and of our faculty and administration and trustees. It will give you rudimentary details about our policies and scholarships and student life. It will show you a few pictures, too—generally of this place and its people when we’re all scrubbed up and on our best behavior. All of this can be useful to you.

I hope, though, that this catalogue is just an appetizer, and that you will decide to go deeper in your investigation of Austin Seminary as the context for your theological education. There is so much about us, after all, that cannot be experienced in these pages. These pages will tell you next to nothing about the thrill of engaging this or that faculty member in an hours-long conversation about a topic or project that intrigues you. These pages will not bring to life the spiritual richness of worship in Shelton Chapel, or the liveliness of our community when gathered at table in McCord Center, or the zaniness that often surrounds our annual football game with the students from the neighboring Episcopal seminary. These pages will not say much about the great academic, cultural, and social opportunities afforded by our location literally across the street from one of the United States’ largest and finest universities, and in an exciting and vibrant capital city—one of the most compelling cities in the country. Remember: this catalogue is just an appetizer. Read it well, and then, for the main course, come experience Austin Seminary in person.

We are educating new generations of pastors, educators, and leaders for the church. Are you interested in being one of them?

Theodore J. Wardlaw
President
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INTRODUCTORY INFORMATION

2009-2010 ACADEMIC CALENDAR

PURPOSE AND HISTORY

LOCATION

COMMUNICATING WITH THE SEMINARY
ACADEMIC CALENDAR—
2009-2010

FALL 2009

August 28-29  Presbyterian ordination examinations
September 2-4  New student orientation and registration
September 3  SPM orientation
September 7  Labor Day holiday
September 8  8:00 a.m.  Fall term classes begin
11:00 a.m.  Opening Seminary Convocation
7:00 p.m.  Celebration of the Lord's Supper
            Reception following in Stotts Hall
September 14  5:00 p.m.  Last day to add a course
September 21  5:00 p.m.  Last day to drop a course
October 19-23  Fall recess
October 30 - November 1  Discovery Weekend
November 9-10  Board of Trustees fall meeting
November 26-27  Thanksgiving recess
November 30 - December 3  Registration for spring and summer terms
December 4  Service of Lessons and Carols
December 7-11  Reading period
December 14-18  Final examination period
December 18  Fall term ends; Christmas recess begins

JANUARY 2010

January 4  8:00 a.m.  January term classes begin
January 8  5:00 p.m.  Last day to add or drop a course
January 4-29  Doctor of Ministry term
January 18  Martin Luther King Jr. holiday
January 22  Registration of new students
January 22-23  Presbyterian ordination examinations
January 29  January term ends
ACADEMIC CALENDAR
2009-2010

SPRING 2010

February 1-3  Midwinter Lectures
February 5  Bible Content examination
February 5-6  Board of trustees retreat
February 8  8:00 a.m. Spring term classes begin
11:00 a.m. Opening Worship and Celebration of the Lord’s Supper
February 9  11:00 a.m. Martin Luther King Jr. Commemorative Worship Service
February 12  5:00 p.m. Last day to add a course
February 19  5:00 p.m. Last day to drop a course
February 19-21 Discovery Weekend
March 15-19  Spring recess
April 2  Good Friday holiday
April 26-29  Registration for fall and January terms
May 10-14  Reading period
May 14-15  Board of Trustees spring meeting
May 17-21  Final examination period
May 17  5:00 p.m. Graduating students’ work due
May 18  5:00 p.m. Graduating students’ grades due
May 21  5:00 p.m. Spring term ends
May 29  Baccalaureate Service
May 30  Commencement

SUMMER 2010

June 7  8:00 a.m. Summer term classes begin
June 11  4:00 p.m. Last day to add or drop a course
June 7-July 2  Doctor of Ministry term
July 5  Independence Day holiday
August 27  Summer term ends
THE PURPOSE AND HISTORY OF AUSTIN SEMINARY

PURPOSE
The Board of Trustees has adopted the following statement of purpose:

For the glory of God and to proclaim the gospel of Jesus Christ, Austin Presbyterian Theological Seminary is a seminary in the Presbyterian–Reformed tradition whose mission is to educate and equip individuals for the ordained Christian ministry and other forms of Christian service and leadership; to employ its resources in the service of the church; to promote and engage in critical theological thought and research; and to be a winsome and exemplary community of God’s people.

HISTORY
By 1880, Presbyterian churches were being organized west of the Mississippi at a rate which demanded far more new ministers than were available from Presbyterian seminaries east of the Mississippi. The problem deepened as ministerial candidates from the Southwest left to attend seminaries in the east, and then frequently remained there.

The beginnings of a solution came from two Austin ministers. Dr. R. K. Smoot was called to be pastor of First Southern Presbyterian Church, Austin, in 1876. When it opened in 1883, the University of Texas at Austin brought Dr. R. L. Dabney to the chair of Mental and Moral Philosophy. The matter of starting a seminary was presented at a meeting of Presbyterian ministers in Belton, Texas, the summer of 1884. Through the donation of time and funds by Smoot and Dabney, and under the sponsorship of the Presbytery of Central Texas of the Presbyterian Church, U.S., the Austin School of Theology was launched that year. More than forty students were enrolled for theological study during the life of this school, which was closed in 1895 because of the resignation of Dr. Smoot and the retirement of Dr. Dabney. But the need remained.

...
In 1899, the Synod of Texas authorized the establishment of Austin Presbyterian Theological Seminary and appointed trustees. Dr. T. R. Sampson left the presidency of Austin College to begin the Seminary. Along with other gifts, the donation of $75,000 by Sarah C. (Mrs. George) Ball of Galveston enabled Dr. Sampson to commence the academic program of the Seminary in the fall of 1902. The synods of Arkansas (1905), Oklahoma (1908), and Louisiana (1929) joined in support and control of the school.

In May of 1917, Dr. Thomas W. Currie became chairman of the faculty, and on May 10, 1922, became president of the Seminary and served until his death in 1943. During this period the Seminary faculty increased, the campus was enlarged, the student body grew, and the endowment was augmented. A chapel was also erected in 1941.

In 1943, Dr. Robert F. Gribble was appointed acting president by the board of trustees to serve until a new president was elected in 1945.

In 1945, Dr. David L. Stitt became president and served until 1971. During these years the Seminary advanced in every measurable way. The student body grew, and the number of faculty increased. The library, the Trull Building, and McMillan Building were erected. Extensive property on 30th Street was secured, and Currie Hall and student apartments were built.

In 1971, after Dr. Stitt resigned, Dr. Prescott H. Williams Jr. became acting president, and subsequently the fifth president in 1972. Having brought to the Seminary a special facility in the areas of Old Testament languages and archaeology, Dr. Williams laid emphasis on revision of the curriculum to meet the changing needs of the church's ministry.

In 1976, Dr. Jack Martin Maxwell was called to be the sixth president of the Seminary. In his administration, the physical plant was much improved, with addition to the library, renovation of the dining hall, and construction of new student housing. Moreover, the financial base of the Seminary was made more secure.

In January of 1984, Dr. C. Ellis Nelson, retired seminary president and moderator of the General Assembly's Committee on Theological Institutions, became interim president. On July 1, 1985, Dr. Jack L. Stotts became the seventh president. Dr. Stotts, a native of Dallas, Texas, came to Austin having already served as president of a sibling Presbyterian seminary for a decade. He retired in July 1996. In May 1997, Dr. Robert M. Shelton, who had been on the faculty since 1971, was elected as the Seminary's eighth president, after serving one year as interim president.

Austin Seminary celebrated one hundred years of service to the church on October 1, 2002. Centennial events included special lectures, historical displays, the construction of the Centennial Trustee Gateway, and the naming of the Seminary Chapel for retiring president Robert M. Shelton. In November of 2002, the board of trustees elected Austin Seminary's ninth president, the Reverend Theodore J. Wardlaw.

Presently Austin Seminary stands as a testimony to the vision of its founders and a tribute to those who have contributed to its development. With an increasingly national constituency, it is poised to enlarge its service through a growing student body and a distinguished faculty.

For a more detailed history see Austin Presbyterian Theological Seminary: A Seventy-Fifth Anniversary History by Dr. Thomas White Currie Jr. and Austin Presbyterian Theological Seminary: Completing a Century of Service by Dr. James S. Currie.
LOCATION OF AUSTIN SEMINARY

Austin Seminary is ideally situated in the city of Austin, on the north edge of The University of Texas at Austin and two blocks away from the Episcopal Theological Seminary of the Southwest and the Lutheran Seminary Program in the Southwest. The city of Austin also makes a splendid setting for theological education. The reasons why so many people are finding Austin a delightful place to study and live are many and varied:

- the picturesque setting: an exceptionally attractive city built in the natural beauty of the Texas Hill Country;
- the quality of life: described as “urban sophistication in a livable small town package”;
- the pleasant weather: Austin has gentle season changes and an average of 300 days of sunshine each year;
- the extraordinary educational atmosphere provided by The University of Texas at Austin and other outstanding colleges and universities;
- the lively churches and ecumenical groups;
- the availability of the arts in diversity and abundance with a year-round variety of concerts, plays, and exhibits;
- Austin’s status as a major center for high technology; city growth has emphasized clean industry;
- the availability of recreation, not only through the city’s park system, but also on the Colorado River which winds through the city and the Highland Lakes which stretch upriver for one hundred and fifty miles. Moreover, for a small annual fee students have access to the recreational and sports facilities of The University of Texas at Austin.
COMMUNICATING WITH THE SEMINARY

Mailing Address: Austin Presbyterian Theological Seminary
100 East 27th Street, Austin, Texas 78705-5797
Telephone: (512) 472-6736  (800) 777-6127  FAX: (512) 479-0738
Admissions: (800) 241-1085
Internet: www.austinseminary.edu

Communication with the Seminary will be facilitated if initial correspondence is addressed to the individuals named below:

- Admission to all programs of study, catalogue requests: Dr. John H. Barden, Vice President for Admissions
- Student financial aid: Ms. Glenna Balch, Director of Financial Aid
- Academic matters: Dr. Michael Jinkins, Academic Dean
- Business affairs, payment of bills: Mr. Kurt A. Gabbard, Vice President for Business Affairs
- College of Pastoral Leaders, Christian Leadership Education, continuing education opportunities: The Rev. Janet L. Maykus, Principal of the College of Pastoral Leaders and Director of Christian Leadership Education
- Doctor of Ministry program: Dr. David L. Jones, Director
- General matters including faculty, board of trustees, and Seminary policies: The Rev. Theodore J. Wardlaw, President
- Gifts to the Seminary: Ms. Donna G. Scott, Vice President for Institutional Advancement
- Guest rooms: Katherine Sweet, Hospitality Coordinator
- Facilities reservations: Mona Minjarez, Assistant to the Office of Business Affairs
- Ministerial formation, supervised practice of ministry, occasional pulpit supply: Dr. David W. Johnson, Director of Ministerial Formation
- Publications: Ms. Randal Whittington, Director of Publications
- Publicity: Ms. Channing Burke, Director of Public Relations
- The Stitt Library: The Rev. Dr. Timothy D. Lincoln, Director
- Student Housing: Ms. Renee Menke, Director of Auxiliary Enterprises
- Student needs and concerns, vocation, ecclesiastical relations, and placement: The Rev. Jacqueline L. Saxon, Vice President for Student Affairs and Vocation
- Transcripts of academic record, curricula: Ms. Jacqueline D. Hefley, Registrar

The Seminary offices are open from 8:30 a.m. until 5:00 p.m., Monday through Friday, September through May. The Seminary has modified office hours in the summer months (June through August). Please consult the Seminary’s Web site at www.austinseminary.edu for more information.
ADMISSIONS

CAMPUS VISITATION

TERMS AND PROCEDURES FOR ADMISSION

ECCLESIASTICAL ENDORSEMENT

ECUMENICAL STUDENT PROGRAM

READMISSION
AN INVITATION

If you are considering theological study, you are invited and encouraged to visit Austin Seminary. The Office of Admissions will arrange for your on-campus visit, and the Seminary will provide meals and lodging when arrangements have been made in advance of your arrival. A campus visit may include class attendance, a campus tour, and personal conversations with faculty, staff, and students.

All inquirers to the Master of Arts (Theological Studies) and Master of Divinity programs are invited to have an on-campus conference with a member of the Admissions Commission. If you are interested in pursuing a Doctor of Ministry degree, you are encouraged to write to the vice president for admissions for information about the program and for an application. You are also welcome to visit the campus and meet with professors and the director of the DMin program.

A WORD TO PROSPECTIVE SEMINARIANS

The Admissions Commission at Austin Seminary welcomes your inquiry about theological education and our degree programs. The commission is composed of faculty, senior students, and administrators. It is their desire to assist you as you consider your vocation.
The Admissions Commission reviews and evaluates all applications. The commission seeks to ensure that each applicant is prepared to engage in theological study, is aware of personal strengths and limitations, and is familiar with the educational dimensions of the curriculum. Further, the commission is concerned that applicants have the necessary academic and intellectual preparation to embrace critical theological inquiry. An undergraduate degree with a liberal arts emphasis is an optimal way to prepare for seminary study.

--TERMS AND PROCEDURES FOR ADMISSION--

MASTER OF ARTS (THEOLOGICAL STUDIES)
MASTER OF DIVINITY

TERMS
Students applying for admission to the Master of Arts (Theological Studies), or MATS, and Master of Divinity, or MDiv degree programs are expected to be of honorable character and ordinarily shall provide evidence that they are in full communion with some branch of the Christian church. Students applying for admission shall also provide evidence that they have earned a baccalaureate degree from an accredited college or university recognized by the Seminary. Applicants who believe that their academic abilities are inadequately represented by the grade point average of their previous work are encouraged to address that matter in the admissions essay and/or the admissions conference.

As a school of the church, Austin Seminary is not merely an institution for academic study. Academic qualifications alone, therefore, do not qualify applicants for admission. The call of God and the approbation of God’s people are equally important.

Austin Seminary reserves the right to exercise its discretion in granting or denying admission of applicants to any of its degree programs on any grounds consistent with its educational standards, its stated purpose and mission, its religious commitments, and its self-understanding as a community.

PROCEDURES
An applicant to the Master of Arts (Theological Studies) or Master of Divinity degree program completes two phases in gaining admission.

I. THE APPLICATION PROCESS
The faculty’s Admissions Commission reviews applications on a monthly basis. For fall term admission, one must have an application file completed no later than May 1st. For admission at the beginning of any other term, one must apply three months prior to the date the term begins. The applicant shall:

1. Submit a formal application for admission on the form provided by the Office of Admissions or through the on-line application process.
2. Submit three essays, as described below.

  ❖ In an autobiographical essay (3-5 pages, double-spaced), reflect on your spiritual journey and/or call to ministry. Address your personal, educational, and religious background, your work history, your gifts and abilities for ministry and service, and your current vocational goals.
APPLICATION PROCESS

In an analytical essay (4-5 pages, double-spaced), craft a cogent argument on a specific topic of theological interest or concern. This essay should demonstrate your capacity to think critically, write coherently, reflect theologically, and engage scholarly sources.

Complete a third essay, specific to the program to which you are applying, according to the directions below.

**MATS Applicants**
The MATS degree is designed to enable students to integrate theology with their life and work through concentrated study in the Biblical, Church’s Ministry, or Theological-Historical department. In a brief essay (1-2 pages, double-spaced), identify your area of academic interest and how you hope to integrate that study with your life and work.

**MDiv Applicants**
The MDiv degree is designed to nurture leaders who will give strong, loving, and imaginative leadership to worshiping, learning, and serving communities. In a brief essay (1-2 pages, double-spaced), reflect on your hopes and concerns for the church and your call to ministry.

**MDiv/MSSW Applicants**
The dual degree (MDiv/MSSW) is designed for students who have a particular interest in non-traditional ministries, including agency-based social service, social justice advocacy, policy-oriented ministries, and clinical counseling, as well as more traditional ministry roles such as pastor or chaplain. In a brief essay (1-2 pages, double-spaced), reflect on your particular ministry interest and how the dual degree will prepare you to serve in that capacity.

3. **Provide an official** transcript of record from each institution attended. Students applying while in the process of completing the baccalaureate degree should provide grades for at least six full-time semesters (or the equivalent) of college or university work.

4. **Submit an application fee** of $50 (payable by check, money order, or credit card). This fee is non-refundable.

5. **Complete the criminal history check** process, including driving records, through CertifiedBackground.com, granting Austin Presbyterian Theological Seminary permission to access those records. The cost for this service is the responsibility of the student. Note that charges and past offenses do not automatically disqualify an applicant from matriculation. All records will be evaluated in context. Contact the Office of Admission for more information.

6. **After the application form and essays are submitted** and academic transcripts requested, arrange for an admissions conference with the vice president for admissions or a designated representative of the Seminary’s Admissions Commission.

7. **Applicants whose primary language is not English and all international student applicants are required** to present scores from the Test of English as a Foreign Language (TOEFL). Austin Seminary’s TOEFL institution code is 6018. The minimum acceptable score varies according to the testing format, and is as follows:
Students who have achieved the minimum TOEFL score but whose English language abilities are judged to be minimal may be required to take advantage of Seminary-provided assistance in English language instruction.

9. International applicants, in addition to the application procedures and TOEFL requirements outlined above, must also submit proof of adequate financial funding to cover living and educational costs for the duration of the program.

If admitted as an international student the following items are required:

- the Intent to Matriculate form signed and returned to the Office of Admissions;
- completed Biographical Data for International Applicant form; and,
- a financial deposit, due by May 1st, equal to one-half the minimum annual student budget.

for an international student currently studying in the United States on an F-1 visa who desires to transfer this status to Austin Seminary, the student is eligible to do so only if his or her F-1 student status is being maintained. International applicants verify their F-1 student status by completing a Transfer Request for International Student form, available from the Austin Seminary Office of Admissions. This form requires the signature of the international student advisor at the United States institution the applicant most recently attended. When completed, the form is returned to the Office of Admissions.

The Form I-20 A-B will be issued to the international student once all standards for admission have been met and all required items received.

ACTION AND NOTIFICATION
When the application process is completed, consideration and action will be taken by the Admissions Commission. Notification of such action will be communicated to the applicant no later than one month prior to the term for which the applicant has applied.

DEFERRING MATRICULATION
An applicant admitted to a degree program who desires to delay beginning theological study at Austin Seminary must submit a written request for deferment of matriculation. This request is reviewed and acted upon by the Admissions Commission. Matriculation can be deferred up to one year. Applicants admitted as provisional students cannot defer matriculation.

II. THE MATRICULATION PROCESS
To complete admission an applicant:

1. must sign and return the Intent to Matriculate form;
2. must have final and official transcripts on file with the Office of Admissions which indicate degree(s) obtained and the date(s) of graduation (matriculation
into the Seminary cannot be effected until this supplementary record has been received);  
3. must have successfully completed the criminal history check process, including driving records;  
4. must be present for and participate in orientation and registration on the days and times specified in the academic calendar and orientation schedule;  
5. must provide proof of health insurance coverage for oneself (and spouse and children, if applicable); and,  
6. is invited to participate in the signing of the Declaration of Intent.

As an instrument of the church, the Seminary is not merely an institution for academic study, and membership in it is not granted in answer solely to the private interest or personal decision of those who present themselves for admission, however thoroughly qualified academically. Both for faculty and student, membership in the community is by invitation and commitment. The call of God and the approbation of God's people are appropriately attended by a declaration of one's commitment and an acknowledgment of one's obligation to make full use of all means to the cultivation of the gifts of God for fulfilling the ministries to which one has been called. This occurs not only by devotion to study, but also by responsible participation in the whole of the community's varied life of worship and work, as well as by the exercise of personal prayer. The Seminary, therefore, invites its students to sign the following statement, which has been adopted by the faculty:

Declaration of Intent

“In recognition of the claims of God upon me and in reliance upon God's grace, I declare my intention to live responsibly in this community, to be persistent in the pursuit of learning, diligent in prayer and praise, responsive to the needs of my fellow members, and open to their efforts to contribute to my equipment for the service of Christ.”

ECCLESIASTICAL ENDORSEMENT

Ordinarily students enrolled for the Master of Divinity degree intend to become ordained ministers. Thus, they plan their seminary training in consultation with responsible officials of their respective denominations.

Seminary officers, especially the vice president for student affairs and vocation, will remind degree candidates of their need to keep in regular communication with their denominational officials and will help them to do so. It is to the student's advantage to have ecclesiastical endorsement established as quickly as possible.

Presbyterian students who have not entered the preparation for ministry process of a presbytery when they enter seminary are urged to begin the process of becoming an inquirer by the end of their first year of study. However, obtaining and maintaining a proper relationship with church officials or governing bodies are responsibilities of the degree candidate.
OTHER CLASSIFICATIONS OF STUDY

PRESBYTERIAN CHURCH (U.S.A.)
ORDINATION EXAMINATION REQUIREMENTS

The Presbyterian Church (U.S.A.) expects a minister of the Word and Sacrament to be knowledgeable and to be able to apply that knowledge in five areas: Bible Content, Open Book Bible Exegesis, Theological Competence, Worship and Sacraments, and Church Polity. Seminary courses contribute to such knowledge and application.

The vice president for student affairs and vocation administers all ordination examinations required by the Presbyterian Church (U.S.A.). Seminars are scheduled and resources are available to assist students in preparing for the examinations in each of the five areas noted above. The examinations are given on campus each year on the last full weekend in August before Labor Day weekend and on the fourth weekend in January.

The Bible Content examination is given the first Friday of October and the first Friday of February each year. The examination is open to any student who registers for the examination. The Seminary encourages Presbyterian students to take the examination in the junior year, and the examination may be repeated. A passing score is required to meet the ordination requirements of the Presbyterian Church (U.S.A.).

OTHER CLASSIFICATIONS OF STUDY

PROVISIONAL STUDENTS

Occasionally, an applicant to the MATS or MDiv degree program who does not meet all the academic qualifications for admission to that program, but who has earned a baccalaureate degree, and whom the Admissions Commission considers academically capable to undertake the program, may be permitted to enroll in the regular course of study for academic credit on a provisional basis. Ordinarily, a Provisional Student can matriculate only in the fall term and must enroll in required courses. A Provisional Student may apply to the Admissions Commission to be removed from provisional status and considered for admission to the MATS degree program upon satisfactory completion of 24 credits, or the MDiv degree program upon satisfactory completion of 24 credits and one language course.

SPECIAL STUDENTS (NONDEGREE)

The classification of Special Student is for a person not enrolled in any degree program offered by Austin Seminary but who desires to enroll in regular courses for academic credit. A person is admitted as a Special Student on a term-by-term basis, may enroll in regularly scheduled master's-level courses, and may take the maximum course load set for MATS and MDiv students. International students who are not lawful permanent residents of the United States will not be considered for Special Student status.

Application forms are available from the Office of Admissions. Applicants complete the Special Student application and submit it and the $25 nonrefundable, one-time, Special Student application fee to the Office of Admissions. First-time Special Student applicants are required to schedule a brief enrollment conference with the vice president for admissions, who makes the decision about that applicant's enrollment. In addition, each term, Special Student applicants shall attach a brief explanation of why they wish to enroll in the course(s) indicated on the application.
OTHER CLASSIFICATIONS OF STUDY

Tuition charges and any applicable registration fees must be paid to the Business Office prior to the beginning of the term in which admission is requested.

A person desiring to continue as a Special Student in a subsequent term must reapply for the term in which study is desired. The individual shall complete the Special Student application form and present it to the Office of Admissions. Approval of enrollment as a Special Student can be granted only if all previous course work has been satisfactorily completed and all financial obligations have been settled with the Seminary. The academic dean, in conversation with the vice president for admissions, reserves the right to exercise his or her discretion in granting or denying enrollment to continuing Special Students.

A Special Student wishing to matriculate into the MATS or MDiv degree program must complete the admission process for that program. Up to 48 credits earned as a Special Student at Austin Seminary, including the Houston Extension program, may be applied to the MATS degree; up to 84 credits may be applied to the MDiv degree. These maximums also include any credits transferred from another theological school.

Credits earned as a Special Student more than seven years prior to matriculation into a degree program cannot be applied toward degree requirements.

STUDENTS WITH NO EARNED BACCALAUREATE DEGREE

Under extraordinary circumstances, and with the approval of the faculty meeting in executive session, a student who does not possess a baccalaureate degree or its equivalent may be admitted to study in the Master of Divinity degree program. The application file must be completed no later than April 1st for consideration by the faculty. Prior to the student's final semester of study, the faculty, meeting in executive session, will review the student's record. The quality of the student's academic work at the Seminary will determine whether the faculty will award a Master of Divinity degree or a theological certificate.

TRANSFER STUDENTS

A student from another accredited theological school who wishes to transfer to the MATS or MDiv degree program at Austin Seminary, in addition to completing the application process previously outlined, must submit an official transcript of record as well as a statement of good standing.

Upon favorable action by the Admissions Commission and after returning the Intent to Matriculate form accepting the commission’s offer of admission, the Office of the Academic Dean will evaluate the transcript and provide a preliminary assessment of how the transfer of credits will be handled and what the requirements will be for completion of the MATS or MDiv degree. Then, after matriculation into the MATS or MDiv degree program, an official memo regarding transfer credit will be issued by the Office of the Academic Dean.

In all cases, a review of transfer credit may require conversation between the student and the associate dean for masters programs. The student may also be asked to provide a course syllabus for any course being consider for transfer.

Only courses with a grade of C or better will be considered for transfer credit. No credit will be given for academic work completed more than seven years prior to a student's matriculation into a degree program.

Up to 48 credits may be applied to the MATS degree; up to 84 credits may be applied to the MDiv degree. These maximums also include any credits earned as a Special Student at Austin Seminary and the Houston Extension program.
International students wishing to transfer from another institution in the United States to a degree program at Austin Seminary, in addition to the requirements noted above, must be in good standing both academically and under the provisions of their visa.

HOUSTON EXTENSION PROGRAM (NONDEGREE)
Austin Seminary will offer master's-level courses in 2009-2010 through our Houston Extension program. This program is designed primarily for persons interested in beginning study toward a first theological degree and laypersons who want to deepen their own theological understanding. Students who enroll in these courses for academic credit are classified as Special Students at Austin Seminary and have the same status as Special Students enrolled in course work on the Austin campus.

Classes ordinarily are conducted at Grace Presbyterian Church, 10221 Ella Lee at Sam Houston Tollway/Beltway 8, Houston, Texas. The Rev. Dr. James S. Currie, 4807 San Felipe, Houston, Texas 77056, serves as associate dean for the program.

AUDITORS
Austin Seminary offers the opportunity to audit courses to those interested in deepening their knowledge of the Bible, theology, and Christian ministry. Auditors are eligible to attend class but do not complete course assignments, take part in discussion, or receive evaluations or academic credit. Auditing requires permission of the course instructor.

Regularly enrolled students, their spouses, other members of the Seminary community, and guests of the Seminary may audit classes provided they have secured consent of the faculty members involved and the registrar. Others may audit classes provided they have complied with the above provisions and paid the required audit fee for each course ($150 per course; age 65 and over, $100 per course). Interested persons should contact the registrar.

TERMS AND PROCEDURES FOR ADMISSION

ECUMENICAL STUDENT PROGRAM

STATEMENT OF PURPOSE
The Ecumenical Student Program at Austin Presbyterian Theological Seminary exists primarily to provide theological studies and resources for the education of international students. The program provides a course of studies that will enrich the practice of ministry in the student’s context of origin.

In this nine-month course of full-time, graduate-level, theological study, students enroll in regularly scheduled courses offered in our master's degree programs. At the end of the nine-month program, and upon successful completion of the course of study, the student is presented with a certificate of completion. Students are expected to return to their country of origin at the end of the program of study.

PROGRAM DESCRIPTION
Austin Seminary provides one or more ecumenical fellowships to qualified international students. Ordinarily students receiving these fellowships shall come from one of three institutions with which Austin Seminary has cooperative agreements: Reformed Theological Collegium, Debrecen, Hungary; Justo Mwale Theological College, Lusaka, Zambia; the University of Stellenbosch, South Africa;
or shall be sponsored by the Worldwide Ministries Division of the Presbyterian Church (U.S.A.), the World Council of Churches, or the World Alliance of Reformed Churches (see below). They also shall have the approval and support of their local churches or denominational governing bodies.

Admission is for a nine-month, nonextendable course of theological study that begins in the fall term of an academic year. The Ecumenical Student Program requires that the student live independently from his or her spouse and other family during the period of study. Course work may be applied toward the Master of Arts (Theological Studies) degree, when appropriate, or may be nondegree academic work. Admission to the MATS degree program requires the approval of the academic dean, upon recommendation of the associate dean for masters programs and the Admissions Commission, and will be considered only after arrival on campus and enrollment in classes as an ecumenical student. In order to complete the MATS degree within the nine-month period of study, an ecumenical student must be granted advanced standing. Ordinarily advanced standing is granted by the academic dean, upon recommendation by the associate dean for masters programs, on the basis of an interview, review of transcript(s), and a written evaluation.

The fellowship includes tuition, fees, room (in Currie Hall) and weekday board, books, health and repatriation insurance coverage, and a modest stipend to supplement the cost of weekend meals.

Facility in English is prerequisite and a Test of English as a Foreign Language (TOEFL) score is required. The minimum acceptable score varies according to the testing format, and is listed below.

- PBT (Paper-based TOEFL): score of 550 or greater;
- CBT (Computer-based TOEFL): score of 213 or greater;
- iBT (Internet-based TOEFL): score of 79 or greater.

The application deadline for the Ecumenical Student Program is February 1st for matriculation in the fall term. Ordinarily applications for Ecumenical Student Fellowships from international students already studying in this country are not accepted. All inquiries should be made through the Office of Admissions. Austin Seminary is authorized under federal law to enroll nonimmigrant alien students.

WORLD COUNCIL OF CHURCHES (WCC)
The WCC Scholarships Programme is coordinated through a network of national correspondents, usually working with the council of churches and a national scholarships committee. All applications must be endorsed by the national correspondent before they can be submitted to the WCC in Geneva. Ordinarily not more than one student will be admitted from any given country. Application should be made through WCC Scholarships Programme Church World Service, 475 Riverside Drive, New York, New York 10027.

WORLD ALLIANCE OF REFORMED CHURCHES
Prospective ecumenical students from abroad may apply for study at Austin Seminary through the Department of Theology of the World Alliance of Reformed Churches. Application for the scholarship should be made through the Secretary of the Department of Theology, 150 route de ferney, 1211 Geneva 20, Switzerland.
DOCTOR OF MINISTRY ADMISSION

TERMS AND PROCEDURES FOR ADMISSION

DOCTOR OF MINISTRY DEGREE PROGRAM

TERMS
The Doctor of Ministry (DMin) degree is a professional doctorate intended to equip ministers for a high level of excellence in the practice of ministry. The Doctor of Ministry program is for ministers who already possess at least the first theological degree of Master of Divinity, or its equivalent. Admission ordinarily presupposes at least three years in the practice of ministry after earning the MDiv degree, and continued practice of ministry during the course of study. Refer to Academic Programs, Doctor of Ministry for a full description of the program.

Ordinarily no more than twenty students will be admitted for any term, and there will be no more than fifty persons in each area of concentration at any given time.

PROCEDURES
1. Submit a formal application for admission on the form provided by the Office of Admissions. The admission file must be completed by September 1st before the January term for which admission is requested, or by February 1st before the June term for which admission is requested.
2. Provide official transcripts from each college, university, seminary, and graduate school attended, as well as a record of recent nondegree education. Transcripts shall provide evidence that applicants hold degrees from accredited institutions. Ordinarily a grade point average of at least 3.0 on a 4.0 scale (or 2.0 on a 3.0 scale) shall be required for admission.
3. Submit a written statement in two parts.
   Part I (750-1000 words; 3-5 pages)
   In this section you are expected to:
   ❖ articulate how, since ordination, you have changed personally, professionally, and theologically;
   ❖ describe the background in ministry which motivates you to seek further competence in ministry;
   ❖ describe clearly the ministry situation in which the DMin work will be done;
   ❖ list personal and professional goals and how the area of concentration to be pursued will meet those goals and increase your competence in ministry (refer to Academic Programs, Doctor of Ministry in this catalogue for a description of concentrations).
   Part II (1500 words; 6 pages)
   ❖ In this academic essay, you shall discuss a primary issue or problem in ministry related to your intended area of concentration, which could be explored in a Doctor of Ministry program and reflect on that issue or problem theologically. You should bring to bear on this discussion appropriate readings from theological works as well as resources from a particular ecclesiastical tradition. This essay should demonstrate the ability to do doctoral-level work, i.e., to think critically, to construct a coherent argument, and to document sources correctly.
READMISSION TO DEGREE PROGRAMS

4. Submit the completed Letter of Endorsement, signed by the appropriate member(s) of your session, church board, or institutional official(s).

5. Submit an application fee of $50 (payable by check, money order, or credit card) with the application. This application fee is not refundable.

6. Arrange for an admissions conference with the director of the doctor of ministry program. The admissions conference may be conducted by telephone when necessary.

ACTION AND NOTIFICATION
When this application process is completed, consideration and action will be taken by the Admissions Commission. Notification of such action will be communicated to the applicant by October 31st for matriculation in the January term or March 31st for matriculation in the June term.

DEFERRING MATRICULATION
An applicant admitted to the Doctor of Ministry degree program who desires to delay beginning study at Austin Seminary must submit a written request for deferment of matriculation to the vice president for Admissions, with a copy to the DMin director. Matriculation can be deferred up to one term.

~TERMS AND PROCEDURES FOR READMISSION~

FOR ALL DEGREE PROGRAMS

In the event a student withdraws from a program of study and subsequently desires readmission, he or she shall submit a formal, written request to the Admissions Commission. This request should be submitted through the Office of Admissions by April 1st for readmission to the MATS or MDiv program in the fall term, or October 1st for readmission in the spring term. The deadline for readmission to the DMin program is September 1st for the January term and February 1st for the June term. In all cases the Admissions Commission may require supplementary information or material. Readmission may be granted if the commission considers the person able to complete all remaining degree requirements and if all outstanding financial obligations to Austin Seminary have been settled.

If the student withdrew from a program of study while on academic or nonacademic probation, he or she shall be considered for readmission on the appropriate probationary status. If the student was dismissed by the faculty, the Admissions Commission shall refer the matter to faculty with or without recommendation, and the faculty shall determine whether to readmit the person on the appropriate probationary status.

When an applicant is readmitted to a program of study, the applicant ordinarily enters under the current catalogue and is required to meet the degree requirements described in that catalogue.
ACADEMIC PROGRAMS

THE MASTER OF ARTS (THEOLOGICAL STUDIES) DEGREE PROGRAM

THE MASTER OF DIVINITY DEGREE PROGRAM

THE DOCTOR OF MINISTRY DEGREE PROGRAM
-THE MASTER OF ARTS (THEOLOGICAL STUDIES)-
DEGREE PROGRAM

GOALS

The Master of Arts (Theological Studies), or MATS, at Austin Presbyterian Theological Seminary is a general academic degree which both enhances candidates' basic knowledge in each of the theological disciplines and allows for concentrated study in a single discipline.

The MATS degree is designed to achieve the following goals:

- enhance general theological comprehension by requiring a broad, foundational, course of study in the Biblical, Church's Ministry, and Theological-Historical departments;
- develop candidates' advanced comprehension and intellectual rigor through an individually designed elective concentration;
- integrate theology with candidates' life and work;
- strengthen candidates' skills in research and leadership; and,
- assist candidates to grow in spiritual and moral depth.

REQUIREMENTS FOR THE MASTER OF ARTS (THEOLOGICAL STUDIES) DEGREE

1. Have on file with the registrar a complete and official transcript of credits showing graduation with a baccalaureate degree from an accredited college or university.
2. Complete satisfactorily 102 credits of required and elective work with at least a 2.0 grade point average on a 4.0 scale.
3. If granted advanced standing, complete satisfactorily 54 credits of required and elective work with at least a 2.0 grade point average on a 4.0 scale. In order to receive advanced standing, complete satisfactorily a written comprehensive examination.
4. Complete satisfactorily at least the last 54 credits of required and elective work while enrolled at Austin Seminary.
5. Complete all curricular assignments prior to commencement and by the deadline posted in the official academic calendar.
6. Clear all indebtedness to the Seminary prior to commencement.

PROGRAM DURATION

The program of study leading to the Master of Arts (Theological Studies) degree requires a minimum of two years of full-time academic study. This may be reduced to one year when a student is granted advanced standing on the basis of previous academic work. Students granted advanced standing will be required to complete satisfactorily a minimum of 54 credits and a written comprehensive examination. The program must be completed within six years of initial matriculation into a master's-level degree program at Austin Seminary.
PROGRAM OF STUDY

The 102 credits required for the Master of Arts (Theological Studies) degree shall be composed of 54 credits in required course work and 48 credits in elective course work, as outlined below:

REQUIRED COURSE WORK

THE BIBLICAL DEPARTMENT
Bi.102  Introduction to the Old Testament
Bi.116  Introduction to the New Testament

THE DEPARTMENT OF THE CHURCH’S MINISTRY
Three six-credit courses selected from three of the five departmental areas (i.e., I. Christian Education; II. Leadership and Administration; III. Mission and Evangelism; IV. Pastoral Care; V. Preaching and Worship).

THE THEOLOGICAL-HISTORICAL DEPARTMENT
TH.100  Introduction to the History of Christianity: Apostolic Era to 1650
or TH.118  Developments in the History of Modern Christianity: 1650 to the Present
TH.104  Systematic Theology I
TH.200  Introduction to Christian Ethics
or TH.206  Ethical and Theological Reflection on Biomedical Issues
or TH.296  Moral Issues

MATS COLLOQUIUM
All students in the Master of Arts (Theological Studies) program are required to participate for a minimum of two terms in a colloquium. The purposes of the colloquium are to assist students to integrate their learning and to engage in peer learning and in theological reflection. Non-credit.  

THE MATS INTEGRATIVE SEMINAR
In this seminar students work together and in consultation with the instructor and a designated faculty member in the framing, research, and production of a term project which demonstrates scholarly work and applies expertise garnered through studies in their respective areas of concentration in the MATS degree program. Students evaluate and provide written and oral responses to others’ projects. Prerequisite: satisfactory completion of 72 credits in the MATS degree program. Six credits.

ELECTIVE OPTIONS

In order to fulfill the degree requirement of 102 credits, students select a minimum of 48 credits from any of the course offerings. Students also have the option of taking approved courses from the Seminary of the Southwest, Austin Graduate School of Theology, and graduate-level courses from The University of Texas at Austin and St. Edward’s University. For additional ways in which elective credit can be earned, see page 28.
## MATS SUGGESTED SEQUENCING OF COURSES

Required courses are taught each year as indicated below.

### Year I

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<thead>
<tr>
<th>Fall Term</th>
<th>January</th>
<th>Spring Term</th>
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<tbody>
<tr>
<td>Bi.102 Intro. to the Old Testament</td>
<td>Elective</td>
<td>Bi.116 Intro. to the New Testament</td>
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<tr>
<td>TH.100 Intro. to the History of Christianity: to 1650</td>
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<td>TH.104 Systematic Theology I</td>
<td>Elective course</td>
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<td>CM.__</td>
<td>CM Department course or Elective</td>
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<td>COLLOQ MATS Colloquium</td>
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### Year II

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<tr>
<th>Fall Term</th>
<th>January</th>
<th>Spring Term</th>
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<tr>
<td>CM.__</td>
<td>CM Department course</td>
<td>CM.__</td>
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<tr>
<td>TH.200 Intro. to Christian Ethics (or TH.206, or TH.200)</td>
<td>Elective course</td>
<td>TH.296 Moral Issues (or TH.206, or TH.200)</td>
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<tr>
<td>Elective course</td>
<td></td>
<td>MATS-IS MATS Integrative Seminar</td>
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Required Credit: A total of 54 credits is designated for required courses.
Elective Credit: A total of 48 credits is designated for elective course work.

TOTAL CREDITS: 102
THE MASTER OF DIVINITY DEGREE PROGRAM

VISION AND GOALS

Austin Presbyterian Theological Seminary intends its Master of Divinity degree program to prepare men and women to enter the office of ordained minister in the church for the sake of the church's obedient service in the world. Most seminary graduates serve as ministers to congregations or in other leadership capacities in the church. The Master of Divinity program takes this fact seriously. Our theological education occurs in a residential community. It nevertheless acknowledges the real differences which exist in student needs, interests, and goals, and it therefore endeavors to mediate that knowledge and to allow for the development of those skills which together provide the essential foundation for a variety of ministries.

The church has the right to expect that those who graduate from theological seminaries with professional degrees will be prepared to practice Christian ministry consistently and with integrity. The Seminary therefore intends to foster the integration of self-understanding, knowledge, and skills, and the faculty has committed itself to achieve a style of education appropriate to this intention.

To that end, the faculty has adopted the following Vision Statement for the Master of Divinity program:

MASTER OF DIVINITY VISION STATEMENT

God calls the church to be light, salt, and leaven in a beautiful but broken world. Alive in Christ, the church must respond to the vitality of God, proclaiming and embodying a prophetic witness to life. Amidst national and international political strife, economic injustice, social and spiritual alienation and abuse of the natural world, the Spirit bears Christ's joy and wholeness to broken places. As the church, we sense the call to participate in this reconciling work of God.

The task of theological education is to form leaders who will prepare and embolden the church for service to God in offering healing in this world. Thus the purpose of Austin Presbyterian Theological Seminary's Master of Divinity program is to nurture church leaders who will give strong, loving, and imaginative leadership to congregations that will be worshiping, learning, and serving communities. These leaders and congregations will prize and bear witness to life in God as grounded in Christian tradition, faith, and practices; nurture relationships within the church as the body of Christ; navigate the complexities of contemporary culture; and so recognize and answer God's call to love God and neighbor.

Graduates of the Master of Divinity program will learn to integrate self-knowledge, the traditions of the church, awareness of the world and particular contexts, and ministerial skills in order to minister effectively in contexts to which God calls. Such pastoral leadership may take several forms, including ministries of Word and Sacrament, specialized congregational ministries, chaplaincies, and leadership in the public arena.
Based on this vision statement, the faculty has developed the following learning outcomes.
Our Master of Divinity graduates are leaders in the church and will:

- understand the varying perspectives of the Christian tradition, humanities, and social sciences, and how they impact personal, ecclesial and public contexts of ministry;
- preach and teach the Word of God through the artful integration of biblical exegesis, theological reflection, historical awareness, and cultural analysis;
- demonstrate proficiency in the content and methodology of the pastoral arts, administering and shaping communities as places of worship, care, nurture, learning, spiritual growth, and mission;
- pursue and evaluate knowledge through inquiry, research, contemplation, critical thinking and practice, and wide-ranging discussion and collaboration;
- communicate effectively in speech and writing to a variety of audiences;
- exercise leadership needed for congregations to mobilize for Christian witness in the world; and,
- possess capacities for self-understanding, self-care, and spiritual practices that foster wholeness, humility, faithfulness, and vocational vitality.

REQUIREMENTS FOR THE MASTER OF DIVINITY DEGREE

1. Have on file with the registrar a complete and official transcript of credits showing graduation with a baccalaureate degree from an accredited college or university.
2. Complete satisfactorily 180 credits of required and elective work with at least a 2.0 grade point average on a 4.0 scale.
3. Complete satisfactorily at least the last 96 credits of required and elective work while enrolled at Austin Seminary.
4. Complete all curricular assignments prior to commencement and by the deadline posted in the official academic calendar.
5. Clear all indebtedness to the Seminary prior to commencement.

Note: A student who is admitted to the MDiv degree program may receive a Diploma instead of the degree upon the satisfactory completion of all the degree requirements except Hebrew and/or Greek and any courses for which these languages are prerequisite. Such an exemption must be approved by the faculty, meeting in executive session, and is considered only upon the request of the student and the denominational governing body which has responsibility for the student’s ordination process. The Diploma requires 180 credits, and any language courses waived are substituted with other courses as prescribed by the academic dean.

PROGRAM DURATION

The program of study leading to the Master of Divinity degree requires a minimum of three years of full-time academic study. The program must be completed within six years of initial matriculation into a master’s-level degree program at Austin Seminary.
PROGRAM OF STUDY

The 180 credits required for the Master of Divinity degree shall be composed of the required and elective course work, as outlined below:

REQUIRED COURSE WORK

THE BIBLICAL DEPARTMENT

ALL STUDENTS
Bi.102 Introduction to the Old Testament
Bi.116 Introduction to the New Testament

PRESBYTERIAN STUDENTS: Two-language Sequence
Bi.108 Elementary Biblical Hebrew
Bi.120 Elementary New Testament Greek
One Exegesis course in biblical Hebrew
One Exegesis course in New Testament Greek
One additional exegesis course in either biblical Hebrew or New Testament Greek

NON-PRESBYTERIAN STUDENTS: One-language Sequence
Hebrew Option:
Bi.108 Elementary Biblical Hebrew
Two exegesis courses in biblical Hebrew
One elective course in New Testament (non-language-based)

Greek Option:
Bi.120 Elementary New Testament Greek
Two exegesis courses in New Testament Greek
One elective course in Old Testament (non-language-based)

THE DEPARTMENT OF THE CHURCH’S MINISTRY

CM.122 The Church as a Worshipping Community
CM.126 Introduction to Preaching
CM.220 The Ministry of Education in the Congregation
or CM.222 Theological and Practical Foundations of Christian Education
CM.224 Introduction to Pastoral Care
or CM.226 Introduction to Pastoral Counseling
CM.230 Theology and Practice of Mission
or CM.232 Theology and Practice of Evangelism

THE THEOLOGICAL-HISTORICAL DEPARTMENT

TH.100 Introduction to the History of Christianity: Apostolic Era to 1650
TH.104 Systematic Theology I
TH.200 Introduction to Christian Ethics
or TH.206 Ethical and Theological Reflection on Biomedical Issues
or TH.296 Moral Issues
TH.204 Introduction to World Religions
TH.212 Systematic Theology II
MDIV DEGREE PROGRAM

INTERDEPARTMENTAL

I.100 Colloquy on Vocation and Ministry
SENIOR CAPSTONE SEMINAR

PROGRAM IN FORMATION FOR MINISTRY (PFM)

Twelve credits are required, in the form of a field placement in Supervised Practice of Ministry.

ELECTIVE OPTIONS

In order to fulfill the degree requirement of 180 credits, students in the two-language option select a minimum of 54 additional credits from any of the course offerings or PFM opportunities; students in the one-language option select a minimum of 60 additional credits. Students also have the option of taking approved courses from the Seminary of the Southwest, Austin Graduate School of Theology, and graduate-level courses from The University of Texas at Austin and St. Edward’s University. Elective credit can also be earned through the following options:
DIRECTED STUDY PROJECT
In consultation with the associate dean for masters programs, a student or group of students may propose a directed study project (DSP). During the fall, January, and spring terms, the credit value of a DSP can range from one to six credits; during the summer term, a DSP in supervised practice of ministry may be proposed with a worth up to twelve credits.

The associate dean will then discuss the possibility of the directed study with the professor whom the student, or students, requested as supervisor of the project. If the professor agrees to the project the student(s) shall, in consultation with the professor, complete the project design using the Directed Study Project application form. The project design is then submitted to the academic dean for approval. Application forms are available from the registrar or from the associate dean for masters programs.

INDEPENDENT STUDY PROJECT
During any academic term a student may undertake an independent study project. Any student who wishes to exercise this option must submit to the Office of the Academic Dean for approval a detailed statement describing the project, complete with outline and bibliography. The student pursues her or his work during the term and submits it for evaluation by two professors from two different faculty departments appointed by the academic dean. An independent study project is valued at eight credits. Application forms are available from the registrar.

HEARER’S CREDIT OPTION
MATS and MDiv students already heavily engaged in course work who are interested in other courses being offered but have insufficient study time to elect them for full credit may request enrollment for hearer’s credit in various courses. In providing this option for degree students, the Seminary operates under the following guidelines:

1. The professor(s) may permit, limit, or deny hearer’s credit enrollment in any given course.
2. Students enrolled for hearer’s credit are required to attend all class sessions regularly and are evaluated by means agreed upon by the professor(s) and the student, with documentation provided to the registrar.
3. Students are limited to one hearer’s credit enrollment in any given term.
4. For the successful completion of a course for hearer’s credit the student receives one credit toward the degree.
5. Credits received through the hearer’s credit option ordinarily do not count toward the fulfillment of the departmental requirements and are always graded pass/fail.
### MDiv Suggested Sequencing of Courses

#### JUNIOR YEAR

<table>
<thead>
<tr>
<th>FALL TERM (24 credits)</th>
<th>JANUARY TERM (6 credits)</th>
<th>SPRING TERM (24 credits)</th>
<th>SUMMER TERM (6 credits)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bi.102 Intro. to the Old Testament</td>
<td>Elective course or Travel Seminar</td>
<td>Bi.108 Elementary Biblical Hebrew</td>
<td>Bi.120 Elem. New Testament Greek</td>
</tr>
<tr>
<td>I.100 Colloquy on Vocation &amp; Ministry</td>
<td></td>
<td>Bi.116 Intro. to the New Testament</td>
<td></td>
</tr>
<tr>
<td>TH.100 Intro. to the History of Christianity</td>
<td></td>
<td>CM.122 The Church as a Worshipping Community</td>
<td></td>
</tr>
<tr>
<td>TH.104 Systematic Theology I</td>
<td></td>
<td>TH.212 Systematic Theology II</td>
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</tr>
</tbody>
</table>

Upper-level requirements can be satisfied in either the Middler or Senior years. The table on the following page shows required areas of study and the course or courses that satisfy the particular requirement. Students are encouraged to balance required courses between the middler and senior years and to take advantage of elective offerings, most of which are offered only every two or three years.

#### MIDDLER YEAR

<table>
<thead>
<tr>
<th>FALL TERM (24 credits)</th>
<th>JANUARY TERM (6 credits)</th>
<th>SPRING TERM (24 credits)</th>
<th>SUMMER TERM (12 credits)</th>
</tr>
</thead>
<tbody>
<tr>
<td>CM.126 Intro. to Preaching</td>
<td>Elective course or Travel Seminar</td>
<td>Required Courses (see table)</td>
<td>Supervised Practice of Ministry *</td>
</tr>
<tr>
<td>TH.204 Intro to World Religions</td>
<td></td>
<td>Elective Courses</td>
<td></td>
</tr>
<tr>
<td>(or other required course-see table)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elective Courses</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### SENIOR YEAR

<table>
<thead>
<tr>
<th>FALL TERMIN (24 credits)</th>
<th>JANUARY TERM (6 credits)</th>
<th>SPRING TERM (24 credits)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Senior Capstone Seminar</td>
<td>Elective course or Travel Seminar</td>
<td>Senior Capstone Seminar (if not taken in fall term)</td>
</tr>
<tr>
<td>(or in spring term)</td>
<td></td>
<td>Required Courses (see table)</td>
</tr>
<tr>
<td>TH.204 Intro. to World Religions</td>
<td></td>
<td>Elective Courses</td>
</tr>
<tr>
<td>(or other required course-see table)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
*Important Note regarding Supervised Practice of Ministry (SPM)*
The model presented above assumes 12 credits will be earned (through SPM) in the summer before the senior year. If a student chooses to satisfy this requirement during another term (e.g., concurrent Teaching Church, year-long internship) he or she should plan another means of earning 12 credits during this term or should consider an increased course load during some semesters to make up for any credits not earned through summer SPM. To do this, many students use this summer term to pursue Clinical Pastoral Education or elective Supervised Practice of Ministry.

<table>
<thead>
<tr>
<th>Area of Study</th>
<th>Fall Semester Options</th>
<th>Spring Semester Options</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Christian Education</strong></td>
<td>CM.222 Theological and Practical Foundations of Christian Education</td>
<td>CM.220 The Ministry of Education in the Congregation</td>
</tr>
<tr>
<td><strong>Christian Ethics</strong></td>
<td>TH.200 Introduction to Christian Ethics</td>
<td>TH.206 Theological Reflection on Biomedical Issues or TH.296 Moral Issues These courses are offered in alternating years.</td>
</tr>
</tbody>
</table>
A student enrolled in the MATS, MDiv, Diploma, or Theological Certificate program, or any student admitted on provisional status is placed on academic probation for any of the following:

- failure to maintain a cumulative 2.0 grade point average;
- receiving two F’s in a given term; or
- receiving one F in each of two consecutive terms.

A student receiving two F’s in a given term will also be liable for dismissal by the faculty.

Each student’s progress is monitored by the Office of the Academic Dean. Students placed on academic probation are notified of their status by the academic dean, and a copy of the notice is placed in the student’s file in the registrar’s office.

During the period of academic probation students ordinarily are restricted with regard to extracurricular activities. They are not allowed to participate in the occasional pulpit supply arranged through the Office of Ministerial Formation, to serve on a faculty committee, or to assume the duties of a student senate officer. Exceptions to these restrictions may be made by the Committee on Student Life and Student Standing.

To be removed from academic probation a student must achieve a cumulative 2.0 grade point average and complete satisfactorily all course work in the subsequent fall or spring term in which she or he is enrolled. Any student on academic probation who has been on academic probation in a previous term and is placed again on academic probation will be liable to dismissal by the faculty.

Should a student become liable to dismissal by the faculty, the academic dean, upon recommendation of the associate dean for masters programs, shall notify both the student and the chair of the Committee on Student Life and Student Standing. This committee, without its student representatives and in executive session, shall promptly and fully review the student’s status with the student and formulate a recommendation to the next meeting of faculty in executive session.

ADD/DROP PERIOD
Students may add, drop, or change courses to or from hearer’s credit during the add/drop period of each academic term. For fall and spring terms, students may add courses during the first five class days of the term and may drop courses or change to or from hearer’s credit during the first ten class days of the term. For January and summer terms, students may add, drop, or change a course to or from hearer’s credit during the first five class days of the term. Course and schedule changes during this period are handled by the registrar.

After the add/drop period, students may drop a course and/or change a course to or from hearer’s credit only with permission of the academic dean.

For any course dropped after the add/drop period a grade of Q is recorded. Until there is an official change in registration, the original registration obtains, and the student is responsible for all requirements of the course(s).
CLASSIFICATION AND NUMBERING OF COURSES
Courses are classified according to the following faculty departments:

- Bi: Biblical
- TH: Theological-Historical
- CM: Church's Ministry
- I: Interdepartmental

Courses numbered 100-199 are foundational courses for which there are no course prerequisites. Courses numbered 200-299 and 300-399 are upper-level.

COURSE LOAD: FULL-TIME AND PART-TIME STUDY
Full-time study is defined as enrollment in at least 18 credits during each fall and spring term. The standard full-time course load for these terms is 24 credits. The maximum course load is 30 credits in a fall or spring term, 6 credits during the January term, and 12 credits during the summer term. Permission to exceed the maximum course load may be granted for a particular term by the academic dean and must be renewed for any subsequent term.

Students have the option, with the approval of the academic dean, of enrolling in either masters program for part-time study. Part-time study is defined as enrollment in fewer than 18 credits in the fall or spring terms. Students seek permission for such status from the academic dean. Permission is granted for a particular term and must be renewed for any subsequent term.

In order to complete the the MATS in two years, a student must average 24 credits in each fall and spring term and take 6 credits in one January term. In order to complete the MDiv degree program in three years, a student must average 24 credits in each fall and spring term, 6 credits in each January term, and in the summer terms take 6 credits (junior year) and 12 credits (middler year).

The MATS or MDiv degree must be completed within six years of initial matriculation into a master's-level degree program at Austin Seminary.

CREDIT VALUE
The credit value of each course is noted following the course description. A credit in the MATS or MDiv program is defined as the equivalent of twenty hours of student involvement. Two credits at Austin Seminary are equivalent to one standard, graduate-level, semester hour at other institutions.

DENOMINATIONAL REQUIREMENTS
On a regular basis, the Seminary offers MDiv courses that satisfy particular denominational requirements of the Presbyterian Church (U.S.A.) and The United Methodist Church, specifically, in the areas of denominational polity, doctrine, and history. In addition, every effort is made to assist students of other denominations with particular course requirements of their denominations. These efforts include developing directed studies, as well as permitting denominational requirements to be taken at other theological institutions and, if necessary, transferring credit for this work into the MDiv degree program at Austin Seminary.

EXTENSIONS
A student may submit a request to the associate dean for masters programs for an extension in order to complete the requirements for a particular master's-level course. If the request is granted, the academic dean will notify the student and the professor in writing. The duration of an extension shall be for no more than three weeks beyond the end of the course. A second such extension may be requested and granted for each course. A grade of I, incomplete, is recorded when an extension is
grant by the academic dean. If a final course grade is not submitted for a student who has neither completed the requirements for a course, nor been granted an extension by the academic dean, a grade of F shall be posted. In this instance, the F is not remediable.

FACULTY ADVISOR PROGRAM
Upon admission to the MATS or MDiv degree program, each student is assigned a faculty advisor by the academic dean. The faculty advisor counsels the student with respect to the planning of the student’s course of study, assists the student with course registration, and serves as a special guide for the student in making decisions about academic goals. The faculty advisor is available to reflect with the student with respect to his or her spiritual pilgrimage. After one year, a student may make a request to the academic dean for a different faculty advisor or for a waiver from the Faculty Advisor program.

GRADE REPORTS AND ACADEMIC RECORDS
After each academic term students receive individual grade reports from the registrar. Presbyterian students who are inquirers or candidates can request that the registrar provide grades, in the form of a transcript, to the student’s Committee on Preparation for Ministry. For non-Presbyterian students, the registrar will, at the student’s request, send transcripts to appropriate denominational governing bodies or oversight committees. The registrar takes adequate measures to ensure accuracy and security from loss or unauthorized use of student grades, according to federal law.

GRADING SYSTEM
The grading system employed by Austin Seminary for all academic work is as follows:

1. Academic performance for all students will be evaluated by means of one of the following two options:

   LETTER GRADE OPTION

<table>
<thead>
<tr>
<th>Grade</th>
<th>Grade Points per Credit</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>4.00</td>
</tr>
<tr>
<td>A-</td>
<td>3.67</td>
</tr>
<tr>
<td>B+</td>
<td>3.33</td>
</tr>
<tr>
<td>B</td>
<td>3.00</td>
</tr>
<tr>
<td>B-</td>
<td>2.67</td>
</tr>
<tr>
<td>C+</td>
<td>2.33</td>
</tr>
<tr>
<td>C</td>
<td>2.00</td>
</tr>
<tr>
<td>C-</td>
<td>1.67</td>
</tr>
<tr>
<td>D</td>
<td>1.00</td>
</tr>
<tr>
<td>F</td>
<td>0.00</td>
</tr>
</tbody>
</table>

   PASS/FAIL OPTION

<table>
<thead>
<tr>
<th>Grade</th>
<th>Grade Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>P</td>
<td>satisfactory academic performance. No grade points.</td>
</tr>
<tr>
<td>F</td>
<td>unsatisfactory academic performance. No grade points.</td>
</tr>
</tbody>
</table>

2. All required courses in the MATS or MDiv program shall be graded by letter grade, except as noted in item 3.

3. The biblical language courses (Bi.108/Bi.110 and Bi.120/Bi.122), the advanced biblical exegesis course, and all electives in both programs shall be graded by letter grade or pass/fail at the option of the student for each particular course.

4. The following academic work shall be graded by pass/fail only:
   The reading courses Bi.111, Bi.123, Bi.171, Bi.211, Bi.221, Bi.267; TH.231 An Adventure in Wilderness and Spirituality. Alternative Settings for Ministry:
**Outpatient Rehabilitation Program for Chemical Dependency,** all travel seminars, and all SPM work, including clinical pastoral education.

5. Students shall state their grading preferences upon registration but may change any option during the add/drop period for the given semester.

6. Students stating no preference for grading for a particular course, directed study project, or independent study project shall be graded by letter grade.

7. In the pass/fail option, the grade of P has no effect on the student's grade point average, while the grade of F has a negative effect.

8. A course for which the grade of D or F is earned will not be counted in a student's degree program. A required course must be repeated.

9. When a grade of D or F is earned and the course is repeated, all instances of the course appear on the student's transcript. The grades earned for all courses are counted in the student's grade point average.

10. If a final course grade is not submitted for a student who has neither completed the requirements for a course, nor been granted an extension by the academic dean, a grade of F shall be posted. In this instance, the F is not remediable.

11. If a student receives a failing course grade that the professor determines is remediable, the procedures and deadlines for extensions apply (see Extensions).

In order to receive a Master of Arts (Theological Studies) degree, Master of Divinity degree, Diploma, Certificate of Individual Theological Study, or Theological Certificate, students must have a 2.0 grade point average on a 4.0 scale for all their academic work. The grade point average is computed by dividing the total number of grade points earned by the total number of credits for which a letter grade has been recorded.

The following grades are given in special situations:

- **I** Incomplete. The academic work is not complete for reasons beyond the student's control; requires an extension approved by the academic dean. I becomes F if the work is not completed by the deadline.

- **Q** Dropped (quit) course after the add/drop period.

- **W** Withdrew from seminary.

**LEAVE OF ABSENCE**

A request for a leave of absence ordinarily is made only for reasons of health, to make possible a period of study in another theological seminary, or to enable the student to engage in noncredit practice of ministry. Such a request is addressed in writing to the associate dean for masters programs, who, after consultation with the student, makes a recommendation to the academic dean. The academic dean considers the recommendation and presents it to the faculty in executive session for approval. A leave of absence is granted for a particular period not to exceed one academic year.

**MATRICULATION**

Matriculation into the MATS or MDiv program is permitted in any academic term. A Provisional Student can matriculate only in the fall term.
MASTER'S-LEVEL ACADEMIC INFORMATION

PRIVACY RIGHTS OF STUDENTS
Under the Family Educational Rights and Privacy Act, students are entitled to examine their educational records. These records are confidential and in most circumstances may be released to third parties only by written consent of the student.

PROGRAM DURATION
The program of study leading to the MATS degree is designed as a two-year program of full-time study. In order to complete the MATS in two years (102 credits), a student must average 24 credits in each fall and spring term and take 6 credits in one January term. This equates to an average annual course load of 51 credits.

The program of study leading to the MDiv degree is designed as a three-year program of full-time study, exclusive of any internship. In order to complete the MDiv degree program in three years (180 credits), a student must average 24 credits in each fall and spring term, 6 credits in each January term, and in the summer terms take 6 credits (junior year) and 12 credits (middler year). This equates to an average annual course load of 60 credits.

The MATS or MDiv degree program must be completed within six years of initial matriculation into a master's-level degree program at Austin Seminary.

SATISFACTORY PROGRESS
A student is judged to be making satisfactory progress toward an MATS or MDiv degree by maintaining a cumulative grade point average of 2.0 on a 4.0 scale and by ongoing enrollment in sufficient course work to complete the degree in no more than six years after matriculation.

TRANSFER OF COURSE WORK
A student may request transfer credit for graduate-level academic work from accredited institutions. For entering students, upon favorable action by the Admissions Commission and after returning the Intent to Matriculate form accepting the commission's offer of admission, the Office of the Academic Dean will evaluate the transcript and provide a preliminary assessment of how the transfer of credits will be handled and what the requirements will be for completion of the MATS or MDiv degree. Then, after matriculation into the MATS or MDiv degree program, an official memo regarding transfer credit will be issued by the Office of the Academic Dean.

A request for transfer credit initiated after matriculation into the MATS or MDiv degree program should be directed to the Office of the Academic Dean.

In all cases, a review of transfer credit may require conversation between the student and the associate dean for masters programs. The student may also be asked to provide a course syllabus for any course being consider for transfer.

Only courses with a grade of C or better will be considered for transfer credit. No credit will be given for academic work completed more than seven years prior to a student’s matriculation into a degree program.

WAIVER OF REQUIREMENTS
Students who have completed work in an accredited college or university comparable to courses at Austin Seminary may be permitted to waive required courses. Requests for such waivers are made through the Office of the Academic Dean.
Austin Seminary recognizes the value of biblical studies for theological education and preparation for ministry. Introductory courses in both the MATS and MDiv degree programs provide an overview and survey of the biblical witness in its proper context. Additional requirements in the MDiv program serve to develop students' abilities to integrate biblical exegesis, theological reflection, historical awareness, and cultural analysis.

The various aspects of biblical study logically fall into one of four categories: Biblical Languages, Introduction and Background, Exegesis, and Biblical Theology. The courses offered in the Biblical Department are grouped accordingly.

I. BIBLICAL LANGUAGES

Biblical study presupposes facility with the original languages. In the Master of Divinity degree program, this facility can be gained through the sequences described below.

The two-language sequence is required of all Presbyterian MDiv students and is open to all other students. It consists of language and exegesis courses in both biblical Hebrew and New Testament Greek. The one-language sequence, in which students choose study of either Hebrew or Greek satisfies the biblical language requirements for non-Presbyterian students.

Preparation for biblical exegesis begins with foundational language courses.

Bi.108 Elementary Biblical Hebrew is taken during the Spring term of the first year of study. Bi.120 Elementary New Testament Greek is offered in the summer term of the first year of study. In the fall term of the second year, students can begin satisfying the additional language requirements.

In the two-language sequence, in addition to Bi.108 and Bi.120, students take three exegesis courses: one in Hebrew, one in Greek, and a third in either Hebrew or Greek.

In the one-language sequence, students choose to study either Hebrew or Greek and enroll in either Bi.108 or Bi.120. The language course is followed by two exegesis courses in the particular language. In addition, a non-language-based course is required, taken in New Testament for those following the Hebrew exegesis sequence, or in Old Testament for those following the Greek exegesis sequence.

In the course of their exegetical work, students are expected to gain a working knowledge of the languages and to reach a high level of proficiency in biblical interpretation.

Any student who has satisfactorily completed academic work in biblical Hebrew or in classical or koine Greek in an accredited college, university, or theological school may be qualified either to enter the intermediate language course(s), thereby substituting Bi.110 Intermediate Reading in Biblical Hebrew for Bi.108 Elementary Biblical Hebrew and/or Bi.122 Intermediate Reading in New Testament Greek for Bi.120 Elementary New Testament Greek, or to waive the elementary language requirements. Qualification for entering the intermediate language courses, or for waiving the introductory languages courses is determined through examination by Biblical Department faculty, upon recommendation of the associate dean for masters programs. In waiving the elementary courses students are able to gain opportunity for more elective credits.
BI DEPARTMENT–BIBLICAL LANGUAGES

COURSE DESCRIPTIONS

Bi.108 ELEMENTARY BIBLICAL HEBREW
This intensive course is designed to equip a student with basic reading skills in biblical Hebrew making extensive use of selected readings from the Hebrew Bible. Six credits.

Mr. Ahn; Spring

Bi.110 INTERMEDIATE READING IN BIBLICAL HEBREW
This course is designed for students who have previously studied Hebrew and need to review basic Hebrew reading and grammar skills requisite to doing Hebrew exegesis. Two credits.

Mr. Ahn; Spring

Bi.111 HEBREW READING
This course is designed for students who have previously studied Hebrew and need to review basic Hebrew reading and grammar skills requisite to doing Hebrew exegesis. Prerequisite: Bi.108. Three credits.

Houston Extension

Bi.120 ELEMENTARY NEW TESTAMENT GREEK
This intensive course is designed to equip a student with basic reading skills in New Testament Greek, making extensive use of audio and visual instructional materials and concentrating on the fundamentals of grammar and the vocabulary occurring most frequently in the New Testament. Six credits.

Mr. Alsup or Mr. Donelson; Summer

Bi.122 INTERMEDIATE READING IN NEW TESTAMENT GREEK
This course is designed for students who have previously studied Greek and need to review basic Greek reading and grammar skills requisite to doing Greek exegesis. Two credits.

Mr. Alsup or Mr. Donelson; Summer

Bi.123 GREEK READING
This course is designed for students who have previously studied Greek and need to review basic Greek reading and grammar skills requisite to doing Greek exegesis. Three credits.

Houston Extension

Bi.171 HEBREW READING
This course is designed to increase a student’s ability to read and translate the Hebrew Bible. Prerequisite: Bi.118. Three credits.

Mr. Ahn

Bi.211 SELECTED READINGS FROM THE SEPTUAGINT
This course affords the opportunity to read Greek translations of the Hebrew scriptures. Lectionary texts from the Greek Old Testament are selected and compared to the original Hebrew text. Three credits.

Mr. Alsup

Dr. John J. Ahn  Dr. John E. Alsup
BI.221 SELECTED READINGS IN HELLENISTIC GREEK
Passages from the Septuagint, Old and New Testament apocrypha and pseudepigrapha, from the writings of Hellenistic Judaism, and from Christian and non-Christian writers of the second century AD are selected in light of the students' interests. Attention is paid to peculiarities of Septuagint grammar and syntax as well as to features of koiné Greek. Prerequisite: BI.120. Three credits. Mr. Alsup or Mr. Donelson

II. INTRODUCTION AND BACKGROUND
To take seriously the fact of God's revelation in history means to see the biblical witness in its proper context. Old and New Testament studies involve responsible historical and literary methods and approaches.

COURSE DESCRIPTIONS

BI.102 INTRODUCTION TO THE OLD TESTAMENT
This course is a study of the Old Testament as shaped by the varied circumstances in which the faith and life of the believing communities found expression. Six credits. Mr. Ahn; Fall

BI.116 INTRODUCTION TO THE NEW TESTAMENT
This course is a study of the New Testament as shaped by the varied circumstances in which the faith and life of the early Christian community found expression. Six credits. Mr. Donelson or Ms. Stubbs; Spring

BI/TH.225 THE EARLY CHURCH AND ROMAN SOCIETY
This course examines the social and theological interaction between the Christian church of the first three centuries and the Roman world. The church's struggle to succeed in and yet to be distinct from the Roman world shaped its organizational structure, its liturgy, its ethics, and its theology. In light of these issues, this course explores the questions of how a small Jewish sect centered in Jerusalem became the dominant religion in the Roman world and what changed along the way. Six credits. Mr. Donelson, et al.

BI.229 TOPICS IN BIBLICAL ARCHAEOLOGY
This seminar considers selected areas in the field of Biblical Archaeology, such as Archaeological and Biblical Interpretation, Archaeology of the Intertestamental Period, Archaeology of Roman and Byzantine Palestine. May be taken more than once for credit. Six credits.

Dr. Lewis R. Donelson

Dr. Monya A. Stubbs
BI DEPARTMENT–EXEGESIS

Bi.231 THE INTERPRETATION OF SCRIPTURE
In this course students consider various approaches and models for interpreting Scripture. Special attention is given to issues which are critical for maintaining the integrity of the biblical material and for determining the meaning and relevance of Scripture for the church and the Christian life today. Six credits.

Bi.239 ISAIAH
The book of Isaiah has held an especially prominent place in the life of the (early) church. In this course, using several English translations of the original Hebrew text, we survey, exegete, and interpret select passages from First (1-39), Second (40-55), and Third (56-66) Isaiah. The reading approaches of historical, literary-redactional, and theological, all set in the diachronic and synchronic means assist us in our undertaking–especially in light of the Gospel’s usage of the book of Isaiah. The outcome should be a deeper and more critical understanding of the development of this incredibly rich book for the life of the (contemporary) church. Six credits.

Bi.233 TOPICS IN BIBLICAL STUDIES: FORMATION OF THE CHRISTIAN CANON
In this course students examine the evidence for and the theories about the formation of the Christian biblical canon. Readings come from the Bible, Apocrypha (Old Testament and New Testament), Dead Sea Scrolls, Pseudepigrapha, and Apostolic Fathers. Prerequisites: Bi.102 and Bi.116. Six credits.

III. EXEGESIS

All of the fields of biblical research have as their final aim the interpretation of the Word of God. These courses in interpretation (exegesis) are at the heart of the biblical curriculum. Exegesis courses presuppose a working knowledge of the biblical languages and involve in-depth work with the Hebrew or Greek text.

COURSES

All courses listed below carry a value of six credits. The prerequisite for Hebrew exegesis courses is Bi.108 Elementary Biblical Hebrew; the prerequisite for Greek exegesis courses is Bi.120 Elementary New Testament Greek.

Bi.201 MATTHEW Ms. Stubbs
Bi.205 ROMANS Mr. Donelson
Bi.207 GALATIANS Mr. Donelson
Bi.217 1 CORINTHIANS Mr. Alsup
Bi.219 ISAIAH 40-66 Mr. Ahn
Bi.223 RUTH AND JOAH Mr. Donelson
Bi.247 11 CORINTHIANS Mr. Donelson
Bi.249 PHILIPPIANS Ms. Stubbs
Bi.251 JAMES Mr. Donelson
Bi.271 1 KINGS Mr. Shipp
Bi.277 PSALMS
Bi.303 ACTS Mr. Donelson
Bi.317 JUDE AND SECOND PETER Mr. Donelson
Bi.335 JOHN Mr. Donelson
Bi.339 JEREMIAH
Bi.341 1 PETER Mr. Alsup
Bi.343 PHILEMON: Bondage and Freedom in Paul Mr. Alsup
Bi.361 HOSEA
EXEGESIS COURSES, CONT.

Bi.367 THE BOOK OF REVELATION  Mr. Alsup
Bi.369 SELECTED OLD TESTAMENT TEXTS  Mr. Ahn
Bi.371 DEUTERONOMY

IV. BIBLICAL THEOLOGY

The task of biblical theology is not only to grasp the witness of a particular book of the Bible, but also to deal with the total witness of the Old and New Testaments, and to analyze and interpret particular biblical themes.

Courses below marked by an asterisk (*) are based on the Hebrew or Greek text and may fulfill exegesis requirements.

COURSE DESCRIPTIONS

Bi./TH.213 LAW AND GRACE
Throughout history, biblical and theological scholars have struggled to understand and articulate the relationship between law and grace. In this course, we examine some of the major biblical texts and theological arguments that have been central to the discussion. The questions we consider include: Does the law prepare us to receive the gospel? Does the gospel enable us to keep the law? What is the purpose of the law in the lives of Christians? Does grace silence justice or make possible its realization? What does the relationship between law and grace tell us about the character of God, the nature of the atonement, and Christian discipleship? Prerequisites: Bi.116 and TH.104. Six credits.  Mr. Donelson and Ms. Rigby

Bi.235 READING THE BIBLE FROM A GLOBAL PERSPECTIVE
This course compares the interpretations of selected biblical texts by Christians in Africa, Asia, Latin America, and Oceania—where at present two-thirds of the readers of the Bible live—with those by Orthodox Christians in Eastern Europe and the Middle East, and by Catholic and Protestant Christians in Western Europe and North America. We pay special attention to the analytical, theological, and contextual perspectives that comprise each biblical interpretation. Six credits.  Ms. Stubbs

*Bi.265 ETHICS IN THE NEW TESTAMENT
Through selected texts this course is designed to cultivate the skills of exegesis of the Greek text and to study the structure and significance of ethics in the New Testament and its environment. Prerequisite: Bi.216. Six credits.  Mr. Alsup or Mr. Donelson

*Bi.275 LAMENTATIONS AND THE SONG OF SONGS
There is consensus in the history of interpretation about the Book of Lamentations. The Song of Songs, on the other hand, has been a lightning rod for a diverse range of interpretations. In the first half of the course, we carefully examine sections of the four acrostic poems with respect to the language, history, theology, and images from Lamentations. In the second half, we exegete sections of the Song of Songs with particular interest in its "plain" and "allegorical" senses. Prerequisite: Bi.118. Six credits.  Mr. Ahn

*Bi.279 QOHELETH
Traditionally, Ecclesiastes is seen as a composition of a single author, but with regard to structure, there is no consensus. The aim of this course is to engage this difficult yet liberating text. In this seminar we discuss issues of place within the canon, dating, historical, philosophical, literary, and theological problems and their impact on the church. Prerequisite: Bi.118. Six credits.  Mr. Ahn
BI DEPARTMENT–BIBLICAL THEOLOGY

*Bi.311  TOPICS IN NEW TESTAMENT THEOLOGY
A seminar which considers selected areas in New Testament theology, such as, The Resurrection of Christ, Christology, The Passion Narrative, Jesus and Judaism, Sermon on the Mount, etc. May be taken more than once for credit. Prerequisite: Bi.216. Six credits.  Mr. Donelson

*Bi.313  TOPICS IN OLD TESTAMENT THEOLOGY
A seminar which considers selected areas in Old Testament theology, such as, Narrative Traditions, Covenant, the David/Zion Tradition, Old Testament Theology and the Religion of Israel, Prayer, Family Imagery, Worship Reform, Monarch to Messiah, etc. May be taken more than once for credit. Prerequisite: Bi.118. Six credits.  Mr. Ahn

*Bi.325  THE CHURCH AS HOUSEHOLD
A key concept for the New Testament understanding of the Christian gospel is that of “eschatological existence.” But what does the term mean, and how can it be decoded in a substantive way for appropriation in contemporary thought and speech? This course seeks to discover ways to make such appropriation through the study of household and human community which were, for the New Testament writings, vehicles for understanding this new reality. The subject matter is divided into four major categories: Table Fellowship, Inheritance, Household Code Tradition, Jesus and the Old Testament. Prerequisite: Bi.216. Six credits.  Mr. Alsup
THE DEPARTMENT OF THE CHURCH’S MINISTRY

ALLAN HUGH COLE JR., MICHAEL JINKINS, DAVID W. JOHNSON, ARUN W. JONES, DAVID L. JONES, JENNIFER L. LORD, JANET L. MAYKUS, C. ELLIS NELSON, K.C. PTOMEY, KRISTIN EMERY SALDINE, THEODORE J. WARDLAW, DAVID F. WHITE

The Department of the Church’s Ministry engages in practical theology which consists of critical and constructive theological reflection on the practices of the community of faith. God calls people through the church to engage in a number of diverse practices in the course of Christian ministry. This department organizes these practices in the following areas: Christian Education, Leadership and Administration, Mission and Evangelism, Pastoral Care, and Preaching and Worship. Each of these areas of theological inquiry finds its roots in Scripture, its foundational doctrines articulated within the tradition, its practices changing throughout history, and its methods in conversation with the social sciences. Consequently, through biblical and historical study, theological analysis, and interdisciplinary dialogue this department assists students to gain the understandings and skills necessary to being faithful participants in the ministry of the church.

I. CHRISTIAN EDUCATION

COURSE DESCRIPTIONS

CM.205 NARRATIVE PEDAGOGIES
This course explores various narrative-based pedagogies as a means of fostering theological reflection, spiritual growth and social empowerment in individuals and congregations. Emphasis is given to the use of the dramatic arts: storytelling, playwriting, theatre exercises, improvisational role-plays, and dramatic presentations. Six credits. 
Mr. White

CM.215 EDUCATING CONGREGATIONS FOR Vocation
This course explores educational approaches that support individuals and communities in discerning God’s call. Students explore the doctrine of vocation as a response to God’s call upon the church to participate in God’s benevolent work on behalf of the common good, especially as it draws forth our distinctive gifts and selfhood. A variety of traditions and
practices are explored, including Ignatian discernment, Quaker clearness, Methodist class meetings, use of scripture, art and narrative pedagogies. Six credits.  

Mr. White

CM.217  THE CHURCH'S MINISTRY WITH YOUTH  
The church’s role in empowering young people as agents of faith is explored in this course. Attention is given to the socio-cultural context of contemporary adolescents, including the risks and possibilities represented by commercial forces, social fragmentation and technology. The aim of this course is to provide students with critical perspectives for considering the future of youth ministry, as well as a survey of current youth ministry approaches. Prerequisite: CM.220 or CM.222. Six credits.  

Mr. White

CM.219  HOW FAITH MATURERS  
This course considers the dynamics of maturing faith by examining some contemporary theories of human development and biblical models of religious experience nurtured in faith communities. The contributions and limitations of both for understanding how faith matures are evaluated from the perspective of practical theology, with particular emphasis on the shape of Christian education in congregations. Six credits.

CM.220  THE MINISTRY OF EDUCATION IN THE CONGREGATION  
This course explores the church’s ministry of forming people in Christian faith. Attention is given to the church’s three-fold identity: as school of discipleship, communion of saints, and witness of Christ. The aim of this course is to provide students with a view of the educational contexts and practices required to empower the church and its members to embrace such an identity. Six credits.  

Mr. White

CM.221  THE CHURCH’S MINISTRY WITH ADULTS  
In this course students study how adults learn and examine the particular character of Christian education with adults in local congregations. Effective planning skills, resource selection, and teaching strategies for use with adult groups are emphasized. Six credits.

CM.222  THEOLOGICAL AND PRACTICAL FOUNDATIONS OF CHRISTIAN EDUCATION  
This course explores theological and practical foundations for envisioning the church’s task of Christian education. Attention is given to Barth’s doctrine of the Holy Spirit, which is employed as a heuristic framework for holding together the multiple dimensions of Christian education as represented by key works in the field. The aim of this course is to provide students
with theological and pedagogical perspectives to guide congregations’ educational ministry and mission. Six credits.

Mr. White

CM.231 THE CHURCH’S MINISTRY WITH OLDER ADULTS
This course examines the forces and factors that are creating the increasingly larger numbers of persons over the age of sixty-five in the United States. The significance of this increase for the people themselves, the society, and the church will be studied. Based on the varied needs of these older adults, suggested plans for developing a ministry with them in the congregation will be examined and investigated. The resources that are available will be explored, and ways of using them will be reviewed. Opportunities for individual study in areas of special interest will be provided. Six credits.

Mr. Park, Sun City, Arizona

CM.245 EDUCATION FOR PEACE AND JUSTICE
This course explores educational approaches for mobilizing congregations for the work of peace and justice. Emphasis is given to practices that engage congregations in understanding and responding faithfully to local and global socio-cultural contexts. This course assumes that these practices shape the church as an outpost of God’s Kingdom, but extend to the world beyond. This course gives selective attention to practices for peace-making and justice-seeking across denominations and through the church’s history, as well as contemporary approaches of critical education and community organizing as they may be adapted for the work of the church. Six credits.

Mr. White

CM.303 THE ART OF TEACHING
Teaching is an art that opens teachers and students to God’s transformation. Attention in this course is given to theological clues, recent theories of multiple intelligences and alternative pedagogies, especially as they apply to the teaching context. The purpose of this course is to provide students with theoretical awareness and practical skills for teaching Christian faith. Prerequisite: CM.220 or CM.222. Six credits.

Mr. White

CM.325 CHRISTIAN FORMATION IN FAMILIES
This course explores historic and contemporary models for engaging the family in its key role in forming people in Christian faith. Attention is given to contemporary North American cultural risks for families and the potential for families to participate in God’s healing. This course also attends to non-traditional family structures, including those persons isolated or alienated from their families. Prerequisite: CM.220 or CM.222. Six credits.

Mr. White

Dr. David L. Jones

Dr. Jennifer L. Lord
CM.327  TEACHING THE BIBLE
This course explores alternatives for teaching the Bible that heighten its importance in the church and open students to its meaning and mystery. Attention is given to various hermeneutical, contemplative, practical, and pedagogical approaches to teaching the Bible. The goal of this course is to provide students with a variety of ways of engaging the Bible as a practice for enriching Christian faith. Prerequisite: CM.220 or CM.222. Six credits.

CM.331  CHRISTIAN PRACTICES: THEORY AND PRACTICE
Students explore Christian practices as activities that engage our participation in God’s work in the world. Attention is given to practices such as hospitality, forgiveness, peace-making, living in community and keeping the Sabbath, including their internal and external benefits to people of faith. The aim of this course is for students to grasp the importance of Christian practices for congregations and to gain knowledge of how to foster a culture of practices. Prerequisite: CM.220 or CM.222. Six credits.

II. LEADERSHIP AND ADMINISTRATION

COURSE DESCRIPTIONS

CM.199  PUBLIC LEADERSHIP: A CASE ANALYSIS APPROACH
This course introduces students to several of the most significant current leadership models. Students employ these theoretical models to analyze a variety of situations using contemporary films and television programs based on the experiences of political and public figures. This course encourages students to test their capacity for critical perception and to develop and sharpen discernment skills. Six credits.

CM.207  THE FUTURE OF THE CHURCH: AN INTRODUCTION TO PRACTICAL ECCLESIOLOGY
Is there a future for the church? The course asks this question in order to explore the nature and destiny of our common life as Christians. This course serves to provoke reflection and increase understanding regarding the meaning and significance of the church in a time when anxiety over its survival may seriously jeopardize its authentic identity, witness, and mission. Participants focus on a variety of alternative ecclesiologies, seeking to raise fundamental philosophical, ethical, and theological issues related to the practice of faith and ministry in diverse congregational contexts. Six credits.
CM DEPARTMENT–LEADERSHIP AND ADMINISTRATION

CM.209 THE CALL TO MINISTRY: COMMUNITY, VOCATION, AND PRACTICE
The purpose of this course is to address issues with respect to vocation which are critical for ministry in the church. Giving appropriate attention to selected literature of various denominations and ecumenical bodies, participants explore the biblical, historical, and theological background to the development of the “orders for ministry.” Moreover, focusing on the fundamental relationship of baptism to ordination, students investigate the particular roles and offices recognized by the community of faith. Six credits. Mr. Jinkins

CM.225 SPIRITUALITY FOR CHURCH LEADERS
This course explores spiritual practices that undergird and enrich pastoral ministry. The participants examine the historical and theological contexts of piety and spirituality, focusing particularly on Reformed, Lutheran, Anglican, and Methodist traditions, in addition to certain streams of Roman Catholicism and Eastern Orthodoxy. This course draws from the practices of a variety of faith communities, classical texts, and contemporary representatives of various traditions. Practice in disciplines of prayer and biblical reflection is expected as part of the course. Six credits. Mr. Johnson

CM.253 DON'T BURY THE LEAD: WORKSHOP IN POPULAR COMMUNICATION OF THE CHRISTIAN FAITH
The ability to communicate clearly the complexity of the Christian faith to lay audiences is crucial. In this workshop students practice the art of writing essays, op-ed columns, articles and other short non-fiction pieces for print and electronic media. Students learn the basics of good journalistic style, English usage, and editing. They also learn how to make complex theological messages accessible to general audiences. The skills developed in this workshop are highly transportable to a variety of genre essential to the practice of ministry and leadership, including the writing of sermons, the publication of church newsletters, and the development of feature essays for Web sites. Six credits. Mssrs. Jinkins and Lively

CM.267 THE HISTORY AND PRACTICE OF CHRISTIAN SPIRITUALITY
In this course the history of Christian spirituality is explored through reading and discussion of key works. Attention is given to Augustine of Hippo, Julian of Norwich, Martin Luther, John Wesley and Thomas Merton, among others. The aim of the course is to provide students with an understanding of the development of the Christian spiritual tradition in order to enrich their own spiritual lives and equip them to serve as spiritual companions for those to whom they minister. Six credits. Mr. Johnson

The Rev. K. C. Prome Jr. Dr. Kristin Emery Saldine
CM/TH.269  THE DOCTRINE AND POLITY OF THE UNITED METHODIST CHURCH
The purpose of this course is to contribute to students' understanding of the doctrinal heritage of The United Methodist Church, and to study the nature and functioning of The United Methodist Church as an institutional expression of the denomination's theological assumptions and historical development. Students examine the origins of Methodist doctrinal heritage and its distinctive features, consider the contributions made by Methodist doctrine to the church catholic, and begin a discussion of the way in which one might address crucial contemporary issues in the light of that theological tradition. We also study United Methodist institutional structures as instruments of ministry, paying attention to the system's uses of power and authority, and to the processes of change within the ecclesiastical structures. Six credits.

Mr. A. Jones

CM./TH.279  DIETRICH BONHOEFFER AND THE PUBLIC CHURCH
This course explores the public role of the Christian church by focusing on Dietrich Bonhoeffer's life and ecclesiological writings. Bonhoeffer's ecclesiology provides three models for the church, each of which presents distinctively public features, beginning with the Sanctorum Communio of his dissertation and culminating in the "Servant Church" of his Letters and Papers from Prison. The course introduces students to Bonhoeffer's seminal studies, offering viable ways to rethink church in relationship to the world and to understand the public dimensions of Christian discipleship. Six credits.

Messrs. Jensen and Jinkins

CM.301  THE POLITY OF THE PRESBYTERIAN CHURCH (U.S.A.)
In this course students become acquainted with the Constitution of the Presbyterian Church (U.S.A.), with special attention to the Book of Order. An emphasis is placed on the theological roots of Presbyterian government. Students explore the practices of government that grow out of Presbyterian polity in order to further the faithful mission of the church. Three credits.

CM.305  LEADERSHIP AND ORGANIZATIONAL BEHAVIOR
In this course students examine various models of organizational leadership and administration with particular reference to communities of faith and non-profit organizations. Special attention is given to understanding the character of public leadership and how such leadership serves the mission of various institutions. Students learn about the significance of leading in organizations that depend on “volunteers.” They also develop theory-rich practices for analyzing social systems and negotiating conflict within and beyond the organizations they serve. Six credits.

Mr. Jinkins

The Rev. Theodore J. Wardlaw
Dr. David F. White
CM.329 THE HISTORY AND POLITY OF THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST)
In this course students critically examine the historical context for the origin of the Disciples of Christ denomination and explore the development of that church up to the present day. Participants also study the polity of the denomination in order to gain further understanding of that tradition. Six credits.

CM.335 ENTRY INTO MINISTRY
This course addresses issues and aspects of ministry which students are likely to encounter in the first three-to-six years of service in a congregation. Particular attention is paid to identifying professional growth concerns, developing practical survival skills—such as time management and delegation of tasks—locating resources for personal and family support, learning to deal effectively with congregational dynamics and interpersonal conflict, and gaining competence in theological reflection on ministry. Six credits.

CM.337 POWER AND CHANGE IN PASTORAL MINISTRY
This course inquires into the dynamics of congregational life and pastoral ministry. Questions of vocation, authority, and power are addressed, including the pastor's roles as priestly bearer of the congregation's culture and as prophetic change agent. The goal of the course, beyond the immediate objective of sharing current research and acquainting the student with pertinent literature, is to instill in students habits of understanding congregational situations theologically with appreciation for their social complexity. Six credits.

Mr. Jinkins
CM DEPARTMENT—MISSION AND EVANGELISM

CM.339 WORKSHOP IN CHURCH ADMINISTRATION
Congregational leadership demands that pastors have mastered, and are theologically responsible for, a variety of skills, from the management of staff and program to team building among lay and professional leaders, from the raising of funds and financial management to ministry through conflict. This workshop focuses on various areas of church administration, familiarizing students with relevant resources, providing a context in which appropriate skills can be developed and allowing students to critically evaluate the biblical and theological adequacy of specific approaches to church administration. Workshop topics may include church management, conflict, stewardship and financial aspects of church leadership, multi-staff leadership, or law and the practice of ministry. Six credits.  

Mr. Ptomey

III. MISSION AND EVANGELISM

COURSE DESCRIPTIONS

CM.203 MINISTRY AND THE SMALL CHURCH
This course assists students to learn about the peculiar dynamics of small congregations (under 250 members) in order to understand better how ministry can be carried out in and through such churches. Students explore various models for ministry which have been developed for small congregations in both rural and urban contexts. In addition, special attention is given to economic and sociological issues critical for rural communities today. Six credits.

CM.230 THEOLOGY AND PRACTICE OF MISSION
This course prepares students to lead congregations in service to the world around them in ways that are faithful to the gospel of Jesus Christ. Students study biblical understandings of God’s mission in the world, and how the people of God have been called to participate in that mission. The engagement of the church in the world across time, cultures, and Christian traditions is critically examined, and current modes and means of mission are explored. Six credits.

Mr. A. Jones; Spring

CM.232 THEOLOGY AND PRACTICE OF EVANGELISM
This course critically examines the work of evangelism as a vital part of the mission of God in the world. Students study various biblical understandings of evangelism, and how it has been interpreted and practiced by the church across time, place, and traditions. They are introduced to current issues in this field, and are prepared to lead congregations to live out their common life evangelistically. Six credits.

Mr. A. Jones; Fall

CM.233 EXPLORING KOREAN CHRISTIANITY
The Christian faith is growing and vibrant among Koreans both at home and abroad. This course explores Korean Christianity in Korea and the United States of America through the discussion of two basic questions: what is its history, and what are the dynamics empowering its rapid growth? Six credits.

Mr. A. Jones

CM.235 CHRISTIAN WITNESS IN A PLURALISTIC SETTING
Religious pluralism has become a fact of life in North America over the course of the past few decades, so that increasingly Christians are living and working with people of other faiths. How should Christians in the United States of America relate to Muslims, Hindus, Sikhs, and Jews? In this course students examine a variety of ways the church may engage people of other faiths: learn from them, witness to them, worship, dialogue, and work with them in cooperative ventures and ministries. Six credits.

Mr. A. Jones

CM.241 HISTORY OF RENEWAL MOVEMENTS
This course covers the areas of Pietism, Puritanism in England and America, the First and Second Great Awakenings, late nineteenth-century revivalism, and various twentieth-century developments such as Pentecostalism and Neo-Evangelicalism. Characteristically these movements produced energy and vitality, but because they introduced changes to beliefs,
institutions, and practices, they also produced controversy. Through examination of these areas students seek a greater understanding of the past along with possible indications of emerging trends in the twenty-first century. Six credits.

Mr. A. Jones

CM.247 THE CHURCH IN INDIA
This course surveys almost two thousand years of the history of Christianity in India, ending with a close examination of contemporary challenges and opportunities. Special attention is given to the way that Christians in India have interacted with people of different faiths and how this interaction can inform North American Christianity as it grapples with the issue of religious pluralism. Six credits.

Mr. A. Jones

CM.259 THE CHURCH IN ASIA, AFRICA, AND LATIN AMERICA
The twentieth century has witnessed the transformation of Christianity from a primarily Western religion to a primarily non-Western one. The focus of this course rotates each semester between one of three continents: Asia, Africa, or Latin America. Students survey the history and current state of the church, paying close attention to movements and voices of the particular continent. Students may repeat the course in order to cover the different continents. Six credits.

Mr. A. Jones

CM.277 EVANGELISM IN AMERICA: RETROSPECT AND PROSPECT
This course examines historical and current practices of evangelism in the United States of America. Students explore specific cases of evangelistic work in North America from the seventeenth to the nineteenth centuries and the work of selected current theologians and practitioners of evangelism in order to understand and assess the tradition of evangelism within American Christianity. Six credits.

Mr. A. Jones

IV. PASTORAL CARE

COURSE DESCRIPTIONS

CM.224 INTRODUCTION TO PASTORAL CARE
This course introduces students to the art of pastoral care. Emphasis is given to thinking theologically about care, to developing basic assessment and caring skills, and to acquiring greater awareness of the minister's self and environment. Students explore the relationship between pastoral care and worship, and reflect on care with respect to common pastoral concerns such as bereavement, terminal illness and suffering, marriage and family relationships, crisis intervention, and diversity. Six credits.

Mr. Cole; Spring

CM.226 INTRODUCTION TO PASTORAL COUNSELING
This course introduces students to the theory and practice of short-term pastoral counseling as ministry. Emphasis is given to counseling perspectives unique to pastoral ministry and to developing a deeper understanding of how the perspectives of theology and the human sciences (e.g. psychology, sociology, and anthropology) may be utilized in a counseling ministry. Students are introduced to basic assessment and counseling skills, to methods for gaining greater awareness of the counselor's own person and environment, and to counseling with respect to common pastoral issues such as bereavement, terminal illness and suffering, addiction, sexual abuse and domestic violence, marriage and family relationships, crisis intervention, and diversity. Six credits.

Mr. Cole; Fall

CM.268 PSYCHOLOGY OF RELIGION
This course introduces students to the application of psychological theories and methods to the study of religion, with particular emphasis on the works of James, Freud, Jung, Rizzuto, Meissner, Otto, Erikson, Hopkins, Ulanov, Capps, and Kristeva. Attention is given throughout to the relevance of the psychology of religion for pastoral theology and the task of pastoral care. Six credits.

Mr. Cole
CM DEPARTMENT—PASTORAL CARE

CM.341  PASTORAL CARE AND THE LIFE CYCLE
This course explores life cycle theory as a foundation for pastoral care. Special attention is given to Erik H. Erikson's life cycle theory, its eight psychosocial stages, its schedule of virtues, and his thoughts on identity, gender, minority status in American society, aging and old age, and the place of religion in contemporary life. The work of those influenced by Erikson’s thought and critical of it is examined, as is the relevance of life cycle theory for contemporary pastoral care. Six credits.  

Mr. Cole

CM.343  PASTORAL CARE OF FAMILIES
This course explores theological, psychosocial, and cultural perspectives on family life and development as these inform pastoral work with families. Biblical and theological resources are placed in conversation with the human sciences as a means for reflecting on and practicing pastoral care and counseling with couples and families in contemporary contexts. Prerequisite: CM.224 or CM.226. Six credits.  

Mr. Cole

CM.347  ADVANCED PASTORAL COUNSELING
This course provides advanced training in short-term pastoral counseling. Attention is given to conceptualizing pastoral counseling as ministry, to developing counseling skills through case study analysis, and to reflecting on and evaluating counseling practice. Additional course goals include enhancing the counselor’s knowledge of self and environment, and acquiring more expertise in various pastoral and counseling perspectives, including psychodynamic, systems, solution-focused, and narrative. Six credits. Prerequisite: CM.226.  

Mr. Cole

CM.349  MINISTRY WITH ANXIOUS PERSONS
This seminar explores what makes individuals anxious and how to support and nurture them in ministry. Theological perspectives on personhood, relationship, and on what may prompt and alleviate anxiety are considered, as are perspectives provided by the human arts and sciences. Special attention is given to how the faith community may offer unique resources for preventing and easing anxiety, how unexamined and unchecked anxiety is often linked with conflict, and how the minister’s own anxiety may be affected by ministry with anxious persons. Resources for the minister’s self care are proposed and evaluated. Prerequisite: CM.224 or CM.226. Six credits.  

Mr. Cole

CM.359  PASTORAL CARE AND THE MEANS OF GRACE
The context for this course is the potential impact of liturgical renewal on the pastoral care movement. In this seminar students reflect pastorally and personally on the significance of ordinary means of grace. Prayer, Scripture, baptism, celebration of the eucharist, absolution, and other means of grace in the life and ministry of Christians are analyzed and interpreted with the aid of theological and psychological resources. Students explore the implications of their insights on these topics for pastoral ministry. Six credits.  

Mr. Underwood

CM./TH.361  CHRISTIAN THEOLOGY AND CARE OF CHILDREN
This course explores several dimensions in the Christian theological understanding of children and childhood with implications for pastoral care. Topics for examination include baptism, childhood and the image of God, sin, the family, and Christian nurture. Students also pay particular attention to the multiple threats to children’s lives in the present age and are challenged to summon theological and caring resources in response to those perils. Readings include patristic voices in the theological tradition, but focus primarily on understandings of childhood since the Reformation. Additional readings are drawn from contemporary pastoral theology and care. Figures include John Chrysostom, John Calvin, Menno Simons, Horace Bushnell, Karl Barth, Karl Rahner, Andrew D. Lester, Donald Capps, and Bonnie Miller-McLemore. Six credits.  

Messrs. Cole and Jensen

CM.363  PASTORAL CARE AND SPIRITUAL GUIDANCE
Students draw on Christian traditions of spiritual guidance to examine the task of pastoral care when the foci of the care receiver’s concerns are explicitly relationship with God, vocation, and a life of worship, prayer, and service. Six credits.  

Mr. Cole
CM.375 FAMILIES IN PAIN
This course explores family loss and tragedies through the autobiographical perspective of a family member. Key issues include suffering and regret, efforts to alleviate both, unanticipated positive consequences of the experience, and religious convictions as means for coping. We reflect on the implications for pastoral ministry to suffering families affected by: accidental death, suicide, alcoholism, homicide, mental illness, adoption, sexual identity disclosure, and physical disability. Family systems and psychodynamic theories, as well as theological and biblical perspectives, inform pastoral reflection and practice. Prerequisite: CM.224 or CM.226. Six credits. Mr. Cole

CM.379 PASTORAL CARE AND BEREAVEMENT
This course examines the issue of loss theologically, psychologically, and socioculturally, providing resources for pastoral ministry. Emphasis is given to the minister's own experience with bereavement, to understanding various psychological theories of loss, and to providing resources that may ameliorate grief (theological, literary, and psychotherapeutic). Attention is given throughout to clarifying one's theology of death as a precursor to providing pastoral care involving death and dying. Children's grief and pastoral resources for ministry with children are also examined. Prerequisite: CM.224 or CM.226. Six credits. Mr. Cole

CM.385 HEALING AND HEALTH CARE MINISTRIES
This seminar examines healing as one of the classic functions of pastoral care in order to assess the validity and viability of holistic healing ministry in the contemporary church and in secular society. Through visitation to selected ministry settings, interviews and readings, students acquire knowledge of a variety of models of healing ministry. Students reflect on theologies of prayer and construct their own theology of healing ministry. Prerequisite: instructor's permission. Six credits. Mr. Underwood

V. PREACHING AND WORSHIP

COURSE DESCRIPTIONS

CM.122 THE CHURCH AS A WORSHIPING COMMUNITY
This course is designed to equip students to function responsibly in local congregations as leaders of corporate worship. Students study the character and shape of the corporate worship of congregations during various periods in the history of the church. In addition, students investigate how liturgy and theology have been and continue to be related to each other in the Christian movement. Then on the basis of this inquiry, which includes the examination of various worship forms and expressions, the participants in the course are required to produce in writing a theological rationale for the corporate worship of a particular church. An examination of the place of music in corporate worship and of the role of the pastor as a leader of worship on the occasions of funerals and weddings is an additional emphasis of the course. Six credits. Ms. Lord; Spring

CM.126 INTRODUCTION TO PREACHING
This course provides students a general introduction to the task of preaching. In it students will be asked to consider basic questions relative to the purpose of preaching and methods appropriate to that purpose. Further, students will examine the ordinary mode of preaching called a sermon to determine its essential characteristics. In addition, this introductory course will offer the opportunity for the participants to practice various skills requisite to responsible designing of sermons and effective oral communication. Six credits. Ms. Lord or Ms. Saldine; Fall

CM.237 PREACHING AND HOMILETICAL THEORY
In this seminar in contemporary homiletical theory and practice, we survey late twentieth century preaching styles and discuss the theory behind them. We also read and write sermons

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CM DEPARTMENT—PREACHING AND WORSHIP

in a variety of homiletical forms. Students construct their own theology of preaching and discern its application to particular contexts. Six credits.

CM.239 CHORAL MUSIC AND CORPORATE WORSHIP
In this course, students sing and learn about a wide variety of music from the standard repertoire of the past, as well as some of the finest music of our own time. Students reflect upon music as a part of worship, and evaluate its role in specific services. The goal is to increase participants’ understanding of the possible uses of music in worship and to broaden their knowledge of music resources. Regular participation in the Seminary choir is required. Students of varying vocal abilities are welcome. CM.239A concentrates on music from the Medieval period to the 18th century. CM.239B concentrates on music from the 19th century to the present day, including “world” music. Three credits.

CM.249 RESPONSORIAL PSALMODY
This course explores the history and practice of responsorial psalmody. Six approaches are covered: Gregorian psalm tones, Lutheran Book of Worship, Anglican chant, Gelineau, Hal Hopson, and Haugen/Haas. Participants practice pointing the psalms in the various styles and conclude the course by serving as cantor in a chapel service. Three credits.

CM.251 HYMNODY
This course provides students with a working knowledge of today’s eclectic repertoire of hymns. Acknowledging the vital role of historic expressions in congregational praise today, the first part of the course is an intense historical survey, beginning with biblical hymns and extending through the hymnals of the latter nineteenth century. The course then deals with developments in contemporary hymnody, especially that of the last fifteen years. Three credits.

CM.263 BAPTISM AND CHRISTIAN INITIATION
This course examines the function of sacramental celebrations in shaping and expressing Christian faith and discipleship within the larger process of initiation in the life of the worshipping community. Following liturgical-historical study of the theology and practice of baptism, students examine the implications of recent reforms in sacramental theology and the practice of Christian initiation for the church’s mission today, including the role of the eucharist in initiation. The practical-theological study of baptism within Christian initiation includes scrutiny of contemporary baptismal rites and doctrinal statements of the churches, exploration of the liturgical space for baptism, and examination of liturgical roles in the celebration of baptism. A variety of learning approaches are used, including lecture, discussion, workshop exercises, and on-site study of liturgical environment and art. Prerequisite: CM.122 or instructor’s permission. Six credits.

CM.265 EUCHARIST AND THE CHURCH’S MINISTRY
This course examines the function of sacramental celebrations in shaping and expressing Christian faith and discipleship against a background of shifting social, cultural, and political contexts. Following historical investigation of the theology and practice of eucharistic celebration, students examine the implications of recent reforms in sacramental theology and the practice of the eucharist, or Lord’s Supper, for the understanding of Sunday, the church, and the church’s ministry today, including attention to issues of evangelism and the role of baptism. Practical-theological reflection includes the study of ecumenical statements, denominational standards, and liturgical rites within the context of a variety of learning approaches, such as participant-observation of congregational and seminary liturgies, workshop exercises in liturgical roles, and on-site investigation of art and environment for worship. Prerequisite: CM.122 or instructor’s permission. Six credits.

CM.271 PREACHING AND THE REVISED COMMON LECTIONARY
Students investigate the relationship between lectionary preaching and celebration of the sacraments in the ongoing life of the worshipping assembly. Attention is given to how the
readings of the day interact with each other and relate to the church’s calendar, and the
homiletical issues involved. Hermeneutical assumptions are explored throughout the course.
Prerequisites: CM.122 and CM.126. Six credits.

CM.273 SPEECH COMMUNICATION WORKSHOP
This course helps students to develop and practice skills in public address and interpretive
speech appropriate to Christian ministry. Attention is given to the mechanics of effective
sermon delivery and extemporaneous speech and prayer. Students prepare and present assigned
readings from poetry and Scripture. Sermons are written and preached. Prerequisites: CM.122
and CM.126. Three credits.

CM.281 LITURGICAL YEAR: EVERYTHING OLD IS NEW AGAIN
The substance of this course is worship and proclamation in the patterns and rhythms of the
liturgical year of the Church, historically and in the present. The focus of the course is the
proclamation of the Gospel in time, over time, and by the keeping of time. The purpose,
thought and use of the Common Lectionary in worship and preaching are central to the work
of the course. Participants engage in planning and preparation for worship and preaching in
the life of the congregation. Six credits.

CM.283 WORKSHOP IN LITURGICAL MINISTRY: SUNDAY AND SACRAMENTS
This course helps students develop and enhance their skills in planning corporate worship and
presiding at the principal services of worship of a congregation. Working as part of a planning
team, students plan, lead, and critique services based on the Book of Common Worship
(1993), or equivalent liturgical resources of the student’s denomination. The Sunday liturgy, the
service for baptism and for the eucharist are studied, with attention to the leading of prayer,
public reading, and presiding at the corporate celebration of the sacraments. Prerequisite:
CM.122 or instructor’s permission. Three credits.

CM.287 WORKSHOP IN LITURGICAL MINISTRY: THE PASTORAL CELEBRATIONS
This course helps students develop and enhance their understandings and skills for leading occasional
and special services of worship, including the rites of marriage, funerals, healing and ministry with
the sick, ordination, and reaffirmation of baptism. Students also reflect on the place of the sacraments
in pastoral ministry and develop pastoral skills for sacramental ministry with those who are unable
to attend public worship. Prerequisite: CM.122 or instructor’s permission. Three credits.

CM.291 WOMEN, VOICE, AND PREACHING
This course focuses on the history and present experience of women who are preachers. Using
current homiletical theory, we engage historical and contemporary discussions of vocation,
voice, authority, and purposes of preaching in relation to the experience of women in ministry.
Prerequisites: CM.122 and CM.126. Six credits.

CM.293 NARRATIVE AND IMAGINATION IN PREACHING
Drawing on insights from homiletics and creative writing, this course explores the creative
process in preaching. Students consider how ideas are formed, how a sermon’s moves are
structured, and how the rational and emotional faculties are connected. Issues of narrative
line, image, and pace in sermons are explored. Course readings and class discussion inform
students’ crafting and preaching of sermons. Prerequisites: CM.122 and CM.126. Six
credits.

CM.295 WORKSHOP IN LITURGICAL MINISTRY: THE TRIDUUM
The substance of this course is the Triduum, the Great Three Days of Maundy Thursday,
Good Friday and Easter. The focus of the course is the proclamation of the gospel by the
church through these days. Participants study the history, rites, and theology of the Triduum
service. Prerequisite: CM.122 or instructor’s permission. Three credits.

Ms. Lord
CM.297 PREACHING AS AN "OUTSIDER"
This course is designed for students who are providing pulpit supply or who preach occasionally in less familiar contexts such as hospitals, prisons, and other community settings. Students work together in a collegially supportive environment to reflect critically on the task of preaching in these situations. Topics include worship planning, sermon preparation, contextual awareness, communicating with diverse groups, and pastoral identity. Prerequisite: CM.126 or instructor’s permission. Three credits.  

Ms. Saldine

CM.309 ISSUES IN REFORMATION AND MODERN LITURGY
This course studies a selected topic with a view to contributing to the definition and resolution of a significant issue in the life of the contemporary church. The course emphasizes reading the primary texts of rites and the works of major figures. The seminar format stresses the sharing of individual research within the framework of common readings in primary and secondary texts. Six credits.

CM.313 THE PRESBYTERIAN DIRECTORY FOR WORSHIP
This course examines the Directory for Worship of the Presbyterian Church (U.S.A.) and applies it as the liturgical-theological guide to the worship of Presbyterian congregations. The Directory is studied within the context of the Presbyterian tradition and the changing patterns of worship in American Presbyterianism from its origins to the present. Readings address the history of American Presbyterian worship and the liturgical strategy of the “directory” within that tradition. Students study the principles and provisions of the current Directory for Worship, and explore their application to pastoral ministry, liturgical celebration, and leadership in congregations. Prerequisite CM.122 or permission of the instructor. Three credits.

Ms. Saldine

CM.319 PREACHING PARABLES
This course examines the homiletical issues particular to the interpretation and preaching of the parables of Jesus. Attention is given to the parable as a literary genre, the parable in its historical context, and the parable as an integral aspect of Jesus’ preaching. Students exegete assigned parables, design sermons, and preach in class. Prerequisite: CM.126. Six credits.

Ms. Lord, Saldine, et al.; Fall and Spring

CM.321 SERMON WORKSHOP
This course examines and explores the significant components of a sermon and works at developing the students’ skills in producing, shaping, and using these various elements of a sermon. Attention is focused primarily on how one can most effectively communicate through the preaching event the insights gained from one’s experience and study. May be offered for three or six credits.

Ms. Lord or Ms. Saldine
THE THEOLOGICAL-HISTORICAL DEPARTMENT

WHITNEY S. BODMAN, JAMES S. CURRIE, ISMAEL GARCÍA, WILLIAM N. A. GREENWAY, DAVID H. JENSEN, TIMOTHY D. LINCOLN, CYNTHIA L. RIGBY

The courses in this department are designed to provide grounding in Christian theology, history, ethics, and comparative religion.

Theology courses survey the history, significance, and philosophical dimensions of the major doctrines and issues of the faith, exploring their significance for contemporary life and ministry. These courses consider the thought of major theologians and philosophers, both past and present, with emphasis on the Reformed tradition and perspectives from the wider church and society. Ethics courses address both fundamental matters and specific topics and thinkers. The courses encourage students to bring theological, philosophical, and ethical insights to bear upon contemporary moral and cultural issues.

Courses in history of the church acquaint students with its diverse expressions throughout the centuries and lead them to view the contemporary church against this historical background. This approach provides perspective on the challenges and opportunities that confront the church today. In addition, students investigate the origins and development of their own denominations so that they can fulfill informed and constructive roles in the lives of their churches.

Courses in comparative religion explore basic concepts of religion, the particularity of protestant Christianity within the diversity of religious thought and practice, and the beliefs and nature of other religions. Students explore ways that religious diversity affects their ministry, missions, and work in local, national, and international settings.

I. COMPARATIVE RELIGIONS

COURSE DESCRIPTIONS

TH.201 FUNDAMENTALISM, COMPARATIVELY SPEAKING
This course explores and challenges various definitions of “fundamentalism,” seeking an understanding of the nature of the phenomenon, questioning how the term is used, and considering its meaning in various contexts. Students examine movements and trends in Islam, Christianity, Buddhism, Hinduism, Judaism, as well as other movements that have been called fundamentalist. Six credits.

Mr. Bodman

TH.204 INTRODUCTION TO WORLD RELIGIONS
In this course students study the origin, history, basic beliefs, practice, and internal diversity of several of the major religious traditions of the world—Buddhism, Hinduism, Judaism, Islam—as well as two indigenous traditions. Students engage participants in each of these traditions and visit worship sites for several traditions. This course focuses on the process, etiquette, and challenges of studying and engaging another religious community, and the particular theological issues that each of these traditions raise for Christians. Prerequisites: TH.104 and TH.212. Six credits.

Mr. Bodman; Fall

TH.209 JERUSALEM: THE HOLY CITY IN HISTORY, THEOLOGY, AND CONFLICT
This course surveys the history of Jerusalem from biblical times to the present, with attention to its place(s) in Jewish, Christian, and Islamic theologies. We consider the nature of pilgrimage and sacred space, the role of Jerusalem in liturgy, theology, and eschatology, and relations among the Abrahamic religions. Six credits.

Mr. Bodman
TH DEPARTMENT–COMPARATIVE RELIGIONS

TH.235  SPECIAL TOPICS
This course explores a select topic of timely interest or controversy in theology, history, ethics, philosophy, or religion. Students engage the topic through critical reading, discussion, and writing. Six credits.

TH.241  ISLAM AND CHRISTIAN-MUSLIM ENCOUNTER
This course explores the world of Islam, its history, diversity, and various encounters with Christianity. The class focuses on the shape of Islamic theology and practice, with attention to implications and challenges for Christian theology and practice. Finally, we experiment with actual Christian-Muslim dialogue, as it might be organized in a church community. Six credits.

TH.243  JESUS AND HIS INTERPRETERS
It has been claimed that there is no uninterpreted Jesus. In this course we explore a wide variety of ways that Jesus has been understood—through Christian history, in secular environments, and from the perspectives of other religious traditions. First, we survey a
spectrum of religious and cultural receptions of Jesus primarily through the media of art and literature, with special attention to those depictions which have been novel or controversial. Second, we look specifically at the genre of Jesus movies as a uniquely modern and public mode of interpretation. Finally, we look through the unique lenses of Muslim, Jewish, Hindu, Buddhist, African, and other religious encounters with Jesus. Six credits.

TH.251  THE OUTSIDERS–MINORITY RELIGIOUS TRADITIONS IN AMERICAN HISTORY
This course surveys the history of religious movements, both Christian and non-Christian, that have existed outside the mainstream such as the Mormons, the Black Muslims, and Christian Scientists. We study the nature of these groups, their relationship with mainstream American religion, and the changing characterization of “mainstream” itself. Each student studies a particular religious group in the region through interviews and observation. Six credits.

TH.293  TALES OF MURDER, MAYHEM, AND BETRAYAL
This course explores Scriptural texts and interpretations of those texts that have been used to explain evil and human tragedy. The class focuses on the stories of Adam and Eve, Cain and Abel, the sacrifice of Isaac, Judas Iscariot, and others, examining Jewish, Christian, and Islamic interpretation. This approach invites the class to read not only formal commentary, but early and modern literature based on these stories. Authors may include: Milton, Dante, Nawal el-Sâdawi, Naguib Mahfouz, Sören Kierkegaard, and others. Films and works of art provide other avenues of interpretation. Six credits.

II.  ETHICS
COURSE DESCRIPTIONS

TH.200  INTRODUCTION TO CHRISTIAN ETHICS
The goals of this course are to acquaint the student with the language and concepts of philosophical and theological ethics, the main principles of ethics, and the models of ethical reflection. Students consider the way ethics is used in analyzing issues, and/or the way ethics functions in one professional field, e.g., ministry, medicine, business, or law. Particular attention is given to the way one major theologian (e.g., Tillich, Pannenberg, Niebuhr, Gutiérrez, or Moltmann) does theological ethics. Six credits.

TH.206  ETHICAL AND THEOLOGICAL REFLECTION ON BIOMEDICAL ISSUES
In this course students examine selected problems and issues in the area of bioethics as well as basic medical problems and ethical dilemmas in this area of study. Among the issues considered are: the care of severely handicapped children, questions of death and dying, research and human experimentation, genetic engineering and genetic policy, allocation of scarce resources. Special emphasis is given to the way the principles of autonomy, utility, nonmaleficence, beneficence, and justice inform our description of and prescription for the ethical dilemmas one confronts in this field. Six credits.

TH.223  THEOLOGICAL ETHICS AMONG RACIAL ETHNIC MINORITY GROUPS
This course examines the theological and ethical work of leading Hispanic American, Asian American, and African American theologians and ethicists. Students study both Protestant and Roman Catholic authors. Special attention is given to the critique these theologians make to their traditions, their impact on the life of the church, and the ecumenical nature of their work. Students will explore what is universally valid about this particular way of doing theology. Students study theologians and ethicists including Justo González, Virgil Elizondo, Peter Paris, Ada María Isasi-Díaz, and Cornel West. Prerequisite: TH.104 or TH.200. Six credits.
TH DEPARTMENT–ETHICS

TH.229 NATURE, THEOLOGY, AND ETHICS
This course explores the theological, spiritual, and ethical aspects of the relationship of human beings to nature. Major Christian theological approaches to nature are contrasted both to one another and to other approaches influential in the West (e.g., scientific, Native American). Correlative spiritualities are considered and key biblical texts investigated. Additionally, the class delves into ethical questions regarding the status and treatment of animals, biodiversity, the idea and significance of “wilderness,” and issues of sustainable development and conservation. Six credits.

Mr. Greenway

TH.235 SPECIAL TOPICS
This course explores a select topic of timely interest or controversy in theology, history, ethics, philosophy, or religion. Students engage the topic through critical reading, discussion, and writing. Six credits.

TH.265 SEMINAR IN THEOLOGICAL ETHICS
This seminar focuses on particular Christian thinkers who have contributed significantly to the life and thought of the Christian and the church. Ethicists such as H. Richard Niebuhr,
Dietrich Bonhoeffer, James Gustafson, and Stanley Hauerwas may be addressed in any one term. Six credits.

TH.267 THOUGHT OF REINHOLD NIEBUHR
This seminar examines the theology and ethics of Reinhold Niebuhr. Readings are drawn from such works as The Nature and Destiny of Man, An Introduction to Christian Ethics, Moral Man and Immoral Society, and Christian Realism and Political Problems. Students are required to give reports on assigned readings and to submit papers at the end of the seminar. Six credits.

TH.275 THE THEOLOGICAL ETHICS OF MARTIN LUTHER KING JR.
This seminar examines the theology and ethics of Martin Luther King Jr. Students engage in the constructive task of formulating the theological social ethic of this pastor-theologian. Special attention is given to figures who influenced the thought of King. Among the topics considered in class are: strategies of social change, social gospel and Christian realism, philosophy and theology of nonviolence, personhood, social justice, love and the beloved community. Six credits.

TH.277 THEOLOGICAL AND PHILOSOPHICAL CONCEPTIONS OF JUSTICE
In this course students examine selected theories of social justice presented by contemporary political philosophers and relevant to the North American scene. Participants explore and critically evaluate the main arguments presented by authors such as John Rawls, Robert Nozick, Michael Walzer, and Arthur Okun. Attention is given to the way leading Christian theologians such as Reinhold Niebuhr, Jacques Maritain, Paul Tillich, Jon Sobrino, and John Donahue think about social justice. The theologians are selected on the basis of their relevance for some political movements or their influence on the way Christians think about social justice issues. Six credits.

TH.296 MORAL ISSUES
The goal of this course is twofold: to familiarize students with the various elements of ethical analysis and to use these elements as they study particular moral issues. Among the topics to be considered are: the making of commitments, truth telling and secrecy, ecology, peacemaking, economic ethics, feminism, civil disobedience, and professional ethics. Students are encouraged to propose topics that are important to them and that led them to this kind of study. Six credits.

TH.307 CINEMA AND ETHICS
In this course students engage in the critical study of selected movies with the purpose of unveiling the vision of the good life they project. Particular focus is given to the notion of God, human nature and human agency, the elements of an authentic and meaningful life, the nature of human relationships and community, and the intersections of religions and culture as presented by these films. Students evaluate these topics from a theological and ethical point of view. Prerequisite: TH.200, TH.206, or TH.296. Six credits.
TH DEPARTMENT–HISTORY

TH.118 DEVELOPMENTS IN THE HISTORY OF MODERN CHRISTIANITY: 1650 TO THE PRESENT
This course analyzes developments in Christianity from the dawn of the modern era to the present and explores issues such as Christianity and the Enlightenment, the emergence of the modern states, political and industrial revolutions, as well as the emergence of missionary and ecumenical movements. Particular attention is given to issues surrounding developments in Christianity in the United States as students develop their own topics for in-depth historical research. Six credits.

TH./Bi.225 THE EARLY CHURCH AND ROMAN SOCIETY
This course examines the social and theological interaction between the Christian church of the first three centuries and the Roman world. The church's struggle to succeed in and yet to be distinct from the Roman world shaped its organizational structure, its liturgy, its ethics, and its theology. In light of these issues, this course explores the questions of how a small Jewish sect centered in Jerusalem became the dominant religion in the Roman world and what changed along the way. Prerequisites: Bi.116 and TH.100. Six credits.

Mr. Donelson, et al.

TH.235 SPECIAL TOPICS
This course explores a select topic of timely interest or controversy in theology, history, ethics, philosophy, or religion. Students engage the topic through critical reading, discussion, and writing. Six credits.

Mr. Currie

TH.259 AMERICAN CHURCH HISTORY SURVEY
This survey course traces the origins, development, and growth of Christianity in what became the United States of America, from 1500 to the present. In addition to looking at historical trends and themes, this course examines major theological tendencies in this country's history. Six credits.

TH.263 THE HISTORY OF THE UNITED METHODIST CHURCH
The purpose of the course is to help students gain a critical understanding of the Methodist and Wesleyan tradition. In addition to reviewing the trajectory of Methodism from its origins to its development in the contemporary period, participants study the emphases of the Methodist and Wesleyan tradition in the areas of theology, ministry, spirituality, and engagement with the wider culture and society. Six credits.

Mr. A. Jones

TH.281 MEDIEVAL SPIRITUALITY AND THE REFORMED TRADITION
This course focuses on the question of whether the Reformed tradition includes a mystical element, and if so, what the contours of that element might be. Using primary and secondary sources, participants explore implications of mystical thought for anthropology, epistemology, ecclesiology, and Christology. Prerequisite: TH.100. Six credits.

Mr. Babinsky

IV. THEOLOGY

COURSE DESCRIPTIONS

TH.104 SYSTEMATIC THEOLOGY I
The first in a two-course sequence, this course provides an historical, systematic, and constructive introduction to major themes and doctrines in the Christian tradition. It
concentrates on classical expressions of Christian theology, how these expressions have been
developed by some of the pivotal theologians of the church, and the ways in which this
heritage is being critically and constructively appropriated and reshaped in the life of the
church today. It aims to assist students in developing their capacities for theological analysis
and reflection. Ordinarily, John Calvin's *Institutes of the Christian Religion* (1559) serves as a
basic text. Six credits.

**TH.212 SYSTEMATIC THEOLOGY II**
The second in a two-course sequence, this course explores the theological heritage and
significance of the Reformation and modern eras, challenging students to deepen their
capacities for theological reflection and integration. Attention is given to the diversity and
vitality of the Protestant and Reformed traditions, to their continual transformation, and to
their constructive restatement in the church's life today. Representative figures will ordinarily
include Calvin, Wesley, Schleiermacher, and Barth. Prerequisite: TH.104. Six credits.

Mr. Jensen; Spring

**TH./Bi.213 LAW AND GRACE**
Throughout history, biblical and theological scholars have struggled to understand and
articulate the relationship between law and grace. In this course, we examine some of the
major biblical texts and theological arguments that have been central to the discussion. The
questions we consider include: Does the law prepare us to receive the gospel? Does the gospel
enable us to keep the law? What is the purpose of the law in the lives of Christians? Does
grace silence justice or make possible its realization? What does the relationship between law
and grace tell us about the character of God, the nature of the atonement, and Christian
discipleship? Prerequisites: Bi.116 and TH.104. Six credits.  

Mr. Donelson and Ms. Rigby

**TH.221 FIGURES/TOPICS IN PHILOSOPHICAL THEOLOGY**
This seminar brings the approach and tools of philosophical theology to bear upon a select
figure or topic particularly influential or significant for Christianity (e.g., Plato, Irenaeus,
Pascal, Nietzsche, Heidegger, Weil, Ricoeur, Pannenberg, aesthetics, animal rights). The
seminar emphasizes critical analysis, constructive research, and discussion of primary texts.
Six credits.

Mr. Greenway

**TH.229 NATURE, THEOLOGY, AND ETHICS**
This course explores the theological, spiritual, and ethical aspects of the relationship of
human beings to nature. Major Christian theological approaches to nature are contrasted
both to one another and to other approaches influential in the West (e.g., scientific, Native
American). Correlative spiritualities are considered and key biblical texts investigated.
Additionally, the class delves into ethical questions regarding the status and treatment of
animals, biodiversity, the idea and significance of "wilderness," and issues of sustainable
development and conservation. Six credits.

Mr. Greenway

**TH.235 SPECIAL TOPICS**
This course explores a select topic of timely interest or controversy in theology, history, ethics,
philosophy, or religion. Students engage the topic through critical reading, discussion, and
writing. Six credits.

**TH.231 AN ADVENTURE IN WILDERNESS AND SPIRITUALITY**
This course utilizes group initiatives including climbing, rappelling, backpacking, and a solo
experience in order to provide a framework within which to reflect upon the significance of
wilderness and upon one's own spirituality. Students read essays in wilderness and in spiritual
theology, and engage situations in which patterns of interaction and their trust of others and
themselves are manifested and explored. Group discussion, keeping of journals, and times for
individual reflection combine to encourage the integration of experience and understanding.
Six credits.

Mr. Greenway
TH.237 THEOLOGY AND HERMENEUTICS
Hermeneutics, the study both of the interpretation of texts and of the understanding of understanding itself, addresses questions at the heart of theology. We begin with a brief survey of the hermeneutics of major Patristic and Reformed theologians. We focus in particular on the influential trajectory initiated by Schleiermacher and continuing through Gadamer, Habermas, and Ricoeur. Finally, we consider how developments in hermeneutics are related to the emergence of liberation, Black, feminist, womanist, Mujerista, and ecological theologies. Prerequisite: TH.104. Six credits.

Mr. Greenway

TH.245 THE THEOLOGICAL LEGACY OF KARL BARTH
This seminar considers the theological achievement of Karl Barth by exploring selected themes in his own writings and in the writings of theologians influenced by him such as Wolfhart Pannenberg, Jürgen Moltmann, and Eberhard Jüngel. Six credits.

Ms. Rigby

TH.247 MODERN ROMAN CATHOLIC THOUGHT
The Second Vatican Council (1962-1965) signals a spirit of “aggiornamento,” or modernization and renewal, within the Roman Catholic Church. This course explores the impact of Vatican II by examining theological voices that gave rise to the council and multiple movements that emerged in its wake. Students pay special attention to issues of ecumenism and the affirmation of the Church catholic: How does the spirit of Vatican II challenge Protestants and Catholics to engage each other in faithfulness to the One whom they both profess as Lord? Readings include conciliar documents, prominent exponents of Vatican II, and critics of the council. Prerequisite: TH.104. Six credits.

Mr. Jensen

TH.249 THE THEOLOGIES OF AUGUSTINE AND LUTHER
Though separated by eleven centuries, Augustine and Luther share many similarities in their approach to the theological task. This course focuses on main themes in the theologies of these thinkers, comparing and contrasting their work, and participants examine the ways in which each theologian has contributed to the shape of Christian theology. Topics for study include the following: God and creation; humanity, the Fall, and free will; confession and repentance; reconciliation through Christ; and the relationship between gospel and law. Students concentrate on readings from primary texts, including The Confessions, The City of God, Lectures on Galatians, and The Larger Catechism. Six credits.

Ms. Rigby

TH.253 FEMINIST THEOLOGIES
In this course participants explore a broad range of figures and themes in feminist theology, considering the history of its development, the critiques it has made of traditional Christian doctrine, any constructive alternatives it proposes, and the impact it has on the life of the church today. A significant portion of the course is devoted to the womanist and Mujerista literature and to the challenges women of color are making to the theologies of white feminists. Thinkers to be considered include: Rosemary R. Ruether, Sallie McFague, Jacquelyn Grant, Rita Nakashima Brock, Dolores S. Williams, Elizabeth A. Johnson, and Elsa Tamez. Six credits.

Ms. Rigby

TH./CM.269 THE DOCTRINE AND POLITY OF THE UNITED METHODIST CHURCH
The purpose of this course is to contribute to students’ understanding of the doctrinal heritage of The United Methodist Church, and to study the nature and functioning of The United Methodist Church as an institutional expression of the denomination’s theological assumptions and historical development. Students examine the origins of Methodist doctrinal heritage and its distinctive features, consider the contributions made by Methodist doctrine to the church catholic, and begin a discussion of the way in which one might address crucial contemporary issues in the light of that theological tradition. We also study United Methodist institutional structures as instruments of ministry, paying attention to the system’s uses of power and authority, and to the processes of change within the ecclesiastical structures. Six credits.

Mr. A. Jones
TH.271  THEOLOGY AND LITERATURE
In this course students read and analyze works of literature with an eye toward reflecting on how knowledge of Christian doctrine shapes our readings of texts, and discovering what great literature has to teach us about the relevance of Christian doctrine to everyday life. Selected readings from both classic and contemporary literature, with some attention given to writings which explicitly reflect on the relationship between writing fiction and thinking theologically. Six credits.

Ms. Rigby

TH./CM.279  DIETRICH BONHOEFFER AND THE PUBLIC CHURCH
This course explores the public role of the Christian church by focusing on Dietrich Bonhoeffer's life and ecclesiological writings. Bonhoeffer's ecclesiology provides three models for the church, each of which presents distinctively public features, beginning with the Sanctorum Communio of his dissertation and culminating in the "Servant Church" of his Letters and Papers from Prison. The course introduces students to Bonhoeffer's seminal studies, offering viable ways to rethink church in relationship to the world and to understand the public dimensions of Christian discipleship. Prerequisite: TH.104. Six credits.

Messrs. Jensen and Jinkins

TH.283  PHILOSOPHICAL THEOLOGY
This course considers the appropriate place of philosophy in theological reflection and introduces students to the philosophical dimensions of basic Christian doctrines. Issues covered include modern versus postmodern rationality; faith and reason; revelation; the meaning of truth and the meaningfulness of language about God; miracles; the problem of evil; and the intelligibility of key doctrines such as the incarnation, the atonement, and the indwelling of the Holy Spirit. The course is designed to be accessible both to advanced students and to students with little or no philosophical training. Six credits.

Mr. Greenway

TH.287  RELIGIOUS PLURALISM AND THE CHRISTIAN FAITH
In a world becoming more and more religiously plural, Christians are faced with the challenge of identifying and articulating an appropriate theological response to those of other religious traditions. This course looks at core Christian doctrines such as God, creation, revelation, and reconciliation, raising the questions students need to answer about each in response to pluralism. Students write a concluding paper outlining their theological approach to pluralism. Prerequisite: TH.104. Six credits.

Mr. Jensen

TH.289  ESCHATOLOGY AND CHRISTIAN HOPE
In this course students explore multiple voices within the Christian tradition that speak of the "last things," eternal life, and the consummation of creation. This exploration is not restricted to theological understandings of future events, but includes ways in which differing articulations of hope and eschatology permeate all Christian understanding. Beginning with patristic and medieval understandings of the doctrine, the course also highlights more recent critiques of Christian eschatology and reformulations of the doctrine in light of them. Prerequisite: TH.104.

Mr. Jensen

TH.299  THE THEOLOGICAL LEGACY OF JOHN CALVIN
This seminar examines the contribution of John Calvin to Protestant theology, Reformed theology, and the development of western understandings of religious freedom. Students read and discuss primary works written by Calvin, including Institutes of the Christian Religion, and his biblical commentaries, tracts and treatises. In addition, the enduring relevance of Calvin's legacy is highlighted and explored through examination of the work of other important thinkers who have been influenced by Calvin's contribution. Six credits.

Ms. Rigby

TH.305  CHRISTOLOGIES AND ATONEMENT
This course examines various approaches to christology and atonement theory, beginning with the christological debates of the fourth and fifth centuries and the basic approaches to atonement developed through the scholastic period. Particular attention is given to the exploration of the ways theologians have appropriated, rejected, or reconstrued the
TH DEPARTMENT–THEOLOGY

Chalcedonian formulation and how their understandings of the figure of Jesus Christ have affected both their assessments of the human condition and their understandings of atonement. Readings for this course are drawn from the early creeds of the church, the teachers in the early church, and contemporary authors, particularly feminist and liberationist authors. Prerequisite: TH.104. Six credits.

Ms. Rigby

TH.313 APPROACHES TO THE DOCTRINE OF GOD

Students in this course consider classical, scholastic, reformed, process, and liberationist models for understanding God. Attention is given to the following topics: divine mystery and the limits of language; the development and impact of trinitarian thinking; reason and revelation; divine attributes; the relationship between divine power and human agency; and the use of female analogies for God. Each student explores his or her own approach to the doctrine of God in relation to Christian ministry. Readings include selections from Thomas Aquinas, John Calvin, Karl Barth, John Cobb, James Cone, and Elizabeth A. Johnson. Six credits.

Ms. Rigby

TH.321 THE HOLY SPIRIT AND THE CHRISTIAN LIFE

This course explores the church's confession of belief “in the Holy Spirit, the Lord and Giver of life.” Students attend to the doctrine of the Holy Spirit as it relates to both the Trinity and the Christian life and grapple with different interpretations and meanings of “life in the Spirit.” Prerequisite: TH.104. Six credits.

Mr. Jensen

TH.325 THEOLOGY AND SCIENCE

In this course students study how versions of rationality and reality dominant in the sciences relate to Christian understanding of the nature of knowledge, reason, faith, belief, and truth. Students study the impact on Christian theology of scientific advances from the Enlightenment to the present, and the implications of the divide between the social and the natural sciences. They also evaluate current debates over the theological relevance of scientific theories regarding topics such as evolution, cosmology, quantum theory, sociobiology, and genetics. Prerequisite: TH.104. Six credits.

Mr. Greenway

TH.331 THE THEOLOGIES OF KIERKEGAARD AND TILLICH

This seminar focuses on in-depth study of the works of Søren Kierkegaard and Paul Tillich, with particular attention given to the issue of humanity's search for and relationship to God. In the first half of the term students explore Kierkegaard's *Diary of the Seducer, Fear and Trembling, The Concept of Anxiety,* and *The Sickness Unto Death,* concentrating on Kierkegaard's understanding of the human condition and what takes place on the journey of a human being toward faith. In the second half of the term students consider Tillich's *Systematic Theology* alongside selected sermons by Tillich, analyzing his conception of the nature of human existence, the position of God in relationship to this existence, and the difference it makes to claim one's identity as a Christian. Students are encouraged to set the thought of these thinkers' conversation within the contemporary context, assessing how the understandings of Kierkegaard and Tillich are helpful and unhelpful in developing approaches to pastoral ministry. Six credits.

Ms. Rigby

TH./CM.361 CHRISTIAN THEOLOGY AND CARE OF CHILDREN

This course explores several dimensions in the Christian theological understanding of children and childhood with implications for pastoral care. Topics for examination include baptism, childhood and the image of God, sin, the family, and Christian nurture. Students also pay particular attention to the multiple threats to children's lives in the present age and are challenged to summon theological and caring resources in response to those perils. Readings include patristic voices in the theological tradition, but focus primarily on understandings of childhood since the Reformation. Additional readings are drawn from contemporary pastoral theology and care. Figures include John Chrysostom, John Calvin, Menno Simons, Horace Bushnell, Karl Barth, Karl Rahner, Andrew D. Lester, Donald Capps, and Bonnie Miller-McLemore. Six credits.

Messrs. Cole and Jensen
INTERDEPARTMENTAL

Interdepartmental courses cross the boundaries which normally divide the theological disciplines and serve an important integrative function for students. They are ordinarily taught jointly by professors from different departments or disciplines.

COURSE DESCRIPTIONS

I.100 COLLOQUIUM ON VOCATION AND MINISTRY
The Christian church offers rich and varied resources for understanding vocation, the conviction that God invites, calls, and summons us to ministry. This sense of calling is not restricted to ordained clergy, but extends to all persons. As Calvin writes in his Institutes, “The Lord bids each one of us in all life’s actions to look to his calling.” To whom are we called? With whom are we called? Who is calling us? This course invites students to reflect on their own stories and sense of call in conversation with diverse voices in the Christian church. It encourages students to develop greater facility with each of these stories, to explore how individual calling is bound up with the call of communities of faith, and to examine how the call to ministry is carried out in varied contexts. Six credits.

Messrs. Cole and Jensen

I.201 SPIRITUALITY AND THE HOLOCAUST
This seminar examines various facets of the Holocaust, focusing on lives of the Holocaust survivors and their children. Special attention is given to the nature and character of the spirituality which has developed in the lives of the survivors and the “Second Generation.” Students also explore the ongoing effects of the Holocaust in our world today, and consider its significance for their own spiritual journeys and for ministry in contemporary society. Six credits.

Ms. Manosevitz

I.267 SELECTED READINGS IN THEOLOGICAL GERMAN
This course is designed to give the student with German reading proficiency at the intermediate level the opportunity to build on his or her knowledge of the German language and to become acquainted with the thought of selected modern German theologians as found in those works not available in English translation. May be taken more than once for credit. Three credits.

Mr. Alsup

I.314 SENIOR PREACHING
This course is an advanced, interdisciplinary seminar led by two faculty members in which texts are studied in their original languages and sermons are preached. The particular texts under examination, the venue in which the preaching occurs, and the type of feedback provided vary according to the section for which students register. In one section participants focus on texts listed in the Sunday Common Lectionary. In another section participants focus on passages selected from a biblical book. In a third section participants design sermons based upon selected biblical texts relating to a particular doctrine. Each semester, students in two sections preach in the context of the Seminary’s corporate worship. Participants in a third section preach in a class/lab setting for class members and other interested members of the Seminary community. Prerequisites: Bi.108, Bi.118, Bi.120, Bi.216, CM.126, senior standing, and plans to graduate during the current academic year. Six credits.

Mss. Lord, Saldine, et al.; Fall and Spring

MATS COLLOQUIUM
All students in the Master of Arts in Theological Studies program are required to participate for a minimum of two terms in a colloquium. The purposes of the colloquium are to assist students to integrate their learning, and to engage in peer learning and in theological reflection.

Mr. Cole; Fall and Spring

THE MATS INTEGRATIVE SEMINAR
In this seminar students work together and in consultation with the instructor and a designated faculty member in the framing, research, and production of a term project which demonstrates
PROGRAM IN FORMATION FOR MINISTRY

The Program in Formation for Ministry at Austin Presbyterian Theological Seminary prepares MDiv students to minister in a variety of contexts with increased self-awareness and self-understanding. It provides opportunities for field experience guided by trained supervisors, advanced elective courses with field components, and individual vocational counseling. Through this approach to formation, students will have vocational guidance and preparation available to them throughout their MDiv program of study.

The components of the Program in Formation for Ministry are as follows:

- participation in the Profiles of Ministry Assessment Program of the Association of Theological Schools;
- field placement in Supervised Practice of Ministry (SPM); and,
- opportunity to consult with the program director concerning vocational guidance and preparation.

PROFILES OF MINISTRY

This assessment, administered in the first and last years of a student’s program, provides personal and vocational insight on an individual basis. All MDiv candidates are required to participate in the Profiles of Ministry program. The assessments are administered during the first semester of the student’s junior year, and the final semester of their senior year. Students meet individually with the director, the associate dean for masters programs, or other trained staff to discuss the results.

Students in the MATS degree program may participate in the Profiles program at their own volition, and MATS students who are serving churches are encouraged to do so.
SUPERVISED PRACTICE OF MINISTRY

Supervised Practice of Ministry is a component of the program in formation for ministry critical for theological education at Austin Seminary. It provides opportunities for students to gain knowledge and develop skills through the practice of ministry under the direction of competent supervisors who have been trained and/or certified by the Seminary. All MDiv candidates are required to participate in a field assignment in Supervised Practice of Ministry.

After completing their first year of theological studies, and in consultation with the program director, students select an SPM track and are placed in appropriate ministerial contexts. Students also participate in SPM colloquies during their placement.

In preparation for an SPM placement, students must participate in SPM orientation, conducted prior to the beginning of each fall term, and must work out the plan of study in conversation with the director of ministerial formation. All projected supervised practice of ministry placements are subject to the approval of the director of ministerial formation and the academic dean. The work done in SPM is understood to have the same academic value as classroom courses.

Supervised Practice of Ministry is divided into the following Tracks:

CONGREGATIONAL MINISTRY
This track prepares students for service in a congregation, according to one of the following patterns:
† Summer Internship (ten weeks full-time, ordinarily June-August following the middler year);
† Teaching Church (two consecutive semesters, fall and spring or spring and fall), part-time, twelve to fifteen hours per week), taken while enrolled in regular on-campus course work; or,
† Year-long Internship (nine to fifteen months full-time).

CHAPLAINCY AND NON-TRADITIONAL MINISTRY
This track prepares students for chaplaincy in a variety of settings or ministry other than congregational ministry, according to one of the following patterns:
† Clinical Pastoral Education (one unit, four hundred hours);
† Field placement in an institutional setting such as a hospice, nursing home, educational institution, or non-profit agency; or,
† Participation in an approved training program in military chaplaincy.

NON-ORDINATION TRACK
This track is designed to provide vocational experience for students who are not seeking ordination. The field requirement can be fulfilled by any of the above options.

DUAL-DEGREE TRACK
The field requirement will be met through a placement coordinated by the MSSW program at The University of Texas at Austin School of Social Work.

ELECTIVE OPTIONS
Students may elect to engage in further field-based courses after completing SPM requirements. These may include: Clinical Pastoral Education, Pastoral Care in a Hospital Setting, Alternative Settings for Ministry: Outpatient Rehabilitation
SUPERVISED PRACTICE OF MINISTRY

Program in Chemical Dependency, and elective SPM placements in a selected aspect of ministry such as pastoral counseling, evangelism, stewardship, church administration, ministry with the elderly, institutional chaplaincy, campus ministry, social action and service, pastoral care, worship, children's work, and youth ministry. The opportunity to take part in such elective supervised practice of ministry must be arranged in advance through the Office of Formation for Ministry. Ordinarily students are permitted to register for no more than six credits of elective SPM in any given fall, January, or spring term. The total credit earned through required and elective SPM placements ordinarily shall not exceed thirty-six.

ALTERNATIVE SETTINGS FOR MINISTRY: OUTPATIENT REHABILITATION PROGRAM FOR CHEMICAL DEPENDENCY
Students enrolled in this course learn about addiction and the twelve-step recovery process of Alcoholics Anonymous by means of required reading and lectures. They also explore the dynamics of chemical dependency with a medical professional, a family therapist and a spiritual director, and with persons affected by the disease. Students prepare a final project in which they reflect theologically upon their learning experience. Six credits.

CLINICAL PASTORAL EDUCATION
Austin Seminary, through various clinical settings, offers clinical pastoral education as a part of its program of study. In this specialized program, students clarify and increase their understanding of the resources, methods, and meaning of the Christian faith as expressed in pastoral care and develop skills critical for the practice of ministry. This educational experience is clinical in setting and interdisciplinary in character, and is conducted under the supervision of a certified clinical pastoral educator. Clinical pastoral education is ordinarily taken during the middler or senior year for a period of at least ten weeks in the summer, but also may be taken concurrently with other course work. Twelve credits are awarded for a basic unit of clinical pastoral education.

Opportunities for clinical pastoral education are available in centers accredited by the Association for Clinical Pastoral Education. The Southwest offers a variety of training centers in general and specialty hospitals and mental health institutions. Information is available through the Office of Formation for Ministry. Arrangements for clinical pastoral education are initiated through this office in conversation with the director of ministerial formation.

PASTORAL CARE IN A HOSPITAL SETTING I
This seminar introduces the student to pastoral care in a hospital setting through practice of ministry, group verbatim conferences, individual supervisory conferences, and written evaluations of student performance and growth. Particular attention is focused on church ordinances, theological concepts, and biblical interpretation as resources for pastoral care. Prerequisite: second year standing. Six credits.

PASTORAL CARE IN A HOSPITAL SETTING II
In this course students gain experience in hospital visitation and in practical training for ethical issues arising in health care, and actively contribute as members of the interdisciplinary medical team to the team's health plan for the patient. Activities include visits with patients and family members, participation with interdisciplinary
teams including planning of patient discharge and the ethics committee, and presentations for other disciplines in areas of pastoral care. Prerequisite: Pastoral Care in a Hospital Setting I or one unit of CPE. Three credits.

TRAVEL SEMINARS

Travel seminars at Austin Seminary offer cross-cultural experiences and exposure to religious histories and traditions that are important for students of the Christian story. Visiting locations of historical events significant to the Christian faith gives students insight that expands their horizons and enhances their understanding of the faith. Exposure to various Christian communities makes students more cognizant of the global church. Each seminar, in its distinctive way, provides opportunity for cross-cultural and experiential learning.

COURSE DESCRIPTIONS

THE CHURCH’S LIFE AND MISSION IN ZAMBIA
This seminar begins with travel to Lusaka, Zambia, to Justo Mwale Theological College where students share activities and lectures with Zambian students. From there, we will spend time in a Zambian town or local village and share in the communal activities of the village and the Reformed congregation located there. Finally, we will visit one or more of the many national parks, encountering the splendor of the African wilderness and the Zambezi River ecosystem. Six credits.

Mr. Greenway

THE CHURCH’S MINISTRY WITH OLDER ADULTS
This course examines the forces and factors that are creating the increasingly larger numbers of persons over age sixty-five in the United States, and studies the significance of this increase for the people themselves, the society, and the church. Offered in cooperation with Faith Presbyterian Church, Sun City, Arizona, students spend time in the homes of older adult church members. Based on the varied needs of these older adults, suggested plans for developing a ministry with them in the congregation will be examined and investigated. Available resources are explored, and ways of using them are reviewed. Opportunities are provided for individual study in areas of special interest. Six credits.

Mr. Park

CONTEXTUALIZATION OF THE GOSPEL IN BALI AND JAVA, INDONESIA
In this travel seminar participants study how the Protestant churches in Hindu Bali and Muslim East Java are proclaiming and living out the gospel of Jesus Christ. Students have the opportunity to speak to Hindu, Muslim, and other religious leaders about their perceptions of religious pluralism in Indonesia. We visit a number of sites where Christians are engaging their society through education, social service, economic projects, medical work, interfaith dialogue, religious reconciliation programs, and evangelism. We also talk to church leaders, both clergy and lay, about the leaders’ experiences and visions as a small but vigorous religious minority in Indonesia. Worship services on the two islands reveal how Christians in Indonesia are using indigenous culture to express our faith. Six credits.

Mr. A. Jones

COSTA RICA
This seminar is based at the Latin American Biblical University in San José, Costa Rica. Participants focus on liberation theology and theological education in a Central American context. This exposure includes attention to church life in the midst of the varied social, cultural, political, and economic realities of Central America. Students also explore some of the urban riches of San José and the natural beauty of Costa Rican rain forests. Six credits.

Mr. Jensen
CROSS-CULTURAL MINISTRIES: SANTA FE AND NORTHERN NEW MEXICO—AN ALTERNATIVE CONTEXT FOR MINISTRY
This two-week immersion experience introduces participants to the challenges and opportunities of cross-cultural ministry by exploring the rich palette of traditions and religious practices in northern New Mexico. This region, home to Native American, Hispanic, and Anglo religious practices for centuries, also plays host today to significant communities of Sikhs, Buddhists, Muslims, and other religious groups. Participants spend two weeks witnessing diverse religious practices, meeting clergy, community organizers, and local leaders, reflecting on the theological and personal dimensions of cross-cultural ministry, working within a particular cross-cultural ministry setting, and discussing experiences, presentations, and required reading. The course is both experiential and ecumenical. Students enrolled for this educational event reside at Ghost Ranch in Santa Fe, New Mexico and travel throughout Northern New Mexico, reflecting upon their own ministries and the church's mission in light of the immersion experience. This educational opportunity is available as a directed study and is arranged through the Office of the Academic Dean. Three or six credits.

CROSSCURRENTS IN CHRISTIAN WORLDWIDE WITNESS TODAY
This course, offered through the Overseas Ministries Study Center in New Haven, Connecticut, is sponsored jointly by the Center and a number of theological schools. Each week a separate theme is addressed, but as a whole the experience constitutes a comprehensive survey of Christian world mission. This educational opportunity is available as a directed study and is arranged through the Office of the Academic Dean. Three or six credits.

THE LANDS OF THE BIBLE
The purpose of this seminar is to introduce participants to the history and geography of the biblical period. The seminar consists of lectures, readings, visits to sites and museums, and a research paper due at the end of the course. Countries visited may or may not include Israel, Egypt, Syria, Jordan, Greece, and Turkey. Six credits.

PARADIGMS FOR MINISTRY IN THE SCOTTISH CHURCH, HISTORIC AND CONTEMPORARY
This travel seminar provides an introduction to historic and contemporary expressions of the church's ministry with particular emphasis placed on the Scottish roots of North American Presbyterianism. Through selected literature and on-site investigation, the seminar traces the development of Reformed ministry from the late sixteenth to the present century. Participants engage in a thorough examination of this development in Scotland, exploring the varieties of Reformed ministry which have flourished there (Presbyterian, Episcopal, Established State, and Free Church) and the key church leaders whose theory and practice have shaped these ministries, including John Knox, Robert Bruce, Thomas Chalmers, and George MacLeod. Students also examine how Scottish models of the church's ministry may serve in the design of paradigms for ministry in the North American context. Six credits.

THE PAULINE MISSION
The purpose of this travel seminar is to introduce participants to the history, culture, and geography of the Mediterranean World at the beginning of the Christian era. The seminar consists of lectures, readings, visits to sites and museums, and a research paper. The seminar focuses on the cities of the Pauline mission in Turkey and Greece. Places visited may or may not include Ephesus, Antioch of Pisidia, Pergamum, and Athens. Six credits.

REFORMATION HERITAGE
This seminar offers the opportunity to study in some of the sites that proved pivotal during the Protestant Reformation. Focusing particularly on the work of Martin Luther and John Calvin, the travel seminar includes stops in: Wittenberg, where Luther lived and taught for 36 years; Erfurt, where Luther studied and was ordained; Eisenach, where Luther sought refuge in Wartburg Castle; and Geneva, where Calvin pursued his vocation as a leader of
the Reformed church. Site visits, lectures by local experts, and exposure to contemporary church life in Germany and Switzerland are included in the seminar. Readings focus on the pioneering work of each theologian. Six credits.  

Mr. Jensen

THE RELIGIONS AND CULTURES OF INDIA  
In this travel seminar students experience, explore, and reflect on the rich religious diversity and complexity of the land of India. We witness wealth and poverty, a profusion of religious expression, a modern state and a third world country, and myriad signs of globalization and traditionalism. We visit holy sites of the main religious traditions present in India—Hinduism, Islam, Buddhism, Sikhism, Jainism, and Christianity. We study the Indian view of a secular state, the possibilities and limits of political and religious pluralism, and the particular forms of Christianity in its Indian context, including Dalit and other Indian theologies. Sites visited include the ancient Malabar Church, the Taj Mahal, the Red Fort, and Fatehpur Sikri, among others. Six credits.  

Mr. A. Jones

TRINIDAD AND TOBAGO  
This travel seminar explores the culture and religious diversity of the Republic of Trinidad and Tobago (T&T), two tropical islands off the coast of Venezuela. In “T&T” we meet leaders and families from the major religious communities – Hindu (20%), Catholic (30%), Muslim (6%) and Presbyterian (3%), as well as people from other smaller communities – Methodists, Pentecostals, Shouter Baptists, Rastas, indigenous Caribs, African Obeah, and the Cult of Shango. Our Presbyterian hosts introduce us to the nature and rhythms of ministry in the T&T context with the complexities of intermarriage, conversion and syncretism. We study the heritage of slavery and colonialism as well as the impact of North American culture. We explore the natural diversity of hills, swamps and beaches, and the musical heritage of calypso and the steel pan.  

Mr. Bodman

OTHER ACADEMIC OPPORTUNITIES

DUAL-DEGREE PROGRAM IN SOCIAL WORK  
Austin Seminary and the School of Social Work at The University of Texas at Austin have established a dual-degree program of study that provides master’s-level students the opportunity to complete requirements for two degrees concurrently: the Master of Divinity (MDiv) and Master of Science in Social Work (MSSW). The program is designed to be completed in four years of full-time study. Upon completion, students receive degrees from both institutions. Students must be accepted into both programs independently, meeting each institution’s admission criteria. As much as possible, the program of study will be tailored to meet students’ individual vocational needs as approved by an oversight committee.

This agreement with The University of Texas at Austin provides resources that extend Austin Seminary’s current offerings for students with particular interests in non-traditional ministries, including agency-based social service, advocacy, policy-oriented work, and clinical counseling. This program also provides added resources for students planning to serve in more traditional ministry settings as pastors or chaplains, including opportunities for enhancing understanding of, and skills in, the following: negotiating concrete services related to the social welfare system, public advocacy, programming assessment, community organizing, service to organizations that set or influence public and/or ecclesiastical policy, and clinical and community counseling.

This program is also a response to the growing demand for social workers to be sensitive toward and proficient in their understandings of their client’s religious and spiritual lives, and also to work with faith-based communities to foster both individual
OTHER ACADEMIC OPPORTUNITIES

and community well being as they strive to alleviate critical social problems.

Note that grant-based financial assistance (e.g., Seminary tuition grants) is not transferable from one institution to the other.

HISPANIC SUMMER PROGRAM
The Hispanic Summer Program (HSP) is a two-week program which provides Hispanic theological students an opportunity to study in an Hispanic setting with Latino/a peers and professors. Austin Seminary is one of 37 ATS-accredited theological schools which sponsor the program.

Ordinarily, course work is taught primarily in Spanish. Students may do their academic work and participate in class discussions in either English or Spanish but must be able to read materials both in Spanish and English. For each course there are assignments to be completed prior to the beginning of the program. All other work must be completed within two weeks after the end of the program. Students may take one during the program. Each course is valued at six Austin Seminary credits.

Financial aid is available to cover part of the expenses for travel, room, meals, and tuition. For further information contact Dr. Otto A. Maduro, Director, Hispanic Summer Program, 1100 East 55th Street, Chicago, Illinois 60615, (773) 256-0671, or email at hspdirector@gmail.com. Information is also found on their Web site at www.hispanicsummerprogram.org.

HOUSTON EXTENSION PROGRAM
Austin Seminary will offer master’s-level courses in 2009-2010 through our Houston Extension program. This program is designed primarily for persons who are interested in beginning study toward a first theological degree and laypersons who want to deepen their own theological understanding. Students who enroll in these courses for academic credit are classified as Special Students at Austin Seminary and have the same status as Special Students enrolled in course work on the Austin campus.

Classes ordinarily are conducted at Grace Presbyterian Church, 10221 Ella Lee at Sam Houston Tollway/Beltway 8, Houston, Texas. The Rev. Dr. James S. Currie, 4807 San Felipe, Houston, Texas, 77056, serves as associate dean for the program.

PRESBYTERIAN EXCHANGE PROGRAM
This program of cross-registration between the ten theological institutions of the Presbyterian Church (U.S.A.) is designed to strengthen the theological education of persons preparing for ministry in the denomination. The program seeks to make available to students the particular strength of each institution.

Presbyterian students registered in a master's degree program in one of the ten institutions can take courses at any of the other institutions without payment of additional tuition and fees. Tuition and fees for a course will be charged and retained at the school in which a student is enrolled as a degree candidate.

Students may spend up to the equivalent of one semester in this program. Austin Seminary is responsible for determining how course work will be applied to a student’s program of study and will determine the amount of credit to be granted for a particular course. The registrar has available program guidelines and applications for cross-registration at the other PC(USA) institutions.
THE DOCTOR OF MINISTRY PROGRAM

GOALS

The Doctor of Ministry program is designed for persons who hold the MDiv degree or its equivalent and who are actively engaged in the practice of ministry. The program provides ministers the opportunity to increase significantly their competence in areas of their professional interests. In the course of this program students will be expected to:

- demonstrate functional integration of self-understanding, practice of ministry, and theological knowledge;
- demonstrate theological understanding of particular acts of ministry;
- demonstrate a high level of competency in the practice of ministry;
- acquire new skills and develop new resources for the practice of ministry; and,
- identify areas of personal growth in spiritual awareness and moral sensitivity.

REQUIREMENTS FOR THE DOCTOR OF MINISTRY DEGREE

1. Have on file with the registrar complete and official academic transcripts showing graduation with a baccalaureate degree and a master of divinity degree (or its equivalent) from accredited colleges, universities, or theological schools.
2. Complete satisfactorily 84 credits of required and elective work in the Doctor of Ministry program, 72 of which must be completed at Austin Seminary.
3. Clear all indebtedness to the Seminary prior to commencement.

STRUCTURE OF THE PROGRAM

The Doctor of Ministry program is composed of four phases, which together are designed to fulfill the goals of the program. Phase I is comprised of two courses and advancement to candidacy. The courses are designed to enhance and increase knowledge in biblical and theological reflection as these pertain to the work of ministry and to the student's particular ministry setting. In Phase II candidates enroll in The Doctoral Seminar, a methodology course designed to introduce research tools and methods necessary for undertaking and completing the three elective courses in Phase III and to prepare students to develop a sound, clear, and workable proposal for the doctoral project in Phase IV. In Phase III candidates select a specific area of concentration for in-depth study through courses and course-related projects. The projects are undertaken in the ministry setting and designed to increase competence for ministry. During Phase III, candidates also begin working on the proposal for a final doctoral project. Phase IV is the designing and completion of the Doctoral Project which builds upon the work previously done in the program and which integrates the candidate's self-understanding, practice of ministry, and theological knowledge.

Doctor of Ministry courses are held on campus in January and June. Students may enroll in one course each term. At the end of each Phase III course participants
DMIN – PHASES I & II

return to their ministry settings prepared to engage in an in-ministry project related to the course which has just been completed. Each project is evaluated by the faculty supervisor and one peer upon return to campus, ordinarily during the next DMin term. The Doctoral Project, the program’s final phase, requires a minimum of one year, and no more than 18 months, to complete and is evaluated by two faculty supervisors. This rhythm of study and reflection through courses taken in residence at Austin Seminary, combined with projects carried out in the student’s ministry setting, provides a warm community of peers as well as a balance of theory and practice that deepen skills and knowledge of ministry.

PHASE I: THE CORE COURSES

Upon matriculation, all students enroll in core courses, each of which require a two-week residency. These courses ordinarily are taught by resident faculty and combine study of particular areas of theological scholarship, reflection on ministerial work, and practice in the skills of theological reflection on ministry. Students receive reading and other assignments which are to be completed prior to each core course. In each course attention is given to an analysis of the ministry situations in which students find themselves and to the development of a theology of ministry appropriate to each student’s setting and denomination.

At the end of each core course, students are required to write a substantive essay which demonstrates formal argumentation and evidence of research and theological reflection on the practice of ministry. The essay is due six weeks after the end of class.

Requirements for both core courses must be completed satisfactorily before a student can enroll in Phase II. Students who satisfactorily complete both core courses receive a Certificate of Pastoral Studies and are eligible for advancement to candidacy. Each core course is valued at 12 credits.

CCA.702 CORE COURSE A: THE BIBLE AND THE PRACTICE OF MINISTRY
This course is based on the conviction that the Bible is the central resource for Christian faith and that critical reflection on it is indispensable for the practice of ministry. Therefore, in this course students read and interpret biblical texts in light of ministry. In addition, students explore a variety of models of biblical interpretation, examine classical and contemporary models of the nature and authority of Scripture, study selected recent developments in biblical scholarship, and reflect in depth on the function of Scripture in the church and ministry today.

CCB.706 CORE COURSE B: THEOLOGICAL REFLECTION AND THE PRACTICE OF MINISTRY
This course addresses the role of theological analysis and reflection in the life of the church. It assumes that those engaged in ministry must reflect on contemporary life and the work of ministry in light of the biblical and theological resources of the Christian tradition. Participants study classical sources and current trends in theology; reflect theologically on particular situations in ministry; and explore ways in which church leaders assist others to reflect theologically.
PHASE II: THE DOCTORAL SEMINAR

Advancement to candidacy is required prior to enrollment in Phase II (see Advancement to Candidacy, page 87).

In Phase II, candidates enroll in TDS.802 The Doctoral Seminar, a methodology course designed to introduce research tools and methods necessary for undertaking and completing the three elective courses in Phase III, and to prepare students to develop a sound, clear, and workable doctoral project proposal in Phase IV. Included in this seminar is library orientation for doctoral project research; review of topics such as empirical research methods, theses, hypotheses, testable learning goals, sociocultural contexts, the rudiments of Congregational Studies and family systems theory, models of theological reflection, and writing skills; and group discussion and critique of doctoral project proposals.

Candidates are strongly encouraged to begin articulating ideas for their doctoral project during Phase II, thereby allowing the elective courses taken in Phase III to better inform the final doctoral project, Phase IV. The course TDS.802 is valued at 12 credits.

PHASE III: AREAS OF CONCENTRATION

Each candidate selects one area in which to develop particular ministry skills. Three courses are required in this phase, ordinarily from the same area of concentration. Permission of the director is required to take a course outside the candidate’s area of concentration.

In each Phase III course, participants develop in-ministry projects which focus on their ministry settings and which ordinarily involve congregation members or others in the local setting. A written presentation of this project and reflection on it is evaluated by the faculty supervisor and a peer in the program.

Throughout Phase III, candidates also refine and retool their doctoral project proposals. If, at the end of Phase III, the doctoral project proposal is not completed and approved, the candidate is expected to reenroll in TDS.802 The Doctoral Seminar and complete the proposal. When repeating TDS.802, the candidate is enrolled as an auditor. The audit fee is waived for current degree students. Each Phase III course is valued at 12 credits. Courses of two-weeks duration are offered each term in the following areas:

I. CHRISTIAN NURTURE

In this area students focus on the nurturing aspects of the church’s ministry and the work of the ordained minister. Students reflect on the significance of nurture in their own lives and in their particular ministry contexts, and examine the meaning of nurture in Scripture and the Christian tradition. Projects in this area are designed to increase one’s ability to understand theologically the task of Christian nurture and its relation to the total mission of the church. Participants are challenged to develop their professional competencies with special reference to Christian education and/or pastoral care. Basic courses in the Christian Nurture concentration are:

CN.801 THE CHURCH’S MINISTRY AND HUMAN DEVELOPMENT

This course examines contemporary perspectives on human development in order to explore the relationship between human growth and growth in the life of Christian faith. Students
DMIN - CHRISTIAN NURTURE

identify tasks and concerns related to different moments in the life cycle and reflect on their implications for the practice of ministry.

CN.809 PASTORAL LEADERSHIP IN CHRISTIAN EDUCATION
This course is based on the conviction that the education of Christians is a vital ministry of the church. Pastors and other congregational leaders are essential in shaping this ministry. Students study contemporary approaches to Christian education, evaluate the biblical, theological, and sociological assumptions of each approach, and examine leadership roles in Christian education appropriate in different ministry settings.

CN.817 MINISTRY IN TIMES OF CRISSES
This course examines situational and developmental kinds of crises in the human life cycle and assists participants in acquiring crisis counseling skills. Furthermore, participants study recent developments in short-term counseling and family systems therapy in order to enhance their vision of ministry in times of individual, family, congregational, and community crises.

CN.821 PASTORAL COUNSELING AS MINISTRY
In this course students reexamine fundamental issues that arise from the practice of pastoral counseling as a ministry of the church, including pastoral counseling in diverse contexts. Students learn a variety of models for pastoral counseling. To a significant degree pastoral ministry depends upon sensitive and accurate communication between persons. Participants in this course identify and develop through practice sessions the major communication skills essential or effective pastoral care and counseling.

CN./EM.847 SPIRITUAL FORMATION IN THE PARISH
This course focuses on approaches to corporate spiritual formation. Analysis of and reflection on contemporary society as well as the local church prepare church leaders to move others toward a balanced life of learning, work, and prayer. Students create a plan for spiritual formation in a particular parish setting.

CN.849 FAMILY SYSTEMS THEORY AND ITS IMPLICATIONS FOR PASTORAL LEADERSHIP
This course introduces basic concepts of family systems theory and its implications for pastoral ministry. Particular attention is given to how systems theory enhances understanding of relationships that constitute congregational life, thereby equipping pastors for more effective leadership. Students explore their own families of origin in order to clarify how their family histories influence how they function as ecclesial leaders.

CN.851 PASTORAL CARE AND SPIRITUAL GUIDANCE
Drawing on Christian traditions of spiritual guidance, students examine the task of pastoral care when the foci of the care receiver's concerns are relationship with God, vocation, and a life of worship, prayer, and service.

CN.853 CHRISTIAN PRACTICES: THEORY AND PRACTICE
This course explores Christian practices as activities that engage our participation in God's work in the world. Attention is given to practices such as hospitality, forgiveness, peace-making, living in community and keeping the Sabbath, including their internal and external benefits to people of faith. The aim of this course is for students to grasp the importance of Christian practices for congregations and to gain knowledge of how to foster a culture of practices.

CN./EM.867 SPIRITUALITY AND MINISTRY
This course explores how specific spiritual practices help to revitalize both pastors and congregations in urban as well as rural and small town churches. Students consider how spiritual resources may be cultivated to support the work of leadership. Considerable attention will be given to examining how practices such as prayer, Bible study and personal devotions equip pastors to nurture congregational life and ministry.
CN.869 THEOLOGY OF THE CHRISTIAN LIFE
This course examines several understandings of the Christian spiritual life, drawn from a range of traditions and time periods. The aims of the course are: 1) to become familiar with key works of Christian spirituality; 2) to discover ways in which these works address the contemporary situation of the church; 3) to provide pastors with the means of strengthening their own spiritual lives and the spiritual lives of those to whom they minister.

CN.871 CURRENT DEVELOPMENTS IN CHRISTIAN EDUCATION AND FORMATION
In this course, we explore the church’s threefold identity as a school of discipleship, a communion of saints, and as a witness of Christ. Students are introduced to theories and practices that invite and support this threefold life. These theories and practices of education and formation engage congregations as learning communities that take seriously learners and contexts as sources of meaning.

CN.873 MINISTRY AND BEREAVEMENT
This course considers ministry involving experiences of loss. Drawing on theological, psychological, and sociocultural perspectives on loss and bereavement, it offers resources for pastoral care. Attention is given to the minister's own experiences of loss, to clarifying the minister's theological understanding of illness, suffering, and death as a precursor to pastoral care involving death and dying, and also to facilitating pastoral care that relates to various types of loss. The roles of prayer and other faith practices for aiding bereaved persons are discussed and evaluated.

CN.875 TEACHING THE BIBLE IN THE CHURCH
This course explores alternatives for teaching the Bible that heighten its importance in the church and open students to its meaning and mystery. Attention is given to various hermeneutical, contemplative, practical, and pedagogical approaches to teaching the Bible. The goal of this course is to provide students with a variety of ways of engaging the Bible as a practice for enriching Christian faith.

CN.877 NARRATIVE AND THE MINISTRY OF EDUCATION
The context for this course is the growing recognition of the importance of story for Christian formation and transformation. This course explores the theory and practice of various narrative-based pedagogies and their potential for fostering theological reflection, spiritual growth and social empowerment in individuals, congregations and communities. Emphasis is given to use of the dramatic arts: storytelling, playwriting, theatre exercises improvisational role-plays, and dramatic presentations.

II. EVANGELISM AND MISSION IN A MULTICULTURAL CONTEXT
This area of concentration is designed to increase the student's ability to lead the church in evangelism and mission in the pluralistic North American context. Students enrich their personal and theological understandings of mission and evangelism, enhance their ability to analyze particular social contexts for ministry with persons of various cultural and racial groups, and develop skills which facilitate effective congregational involvement in mission and evangelism in their communities and the world. This area also provides for a concentration in rural ministry through courses and projects. Basic courses in this area of concentration are:

EM.801 LIFE AND WITNESS IN A PLURALISTIC SETTING
This course is designed to provide an overview of the religious, cultural, and ethnic reality of North America. Students are helped to understand the pluralistic mosaic of their own communities and regions. Biblical, theological, and historical resources are utilized to assist in drawing out implications for the mission and ministry of the church.
EM.805  CONGREGATIONAL AND CONTEXTUAL ANALYSIS
Participants in this course gain the knowledge and skills required to understand the processes, programs, and identity of a particular church. In addition, they learn how to study the social worlds, demographic character, patterns of social interaction, and values and norms of a particular ministry setting.

EM.809  MOBILIZING THE CHURCH FOR MISSION AND EVANGELISM
This course is built on the assumption that congregations and church governing bodies are called to reach into the world both socially and evangelistically. Leadership in this process includes motivating, planning, organizing, training, funding, implementing, and evaluating. Participants in the course are equipped for this work. In addition students reflect on ways in which their particular churches can assist members in the fulfilling of their mission in the world and support the church's worldwide programs.

EM.817  DEVELOPING MISSION STRATEGIES IN THE LOCAL COMMUNITY
This course focuses on the social ministry of the church in a particular setting. Major emphasis is given to working with other church and community agencies in identifying priority issues and in developing strategies to address them. Questions of the long term maintenance and evaluation of social programs are also addressed.

EM.825  UNDERSTANDING CHURCH GROWTH AND DECLINE
For three decades some denominations in the United States have been losing members; other denominations have been increasing. This course examines and critiques theories and factors related to church growth and decline. Participants identify and address issues related to the membership trends of a particular church.

EM./CN.847  SPIRITUAL FORMATION IN THE PARISH
This course focuses on approaches to corporate spiritual formation. Analysis of and reflection on contemporary society as well as the local church prepare church leaders to move others toward a balanced life of learning, work, and prayer. Students create a plan for spiritual formation in a particular parish setting.

EM.851  MINISTRY IN THE CONTEXT OF THE RURAL COMMUNITY
Effective ministry in rural America necessitates an understanding of the dramatic changes taking place and how these changes affect the well-being of rural communities and churches. In this course students explore these changes making use of the many findings of rural sociology, examine leadership structures for rural communities and churches, and analyze how to take initiative in effecting appropriate change.

EM.853  MISSION AND MINISTRY IN THE RURAL CHURCH
Ministry in the rural church presents new challenges as communities change in today's world. This course examines what the rural church has done, is doing, and could be doing to enhance its mission and ministry. Students explore new models of ministry and of pastoral leadership for the current context. Topics such as characteristics of the rural church, effectiveness of ministries to church members, involvement of various denominations in rural churches, networking, and team ministry are investigated.

EM.859  THE CHURCH'S MINISTRY WITH THE FAMILY IN THE RURAL CONTEXT
This course explores the range of problems and issues facing families in today's changing rural context. Students investigate areas of family ministry in the rural context, such as health care, youth, elderly, and ethnic-cultural groups in order to develop ideas and strategies for aiding and empowering the family. The roles of church and community in shaping the lives of families in the rural context are analyzed theologically and sociologically.

EM.863  EXPLORING THE HISTORY OF A FAITH COMMUNITY
Participants in this course study the local history of the contexts in which they minister. They bring to light and analyze particular historical events and people in those contexts, relate their
findings to the broader developments of Christianity in North America, and thereby come to
a better understanding of the historical location of the communities where they serve.

EM.865 MISSION AND EVANGELISM ON THE MEXICO–U.S.A. BORDER
This course provides the opportunity to witness and evaluate a wide variety of outreach
ministries carried on by a number of different Christian groups on the Mexico – U.S.A.
border. The centerpiece of the course is a week-long trip to the border regions where we
listen to, observe and interact with those carrying on ministry. During the second week we
reflect on their efforts and devise in-ministry projects which reach out to immigrants in our
respective ministry contexts.

EM./CN.867 SPIRITUALITY AND MINISTRY
This course explores how specific spiritual practices help to revitalize both pastors and
congregations in urban as well as rural and small town churches. Students consider how
spiritual resources may be cultivated to support the work of leadership. Considerable attention
will be given to examining how practices such as prayer, Bible study and personal devotions
equip pastors to nurture congregational life and ministry.

EM.869 THE MINISTRY OF EVANGELISM
In this course students explore evangelism as it relates to other ministries of the church, and
as it relates to the mission of God in the world. We seek ways in which we can guide and
empower congregations for the ministry of evangelism, through personal witness and as
prophetic communities.

EM.871 EVANGELISM IN A DIVERSE WORLD
This course explores the biblical, theological, historical and social bases for understanding
Christian mission in today's complex and diverse world, with a primary focus on the ministry
of evangelism. We examine key missiological concerns facing the church, including mission,
evangelism, ecumenism and interfaith dialogue. We begin our study with biblical and
theological sources, and extend it to include various evangelistic approaches and models in
light of particular religious and social realities. Emphasis is given to an understanding of
the missio Dei and the imago Dei from a womanist perspective. Careful attention is paid
to a variety of local, national, and global contexts in which Christian evangelism must be
communicated in word, deed and lifestyle.

III. PROCLAMATION AND WORSHIP
This area of study provides academic opportunities for students to increase their
personal and theological understandings of Christian proclamation and worship, to
enhance their existing skills for designing and leading corporate worship, to deepen
their understanding of exegesis and biblical interpretation, and to develop new skills
for preaching and for their work as liturgical theologians and worship leaders. Basic
courses in this area of concentration are:

PW.801 CORPORATE WORSHIP AND THE LOCAL CONGREGATION
Corporate worship both shapes and is shaped by the theological commitments of the
congregation, but the appropriateness and effectiveness of corporate worship often depend
upon the extent to which worship is integrally related to the broader life and mission of the
congregation. This course examines key theological issues at stake in corporate worship and
explores the implications of “systems theory” for understanding how worship works or doesn’t
work in particular congregations.

PW.805 THE SACRAMENTS AND THE CHURCH’S MINISTRY
Despite significant differences in understanding and practice, sacramental celebrations are
theologically significant events that shape the life and witness of all Christian communities.
DMIN - PROCLAMATION AND WORSHIP

This course explores the historical, theological, and pastoral significance of baptism and eucharist for the ministry of the church today.

PW.809 OLD TESTAMENT EXEGESIS AND SERMON DESIGN
PW.813 NEW TESTAMENT EXEGESIS AND SERMON DESIGN
These courses examine the relationship between the exegesis of biblical texts and the task of preaching, with the goal of making sermon preparation more effective, relevant, and exegetically responsible. Each course is designed to help the preacher build productive bridges between the text and the pulpit by: (1) examining exegesis in terms of method; (2) searching for responsible means of integrating historical research and contemporary proclamation; and (3) developing the creative skills of application. The class focuses its work upon selected biblical texts and relevant secondary literature, with the goal of increasing familiarity with those texts and of producing competent exegesis and proclamation based on those texts.

PW.829 THEORY OF COMMUNICATION
Communication of the gospel is central to the church’s mission. This course examines the fundamental principles and dynamics of communication and explores their relevance and meaning within the church and to the world.

PW.833 DAILY PRAYER AND THE PRACTICE OF MINISTRY
The discipline of daily prayer—particularly by individuals, families, and intentional communities—has been seen as an important element of covenant faithfulness within the Judeo-Christian tradition. This course examines models for corporate daily prayer used by Christian communities through the centuries, and explores strategies for introducing daily prayer in local congregations.

PW.837 PREACHING AND CHRISTIAN DOCTRINE
This course examines the ways in which Christian doctrine can both influence and be the subject of Christian proclamation. Among the questions considered are: the role doctrine plays in the life of contemporary Christianity, and the relationship between biblical text and Christian doctrine in the construction of a sermon.

PW.841 CELEBRATING THE LITURGICAL YEAR IN CONGREGATIONS
This course offers a historical development of the church year over the centuries. Participants focus upon the relationship between time and story, the dialectical tension between end-time systems and the in-between time of the work of Christ, and how the church year grew out of the preaching of the Gospel and, eventually, drew together “local customs.” By examining liturgies and their theological rationale students consider how to appropriate the church year in effective ways in the life of the congregation.

PW.845 NARRATIVE AND IMAGINATION IN PREACHING
This course explores the creative process in preaching using insights from homiletics and creative writing. We attend to how ideas are formed, how a sermon’s moves are structured, and how the rational and emotional faculties are connected. Other issues of narrative line, image, and pace in sermons are considered. Course readings and class discussion inform students’ crafting and preaching of sermons.

PW.847 PREACHING IN THE CONTEXT OF WORSHIP
This course provides advanced work in homiletical and liturgical theory for students who wish to focus on preaching according to its context of worship. Using the liturgical theology of juxtaposition, students examine the nature and purpose of the sermon as one element of the Lord’s Day Service. Attention is given to contemporary homiletical and liturgical theologies, student preaching and provision of Sunday bulletin with music, and sample sermon evaluation.
PW.849 CONTEXTS OF PREACHING
The act of proclamation always occurs in context. Understanding this context is an important part of the homiletical process. This course offers an introduction to different ways of thinking theologically about context and provides an overview of the tools available for exegeting the stories and structures of a particular congregation or other ministry setting in which proclamation occurs.

PW.851 HOMILETICAL THEORY
Homiletics is the sustained academic reflection on the practice of preaching. In this course students are introduced to significant issues in contemporary homiletical theory, paying particular attention to the biblical, theological, rhetorical and pastoral dimensions of proclamation. Students reflect on and articulate their own homiletical theories in light of their preaching practices and contexts.

IV. SPECIALIZED EMPHASES IN MINISTRY
Specialized Emphases in Ministry is a curricular track that incorporates interests in ministry which arise at particular times in the life of the church. The faculty will designate and design special areas of emphasis in order to address these emerging interests. Students take two courses in this area and one from another area (to be approved by the director).

PHASE IV: THE DOCTORAL PROJECT
The final phase of the program, which requires a minimum of one year, and no more than 18 months, to complete, is TDP.902 The Doctoral Project. Working in consultation with the DMin director and other faculty, candidates select an aspect of ministry and develop a program of study and/or research related to it. They design a project, present a written description of the project, and sustain an oral review of the project by faculty. In consultation with the candidate, the director selects a committee of two faculty members from different disciplines who supervise the development and implementation of the project and who take part in the review.

The written portion of the project includes theological reflection on the aspect of ministry under consideration and the ways in which other work in the program informs the topic. Projects are understood to be opportunities to make substantial contributions to the understanding of a particular area of ministry and are bound and placed in the library.

Candidates who complete all requirements for the DMin degree except for the final doctoral project will be awarded a Certificate of Advanced Pastoral Studies.
The course TDP.902 is valued at twelve credits.
### DOCTOR OF MINISTRY DEGREE PROGRAM

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<th>PHASES</th>
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<td>+ 2 Core Courses* (12 credits each)</td>
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* Students matriculate in January or June and may begin with either Core Course.
GENERAL ACADEMIC INFORMATION

DOCTOR OF MINISTRY PROGRAM

ADVANCEMENT TO CANDIDACY
After being admitted to the Doctor of Ministry degree program, students are required to demonstrate the ability to do advanced academic work at the doctoral level before being advanced to candidacy. Advancement to candidacy is a prerequisite for continuation in the program. The bases for advancement are satisfactory completion of the two core courses and a thorough evaluation of the student's academic work by the faculty's Doctor of Ministry Commission.

DMin students must be advanced to candidacy before beginning Phase II. Student files are presented by the director to the DMin Commission for review. The DMin Commission then presents a recommendation to the faculty for a decision. Students not advanced to candidacy will be granted a Certificate of Pastoral Studies.

AUDITING
Doctor of Ministry graduates may return to audit a DMin course. Written permission of the instructor is required and must be submitted to the DMin office. Auditors are required to complete all assigned readings and participate fully in class discussions. An auditor may choose to undertake a project with the understanding that it will not be evaluated. The standard Seminary audit fee applies.

COSTS
Fees are payable at registration for each residence term. There is a nonrefundable basic entry fee of $300. In addition, a tuition fee of $100 per credit is charged for all courses, including TDS.902 The Doctoral Project.

A graduation fee of $400 is assessed of each candidate prior to the commencement at which the degree is conferred. This fee covers graduation expenses, the language reader for the final doctoral project, binding the final project (one library copy), and creating a microfiche for the Theological Research Exchange Network (TREN). Currently tuition (for 84 credits) and fees for the DMin program total $9100.

When the curricular base for a unit of study is completed at another institution, a fee equal to one-half the cost of Phase III elective course is charged for the services of a faculty supervisor in the design of the project and for the evaluation.

A continuation fee of $150 is assessed for each term in which a Doctor of Ministry student chooses not to register for course work. This fee is not assessed of a DMin student on an approved leave of absence or during the 18 months allotted for completion of the Doctoral Project.

During residence terms, housing and meals on the Seminary campus are available at current room and board rates.

DIRECTED STUDY
In extraordinary cases, and with the permission of the director, a candidate for the degree may propose a unit for Phase III of the program, the curricular base of which is directed study under the supervision of a faculty member. A proposal for such study is developed by the candidate in consultation with the supervising professor and ordinarily is undertaken on campus during a residency period of the program. To complete the unit, a project is designed and carried out on the basis of the study.
DMIN ACADEMIC INFORMATION

With the approval of the DMin director and the academic dean, a candidate may also engage in directed study which involves course offerings available at or through other academic institutions, which would qualify as a unit curricular base. A project is designed and undertaken following the completion of the directed study as the second half of the unit. Ordinarily only one directed study is permitted as a part of a candidate's DMin program.

DISMISSAL OR SUSPENSION
The faculty may suspend or dismiss a Doctor of Ministry student for reasons including, but not limited to, unsatisfactory academic progress, academic dishonesty, or conduct unbecoming to Christian community. All such actions shall be recorded in the faculty minutes with a statement of the reason(s).

EXTENSIONS
A student may be granted an extension to the deadline for completing work in a particular DMin course. A request for an extension is made by the student in writing to the instructor, with a copy to the DMin director. The recommendations of the instructor and the director are forwarded to the academic dean who makes the final determination. A grade of I, incomplete, is recorded when an extension is granted by the academic dean. The period of the extension is counted toward the seven-year maximum allowed for completion of the DMin degree.

GRADING SYSTEM
All grading in the Doctor of Ministry degree program is done on a pass/fail basis. Written evaluations are given to the student and become part of her or his permanent file.

The following grade notations are used in the pass/fail system:

- **P** satisfactory academic performance. No grade points.
- **F** unsatisfactory academic performance. No grade points.

The following grades are given in special situations:

- **I** Incomplete. The academic work is not complete for reasons beyond the student's control; requires the approval of the academic dean. 
  *I* becomes **F** if the work is not completed by the date determined by the academic dean.
- **Q** Dropped (quit) course. Requires approval of the academic dean.
- **W** Withdrew from seminary.

LANGUAGE READER
All final projects in Phase IV of the DMin program are proofread by a language reader. After the oral evaluation of the project, and after all revisions in the project file have been approved by the two faculty readers, the candidate submits to the DMin office a corrected copy of the project. The language reader proofreads the project for correct form, style, and grammar. When the language reader returns the doctoral project file, the candidate makes the necessary corrections and submits a final, corrected copy to the DMin office no later than one week prior to graduation. All final doctoral projects are microfiched and a hard copy is bound and placed in the Seminary's Stitt Library. The cost of the language reader is included in the graduation fee.
LEAVE OF ABSENCE
A leave of absence may be requested by a DMin student for reasons of health, change in ministry setting, or vocational uncertainties. Such a request must be submitted to the academic dean, who presents the recommendation to the faculty for a decision. A leave of absence is granted for a particular period, not to exceed 18 months. During an approved leave of absence, a DMin student is not charged a continuation fee.

PROBATION
A student in the DMin program will be placed on academic probation if he or she receives a grade of F, signifying unsatisfactory academic performance, for any courses in which he or she is enrolled. The student can be removed from academic probation by receiving a grade of P in a course taken during the following DMin term.

A student also will be placed on academic probation for failing to maintain satisfactory progress in the DMin program as outlined in the section “Satisfactory Progress.” When probation is the result of failing to enroll in course work for two consecutive DMin terms, the student can be removed from probation by enrolling in a course in one of the next two DMin terms subsequent to being placed on probation and completing satisfactorily the course work undertaken during that term.

A student may be placed on nonacademic probation or dismissed from the program by the faculty for violating the Seminary’s Student Code of Conduct or engaging in plagiarism.

A student placed on probation is liable for dismissal from the program by the faculty. Any DMin student not removed from probation within a period of one academic year will be subject to dismissal from the program.

RESIDENCY REQUIREMENTS
All courses in the Doctor of Ministry program are taught during consecutive weeks in January and June which are designated as residence terms for the program. All DMin courses are two weeks in duration. The program may be completed in a minimum of four years and must be completed in seven years. Ordinarily, a Doctor of Ministry program will not be regarded as complete which does not include at least twelve weeks in residence at the Austin Seminary campus.

SATISFACTORY PROGRESS
A student is judged to be in good standing and making satisfactory progress in the Doctor of Ministry degree program by:

1. being in residence (enrolled in a DMin course) at least once every twelve months, except when writing the final doctoral project;
2. maintaining a valid ministerial context in which to do doctoral research projects;
3. promptly notifying the DMin office of all changes in ministerial contexts, including submitting a new letter of ecclesial endorsement which grants the student permission to do research in the host church or institution;
4. promptly notifying the DMin office of all changes of address;
5. promptly replying to all correspondence, e-mails, and phone calls;
6. passing all courses within their deadlines;
7. being advanced to candidacy; and
DMIN ACADEMIC INFORMATION

8. progressing through the program on a schedule that allows for the completion of all work required for the degree within seven years of matriculation.

Candidates in Phase IV The Doctoral Project must submit written evidence of progress on their projects in a timely manner, as agreed upon with their faculty supervisors and in accordance with their written time-lines. Projects for which no written work has been submitted within 12 months will ordinarily be considered unsatisfactory unless otherwise approved by the director.

A candidate who receives the grade of $F$ (failure) on his or her doctoral project may be permitted by the director to take TDS.800 The Doctoral Seminar a second time and begin a new project with a new team of supervisors. A student is permitted to repeat Phase IV only once.

Candidates who complete all requirements for the DMin degree except for the final doctoral project will be awarded a Certificate of Advanced Pastoral Studies.

Any student may be asked to withdraw from the Doctor of Ministry program if the supervisors and director deem that satisfactory progress is not being made by the student on the doctoral project.

SUPERVISION AND EVALUATION
In addition to oversight of the student's work by a faculty supervisor, students enrolled in elective courses are expected to arrange for an on-site advisor whose competence in ministry or an allied field is helpful to the project. These arrangements are subject to the approval of the director and any expense which may be incurred is the responsibility of the student.

Projects are submitted for evaluation by faculty and peers in the program. Ordinarily evaluation takes place during the residence term following the one in which the project was begun.

TRANSFER OF CREDIT
DMin students who have done academic work beyond the basic theological degree which includes study, practice of ministry, and evaluation may apply for credit for this work. All requests for transfer of credit are made to the academic dean. Ordinarily, a student can transfer only one elective course into the DMin program. No credit will be given for academic work completed more than five years prior to a student's matriculation.
POLICIES AND
GENERAL INFORMATION

EDUCATIONAL ENVIRONMENT

COLLEGE OF PASTORAL LEADERS

LECTURE SERIES
POLICIES AND GENERAL INFORMATION

ACADEMIC HONESTY

Academic honesty is essential to the spirit of Christian community in a seminary environment. Such integrity is requisite to productive collegiality among students and faculty as well as for genuine and creative learning. All members of Austin Seminary are expected to practice academic honesty and to hold one another faithful to this mark of scholarly inquiry. No form of cheating, collusion, or plagiarism will be tolerated. Students who disregard the basic requirements of academic honesty by any such acts are liable to course failure and possible dismissal from the Seminary.

Modern scholarship in most fields rests upon the work of many individuals, depends upon a great body of common knowledge, and is highly dependent upon the achievements of people who are no longer credited with them individually. Nevertheless, research work, such as that represented by essays, projects, and term papers, is expected to acknowledge indebtedness to the published work of others, as well as to any unpublished sources.

When written work is submitted under an individual's name, it is implied that the ideas, form of expression, and supporting arguments are his or her own, unless by footnote he or she acknowledges indebtedness to another for an idea, an argument, or for the verbiage employed.

It is incumbent upon every writer to acknowledge her or his indebtedness fully, in order to assist the reader to pursue the matter further, and in order to make clear his or her own sense of obligation to others.

There are various forms of indebtedness in scholarly writing. General indebtedness can be acknowledged in a prefatory note, in the bibliography attached to the work, or in the body of the essay.

Particular indebtedness for materials such as quotations, phrases, ideas, and sentences which originated with someone other than the essayist, must be indicated in footnotes. Acknowledgment of indebtedness should disclose the exact source of the material adduced.

All essays should be considered incomplete until a full bibliography of all the sources used has been attached, including unpublished sources such as a professor's lecture, or an unpublished essay by the author herself or himself or by someone else. All sources referred to in footnotes should be listed in the bibliography.

_A Manual for Writers of Research Papers, Theses, and Dissertations_ (Seventh Edition), by Kate L. Tarabian, should be used to ensure that footnotes, bibliographies, etc., are in adequate form to acknowledge all indebtedness to the work of others. Faculty and students are referred to pages 77-80 of this manual, informally known as _Tarabian_, for an understanding and examples of plagiarism.

Therefore, when a student at Austin Seminary submits an essay, it will be understood that the paper, apart from the obligations indicated, is presented as his or her own work and has been written with full recognition of the above standards.

Instances of academic dishonesty and plagiarism disrupt the spirit of Christian community in a seminary environment. In cases in which the professor has concluded that academic dishonesty has occurred:

1. The professor will discuss the incident with the student and take measures appropriate to the nature of the assignment and course.
2. The professor will submit a written report, together with a copy of the student's work in question, to the office of the academic dean and registrar. The dean's office
will provide the student with an opportunity to view the professor's report and to respond in writing. Upon the first incident of academic dishonesty, the associate dean for masters programs or the academic dean, at his or her discretion, may refer the student to the Committee on Student Life/Student Standing in executive session, which will make a recommendation to the academic dean and the faculty regarding that student's continuance or dismissal from the Seminary.

3. A subsequent incident of academic dishonesty will result in an additional written report, including an opportunity for the student to respond, and automatic referral to the Committee on Student Life/Student Standing in executive session, which will make a recommendation to the academic dean and the faculty regarding that student's continuance or dismissal from the Seminary.

It is the aim and hope of the Seminary that an atmosphere of respect for one another and of commitment to disciplined inquiry will prevail and constructively guide personal and professional development.

DISABILITY ACCOMMODATION

Austin Seminary does not discriminate against students with handicapping conditions that may require disability accommodation. The Seminary will attempt to make all reasonable arrangements necessary to ensure that students with disabilities are able to attend class, study and live at the Seminary.

Students seeking disability accommodation on the basis of a diagnosed disability must submit documentation that verifies their eligibility under Section 504 of the Rehabilitation Act (www.hhs.gov/ocr/504.html), the Americans with Disabilities Act, or ADA, (www.ada.gov), and the ADA Amendments Act (www.eeoc.gov/ada/amendments_notice.html).

Students in need of accommodation for a physical disability or medical condition must submit a written request to the academic dean. The written request must be accompanied by a written statement from the diagnosing medical professional that describes the condition or illness and the accommodation needed.

Accommodations are handled on a case-by-case basis. Reasonable accommodation can be made only after a written request and a written statement have been filed with the academic dean. For examples of disabilities that may require accommodation refer to the Student Handbook.

DISMISSAL

The faculty may suspend or dismiss any student for reasons including, but not limited to, unsatisfactory academic performance, academic dishonesty, or conduct unbecoming to Christian community. All such actions shall be recorded in the faculty minutes with a statement of the reason(s).

DRUG ABUSE AND PREVENTION COUNSELING POLICY

Austin Presbyterian Theological Seminary, in its concern for the growth, equipment, and maturation of students, makes counseling services available when such services are indicated. The Seminary identifies personnel and institutions. It also provides limited funds to subsidize the cost of services of physicians, therapists, and counselors doing substance abuse counseling, treatment, and prevention.
POLICIES AND INFORMATION

POLICY ON FIREARMS

The carrying or possession of any type of weapon or firearm (including pellet guns and BB guns) on the premises of Austin Presbyterian Theological Seminary is strictly and absolutely prohibited. This prohibition expressly includes those persons licensed to carry concealed firearms (other than those who are licensed peace officers). For purposes of this policy, the premises of Austin Seminary are defined as any property, building or portion of a building or property that Austin Seminary owns or occupies, whether on a temporary or permanent basis, and any off-site premises where Austin Seminary is conducting any activity sponsored by Austin Seminary. This includes all parking lots, parking areas, sidewalks and walkways, and all vehicles and equipment owned by Austin Seminary. Any person violating this policy will be required to leave Austin Seminary's premises immediately. Any employee or student found to be in violation of this policy will be subject to discipline, including immediate termination or dismissal.

GRADE APPEALS

The evaluation of students' academic work is an integral part of the educational process to be carried out with the utmost seriousness. The process of grading is essentially a private matter between individual students and instructors, ruled by principles of academic proficiency, professionalism, and confidentiality.

Grades also have a public dimension. They are, for example, a significant factor in qualifying for fellowships and being accepted into other academic institutions. They also can have an impact on students' self-confidence, and their sense of their own abilities and potentials. It is therefore important for Austin Presbyterian Theological Seminary that students and instructors have confidence in the grading system. Grading a student's work is the responsibility and prerogative of the instructor and, in principle, any alteration in a student's grade rests in the discretion of the instructor.

If a student has a question about a course grade received from an instructor, the student may make an appeal in the manner and according to the procedures outlined in full in the Student Handbook. If the grade being appealed is not a failing course grade, the appeal process ends with the appeal to the associate dean for masters programs whose decision, in consultation with the academic dean, is final and binding.

GRIEVANCE PROCEDURES

Students with grievances related to their life and work in the Seminary should speak first with the person causing the grievance or the administrator into whose hands are entrusted the policies causing the grievance. If this initial conversation does not resolve the concerns that are raised, the student should put the grievance in writing. Where it is not clear to whom the written grievance should be addressed, the student should consult the vice president for student affairs and vocations or the academic dean for a recommendation.
POLICY ON INCLUSIVE LANGUAGE USE

Austin Presbyterian Theological Seminary is committed to equality for women and men of every racial, religious, and ethnic background. Recognizing that language is a key to understanding and shaping people’s perceptions of themselves, of others, and of the God we worship, the Seminary urges students, faculty, and staff to use language in public discourse, in classroom discussions, and in their writings which does not exclude persons on the basis of gender, race, age, economic condition, or handicapping condition.

NONACADEMIC PROBATION

In the exercise of its oversight of all students, the faculty’s Committee on Student Life and Student Standing may place on nonacademic probation any student whose continued enrollment at the Seminary is in question on other than academic grounds. Reasons for such action include persistent failure in moral responsibility, intellectual dishonesty in academic and ministerial tasks, or irresponsibility in financial obligations and dealings.

After review with the student, the committee shall make known by written report to the student and the academic dean its action in placing a student on nonacademic probation. The report shall include the nature of the problem in question, as well as the specific course of probationary discipline which is proposed to the student to correct the difficulties or inadequacies.

Nonacademic probation shall be applied for a period of not more than one calendar year, during which time there shall be full opportunity for the student to meet the conditions of any probationary discipline.

If at the end of the designated probationary period the student has not corrected the difficulties or inadequacies, the Committee on Student Life and Student Standing shall review the situation with the student and may decide to recommend to the faculty that the student be dismissed.

POLICY ON NONDISCRIMINATION AND ANTI-HARASSMENT

It is the policy of Austin Presbyterian Theological Seminary not to discriminate on the basis of race, color, sex, national origin, age, marital status, disability, status as special disabled veterans or qualified veterans of the Vietnam era, or status in any group protected by federal or state or local law (“Protected Categories”). In accordance with the Seminary’s “Americans with Disabilities” policy, the Seminary will provide persons with disabilities reasonable accommodation, except where such an accommodation would create an undue hardship.

The Seminary expressly prohibits any form of unlawful harassment based on race, color, sex, religion, national origin, age, marital status, disability, status as special disabled veterans or qualified veterans of the Vietnam era, or status in any group protected by federal or state or local law (“Protected Categories”). This policy applies to all incidents of alleged harassment, including those that occur off-premises or off-hours, where the alleged offender is a supervisor, coworker, student, faculty member, or even a non-employee with whom the employee or student is involved, directly or indirectly, in a professional, academic, or business or potential professional, academic, or business relationship. The Seminary does not tolerate sexual or other unlawful harassment by any employee, student, volunteer, vendor, contractor, consultant,
customer, or visitor. Harassment is a breach of Seminary policy, and a violation of state and/or federal law. In addition to any disciplinary action that the Seminary may take, up to and including termination of employment (employee) or dismissal (student), offenders may also be personally liable for any legal and monetary damages. The Seminary’s full policy statement on non-discrimination and anti-harassment is published in the Student Handbook and the Employee Handbook.

Persons with a handicap who have questions about the admissions process should contact the Office of Admissions. An employee who believes he or she has been discriminated against should consult the Employee Handbook for procedures on reporting the incident. Students should follow the procedures outlined in the Code of Conduct in the Student Handbook. Regarding Title IX, all inquiries should be directed to the vice president for business affairs who serves as the Title IX officer for Austin Seminary.

STUDENT CODE OF CONDUCT

Austin Presbyterian Theological Seminary by its mission to educate and equip individuals for the ordained Christian ministry and other forms of Christian service and leadership, upholds particular standards and expectations in behavior for all its members in their life together. These qualities of life are grounded in a common faith in Jesus Christ, within which all people are regarded as children of God and are to be treated accordingly.

The Student Code of Conduct, the full text of which appears in the Student Handbook, outlines behavioral expectations and possible consequences for behavior that violates the code of conduct. It also details procedures to be followed in reporting a violation, and procedures for hearings and appeals.

STATEMENT ON STUDENT RIGHTS AND RESPONSIBILITIES

Student rights are ensured by faculty and the board of trustees, and these rights are listed in the Bylaws, Faculty Manual, Student Handbook, and the Seminary Catalogue. Student responsibilities are set forth in the same documents.

ISSUANCE OF TRANSCRIPTS

An official transcript can be sent by the registrar to a designated official, agency, or institution at the written request of any student, former student, or graduate of the Seminary provided the student has met all obligations to the Seminary. Effective September 1, 2009, there is no charge for this service for any current or former student.

With respect to dismissal or withdrawal from the Seminary, the student’s transcript shall record the action and the date of such action.

VETERANS

Austin Presbyterian Theological Seminary is approved to enroll veterans eligible for educational assistance as prescribed by the Department of Veterans Affairs. The registrar handles veterans' enrollment certification. In addition, veterans are eligible to apply for financial aid which is granted by the Seminary according to demonstrated need and availability of funds.
Community forms around special interests, shared tasks, and common commitments. At Austin Seminary we are committed to preparing leaders for the ministry and mission of the church. This commitment extends beyond the classroom to special interest in and concern for the welfare of individuals, families, and groups. While all faculty and administration share this concern and participate in this care, this intention is given visibility and institutional support through the Office of Student Affairs and Vocation which seeks to maintain and enhance the characteristics of Christian community through support of students and their families.

The Office of Student Affairs and Vocation supports international students to help integrate them into the Seminary community and facilitate the unique contributions they can make to our life together. This office also supports Community Edge, a group which serves student families—couples with or without children—and single parents.

The Student Senate provides programs to enrich the lives of students and the life of the community and works to constructively address student and community concerns.

The vice president for student affairs and vocation is available for counseling, referrals, and support for other nonacademic concerns in an attempt to equip students personally and professionally for life and service. Financial support for counseling and consultations, often in conjunction with area professionals, is available. Emergency aid and crisis management are also available through this office.

The Care Team provides caring support to and advocacy for students and their families in difficult situations, a coordinated response as necessary, and assistance and support to the vice president for student affairs and vocation and to other administrators, faculty, or staff as appropriate. The Care Team is not a disciplinary body.

The president appoints the Care Team annually. Ordinarily the Care Team is made up of the vice president for student affairs and vocation, the vice president for business affairs, the associate dean for masters programs, and two faculty members.

An individual may refer him or herself to the Care Team, or the referral can be made by an administrator, a faculty or staff member, any member of the Care Team, a spouse or other family member, a pastor or denominational body, another student, or the Faculty Committee on Student Life/Student Standing. Referral to the Care Team may be made either in person or in writing.

The Care Team may make referrals to whatever type of on-campus service(s), mental health professional(s), or community service(s) the situation may warrant.

Various student groups pursue issues and interests which add to opportunities on campus and provide a network of fellowship and support. In these groups one can gather information and resources, find common interests and build friendships, be exposed to issues before the church, exercise leadership styles, observe group functions, examine assumptions, and test their validity, appropriateness, and promise of effectiveness. In order to be considered an official student group, such groups must be recognized by the President's Cabinet. The procedure for official recognition of student groups appears in the Student Handbook.
RELATIONSHIPS WITH OTHER INSTITUTIONS

The vice president for student affairs and vocation sits on faculty and administrative committees giving attention to structural and institutional questions which affect student attitudes, perceptions, and performance. All of these efforts are an attempt to realize more closely the purposes expressed by the board of trustees in the Statement of Purpose which calls us “to be a winsome and exemplary community of God’s people.”

COMPUTER LAB

Austin Seminary provides students access to computer workstations in several locations on campus. In the McMillan Building, four workstations are available in the student lounge, accessible during business hours as well as after hours with the building entry code. In the McCord Community Center, four PC workstations, including a workstation with multimedia presentation software and video transfer capabilities, and an eMac are available in the computer lab. The computer lab in the McCord building has secure 24-hour keypad entry and security cameras. In the library, eight workstations are also available. All of the public computers on campus feature Microsoft Office 2003 Standard (Word, Excel and PowerPoint), WordPerfect 11, Bible Works 8, Internet access and access to laser printers. Secure wireless access is available on campus in the McCord building, McMillan building and Stitt Library. All faculty, staff, and students are provided a seminary email account and students are required to use their seminary provided email accounts for all official seminary correspondence.

For more information, please see the Seminary E-mail Policy in the Student Handbook. Information Technology (IT) staff are available to assist with email issues, student labs, and wireless access issues.

RELATIONSHIPS WITH OTHER INSTITUTIONS

Austin Seminary enjoys a wide variety of relationships with other academic institutions and mission agencies. These relationships constitute resources which enrich significantly the educational enterprise.

The Seminary of the Southwest is located only two blocks from the Austin Seminary campus. The two schools work cooperatively and make the course offerings of each available to students of the other. Austin Seminary also offers cross-registration with Austin Graduate School of Theology located a few miles north of campus.

The University of Texas at Austin, across the street from the Seminary, represents a valuable resource of an entirely different kind. Students have ready access to many facets of the life of this great university and enjoy the cultural and recreational benefits it offers as well as the privilege of electing, with the approval of the academic dean, graduate-level courses for seminary credit.

Finally, Austin Seminary has been a member of Austin Area Interreligious Ministries, an interdenominational, interreligious agency for mission in Austin, since its inception. The Seminary continues to maintain a close working relationship with this organization, and its varied programs and projects provide students with numerous and valuable opportunities for both learning and service.
The David L. and Jane Stitt Library, named in honor of the Seminary’s fourth president and his wife, is the heart of the educational enterprise at Austin Seminary. The collection traces its origins to the second half of the nineteenth century, making it one of the oldest and most distinguished seminary libraries west of the Mississippi.

At present the Seminary’s collection numbers over 160,000 volumes. Particular strengths of the collection are biblical studies, early church literature, the continental Reformation, Presbyterianism, and Reformed theology.

The atmosphere of the library, with its open stacks, large reading room, and secluded study areas, encourages lively exploration and serious contemplation. A changing series of exhibits and displays make even a short visit to the library a learning experience. Moreover, because the collection is open to the public, the presence of many local ministers and university scholars also contributes to the intellectual activity in the library.

Seminary students are not limited to the resources of the Stitt Library for their research. Located only a few blocks from our campus, the collections of the Seminary of the Southwest are available to Austin Seminary students. In addition, all seminarians are entitled to borrowing privileges at the Perry-Castañeda Library of The University of Texas at Austin whose library system is the nation’s fifth-largest academic library and one of the top ten research libraries in the nation. Also in Austin are the libraries of Concordia Lutheran University and St. Edward’s University. If materials cannot be located in the Austin area, the library staff will request items on interlibrary loan through a national network of over a thousand participating institutions.

Stitt librarians are partners with the faculty in the teaching and learning of theology. In addition to building collections of theological literature, librarians offer user training that provides students with the skills needed to navigate the many print and electronic resources available to them through the Stitt Library, its partners, and Internet-mediated information providers.

"The glory of God is humanity fully alive," wrote St. Irenaeus, the second century theologian and pastor. Most pastors today would agree. But it is hard to inspire the glory of God among humanity when pastors themselves feel less than fully alive. The demands of leadership and administration, of church conflict and pastoral care, of meetings and programs and business as usual can deplete pastors emotionally and spiritually.

The College of Pastoral Leaders, a program at Austin Presbyterian Theological Seminary funded by a grant from the Lilly Endowment Inc., provides pastors and other church leaders opportunities, personal resources, and financial assistance to deepen their spiritual lives, to discover resources for emotional support, and to increase their knowledge and understanding in the pastoral arts through membership in learning cohorts (i.e., small groups of pastors who covenant together for mutual support and professional development). Members of learning cohorts design the strategies and goals for their time together in the College. Each year, the College awards a limited number of $10,000 grants to cohort groups. These funds are available to each group for two years.
CHRISTIAN LEADERSHIP EDUCATION

Whether pastors are seeking to make a healthy start in ministry, to find refreshment at midpoint or renewal prior to retirement, this program is dedicated to sustaining pastoral leadership in congregations.

Information is available on our Web site at www.austinseminary.edu/cpl. Inquiries should be directed to the principal of the College of Pastoral Leaders at Austin Presbyterian Theological Seminary.

CHRISTIAN LEADERSHIP EDUCATION

The Christian Leadership Education program of Austin Seminary promotes lifelong learning through a variety of continuing education and professional development offerings including on- and off-campus seminars, workshops, conferences on a variety of subjects, and opportunities for structured independent study.

ON-CAMPUS PROGRAMS
Austin Seminary schedules a variety of continuing education and professional development events for pastors, Christian educators, and lay persons each year at its Austin campus. The schedule of current offerings is available through the Office of Christian Leadership Education or on our Web site, www.austinseminary.edu/cle.

OFF-CAMPUS PROGRAMS
Faculty members at Austin Seminary are available to work with synod and presbytery groups and others who wish to study in their own region. Write or call the Office of Christian Leadership Education for more information.

INDEPENDENT STUDY
In addition to seminars, Austin Seminary offers opportunities for periods of independent study, which may include scheduled consultations with a professor. Dates, facilities, and faculty resources may be arranged through the Office of Christian Leadership Education.

SMOOT CENTER
The Smoot Center was established by the board of trustees in 1977 in honor of Dr. Richmond Kelley Smoot, cofounder of the predecessor institution to Austin Seminary, the Austin School of Theology. Dr. Smoot also served as a professor at Austin Presbyterian Theological Seminary. This center is used for Christian leadership events and by seminary groups and others for seminars and meetings.
THE GEORGE S. HEYER JR. DISTINGUISHED LECTURESHIP
SPRING, 2010

Lecturer to be announced.

This lectureship was established to honor George Heyer, professor emeritus of the history of doctrine, for his thirty years as a valued member of the Austin Seminary faculty. The purpose of the annual lecture is to symbolize and advance the important relationship between the academy and the church; to recall the long-lasting cooperation between The University of Texas and the Seminary; and to encourage the positive relationship between faith and knowledge.

HOXIE THOMPSON LECTURES

The Seminary’s Master of Arts (Theological Studies) and Master of Divinity programs are enriched each year by the presence on campus of a number of distinguished visiting lecturers. Such persons are ordinarily designated as Hoxie Thompson Lecturers. The Hoxie Thompson Lecturer in the 2008-2009 academic year was:

Dr. Abraham Kovacs, Fulbright Visiting Scholar, Princeton Theological Seminary

JEAN BROWN VISITING SCHOLAR

Established by the board of trustees in order to attract outstanding scholars to the Austin Seminary campus for periods of up to one year, the position of Jean Brown Visiting Scholar was first filled in September 1982. The Jean Brown Scholar is invited to participate in the life of the Seminary, and may spend his or her time teaching, writing, and/or meeting informally with students and faculty.

The Jean Brown Visiting Scholar for 2009-2010 is:

The Reverend Dr. W. Eugene March
A.B. Rhodes Professor Emeritus of Old Testament, Louisville Presbyterian Theological Seminary
BA, Austin College
BD, Austin Presbyterian Theological Seminary;
PhD, Union Theological Seminary in New York
LECTURE SERIES

MIDWINTER LECTURES
FEBRUARY 1-3, 2010, AUSTIN, TEXAS

MIDWINTER LECTURES PREACHER
The Reverend Dr. Brian K. Blount
President and Professor of New Testament in the
Walter W. Moore & Charles E.S. Kraemer Presidential Chairs
Union Theological Seminary and Presbyterian School of Christian Education,
Richmond, Virginia

THOMAS WHITE CURRIE LECTURER
The Reverend Dr. Thomas W. Currie
Professor of Theology and Dean of Union-PSCE at Charlotte
Union Theological Seminary and Presbyterian School of Christian Education,
Charlotte, North Carolina

The Thomas White Currie Lectures were established in 1952 by the Tom Currie Bible Class of Highland Park Presbyterian Church of Dallas, Texas. The class is carrying these lectures on an annual basis in honor of Dr. Currie and the current teachers of the Bible Class.

ROBERT F. JONES LECTURER
Dr. Rodger Y. Nishioka
Benton Family Associate Professor of Christian Education
Columbia Theological Seminary, Decatur, Georgia

The Women of the Church of the First Presbyterian Church of Fort Worth, Texas, established in 1949 the Robert F. Jones Lectures in Christian Education. These are financed on an annual basis.

E. C. WESTERVELT LECTURER
Dr. Barbara G. Wheeler
Director, Center for the Study of Theological Education
Auburn Theological Seminary, New York, New York

The E. C. Westervelt Lectures were established in 1949 by Mr. and Mrs. Edwin Flato of Corpus Christi, Texas, in honor of the parents of Mrs. Flato.

THE LOUIS H. AND KATHERINE S. ZBINDEN CHAIR OF PASTORAL MINISTRY AND LEADERSHIP

The Louis H. and Katherine S. Zbinden Chair of Pastoral Ministry and Leadership was endowed in 2002 by the congregation of First Presbyterian Church, San Antonio, Texas, to honor Louis Zbinden's thirty-one year ministry there, and to demonstrate appreciation for his guidance and hope for a new generation of church leaders. The chair provides funding to call, for one-to-five year terms, distinguished and experienced pastors to teach in the broad area of ministry, including: church administration, stewardship, worship, preaching, Christian education, pastoral care, and church programming.

In 2009, the board of trustees elected The Rev. Dr. K.C. Ptomey to join Austin Seminary as the second holder of the chair.
FINANCIAL INFORMATION

SEMINARY EXPENSES

CAMPUS HOUSING

FINANCIAL AID

SCHOLARSHIPS, FELLOWSHIPS, AWARDS

SEMINARY SUPPORT
SEMINARY EXPENSES
2009-2010

These tuition fees, effective with the 2009 fall term, represent only a small part of the cost of providing theological education. Most of the cost is met through gifts from individuals and churches and by endowment income. Also, other services to the student are provided on a nonprofit or subsidized basis.

Fees mentioned in this catalogue are subject to change by action of the administration and/or the Board of Trustees. Any changes will become effective as of the date set by the administration or the board, and students will be informed in writing concerning them.

MASTER’S LEVEL FEES

- Application fee, Master’s degree programs $ 50
- Application fee, Special Students (non-degree) $ 25
- Basic entry fee, MATS degree program $ 25
- Basic entry fee, MDiv degree and Theological Certificate programs $ 125
- Tuition for Master’s Level Students $ 185 per credit
- Tuition for Auditors $ 150 per course
- Tuition for Auditors age 65 and older $ 100 per course
- Annual Registration Fee $ 60
- Late Registration Fee $ 50
- Seminary Campus Card deposit $ 25 per semester (for students enrolled in 9 or more credits)
- Student Activity Fee $ 35 per year
- Graduation Fee (payable year of graduation) $ 75

The student estimating the expenses of his or her theological study should allow in addition to the above fees approximately $1000 per year for books. Also, allowance should be made for personal expenses such as laundry, cleaning, travel or automobile expense, insurance, medical expense, recreation, and other incidentals. The director of financial aid is available to discuss living expenses and budgets with students.

International student applicants are required to demonstrate they have secured financial funding adequate to cover living and educational costs. If admitted, a financial deposit equal to one-half the minimum annual student budget is required.

DOCTOR OF MINISTRY FEES

- Entrance Fee $ 300
- Tuition $ 100 per credit (All DMin courses, and the Doctoral Project are valued at twelve credits each.)
- Program Continuation Fee $ 150
- Graduation Fee (payable year of graduation) $ 400

Any tuition costs incurred at other institutions for courses credited toward the degree are the responsibility of the DMin student.
PAYMENT OF FEES
A student's registration is complete when satisfactory financial arrangements for the payment of all Seminary charges are made with the Office of Business Affairs. This must be done by the end of the add/drop period or the student's registration is cancelled.

The required payment of Seminary charges – tuition, room and board, rent, and fees – may be met in a variety of ways, such as a Seminary tuition grant, other grants or loans, or cash payment. If other grants or loans are anticipated, written verification from the source of these funds is necessary at registration. All financial obligations of any term must be satisfied by the end of the add/drop period. Charges accrued on a student's account during a particular term must be paid before entering the next term. A student must clear all indebtedness to the Seminary prior to graduation and/or prior to release of any academic transcripts or grade reports. Failure to keep one's student account in good standing is grounds for dismissal.

REFUNDS FOR MASTER'S-LEVEL STUDENTS
All refunds will be offset against all amounts owed to the Seminary.

Tuition Refunds are granted as follows:
1. *Fall and Spring Term Courses:* A full refund is given for a course dropped within the first ten class days of the term. A half refund (50 percent) is given for a course dropped within the next ten class days of the term. Thereafter, no refund is available.
2. *January and Summer Term Courses:* A full refund is given for a course dropped within the first five class days of the term. A half refund (50 percent) is given for a course dropped within the next ten class days of the term. Thereafter, no refund is available.
3. *Auditors:* A full refund is given if the course is dropped by notifying the registrar within the first five class days of the term.

If a course funded in whole or in part by a Seminary tuition grant is dropped after the add/drop period (after the first five class days of the January or summer terms or after the first ten class days of the fall or spring terms), the student is responsible for reimbursing the institution that portion of the tuition grant not refunded to the financial aid program.

If a course is dropped during the 50 percent refund period, the student must reimburse the financial aid program 50 percent of the tuition grant originally awarded for the course. When the student is eligible for no refund, the full amount of the tuition grant originally awarded for the course must be repaid by the student to the financial aid program.

Fee Refunds are granted as follows:
1. The onetime application fee, the basic entry fee, the annual registration fee, and the graduation fee are nonrefundable.
2. The student activity fee is refunded at the rate of 50 percent for each fall or spring term in which a student does not enroll.

Housing and Board refunds are granted as follows:

Students who vacate Seminary housing will receive, based on the date of departure, a prorated refund of rent and board charges, when applicable.

Under all other circumstances, no refunds will be granted without authorization by the president.
REFUNDS FOR DOCTORAL-LEVEL STUDENTS

All refunds will be offset against all amounts owed to the Seminary.

Tuition and Fee Refunds are granted as follows:

1. A half refund of tuition is given for a course dropped during the two-week period that a DMin class is in session. No refund is given after this two-week period.

2. The onetime application fee, the basic entry fee, and the graduation fee are nonrefundable.

Housing and Board refunds are granted as follows:

Students who vacate Seminary housing will receive, based on the date of departure, a prorated refund of rent and board charges, when applicable.

Under all other circumstances, no refunds will be granted without authorization by the president.

REFUNDS FOR STUDENTS RECEIVING STAFFORD LOANS

If a student receives financial aid in the form of a Stafford Student Loan, a portion of the refund due the student must be returned to the lender, in accordance with federal regulations. Refer to the Student Financial Assistance Program-Policies and Procedures manual for details.

MEDICAL AND HOSPITALIZATION INSURANCE

Each degree student (and spouse and children, if applicable) is required to carry medical and hospitalization insurance. For Presbyterian students under the care of a presbytery, medical and hospitalization insurance is available through the Presbyterian Church (U.S.A.).

CAMPUS EMPLOYMENT

The Student Employment program at Austin Seminary provides opportunities for students to work up to fifteen hours per week on campus at various compensation levels depending on the responsibilities of the position. To be eligible to work in the program, a student must be enrolled in the Master of Arts (Theological Studies) or Master of Divinity degree program. Students enrolled in course work during the term(s) of employment are given first priority. Employment opportunities include assisting a member of the faculty and administration or working in the library or chapel. The Student Employment program is coordinated through the Seminary’s human resources and financial aid offices.

FINANCIAL AID

Program

Austin Seminary, in accordance with principles generally accepted by member seminaries of the Association of Theological Schools, seeks to assist students whose financial resources are insufficient to meet the cost of attending the Seminary. Persons applying for admission as students in the Master of Arts (Theological Studies) and Master of Divinity degree programs receive the current Student Financial Assistance
Program-Policies and Procedures and are thus enabled to form an opinion of the financial feasibility of pursuing graduate theological study at Austin Seminary. The Seminary's director of financial aid stands willing to assist students in assessing their particular financial circumstances, especially where anticipated needs are markedly greater than assured aid.

Financial assistance is available only for course work taken at Austin Seminary, with the exception of eligible, approved course work taken through the Seminary's cross-registration agreements with the Seminary of the Southwest or Austin Graduate School of Theology. For students enrolled in the dual-degree program in social work through the University of Texas at Austin, only courses taken at Austin Seminary qualify for financial assistance from Austin Seminary. Students seeking financial assistance for courses taken at The University of Texas at Austin should contact UT's Office of Student Financial Services.

There is no financial aid available for Special Students.

RESOURCES
Financing of a seminary education is understood to be a shared responsibility of the individual student (and spouse, where applicable), the Seminary, and the church (including individual members, local congregations, and governing bodies). Inasmuch as nearly 70 percent of the actual cost of an Austin Seminary education is provided by the Seminary through endowment income and from contributions, the cost to the student reflects only a small portion of the actual cost. Students are expected, therefore, to meet as much of their seminary expenses as possible through assets, savings, earnings, or spousal employment.

Because of wide variations in personal living costs among a diverse student population, the Seminary shares primarily tuition expense with students qualifying for need-based financial assistance. The Seminary's capacity to assist with noneducational expenses is limited to subsidizing the costs of housing and meals in the dining hall. Financial assistance is offered to Master of Arts (Theological Studies) students and Master of Divinity students. The financial aid resources of the Seminary are applied according to the following plan on a year-to-year basis, and then, ordinarily, solely on the basis of demonstrated need. The publication Student Financial Assistance Program-Policies and Procedures, available from the financial aid office, contains information on:

1. **Grants:** Master of Arts (Theological Studies) and Master of Divinity students may, by demonstrating need, and by meeting satisfactory academic progress, qualify for an outright grant-in-aid from the Seminary, subject to availability of funds.

2. **Long-Term Loans:** Extended-term loans are available at reasonable rates of interest to degree candidates from the Presbyterian Church (U.S.A.) and the Federal Stafford Student Loan Program. Application is made through the Seminary's Office of Financial Aid.

3. **Short-Term Loans:** Loans to meet unanticipated needs are available to students through the Student Loan Fund administered by the vice president for student affairs and vocation. Students should be aware that loans from this source are due and payable upon separation from Austin Seminary and prior to the awarding of a degree or issuance of a transcript.

4. **Emergency Grants:** In cases of emergency, grants may be awarded from the Emergency Aid Fund administered by the vice president for student affairs and vocation.
5. **Jean Brown Awards:** These academic scholarships are available to qualified MDiv students. (Refer to *The Jean Brown Awards* in this section.)

6. **Presidential Awards:** These awards are available to qualified MDiv students. (Refer to *Presidential Awards* in this section.)

7. **Child Care Assistance:** Limited funds are available to full-time students to help offset the costs of child care. Application is made through the Seminary’s Office of Financial Aid.

**APPLICATION PROCEDURES**

The Office of Financial Aid provides the *Student Financial Assistance Program* brochure and *Financial Aid Application* to applicants for admission into the MATS and MDiv degree programs and to returning students. Applications are to be completed and returned promptly to the financial aid office by both new and returning students. Once completed, the applications are reviewed by the director of financial aid. Students who qualify for financial aid are notified of the amount and type of assistance available. This notification is made prior to registration so that students will have a clearer picture of their financial situation before enrolling in seminary for any given term.

Approved financial aid grants and scholarships are credited to the student’s account in the Office of Business Affairs and are first applied against Seminary charges such as tuition, rent, board, and fees. This aid is subject to proportional adjustment should a recipient drop a course or withdraw from seminary. Students receiving grants and scholarships that exceed in aggregate the cost of tuition and course-related expenses (books, fees, etc.) will find those funds may be taxable.

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**STUDENT HOUSING**

We believe that theological education is as much about “formation” as “information,” and we are committed to the ideal of a residential community. We affirm that spiritual and intellectual growth occurs both inside and outside the classroom—indeed “where two or three are gathered”—and we strive to provide comfortable accommodations that foster an atmosphere of shared interest and mutual support. Our twelve-acre campus is a lush oasis in the very heart of a bustling university neighborhood. Though commuters are vital members of the Austin Seminary community, most full-time students live on campus, either in our residence hall or in 1-, 2-, 3-, or 4-bedroom apartments. Single or married, with or without children or pets, you can call Austin Seminary home. We encourage students in the MATS or MDiv degree programs to live on campus.

Campus housing is also affordable. Housing rates on campus are far below the market cost of housing off-campus in the central Austin area and campus housing provides easy access to classes and to the surrounding central Austin community. Rental rates are reviewed each year and announced each spring. New rates are effective July 1 of each year. The Seminary Web site provides current campus housing rates as well as representative floor plans for each building.

**CURRIE RESIDENCE HALL**

Currie Residence Hall provides affordable housing for single students and those commuting from their homes. Each Currie room is furnished with a twin bed, built-in-desk, and small dresser. Rooms also have central heat and air conditioning, private
bath, closet, and built-in shelving. (Floor plans are available at www.austinseminary.edu under Admissions, Student Housing.) Coin-operated washers and dryers are available in the laundry room. There is also a lounge area and adjoining kitchen for resident’s use, a place to relax or spend time with other residents. Pets are not allowed in this building.

Currie Hall room rates vary from $150 to $210 per month. Weekday meals are available in the Seminary dining hall.

Currie Hall

Seminary housing also includes a wide range of unfurnished apartments varying in size from one- to four-bedroom. Rental rates vary from $350 to $700 per month. (Floor plans are available on our Web site, www.austinseminary.edu, Admissions, Student Housing.) All campus housing is within close proximity to the Seminary's main campus which helps create a uniquely caring and close community.

HOUSING ELIGIBILITY
Any student enrolled in a master’s degree program is eligible to live in student housing. Special Students and auditors are not eligible for student housing. See the Housing Handbook on our Web site for more information on housing eligibility.

HOUSING ASSIGNMENTS
Fall housing assignments ordinarily are made in May. Housing priority is based on the date the student accepts the Seminary's offer of admission by submitting the Intent to Matriculate form provided with the acceptance letter. The date this form is received in the Admissions Office is the date used for housing priority. For students who are readmitted to a degree program, the most recent date of acceptance of admission is used. Housing application forms are sent out only after the Intent to Matriculate form has been received by the Admissions office. The Housing Acceptance form should be completed and returned as soon as possible to the Office of Auxiliary Enterprises.
SCHOLARSHIPS AND AWARDS

In addition, eligibility for particular types of housing is based on the student’s family size. (Refer to the Housing Handbook for more information.) Eligibility for housing does not guarantee availability of housing, though every effort is made to secure campus housing for all students who request to live on-campus. In order to secure the housing assignment a student must return the Housing Acceptance form within 30 days. All lease and pet deposits must be paid in full at the time the lease is signed and before occupying the housing unit.

Housing policies, the full text of which are found in the Housing Handbook, are subject to change by action of the administration. The most current version is posted on the Seminary’s Web site as part of the Student Handbook. The Web version of the Housing Handbook, if different, supersedes the Catalogue. Updates to the Housing Handbook, including policies, are announced as changes are made. These changes will not affect the terms of an existing lease, unless specifically indicated.

-- ACCOMODATIONS --

CAMPUS CARD
The Campus Card serves as a student identification card, a library card, and payment card for meal purchases at Barth & Grill and for photocopies made on copiers in Stitt Library and at the McCord desk.

The Campus Card is funded through one’s student account. Each semester, master’s-level students registered for nine or more credit hours are charged $25.00 which is applied to their Campus Cards. This money can then be spent at Barth & Grill or at designated copy machines.

DINING HALL
The Seminary’s Stotts Fellowship Hall is located in the McCord Center, adjacent to the Currie Residence Hall. The facility houses Barth & Grill, the Seminary’s dining service. Barth & Grill is operated by Food Fusion, a local catering service, with the goal of providing a variety of reasonably-priced meal options. Stotts Fellowship Hall also serves other special events of the Seminary as needed.

Any member of the campus community can dine at Barth & Grill. Accepted forms of payment are cash or a Seminary Campus Card. Ordinarily, while school is in session, breakfast, lunch, and dinner are served Monday through Thursday, and breakfast and lunch are served on Friday. The meal schedule and costs are subject to change. There is no required meal plan for students.

-- STUDENT SCHOLARSHIPS --

THE JEAN BROWN AWARDS
Jean Brown Fellowships and Scholarships are awarded annually to Master of Divinity degree applicants who demonstrate interest in and strong promise vocationally for leadership in the church, exceptional academic achievement, and leadership ability.

Selection of recipients is made by the faculty of the Seminary. Up to two Jean Brown Fellowships and up to four Jean Brown Scholarships may be awarded for each entering class. The awards are renewable for a period up to three years.

Each Jean Brown Fellowship covers full tuition and fees, room and board in Currie Hall (or credit of an equivalent monetary amount toward other on-campus
housing), and includes a book/supplies stipend of $400 for each fall and spring term. Jean Brown Scholarship awards cover full tuition. The Jean Brown awards will be renewed as long as the recipient continues as a MDiv student, maintains a grade point average of 3.5 (4.0 scale), and demonstrates continuing promise for the ministry.

Applicants must have a complete admissions application file and must submit a Merit Scholarship application to the vice president for admissions by March 1. All MDiv applicants are eligible to apply, but awards are not offered until the applicant is admitted. Announcement of the recipients is made by April 1st.

THE CRAWLEY FELLOWSHIP
The Crawley Fellowship is an annual award of $25,000 which may be used to cover tuition, fees, housing, books, and supplies. It is awarded to a Master of Divinity student who demonstrates a commitment to rural or small town ministry.

The recipient of the scholarship is chosen on the basis of merit and in accordance with the Seminary’s financial aid policies. Preference is given to a Presbyterian student of high academic potential who possesses strong leadership skills and expresses a desire to enter the parish ministry.

The Crawley Fellowship is renewable for a period up to three years.

ELMA GUNTHER SCHOLARSHIP FOR INTERNATIONAL STUDY
Each Master of Arts (Theological Studies) and Master of Divinity degree student at Austin Seminary is eligible for a one-time subsidy or grant for participation in an international or cross-cultural program approved by the faculty. Awards are made by the academic dean, and the total funds available varies from year to year. In the case of limited funds in a given year, priority will be given to MDiv students.

MR. AND MRS. SAM B. HICKS SCHOLARSHIP
The Mr. and Mrs. Sam B. Hicks Scholarships are offered annually to second- and third-year students on the basis of academic achievement, Christian character, and promise of effectiveness in the ministry. Recipients are determined by the president and the academic dean. The purpose is to provide incentive for exceptional work and maintenance of high standards by the recipients.

MARTIN G. MILLER AWARDS
The Martin G. Miller Awards, begun in 1954 by Mr. and Mrs. Martin G. Miller of Houston, Texas, are awarded annually to students in each class. This award is made on the basis of past record and indicated potential for the pastoral ministry and consists of funds distributed over a three-year period, provided satisfactory progress is maintained by the recipient. Recipients are selected by the vice president for admissions and the president of the Seminary.

PRESIDENTIAL AWARDS
Renewable awards of up to $1,000 are awarded annually by the president to entering Master of Divinity students upon recommendation of the vice president for admissions. These awards, made without reference to financial need, are based on both academic achievement and promise for ministry, with special consideration given to racial ethnic students.
--STUDENT AWARDS--

ADA AND ADAMS COLHOUN AWARD
This memorial award is made available by The Crusader Class of Northridge Presbyterian Church, Dallas, Texas. An amount of $250 is given to a senior student of demonstrated academic ability and promise for ministry. The award is to be used for the purchase of books.

DONALD CAPPS AWARD IN PASTORAL CARE
The Donald Capps Award in Pastoral Care was established by an anonymous donor in 2005 to honor the person, teaching, scholarship, and remarkable contributions to theological education and ministry of Dr. Donald Capps, William Harte Felmeth Professor of Pastoral Theology at Princeton Theological Seminary. The award is given each year to a graduating MDiv student who demonstrates outstanding gifts for, and commitment to, the church’s caring ministries, based on the recommendation of the seminary’s professor(s) of pastoral care.

THE RACHEL HENDERLITE AWARD
The Rachel Henderlite Award was initially funded through a bequest in the will of Ms. Betty Jane Schaufele, longtime friend and companion of the late Dr. Rachel Henderlite. Dr. Henderlite served for several years as professor of Christian education at Austin Seminary. The award goes to a graduating Master of Divinity student who has made a significant contribution to cross-cultural and interracial relationships while at Austin Seminary.

HENDRICK-SMITH AWARD FOR MISSION AND EVANGELISM
The Hendrick-Smith Award for Mission and Evangelism was established in 2005 with a gift from William Smith Sevier of Dickinson, Texas. The award goes to a graduating senior who has shown academic interest in, or whose life direction is focused on, evangelism and missions in this country or overseas. The award is in memory of the Reverends James Hardin Smith, William Swan Smith, Edwin Eugene Hendrick, and John Henry Hendrick. Each of these men served as pastors of Presbyterian congregations and as evangelists conducting revival meetings.

CARL KILBORN BOOK AWARD
This award is funded by Mrs. Carl Kilborn of Baton Rouge, Louisiana, in memory of her late husband. It is to be given to a graduating senior who shows leadership and potential for the ministry along with academic excellence.

CHARLES L. KING PREACHING AWARD
This award, made possible through the generosity of an anonymous donor, is given to a graduating MDiv student for excellence in preaching. It is awarded by the Board of Trustees, ordinarily on recommendation of the Jean Brown Professor of Homiletics and Liturgics. It carries a grant of $2,000.

THE MAX SHERMAN AND BARBARA JORDAN FELLOWSHIP FUND
The Max Sherman and Barbara Jordan Fellowship Fund was established in 2008 by Michael and Deborah Jinkins of Austin, Texas. The fund provides an annual award to one member of the graduating class who demonstrates a significant potential to integrate faith and public policy. The award is made on the basis of Christian character, scholarship, record of public service and potential for leadership upon recommendation to the faculty by the academic dean.
JOHN B. SPRAGENS AWARD
This award was funded by Dr. Kenneth Richardson and his wife, Roberta, Mrs. Charles H. Byrd, and friends of John B. Spragens. The award is to be given each year to an outstanding graduate, selected by the faculty, based on the recommendation of the Seminary’s professor of Christian education, to be used for further training in Christian education.

SEMINARY FELLOWSHIPS

Each year the Seminary awards fellowships to five of its graduating students. Awards are based on Christian character, academic achievement, and promise for ministry.

DAVID L. STITT FELLOWSHIP
The Austin Seminary Association, the alumni association of Austin Presbyterian Theological Seminary, established the David L. Stitt Fellowship for continued study in 1971. This fellowship for $10,000 is offered each year, to be awarded to one member of the Master of Divinity senior class. The award is made by the Board of the Austin Seminary Association upon the recommendation of the faculty on the basis of Christian character, scholarship, personality, and ability.

PILE-MORGAN FELLOWSHIP
An endowment was established in 1984 in honor of Leo V. Pile and Helen Porter Pile of Harlingen, Texas, and Edmund Holland Morgan and Estella Martin Morgan of Dallas, Texas, the income from which is to be awarded to a member of the Master of Divinity graduating class for the purpose of advanced study. The selection is made by the faculty on the basis of Christian character, scholarship, and ability. This fellowship carries a grant of $8,000.
SEMINARY FELLOWSHIPS

W. P. NEWELL MEMORIAL FELLOWSHIP
An endowment was established in 1946 by Mrs. W. P. Newell of Albany, Texas, as a memorial to her late husband, W. P. (Dick) Newell. The income from this fund is to be used annually by the Board of Trustees of the Seminary to provide scholarships, a graduate study fellowship for a Master of Divinity student, or in some other manner to enrich the lives of those training for the Christian ministry. This fellowship carries a grant of $3,000.

JANIE MAXWELL MORRIS FELLOWSHIP
The Janie Maxwell Morris Fellowship was established in 1953 by a bequest from the will of Mrs. Milton Morris of Austin, Texas. The income on this bequest may be used in aiding some Master of Divinity graduate of the Seminary who desires to pursue his or her studies further. This fellowship carries a grant of $2,000.

THE ALSUP-FRIERSON FELLOWSHIP
The Alsup-Frierson Fellowship for Excellence in Biblical Exegesis and Hermeneutics was established in 2005 by the families of John and Carole Alsup of Georgetown, Texas, and Clarence and Betty Frierson of Shreveport, Louisiana, in recognition of the long-standing tradition of excellence in biblical studies at Austin Seminary. The endowment is to fund an award to be granted annually to the MDiv or MATS graduating student deemed by the Biblical Department (and approved by the faculty as a whole) to have demonstrated excellence in the field of biblical exegesis and hermeneutics.

TERMS OF FELLOWSHIPS
The recipient of a fellowship must use it within seven years after it has been awarded. The proposal for the use of a fellowship must be submitted by the recipient, in writing, to the academic dean who is empowered by faculty to authorize the release of fellowship funds if such request is in accordance with the stipulations of the particular fellowship. The academic dean may refer the matter to the Committee on Student Life and Student Standing for counsel or advice.

ECUMENICAL STUDENT FELLOWSHIP
Austin Seminary provides one or more ecumenical fellowships to qualified international students. The nonrenewable fellowships cover room, board, tuition, fees, books, and incidentals. Facility in English is prerequisite.

Ordinarily students receiving these fellowships shall come from one of three institutions with which Austin Seminary has cooperative agreements: Reformed Theological Collegium, Debrecen, Hungary; Justo Mwale Theological College, Lusaka, Zambia; the University of Stellenbosch, South Africa; or shall be sponsored by the World Council of Churches, the World Alliance of Reformed Churches, or the Worldwide Ministries Division of the Presbyterian Church (U.S.A.). They also shall have the approval and support of their local churches or denominational governing bodies.

Refer to the Ecumenical Student Program in the Admissions section of this catalogue for more information.
SEMINARY SUPPORT

GIFTS TO AUSTIN SEMINARY
AN INVESTMENT IN THE FUTURE OF THE CHURCH

Austin Seminary’s mission is dependant upon charitable gifts from individuals, churches, and foundations. A financial commitment to Austin Presbyterian Theological Seminary supports students fulfilling their call to Christian service and leadership by providing scholarships, housing, classroom technology, library materials, and much more. Gifts to Austin Seminary afford the finest theological faculty and allow for an administration committed to upholding the highest standards with respect to the unique vocation of ministry.

Austin Seminary accepts gifts of cash and assets such as appreciated stock. Donations may be designated in the following ways:

ANNUAL GIFTS

Unrestricted gifts to the ANNUAL FUND are used for general program support critical to academic enrichment and training for ministry. These funds help meet the annual operating budget and undergird the entire work of the Seminary.

Gifts designated to the ANNUAL SCHOLARSHIP FUND provide need-based financial aid through tuition scholarships, helping seminarians avoid heavy educational debt as they leave seminary and enter the ministry.

Donors who make a multiple-year financial commitment to Austin Seminary comprise the PARTNERSHIP PROGRAM. When pledging at a Partnership level, donors receive regular Seminary publications including Windows, Insights, and invitations to Austin Seminary lectures and special events.

- Student Sponsor—$1,000 per year for three years
- Faculty Patron—$3,000 per year for three years
- Visionary Partner—$5,000 per year for three years

ENDOWMENT GIFTS

An endowment is a permanent fund, established to perpetuate Austin Seminary programming. Austin Seminary’s endowment funds are pooled for investment purposes, and annual income is placed in a spending account for use as specified by the donor.

Endowment funds established at the following levels will bear the name of the donor or someone whom the donor would like to honor or memorialize.

ENDOWED SCHOLARSHIP FUND

Those who follow the vocation of ministry often realize modest financial rewards in their careers. Financial aid in the form of scholarships minimizes educational debt and allows seminary graduates to serve where they are needed, with less consideration for salary.

- A minimum gift of $25,000 provides need-based, tuition assistance
- A minimum gift of $250,000 provides a full-tuition merit scholarship
- A minimum gift of $500,000 provides a full merit fellowship (tuition, housing, books, and other expenses)
SEMINARY SUPPORT

ENDOWED FACULTY CHAIR
Attracting and retaining high quality faculty is a priority of Austin Seminary trustees. A gift of $2.1 million fully endows a faculty chair, providing competitive salary, generous benefits, and discretionary funds for research and conferences.

SPECIAL ENDOWMENTS
Special Endowments support lectureships, the library, and other specific programs of Austin Seminary, according to the donor’s interest. Contact the Office of Institutional Advancement for more information.

MEMORIAL GIFTS
Gifts to Austin Seminary in memory or honor of a family member or special friend are welcomed and appreciated.

WILLS AND PLANNED GIFTS
The many friends that have, over the years, included the Seminary in their wills and planned life income gifts have played a large part in making Austin Seminary the strong school it is today. Austin Seminary uses the services of our Presbyterian foundations to assist those who desire to make a planned or deferred gift from which the donor receives income for life and the Seminary becomes the ultimate beneficiary. By including the Seminary in your estate planning, your stewardship can strengthen the church of the future.

FORM OF BEQUEST
The following or like form may be used:
“...I give and bequeath to Austin Presbyterian Theological Seminary, Austin, Texas, the sum of ... dollars (real estate, securities, etc.).” It is requested that the Seminary’s vice president for institutional advancement be informed of any bequest to the Seminary.

ARTICLE FROM THE BYLAWS
“A sacred regard shall be paid to the wishes and directions of all testators or donors who may bequeath or give anything to the Seminary. Any individual or individuals, who shall, by will or otherwise, found or endow a professorship or a scholarship, or a fund of sufficient amount for any specific purpose connected with the Seminary, ordinarily may designate the name by which it shall be called.”

LEGAL NAME
The legal name of the institution is “Austin Presbyterian Theological Seminary.” It is incorporated under the laws of the State of Texas, and gifts to Austin Seminary are tax deductible.

FURTHER INQUIRY AND INFORMATION
Additional information on current or planned gifts to strengthen Austin Seminary’s mission of educating leaders for the church of the twenty-first century may be requested from:
Elizabeth E. Shumaker, Director of Development, or visit our Web site at www.austinseminary.edu.
The Mr. and Mrs. George T. Abell Faculty Endowment, established in 1980 by Mr. and Mrs. George T. Abell of Midland, Texas.
The Allen-Johnson Chair of English Bible and Practical Theology, established in 1906 by Mr. J. W. Allen of Edna, Texas, as a memorial to the Reverend Josephus Johnson, D.D., and to himself.
The Arkansas Chair of Greek, established in 1923 by the Synod of Arkansas. (A part of this was given by Mr. and Mrs. C. G. Leidy as “The John Wesley Knepper Memorial.”)
The Sarah C. Ball Chairs of Systematic Theology and Old Testament Languages and Exegesis, established in 1902 by Mrs. Sarah C. Ball of Galveston, Texas.
The Mr. and Mrs. John C. Bolinger Faculty Endowment Fund, established in 1978 in memory of Mr. and Mrs. John Corbin Bolinger by Mrs. C. N. Frierson of Shreveport, Louisiana.
The Jean Brown Chair of Homiletics and Liturgics, established in 1981 from the estate of Miss Jean Brown of Hot Springs, Arkansas.
The W. C. Brown Chair of Theology, established in 1994 from the estate of Mr. W. C. Brown of Hot Springs, Arkansas.
The Ruth A. Campbell Chair of New Testament, established in 2003 by a bequest from Mrs. Ruth A. Campbell of Corpus Christi, Texas.
The Ara and Cherrie Carapetyan Faculty Endowment, established in 1999 by First Presbyterian Church of Houston, Texas, to honor Mr. and Mrs. Ara Carapetyan of Houston, Texas.
The Mr. George H. Cummings Memorial Faculty Endowment, established in 1997 through a bequest in the will of Mr. George H. Cummings of Austin, Texas.
The Dr. and Mrs. Thomas W. Currie Jr. Faculty Endowment, established in 1980 by members of Oak Cliff Presbyterian Church, Dallas, Texas.
The Thomas White Currie Jr. Chair of American Church History, endowed in 2007. The fund was first established by the Presbyterian Historical Society of the Southwest and its funding completed through gifts from numerous family members and friends honoring the memory of The Reverend Dr. Thomas White Currie, Jr., who served Presbyterian congregations in Texas from 1941 until his death in 2005 and who wrote the 75th anniversary history of Austin Seminary.
The Robert J. Drueding Memorial Faculty Endowment Fund, established in 1978 by Mrs. Robert J. Drueding of New Orleans, Louisiana.
Gifts given toward a Chair of Evangelism and Missions.
The Mrs. John B. Files Faculty Endowment Fund, established in 1977 by Mrs. Thomas B. Mann of Shreveport, Louisiana.
The First Presbyterian Church of Shreveport D. Thomason Chair in New Testament Studies, established in 1991 by the First Presbyterian Church of Shreveport, Louisiana.
The G. Archer and Mary N. Frierson Faculty Endowment Fund, established in 1976 by family and friends.
The Rachel Henderlite Faculty Endowment Fund, established in 1990 by Mrs. Allen M. Early of Dallas, Texas.
The Arthur Gray Jones Professorship, established in 1918 by the First Presbyterian Church of San Antonio, Texas. Increased by the Synod of Texas in 1948.
The Mr. and Mrs. E. S. Joslin Faculty Endowment Fund, established in 1977 by Mr. and Mrs. E. S. Joslin of Corpus Christi, Texas.
Toward the Charles L. King Chair, established in 1964 by the First Presbyterian Church of Houston, Texas.
The Samuel A. King Professorship, established in 1918 by the First Presbyterian Church of Waco, Texas. Increased by the Synod of Texas in 1948.
The John W. and Helen Lancaster Chair of Evangelism and Missions, established in 1990 by the First Presbyterian Church of Houston, Texas.
The Mr. and Mrs. Paul Herbert Laverty Sr. Faculty Endowment Fund, established in 1978 by the Reverend and Mrs. David A. Laverty.
SPECIAL ENDOWMENTS

The Henry J. Lutcher Chair of History and Polity, established in 1906 by Mrs. H. J. Lutcher of Orange, Texas and augmented by her family in 1925.

The Dr. and Mrs. Jack M. Maxwell Faculty Endowment Fund, established in 1977.

The C. Ellis and Nancy Gribble Nelson Chair of Christian Education, established in 2002 by friends of Ellis and Nancy Nelson.

The Chair of Practical Theology and Director of Field Education, established in 1950-51 by the Synods of Arkansas and Louisiana.

The W. R. and Lillie A. Settles Fund for Evangelism, established in 1934 by Mr. and Mrs. W. R. Settles of Big Spring, Texas.

The Mr. and Mrs. John Sleeper Endowment for Professors’ Salaries, established in 1944 from the estate of John Sleeper of Waco, Texas.

The Lydia Bryant Test Fund toward a chair of Pastoral Care, established in 1976 by Lydia Bryant Test of Dallas, Texas.

The Nancy Taylor Williamson Chair of Pastoral Care, established in 2006 by an anonymous donor.

The George H. Wilson Faculty Endowment Fund, established in 1976.

The Dr. James E. Winston Memorial Faculty Endowment, established in 1988 by J. Barbee Winston of New Orleans, Louisiana, in memory of his father.

The Dorothy B. Vickery Chair of Homiletics, established in 2007 by Edward D. Vickery Sr. and Edward D. Vickery Jr. of Katy, Texas and Anne Vickery Stevenson of Sugar Land, Texas.

The Nelle Nisbet Youngs Faculty Endowment Fund, established in 1977 by Walter C. Youngs Jr. and Nelle Nisbet Youngs of Clearwater, Florida.

The Louis H. and Katherine S. Zhinden Chair of Pastoral Ministry and Leadership, established in 2002 by First Presbyterian Church, San Antonio, Texas.

SPECIAL ENDOWMENTS

The Alsup-Frierson Fellowship for Excellence in Biblical Exegesis and Hermeneutics, established in 2005 by the families of John and Carole Alsup of Georgetown, Texas, and Clarence and Betty Frierson of Shreveport, Louisiana, in recognition of the long-standing tradition of excellence in biblical studies at Austin Seminary.

The Marion and Olive Brock Library Fund, established in 1974 by Mr. and Mrs. Richard F. Peters of Midland, Texas.

The Joseph K. Carnal and Susan Kroeger Carnal Scholarship Fund, to provide for scholarships, lectureships and/or graduate study fellowships, established in 1977 by bequest of Mrs. Susan Kroeger Sanderson of San Antonio, Texas.

The Stuart Dickson Currie Memorial Fund, established in 1976 by family and friends for emergency aid to students.

The Thomas White Currie Lectures, established in 1951 by the Tom Currie Bible Class of the Highland Park Presbyterian Church of Dallas, Texas.

The Thomas White Currie Lectureship Endowed Fund, established in 2008 by Elizabeth C. Williams of Dallas, Texas in honor of the Currie Bible Class of the Highland Park Presbyterian Church, Dallas, Texas and the Currie Family.

The Clara Caswell Dismukes Library Fund, established in 1914 by Mrs. Clara Caswell Dismukes Vanderlas of Austin, Texas.

The George Crow Dunn Memorial Library Fund, established in 1979 by the Durward B. Dunn family of New Orleans, Louisiana, in memory of their son.

Endowment for Technology, established in 2002 by Margaret and Herman Harren.

The R. E. Griffith Memorial Fund, established in 1945 in memory of his brother by Mr. L. C. Griffith of San Antonio, Texas, for maintenance of the Chapel.

The Vi Robertson Hall and Dr. Allen S. Hall Jr. Memorial Fund, established in 2000 in memory of Dr. and Mrs. Allen S. Hall Jr. by the Reverends Dr. Stanley Robertson Hall and Ms. Gail M. Snodgrass of Austin, Texas.

The Charles and Elizabeth Hayden Endowed Fund, established in 2008 by John W. Hayden of Houston, Texas to assist Seminary students who need counseling and spiritual direction.

The Rachel Henderlite Award, established in 1992 by the faculty with the approval of the board of trustees, funded through a bequest in the will of Ms. Betty Jane Schaufele, and by friends and former students.
SPECIAL ENDOWMENTS


The Robert Herlin Memorial Library Endowment, established in 1993 by the estate of Robert G. Herlin of Palacios, Texas.


The Carl Kilborn Book Award Fund, established in 1987 in memory of her husband by Mrs. Alma Rhea Kilborn of Baton Rouge, Louisiana.

The Robert Herlin Memorial Library Endowment, established in 1993 by the estate of Robert G. Herlin of Palacios, Texas.

The Charles L. King Preaching Award Fund, established in 1988 by an anonymous donor to honor the memory of the Reverend Dr. Charles L. King of Houston, Texas.

The Calvin C. Klemt Memorial Library Fund, established in 2000 in memory of the Reverend Mr. Calvin C. Klemt, former director of Stitt Library, by Mrs. Bette Klemt of Fort Worth, Texas.

The Louis Library Fund, established in 1969 by a gift from the board of trustees for Presbyterian Publications of the Synod of Louisiana.

The Albert McCurdy Memorial Library Fund, established in 1955 by friends and classmates.

The Janie Maxwell Morris Fellowship, established in 1953 by a bequest of Mrs. Milton Morris of Austin, Texas.

The Pile-Morgan Fellowship, established in 1984 to honor Leo V. and Helen Porter Pile of Harlingen, Texas, and Edmund Holland and Estella Marin Morgan of Dallas, Texas, by Mr. and Mrs. Jack Morgan of Dallas, Texas.


The Ridgelea Presbyterian Church Library Endowment Fund, established in 1998 by the members of Ridgelea Presbyterian Church, Fort Worth, Texas.

The Otha C. and Jeanette T. Roddey Library Endowment, established in 1989 by Martha Roddey Heuer of Shreveport, Louisiana.

The Settles Lectures in Missions and Evangelism, established in 1947 by Mrs. W. R. Settles of Big Spring, Texas.

The Max Sherman and Barbara Jordan Fellowship Fund, established in 2008 by Michael and Deborah Jinkins of Austin, Texas.

The Arnold Haynie Stitt Memorial, established in 1978 by the estate of J. W. Stitt of Ft. Worth, Texas.

The David L. Stitt Library Fund, established in 1972 by the Favrot Fund of Houston, Texas.

The David L. Stitt Fellowship Endowment, established in 1971 by the Austin Seminary Association to honor former Seminary president Dr. David L. Stitt.

The Hoxie Thompson Lectures, established in 1961 by bequest of Hoxie H. Thompson of Trinity, Texas, together with gifts from his family and friends, to enable the Seminary to bring visiting lecturers to the campus each year.

The Scott Douglas Umstead Endowment Fund, established in 1997 by Robert and Mary Louise Douglas of La Grange, Texas, in honor of their grandson.

The E. C. Westervelt Lectures Fund, established in 1949 in memory of Mr. and Mrs. E. C. Westervelt by Mr. and Mrs. Edwin Flato of Corpus Christi, Texas.

The following are other endowed special funds which have been established over the years by family, friends, and churches.

Mr. & Mrs. Charles Boles Memorial Loan Fund
Brooks I. Dickey Memorial Loan Fund
Mr. & Mrs. A. A. Donnell Loan Fund
Charles S. Fay Student Loan Fund
Thomas M. Jones Loan Fund
J. McCurdy Memorial Library Fund
Cynthia Ann Owen Maxwell Memorial Loan Fund
Henry W. Quinius Jr. Library Fund
The Sammons Library Fund
Captain Willis Arthur Scrivener Memorial Loan Fund
Lena Smith Student Loan Fund
A. A. Sterling Loan Fund
The Student Loan Fund
GENERAL ENDOWMENTS

Herbert Wager Memorial Library Fund
Ida V. Butts Watson Memorial Loan Fund
Mrs. C. H. Yates Student Loan Fund

GENERAL ENDOWMENTS

The Abell-Hanger Endowment, established in 1981 by the Abell-Hanger Foundation of Midland, Texas.
The Percy Smith Bailey Fund, established in 1974 from the estate of Percy Smith Bailey of Austin, Texas.
The Miss Anna B. Batts Fund, including the Bethany Lane Memorial, from the estate of Miss Anna B. Batts of Galveston, Texas.
The Samuel Reading Bertron Fund, established in 1955 by the First Presbyterian Church of Houston, Texas.
The Kathryn H. Craig, Steven Dudley Heard, and Lillie D. Heard Memorial Trust, established in 1957.
The Stuart Dickson and Sara Files Currie Fund, established in 1974 by Dr. and Mrs. Thomas W. Currie Jr. of Dallas, Texas.
The Dr. and Mrs. Thomas W. Currie Memorial, established in 1943 by Mr. and Mrs. J. W. Reid of Dallas, Texas. Other gifts from individuals.
The Dorothy D. DeMoss General Endowment, established in 2005 by a gift from the estate of Dorothy D. DeMoss of Denton, Texas.
The Mr. and Mrs. Louis H. Dial Fund, established in 1965 by Mr. and Mrs. Louis H. Dial of Kilgore, Texas.
The Mabel A. Dresser Fund, established in 1962 by bequest of Miss Mabel A. Dresser of New Orleans, Louisiana.
The Rosemary Egan General Endowment Fund, established in 2004 by a bequest from the estate of Rosemary Egan of McKinney, Texas.
The F. Ben Elliott II General Endowment Fund, established in 1997 by Mr. F. Ben Elliott II of Spring, Texas, in honor of his son, the Reverend Mr. Frederick B. Elliott III, a 1973 graduate of the Seminary.
The Mr. and Mrs. Felix D. Evans Fund, established in 1947 by Mr. and Mrs. Felix D. Evans of Dallas, Texas, and increased by his bequest.
The Elizabeth Barber Fasken Fund, established in 1970 by bequest from the estate of Elizabeth Fasken of Midland, Texas.
The Laurence H. Favrot Fund, established in 1969 by the Board of Trustees of Austin Presbyterian Theological Seminary from the estate of Laurence H. Favrot.
A Fund of Continuing Education, established in 1977 by the First Southern Presbyterian Church of Austin, Texas.
The Franklin Flato Fund, established in 1963, by Mr. Franklin Flato of Corpus Christi, Texas.
The Mr. and Mrs. C. J. Freeland Fund, established in 1969 by C. J. Freeland Jr. and added to by C. J. Freeland III of Owasso, Oklahoma.
The Gaither Family Trust, established in memory of John Eustace Gaither, Piney McNutt Gaither, and Pearl Forte Gaither, by bequest.
The John Rodney Goddard Fund, established in 1993 from the estate of John Rodney Goddard of Seguin, Texas.
Mr. and Mrs. R. W. Gray and Robert Gray Trust General Endowment, established with the remainder of a trust transferred by the Texas Presbyterian Foundation in 2005.
The Robert Philip Gregory Fund, established in 1968 from proceeds of an insurance policy he had provided.
The Robert Francis and Joyce Hudson Gribble Memorial Fund, established in 1992 by relatives and friends.
The Helen W. Hamilton Fund, established in 1970 by bequest of Helen W. Hamilton of Dallas, Texas.
The Louis B. Henry Fund, established in 1960 by bequest of Louis B. Henry of Dallas, Texas.

The Mr. and Mrs. Sam B. Hicks Endowment Fund, established in 1986 by Mrs. Sam Hicks of Shreveport, Louisiana.


The Mary O. Huff General Endowment, established in 1997 by the estate of Mary O. Huff of Tyler, Texas.

The Hicklin P. Hunnicutt Fund, established in 1967, from the estate of Hicklin P. Hunnicutt of Austin, Texas.

The George C. Huppertz, Bertha Frances Huppertz, and Mary Elizabeth Huppertz Fund, established by bequest in 1980.

The Annie Hicks Jones Fund, established in 1963 by bequest of Annie Hicks Jones of San Antonio, Texas.

The Arthur Gray Jones Memorial Fund, established in 1952 by Mrs. Arthur Gray Jones of San Antonio, Texas.

The Virginia Joslin General Endowment Fund established in 2002 by a bequest from the estate of Virginia Joslin of Corpus Christi, Texas.

The Willie E. Kidd Fund, established in 1976 from the estate of Mrs. Willie E. Kidd of Dallas, Texas.

The Mr. and Mrs. Edgar F. Lang Memorial Fund, established in 1979 from the estate of Mr. and Mrs. Edgar F. Lang of Gonzales, Texas.

The Mr. and Mrs. Lynn V. Lawther Fund, established in 1970 by Mr. and Mrs. Lynn V. Lawther of Dallas, Texas.

The Wilhelmina Lea Fund, established in 1980 from her estate, Hot Springs, Arkansas.

The Jane Gregory Marechal Fund, established in 1957 by Mrs. Jane Gregory Marechal of Houston, Texas.

The Markland Memorial Fund, established in memory of H. L. Markland Sr. and H. L. Markland Jr. by the Markland family of Santa Anna, Texas.

The James I. and Hazel McCord Community Center Endowment Fund, established in 1997 by the board of trustees in response to an anonymous challenge grant for the maintenance of the McCord Center.

Milford Presbyterian Church General Endowment, established with a gift from the Milford, Texas congregation presented to President Theodore J. Wardlaw at the church’s 150th anniversary celebration in 2005.

The Hazel F. Miller Fund, established in 1976 by bequest from the estate of Hazel F. Miller of Oklahoma City, Oklahoma.

The Dr. and Mrs. Maynard M. Miller Fund, established in 1962 by Dr. and Mrs. Maynard M. Miller of Hot Springs, Arkansas.

The Mission Ranch Fund, established in 1974 through the giving of Mission Ranch to Austin Presbyterian Theological Seminary by the Synod of Red River and the Mission Ranch Board of Directors, and through the gifts of friends of Mission Ranch.

The Mrs. Daniel F. Morgan Fund, established in 1971 by bequest of Margaret M. Morgan of Fort Worth, Texas.

The Olive Jean Nicklos Fund, established in 1975 by bequest from the estate of Olive Jean Nicklos of Houston, Texas.


The Mr. and Mrs. Verne D. J. Philips Fund, established in 1973 by Mr. and Mrs. Verne D. J. Philips of Austin, Texas.

The Pines Presbyterian Church Fund, established in 1973 through the Pines Presbyterian Church of Houston, Texas.

The Vivian May Putman Fund, established in 1975 from the estate of Mrs. Vivian May Putman of Conroe, Texas.

The J. C. and Ida Reynolds and Michael MarYosip Fund, established in 1977 through the estate of Johnie MarYosip of Temple, Texas.

The James W. Rockwell Fund, established in 1937 by Mr. James W. Rockwell of Houston, Texas.

The Mr. and Mrs. Sam W. Ross Fund, established in 1970 in memory of Sam Ross of Kilgore, Texas.
GENERAL ENDOWMENTS

The Mr. and Mrs. Frank Rudolph Fund, established in 1965 by Mr. and Mrs. F. H. Rudolph of Gurdon, Arkansas.
The Miss Mary Ruffing Fund, established in 1967 by bequest of Miss Mary Ruffing of Galveston, Texas.
The Sams Foundation Fund, established by a grant in 1961 from the E. C. Sams Foundation in Brownsville, Texas.
The San Pedro Presbyterian Church Theological Education Fund, established in 1978 by the membership of San Pedro Presbyterian Church of San Antonio, Texas.
The J. R. Scott Family Fund, established in 1954 by Mr. and Mrs. J. R. Scott Jr. and continued by R. R. Scott and Mrs. Marvin Noll of Falfurrias, Texas.
The James F. Scott and Louis C. Strauss Memorial Fund, established by Mrs. James F. Scott of Beeville, Texas in 1969.
The Mr. and Mrs. E. E. Shelton Fund, established in 1961 by Mr. and Mrs. E. E. Shelton of Dallas, Texas.
The Laura Heard Shoap Fund, established in 1972 by bequest of Mrs. Henry L. Shoap of McKinney, Texas.
The Susie L. Simmons Fund, established in 1953 from the estate of Mrs. Susie L. Simmons of San Saba, Texas.
The Mr. and Mrs. John W. Smiley Fund, established in 1984 by Mr. and Mrs. John W. Smiley of Austin, Texas.
The Emily R. Spainhour Fund, established in 1989 by bequest of Emily R. Spainhour of Austin, Texas.
The Spanish-Speaking Department Fund, established in 1934 by Mr. Walter H. Robertson of North Carolina. Increased by the Texas-Mexican Presbytery in 1945.
The Walter and Annie J. Stebbins Fund, established in 1961 by Mr. W. J. Stebbins of Garyville, Louisiana.
The Miss Ena Steger Fund, established in 1949 by Miss Ena Steger of Cameron, Texas.
The Kay Rea Sterrett General Endowment Fund, given by the estate of Kay Rea Sterrett in 2004.
The Mr. and Mrs. Leon Stone Fund, established in 1970 by Leon Stone of Austin, Texas.
The Synod of the Sun Continuing Education Fund, established in 1980 from the Major Mission Fund of the Synods of Red River and Sun.
The Mrs. Isabel Edwards Thomas Fund, established in 1970 from her bequest through the Texas Presbyterian Foundation.
The Ethel Lee Tracy Fund, established in 1982 by Mrs. Ethel Lee Tracy of Victoria, Texas.
The R. B. Trull Continuing Education Fund, established in 1963 by R. B. Trull of Palacios, Texas.
The H. T. Tucker Fund, established in 1970 by the bequest of H. T. Tucker of Houston, Texas.
The Joseph H. and Nina Clements Tucker Memorial Fund, established in 1962 by bequest of Mrs. Nina Clements Tucker.
The Reverend John M. Vander Meulen Fund, established in 2006 by a gift from his estate.
The Mr. and Mrs. Prescott H. Williams Sr. Fund, established in 1972 by their children.
The Dr. and Mrs. B. O. Wood Memorial Fund, established in 1974 by their children, Mr. and Mrs. B. Oliver Wood of Monahans, Texas.
The following are other endowed funds which have been established over the years by family, friends, and churches:
David Mitchell Currie and Marguerite Winn Currie Fund
Drew S. Davis Fund
Junius J. and Ada V. Flewellen Fund
C. W. Gribble Fund
Mr. & Mrs. L. B. Henry Fund
W. L. Hester Fund
Samuel L. Joekel Memorial Fund
Keeton Endowment Fund
Mrs. J. B. Kerby Fund
Kidd Fund
Mr. Annie S. Lauve Fund

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SCHOLARSHIP ENDOWMENTS

Mrs. C. W. Lawrence Fund
Paul W. McFadden Memorial Fund
Mr. & Mrs. David T. McMillan Sr. and Mrs. Marion Kerr McMillan Fund
Callie M. Metzger Fund
Alva E. Miller Memorial Fund
Milton Morris Memorial Fund
Thomas Alexander Murray Memorial Fund
Mrs. W. M. Neyland Fund
Mr. & Mrs. F. M. Pearce Fund
Thomas H. Pollard Fund
Mr. & Mrs. Silas B. Ragsdale Fund
Mr. & Mrs. Jerald Riordan Fund
A. D. Rooke Fund
A. E. Ruhmann Fund
Mrs. George Smith Fund
Mr. & Mrs. Edwin E. Stewart, Mr. & Mrs. M. L. Dew, and Mr. & Mrs. John B. Cauthorn Fund
Robert E. Vinson Memorial Fund
Dr. & Mrs. J. B. Wharey Memorial Fund

SCHOLARSHIP ENDOWMENTS

The A. A. Alexander Scholarship Fund, established in 1902 by Mrs. Sarah C. Ball of Galveston, Texas.
The Reverend J. Y. Allison Scholarship, established in 1924.
The Appleby-Brewer Memorial Scholarship, established in 1967 by Miss Emily Brewer of Austin, Texas.
The Reverend Guadalupe M. Armendariz Memorial Scholarship Endowment Fund, established in 2004
by his son, Ruben P. Armendariz of San Antonio, Texas.
The Austin Seminary Women’s Scholarship, established in 2002 as part of the Centennial Celebration, by
alumnae of Austin Seminary.
The Avery Scholarship Fund established in 2002 by Mr. and Mrs. James Avery of Kerrville, Texas.
The Burke Baker Scholarship, established in 1953 by Mr. and Mrs. Burke Baker of Houston, Texas.
The Daniel Baker Scholarship, established in 1999 in honor of the Reverend Dr. Daniel Baker of Houston,
Texas, by his friends.
The James Ezelle Ball Jr. Memorial Scholarship, established in 1994 in memory of her grandson James
Ezelle Ball Jr. by Mrs. Alka Jenkins of Gonzales, Texas.
The Katherine B. and S. Conoly Bartlett Scholarship, established in 1964 by Mr. and Mrs. S. Conoly
Bartlett of Austin, Texas.
The Mrs. Tom L. Beauchamp Scholarship, established in 1953 by Mr. and Mrs. Thomas L. Beauchamp
of Paris, Texas.
The Jack and Liz Bennett Scholarship Fund, established in 1995 through the First Presbyterian Church
of Corpus Christi, Texas, to honor the Reverend Mr. Jack Karlyle Bennett and Gloria Elisabeth Bennett.
The Pattie Bennett Scholarship, established in 1902 by Mrs. J. M. Bennett of San Antonio, Texas.
The Walter and Deedy Bennett Endowed Scholarship Fund, established in 2001 by friends of Walter and
Deedy Bennett.
The Mrs. Ralph N. Benson Scholarship, established in 1957 by Mrs. Ralph N. Benson of El Dorado,
Arkansas.
The Clyde M. Black Memorial Fund, established in 1971 by his wife, for the benefit of married seminary
students with children.
The George A. Blucher Sr. Memorial Scholarship Fund, established in 1991 in memory of her father by
Mrs. Gloria B. Alexander of Corpus Christi, Texas.
The Rev. Robert B. Brannon Scholarship Fund, established in 2008 with a gift from the estate of Lucy
Ann Cowan. The Mr. and Mrs. W. T. Brookshire Scholarship Fund, established in 1965 by Mr. and
Mrs. W. T. Brookshire of Tyler, Texas.
The Bernice Ruh Brown and Ralph E. Brown Scholarship Fund, established in 1986 through the estates
of Bernice Ruh Brown and Ralph E. Brown of Dallas, Texas.
The Miss Hiram Eugenia Brown Scholarship Endowment Fund, established in 1996 through a bequest
in the will of Miss Hiram Eugenia Brown of Hot Springs, Arkansas.
SCHOLARSHIP ENDOWMENTS

The Gordon H. Bullock Memorial Scholarship Fund, established in 2003 by Mr. and Mrs. Ray K. Bullock Sr. of Lynchburg, Virginia and Houston, Texas.

The Tillman A. Caldwell-Jonah W. Lupton Memorial Scholarship, established in 1944 in memory of the fathers of Dr. and Mrs. C. T. Caldwell by Mr. A. R. Liddell of Shreveport, Louisiana.

The Josephine Camp Scholarship, established in 1948 by Miss Josephine Camp of Longview, Texas.

The Margie Camp Scholarship, established in 1959 by Miss Margie Camp, Longview, Texas.

The Ruth A. Campbell Scholarship Fund, established in 2003 by a bequest from Mrs. Ruth A. Campbell of Corpus Christi, Texas.

The John R. Cawthon Memorial Scholarship Fund, established in 1987 by James D. and Juanita D. Cawthon of Shreveport, Louisiana.

The Mr. and Mrs. Samuel John Chandler Memorial Scholarship, established in 1956 in memory of her husband by Mrs. Samuel John Chandler, continued and enlarged by their daughters, Miss Lee Ray Milburn Chandler and Mrs. John Hobson Veazey.


The Rev. Dr. Richard O. Comfort Scholarship, established in 1998 with gifts from the Senior Adult Council of the Bryn Mawr Presbyterian Church, Bryn Mawr, Pennsylvania, Faith Presbyterian Church, Sun City, Arizona, and other churches and friends of the Rev. Dr. Richard O. Comfort.

The Letha B. and George Crabtree Fund, established in 1967 by Mr. G. W. Crabtree Sr. of Helena, Arkansas.

The Crofton Family Endowed Scholarship in memory of Mr. Walter M. Crofton Sr. and Mrs. Gladys Davidson Crofton and the Rev. Mr. Walter M. Crofton Jr., established by Walter M. Crofton in 1975 and enlarged in 2005 to memorialize Mr. Walter M. Crofton Jr.

The Mr. and Mrs. A. H. Crouch Scholarship, established in 1963 by Mr. and Mrs. A. H. Crouch of Conroe, Texas.

The Mrs. E. F. Cunningham Scholarship, established in 1924 by Mrs. E. F. Cunningham of Waxahachie, Texas.

The Louis O. Cunningham Scholarship, established in 1965 by his wife and children.

The Reverend and Mrs. Thomas M. Cunningham Scholarship Fund, established in 1975 by the Reverend and Mrs. T. M. Cunningham of Denton, Texas, with priority given to those preparing for Christian education ministries.

The Robert Lewis Dabney Memorial Scholarship, established in 1924 in memory of their father by Messrs. Chas. W. and Samuel B. Dabney and Mrs. Mary Moore Dabney Thomson.

The Troy L. Dale Memorial Scholarship, established in 1988 by Troy L. Dale Jr. of Dallas, Texas, in memory of his father.

The Orion and Estelle Daniel Scholarship Fund, established in 1998 by bequest from the estate of Orion A. Daniel of Wichita Falls, Texas.

The James H. “Jim” Doelling and Jay Parker Doelling Scholarship Fund, established in the year 2000 in honor of her sons, by Bessie Lou Doelling of Odessa, Texas.

The Joe and Kay Donaho Endowed Scholarship Fund, established in 2001 by friends of Joe and Kay Donaho.

The Mr. and Mrs. Edmund J. Drake Memorial Scholarship Fund, established in 1957 in memory of her parents, by Mrs. Gordon S. Richmond of Houston, Texas.

The Glenn Dukes Endowed Scholarship, established in 2005 by Mr. Glenn E. Dukes of Austin, Texas.

The Gladys and Alvin L. Dusek Memorial Scholarship Endowment Fund, established in 1996 through a bequest in the will of Mrs. Gladys Dusek of Cameron, Texas.

The Otto A. Dworak Memorial Scholarship Fund, established in 1992 by the Reverend Candasu Vernon of Fort Worth, Texas, in memory of her grandfather.

The Allen M. and Jeannette E. Early Scholarship, established in 1990 by Mrs. Jeannette Early of Dallas, Texas.

The Valerie Edwards Memorial Scholarship, established in 1998 in memory of Ms. Valerie Edwards, a student at Austin Seminary, by her friends.

The Arthur B. and Inez S. Elder Scholarship, established in 1984 by Dr. and Mrs. John B. Elder of Georgetown, Texas.
The Mrs. Faye Bea Ely Memorial Scholarship, established in the year 2000 through a bequest of Mrs. Faye Bea Ely to the First Presbyterian Church of Bentonville, Arkansas.

The Jewel J. and Mary Moragne Evans Scholarship, established in 1992 by Mary Moragne Evans and her sons, Jay D. Evans and the Reverend John R. Evans.

The John R. Evans Scholarship Fund, established in 2008 by friends of John R. Evans.

The Failor-Barrett Scholarship, established in 1948 by Mr. and Mrs. W. W. Barrett of Fort Worth, Texas.

The Mr. and Mrs. O. M. Farnsworth Scholarship, established in 1945 by Mr. and Mrs. O. M. Farnsworth of San Antonio, Texas.

The Leo M. Favrot Memorial Scholarship, established in 1949 by an anonymous donor.

The John B. Files Memorial Scholarship Fund, established in 1960 by Mrs. Helene W. Files of Shreveport, Louisiana, in memory of her husband.

The First Presbyterian Church, Conroe, Texas, Scholarship Fund, established in 1998 by the Reverend Mrs. Shelley Cleveland Craig, a 1997 graduate of Austin Seminary, and Dr. Forrest F. Craig III of Muncie, Indiana, in appreciation for her internship experience at First Presbyterian Church in Conroe, Texas.

The First Presbyterian Church of Grand Prairie Endowed Scholarship Fund, established in 2008 by First Presbyterian Church of Grand Prairie, Grand Prairie, Texas, to provide tuition aid to Doctor of Ministry students.

The Helen S. Fitzpatrick Memorial Scholarship, established in 1997 in memory of Helen S. Fitzpatrick by members of her family and members of First Presbyterian Church, Boonville, Missouri, and Trinity Presbyterian Church, Columbia, Missouri.

The Mrs. Gussie Flournoy Scholarship, established in 1934 by Mrs. Gussie Flournoy of Beeville, Texas.

The Jean Fontaine Fleur-de-lis Scholarship Fund, established in 1999 in memory of her French Huguenot ancestry by Mrs. Jewel Fontaine King Kincaid of Canyon Lake, Texas.

The James Eugene Fogarrie Endowed Scholarship Fund, established in 2001 by First Presbyterian Church of Spartanburg, South Carolina and friends of James Fogarrie.

The Mary Spencer Foulks Memorial Scholarship, established in 1982 by friends and members of the Beachum Presbyterian Church, Houston, Texas.

The William Christopher Foulks Scholarship Fund established in 2003 by a bequest from Mrs. Alice F. Gage of Houston, Texas, in memory of her father, Mr. William Christopher Foulks.

The Mr. and Mrs. Barton W. Freeland Scholarship, established in 1950 by Barton W. Freeland of Crowley, Louisiana.

The Will Fred and Mary Jo Galbraith Memorial Scholarship Fund, established in December 2005 by Mary Lynn Johnson, John Yarbro Galbraith, and William F. Galbraith III—the family of Will Fred and Mary Jo Galbraith—for students with financial need and an expressed interest in serving a small church upon graduating.

The General Scholarship Fund, established in 1951 in memory of Miss Virginia Williams, with additions by the Lawrence Wharton Bible Class.

The Glass Family Endowment, established in 2002 by Mr. and Mrs. Allen Boger of Argyle, Texas, in honor of their parents, to assist students interested in small or rural church ministry.

The John S. Glenn and Mollie Benson Buckley Scholarship, established in 1956 by Mr. and Mrs. John S. Glenn of El Dorado, Arkansas.


The James L. Greene Memorial, established in 1946 by his wife, Mrs. J. L. Greene, and their children, Betty Jo Greene and James L. Greene Jr.

The Thomas Watt Gregory Scholarship Fund, established in 1954 by his daughter, Jane Gregory Marechal.

The Mr. and Mrs. Robert Fonda Gribble Scholarship, established in 1921 by Mr. and Mrs. Robert Fonda Gribble of Waco, Texas.

The Rosa May Griffin-Peterson Memorial Scholarship, established in 1949 by the First Presbyterian Church of Kilgore, Texas, and enlarged by the Rosa May Griffin Foundation.

The Ronald M. and Ann B. Guinn Endowed Scholarship established in 2003 by The Rev. Mr. and Mrs. Ronald M. Guinn of Austin, Texas, to assist students seeking a call as pastor of a small or medium sized congregation in the state of Texas.

The Elma W. Gunther Scholarship Fund, established in 1987 through the estate of Mrs. Elma W. Gunther of Dallas, Texas.
SCHOLARSHIP ENDOWMENTS

The Elma W. Gunther Scholarship Fund for International Study, established in 1987 through the estate of Mrs. Elma W. Gunther of Dallas, Texas.

The Anna Hall Hampton Scholarship, established in 1923 by Mr. John R. Hampton of Little Rock, Arkansas.

The Paul D. and Nina F. Hanna Memorial Scholarship Fund, established in 1996 in memory of their parents, the Reverend Mr. and Mrs. Paul D. Hanna Sr. by their sons, James W. Hanna and Paul D. Hanna Jr. of Lubbock, Texas.

The Eldon C. Harbur Endowed Scholarship Fund, established in 2005 by the Eldon C. Harbur Trust, Hot Springs Village, Arkansas.

The Vernon E. Harrison Memorial Scholarship Fund, established in 1960 by Mrs. Vernon E. Harrison, Mr. and Mrs. Vernon E. Harrison Jr., Susan, and Mark, of Giddings, Texas.

The J. Ted and Jean R. Hartman Fund for International Students, established in 1998 by Dr. and Mrs. J. Ted Hartman of Lubbock, Texas.

The Annie and George Harwell Scholarship, established in 1989 by Mr. and Mrs. Fred Owen of Houston, Texas.

Robert Lee Hawkins Memorial Fund, established in 1967 by the will of Mrs. Charlotte Hawkins of Phoenix, Arizona.

The Elizabeth and John Heres Scholarship, established in 1981 by Mr. and Mrs. John Heres, Dallas, Texas.

The Goldia Ann Hester Scholarship Endowment, established in 2002 by her cousin, Ross W. Hester of Lubbock, Texas.

The Mr. and Mrs. Sam B. Hicks Scholarship, established in 1956 by Mr. and Mrs. Sam B. Hicks of Shreveport, Louisiana.

The Janice Gordon Hill Memorial Scholarship, established in 1961 by Mr. Benny M. Hill of Houston, Texas, in memory of his wife.

The Samuel Wilson and Katherine M. Hogan Memorial Scholarship Fund, established in 2000 by a gift from Mrs. Katherine M. Hogan.

The Ed Hollyfield Scholarship Fund, established in 1956 from a legacy from the will of Ed Hollyfield of El Dorado, Arkansas.

The Harvey H. Horton Scholarship, established in 1963 by the session of the First Presbyterian Church of McAllen, Texas.

The H. J. and Nell G. Houser Memorial Scholarship, established in 1946 by Mr. H. J. Houser of McAllen, Texas.

The Gene Huff Memorial Scholarship established in 1976 by First Presbyterian Church of Chickasha, Oklahoma, in memory of The Rev. E. Eugene Huff.

The Mr. and Mrs. M. B. Hughey Scholarship, established in 1935 by Mr. M. B. Hughey of Charlotte, Texas.

The Sallie P. Hughey Memorial Scholarship, established in 1936 in memory of his mother by Mr. M. B. Hughey of Charlotte, Texas.

The Rev. Mr. Norman N. and Dr. Janet Huneycutt Endowed Scholarship, established in 2003 by Rev. Mr. Norman N. and Dr. Janet Huneycutt of Terrell, Texas, to assist male Presbyterian minorities.

The H. T. Hunnewell Scholarship Fund, established in 1990 by Mr. H. T. Hunnewell of Graham, Texas.

The Reverend William Herschel Hunt Memorial Endowed Scholarship Fund, established in 2007 by Mr. Robert H. Hunt of Corpus Christi, Texas, in memory of his son.

The John B. Hunt Scholarship, established in 1953 by Mr. and Mrs. John B. Hunt of Bowie, Texas.

The Mr. and Mrs. C. M. Hutton Memorial Scholarship, established in 1961 by Mrs. C. S. Sentell of Minden, Louisiana.

The Mr. and Mrs. Berthus Jansen and The Mr. and Mrs. Collins C. Cabiness Memorial Scholarship Funds, established in 1972 and 1973 by Dr. and Mrs. John F. Jansen of Austin, Texas; and The John F. Jansen Memorial Scholarship Fund, established in 1987 by Mrs. Mary Cabiness Jansen, family, and friends, Austin, Texas.

The Mamie Steele Jarratt Scholarship, established in 1924 by Mr. J. E. Jarratt of San Antonio, Texas.

The Alta E. Jenkins Memorial Scholarship, established in 1998 in memory of Mrs. Alta E. Jenkins of Gonzales, Texas, by her niece, Mrs. Dorothy M. Cardwell of Nixon, Texas.

The Frank Jenkins and Alyce Merle Jenkins Ball Memorial Scholarship, established in 1993 in memory of her husband, Frank Jenkins, and daughter, Alyce Merle Jenkins Ball, by Mrs. Alta Jenkins of Gonzales, Texas.
SCHOLARSHIP ENDOWMENTS

The Cora Lee Jennings Fund, established in 1959 from her estate.
The Elizabeth and Francys Johnson Memorial Scholarship, established in 1991 in memory of Elizabeth Elyson Johnson and Francys Vacek Johnson by the Reverend John C. Johnson of Georgetown, Texas.
The Lynn T. Johnson Scholarship Fund, established in 2006 through a gift from his estate.
The Audrey M. and Malcolm Johnston Memorial Scholarship Fund, established in 1997 in memory of Mrs. Audrey M. Johnston by Mr. Malcolm Johnston of Mora, Minnesota, family, and friends, and enlarged in 2005 to memorialize Mr. Malcolm Johnston.
The Annie Hicks Jones Scholarship, established in 1924 by Dr. Arthur Gray Jones of San Antonio, Texas.
The Ethel Jones Scholarship Fund, established in 1972 by Ethel Jones of Palestine, Texas, for second- and third-year students, preferably Mexican-American or Mexican national.
The Reverend Quentin B. Jones Endowed Scholarship, established in 1997 by Clifford and Freda Taylor of Corpus Christi, Texas, Michael and Susan Bartlett of Hurst, Texas, and Curtis and Leslie Taylor of Plano, Texas, to honor the Reverend Quentin B. Jones, a 1974 graduate of the Seminary.
The Ellen Kerns Fund, established in 1976 as a student's fund, by bequest from the estate of Ellen C. Kerns of San Antonio, Texas.
The Dr. and Mrs. C. L. King Scholarship, established in 1957 by the First Presbyterian Church of Houston, Texas, on the twenty-fifth anniversary of their pastorate.
The Jack and Mary F. Langston Endowed Scholarship, established in 2005 by Jane and Lee Larkin of Houston, Texas, in memory of her parents.
The Lampasas First Presbyterian Church Scholarship Fund, established in 2004 by the congregation of First Presbyterian Church, Lampasas, Texas.
The Martha Litchfield Scholarship Endowment Fund, established in 1995 by Miss Martha Litchfield of Hot Springs, Arkansas.
The James I. Logan Jr. Memorial Scholarship, established in 2005 in memory of Reverend Logan by his wife Mary Logan of Bedford, Texas.
The Mr. and Mrs. Samuel O. Logan Scholarship Fund, established by the First Presbyterian Church of Prescott, Arkansas.
The Margaret J. Lowdon Endowed Scholarship Fund, established in 2003 with a gift from Mrs. Margaret J. Lowdon of Fort Worth, Texas.
The Robert E. Lowe Memorial Scholarship Fund, established in 2000 in memory of the Reverend Mr. Robert E. Lowe by Mrs. Margaret Jones Lowe and Mr. Jonathan Lowe of Midland, Texas.
The Peggy and Dwight Lowrey Endowed Scholarship Fund, established in 2001 by the Reverend Leila Power.
The Mr. and Mrs. Rowland R. Manatt Fund, established in 1965 by Mr. and Mrs. Rowland R. Manatt of Houston, Texas.
The Marnie Foundation Scholarship Fund, established in 1987 by the Marnie Foundation of New Orleans, Louisiana.
The Annie H. Martin Scholarship, established in 1981 by the Reverend and Mrs. Don McGarity, in memory of Mrs. Annie H. Martin.
The McCrory and Franklin Scholarship Fund, established in 1985 through the E. A. Franklin Charitable Unitrust of Post, Texas, and enlarged in 1999 by Mr. Giles C. McCrory of Post, Texas.
The McCrory Memorial Scholarship, established in 1981 by Mr. Murphy M. Williams of Dallas, Texas.
The Rev. and Mrs. C. Rogers McLane Endowed Scholarship Fund, established with a gift from Mrs. McLane's estate in December 2004, for students from Mexico or other Hispanic students.
The Bruce McMillan, junior, Foundation Scholarship, established in 1957 by the Bruce McMillan, junior, Foundation of Overton, Texas.
The Mrs. Flora Graham McNeill Memorial Scholarship, established in 1943 by the Misses Flora and Bessie McNeill of San Antonio, Texas.
The Memorial Scholarship Fund, established by many friends of the Seminary.
The Mr. and Mrs. Fred H. Moore Scholarship, established in 1989 by Ella Mae Moore of Austin, Texas.
SCHOLARSHIP ENDOWMENTS

The Emma Lawrence Morrow Memorial Scholarship, established in 1961 by the will of James B. Morrow of Longview, Texas.

The Rev. Dr. James W. and Mrs. Joanne N. Mosley Endowed Scholarship Fund, established in 2008 by the Rev. Dr. James W. and Mrs. Joanne N. Mosley of Hot Springs, Arkansas. The First Presbyterian Church, Mount Pleasant Scholarship, established in 1991 in memory of the Reverend Madison Pearson Slaughter, Pastor (1897-1899), by Mrs. Margaret Hart of Mount Pleasant, Texas.

The Naomi Fund, established in 1998 by the Reverend Mrs. Linda and Mr. George Bourianoff of Portland, Oregon.

The Dell Newell Lay School Scholarship, established in 1956 by Mrs. W. P. Newell of Albany, Texas.

The W. P. Newell Scholarship, established in 1941 by Mr. W. P. Newell of Albany, Texas.

The W. P. Newell Memorial Scholarship, established in 1946 in memory of W. P. (Dick) Newell by his wife, Mrs. W. P. Newell, of Albany, Texas.

The Lillian Newton Scholarship, established in 1965 from the bequest of Miss Lillian Newton, Vernon, Texas.

The Reverend Wm. Lynn Newton Scholarship, established in 1924 in memory of his father, by Mr. Carl D. Newton of San Antonio, Texas.

The O. L. Norton Memorial Scholarship, established in 1980 by Mrs. O. L. Norton, family and friends of Longview, Texas.

The Oak Hill Presbyterian Church Endowed Scholarship, established with a gift from the Fort Worth congregation upon dissolution of the church in 2003.


The Dr. D. Lloyd O’Neal Scholarship Fund, established in 1980 through the Alabama Presbyterian Church of Choudrant, Louisiana, in memory of Dr. D. Lloyd O’Neal.

The Ada Lee and Harold M. Oehler Memorial Scholarship, established in 1993 through the estate of Mrs. Ada Lee Oehler of Houston, Texas.

The Calvin Percy Owen Scholarship Fund, established in 1991 by Jan W. Owen and Joe M. Owen, in memory of their father.

The Melissa Kay Owen Memorial Endowment established in 2003 by Mr. M. Fred Owen of Houston, Texas, in memory of his daughter, to assist female students.

The Nancy Harwell Owen Memorial Endowment established in 2003 by Mr. M. Fred Owen of Houston, Texas, in memory of his wife.

The Mrs. W. Alvis Parish Memorial Scholarship, established in 1952 by her friends in the First Presbyterian Church of Houston, Texas.

The Paul and Bernice Parker Endowed Scholarship Fund, established in 2000 by Mrs. Bernice L. Parker of Marble Falls, Texas.

The Elizabeth Reuter Petersen and Captain Aage Petersen Memorial Scholarship, established in 1963 by the family and friends of Captain and Mrs. Aage Petersen of San Antonio, Texas.

The Walker Young Pettit Scholarship, established in 1980 by bequest of Mrs. Walker Young Pettit of Baton Rouge, Louisiana.

The Bert Pfaff Scholarship, established in 1955 by Mr. and Mrs. Bert Pfaff of Tyler, Texas.

The Laura Goodnight Poor Endowed Scholarship Fund, established in 2002 by Laura G. Poor.

The Mrs. W. Alvis Parish Memorial Scholarship, established in 1952 by her friends in the First Presbyterian Church of Houston, Texas.

The Elizabeth Reuter Petersen and Captain Aage Petersen Memorial Scholarship, established in 1963 by the family and friends of Captain and Mrs. Aage Petersen of San Antonio, Texas.

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The Bert Pfaff Scholarship, established in 1955 by Mr. and Mrs. Bert Pfaff of Tyler, Texas.
The Mrs. Rebecca K. Stuart Red Memorial Scholarship Fund, established in 1996 by Mrs. Lel Purcell Hawkins in memory of her great grandmother.

The James H. and Hilda D. Ricks Scholarship, established in 1989 by Mrs. Hilda D. Ricks and friends of the Hewitt Memorial Presbyterian Church of Mansfield, Louisiana.


The Mr. and Mrs. Louis Rochester Scholarship Fund, established in 2000 by Mr. and Mrs. Louis Rochester of Odessa, Texas.

The Robert L. Rolfe Memorial Scholarship, established in 1954-55 in memory of her husband by Mrs. R. L. Rolfe and of his father, by Robert L. Rolfe Jr.

The St. Paul Presbyterian Church, Odessa, Texas, Scholarship Fund, established in 1995 by the former members and officers of St. Paul Presbyterian Church, Odessa, Texas, and the Presbytery of Texas from the proceeds of the sale of St. Paul Presbyterian Church.


The St. Stephen Presbyterian Women Scholarship, established in 1951 by the Women of the Church, St. Stephen Presbyterian Church, Fort Worth, Texas.

The Sampsell-Watson Scholarship, established in 1999 by Paul and Sallie Watson of Austin, Texas, in loving memory of their parents Malvern Sullivan and Grace Driskell Watson and James Roscoe and Mary Sheridan Sampsell.

The Hugh Walter, Dorothy, and Eleanor Sanders Scholarship Fund, established in 1986 by the Reverend and Mrs. Hugh Sanders and the Reverend D. Eleanor Sanders.

The Henry W. and Vivian S. Sauer Scholarship, established in 1985 through the estate of Mr. Henry W. Sauer of Austin, Texas.

The Schultz Memorial Scholarship, established in 1954 by the Schulz family, including Mr. G. Elmore Schultz of New Jersey and Miss Christine Olivia Schultz of Houston, Texas; now memorializes Mr. and Mrs. Charles Frederick Schultz and Mrs. Margaret Schultz Williams.


The Wayne H. and Leila Nease Sebesta and Edward C. and Laura J. Sebesta Scholarship Endowment Fund, established in 1994 by the Reverend Mr. and Mrs. Wayne H. Sebesta of Port Arthur, Texas, and Mr. and Mrs. Edward C. Sebesta of College Station, Texas.


The E. E. Shelton Scholarship, established in 1982 by the E. E. Shelton Trust, Dallas, Texas.

The Faye Ellen Shelton Scholarship, established in 1982 by the estate of Faye Ellen Shelton of Dallas, Texas.

The J. Martin Singleton Sr. Endowed Scholarship Fund, established in 2000 by family and friends of J. Martin Singleton Sr.


The Mr. and Mrs. W. Bruner Smith Scholarship, established in 1947 by Mr. W. Bruner Smith of Longview, Texas.

The Francis S. Springall, MD, Memorial Endowed Merit-Scholarship Fund established in 2007 by Deanna Springall of Austin, Texas, in memory of her father.

The Herbert S. Springall, DD, Memorial Scholarship Fund, established in 1998 through a bequest in the wills of Arthur N. and Bernice Carlotta Trout Springall of Fredericksburg, Texas.

The C. R. Stephens Memorial Scholarship, established in 1942 in memory of her husband by Mrs. C. R. Stephens of Ballinger, Texas.

The Anne J. Stewart Scholarship Fund, established in 2003 by Anne J. Stewart of Dallas, Texas.

The Stolhand Endowed Scholarship Fund, established in 2008 by Connie Hare and Lucille Stolhand of Jackson County, Texas.

The Lorenz W. and Agnes B. Stolz Memorial Scholarship, established in 1957 by the L. W. Stolz family of La Grange, Texas.

The Lorenz W. Stolz Jr. Scholarship Fund, established in 1987 by Mr. L. W. Stolz Jr. of La Grange, Texas.
SCHOLARSHIP ENDOWMENTS

The Jack L. and Virginia C. Stotts Presidential Scholarship Fund, established in 1996 by the Board of Trustees of Austin Presbyterian Theological Seminary with gifts from trustees, alumni/ae, and friends of the Seminary.

The Edwards Banks Stover Memorial Scholarship, established in 1956 in memory of her husband by Mrs. E. B. Stover of Monroe, Louisiana.

The Thomas Watson Street Scholarship for International Church Leaders, established in 1973 by the Board of World Missions, Presbyterian Church, U. S., and enlarged by friends through gifts and memorial contributions.

The Swan Scholarship, established in 1997 in memory of Jane Swan Menk and in honor of Shirley Swan Jorden by Mr. James R. Jorden of Houston, Texas.

The Reverend Leonard R. Swinney Scholarship Fund, established in 1999 by Mrs. Ethel B. Swinney and Mr. and Mrs. Robert S. (Bob) Swinney, in memory of Leonard R. Swinney.

The Synod of Red River Scholarship Fund, established in 1980 from the Major Mission Fund of the Synods of Red River and Sun.

The Mr. and Mrs. Horace Dickinson Taylor Scholarship, established in 1950 by Dr. and Mrs. E. Freeman Robbins of Houston, Texas.

The Robert B. Taylor Scholarship, established in 1949 by Mr. and Mrs. Vernon F. Taylor of San Antonio, Texas.

The Herbert C. and Thelma K. Thorne Memorial Scholarship, established in 1989 through a bequest from Mrs. Thelma K. Thorne of Corsicana, Texas.


The Ethel Lee Tracy Scholarship, established in 1988 by Ethel Lee Tracy of Victoria, Texas.

The Belle Garland Trau Scholarship, established in 1924 by Mrs. Frank J. Trau of Waco, Texas.

The B. W. Trull Lay School Scholarship Fund, established in 1956 by Mr. and Mrs. B. W. Trull of Palacios, Texas.

The B. W. Trull Scholarships, established in 1949 by Mr. and Mrs. B. W. Trull of Palacios, Texas.

The Rev. Alice B. Underwood Endowed Scholarship Fund, established in 2007 by Ralph L. Underwood of Austin, Texas.

The Mary Cunningham Van den Berge Scholarship, established in 1956 in memory of her grandmother, by Mrs. George A. Hill Jr., of Houston, Texas.

The Vance and Nancy Vanderburg Endowed Scholarship Fund, established in 2004 by Robert “Vance” and Nancy Vanderburg of Eureka Springs, Arkansas, for students of financial need and an apparent commitment to serve within the bounds of the Presbyterian Church (U.S.A.).

The Dorothy Butler Vickery and Edward Downtain Vickery Endowed Scholarship, established in 1997 by Downy Vickery of Houston, Texas, and Anne V. Stevenson of Sugarland, Texas, to honor their parents, Mr. and Mrs. Edward D. Vickery of Houston, Texas.

The Edward Downtain Vickery Endowed Scholarship, established in 2000 by the will of his wife, Dorothy Butler Vickery.

The William and Carol Shannon Voss Memorial Scholarship, established in 2002 by the Rev. Mrs. Dixie V. Anders, 2001 graduate of Austin Seminary, in loving memory of her parents.

The Rev. Frank B. and Mrs. Maxine Walker Endowed Scholarship Fund, established in 2005 by friends of Frank and Maxine Walker.

The Mrs. R. H. Walker Scholarship, established in 1948 by Mrs. R. H. Walker of Gonzales, Texas.

The Mr. and Mrs. R. H. Walker Memorial Scholarship, established in 1957 in memory of his parents by Mr. Tom Scott Walker of Gonzales, Texas.

The Walls Family Endowed Scholarship Fund, established in 2002 by Mr. Jim Walls.

The Mr. and Mrs. Thomas Webb Scholarship Fund to assist Mexican national students, established in 1986 by Miss Johnnie Stovall Webb of Jackson, Mississippi.

The Robert H. and Marianna F. Whitten Endowed Scholarship Fund, established in December 2001 through a gift from Mr. Robert H. Whitten of Navasota, Texas.

The William and Martha Whittington Scholarship Fund, established in 2002 by a bequest from the estates of William and Martha Whittington of Lubbock, Texas.

SCHOLARSHIP ENDOWMENTS

The John R. Wilcox Endowed Scholarship Fund, established in 2001 by friends, family and parishioners of the Rev. John R. Wilcox.

The Annie E. Williams Memorial Scholarship, established in 1953 by her sister, Miss Madie Williams, of Houston, Texas.

The Mr. and Mrs. George H. Wilson Scholarship, established in 1961 by Mr. and Mrs. George H. Wilson of New Orleans, Louisiana.

The B. O. Wood Family Endowed Scholarship Fund, established in 2002 by Mr. and Mrs. B. O. Wood Jr., Mr. John T. Wood, The Rev. Eugene E. Wood, and Mrs. Dorothy Jane Rutledge in memory of Dr. B. O. Wood Sr., and in honor of the Wood family's lifelong service and commitment to the Presbyterian Church.

The Rev. Eugene E. Wood Endowed Scholarship Fund established in 2002 by Mr. and Mrs. B. O. Wood Jr., Mr. John T. Wood, Mrs. Dorothy Jane Rutledge, and Westminster Presbyterian Church, Corsicana, Texas, in honor of The Rev. Eugene E. Wood, 1942 graduate of Austin Seminary and pastor emeritus of Westminster Presbyterian Church, Corsicana, Texas.

The Albert Sidney Wyly Memorial Scholarship, established in 1977 from the estate of Lillian A. Wyly.

The Lawrence M. Zeiss Memorial Scholarship, begun in 1953 by Mrs. Carolyn Zeiss Guyton of Kosciusko, Mississippi.

The following are other endowed scholarship funds which have been established over the years by family, friends, and churches:

- Dr. and Mrs. Thomas Morgan Biggs Jr. Scholarship Fund
- E. M. Bramlette Scholarship
- Mrs. Stewart Maxwell Carpenter Memorial Scholarship
- Mrs. Betty Childers Memorial Scholarship
- Sallie J. Carrie Scholarship
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- First Presbyterian Church of Denton, Texas, Scholarship
- Linda E. Gieske Memorial Scholarship
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- J. F Lloyd Scholarship Fund
- George T. and Willa Kate McClintic Memorial Scholarship
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- Gene Parrish Memorial Scholarship
- Elsie Marie Rau Memorial Scholarship
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In addition to these gifts listed, the Seminary is supported by hundreds of gifts each year. Without these ongoing gifts, the Seminary could not continue.
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MASTER OF ARTS IN THEOLOGICAL STUDIES

Chizason Chunda
Charissa Dawn Ellis
Stephanie Lynn Goodman Lynch

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Jason Paul DeGraaf
Megan Renee Dosher
Carrie Madeleine Finch
Kenneth Joseph Fries
Paul Rudolph Gaedke
Sarah Feltman Hegar
Sherry Lynn Higdon
Keith David Hudson
Laura Elly Hudson
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Daniel Milo Jean
Jong Seo Kim
Christopher Joseph Kirwan
Lyndsey Alexandra Knott
Melissa Renae Koerner

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Morgan Dane Boyles
Wayne Carl Eberly
Ronald Eugene George
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Andy Wayne Mangum

Michael Paul Lauziere
Daniel Joseph Miracle
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BA, MDiv, DTh; University of the Pacific, Princeton Theological Seminary, University of Munich

Whitney S. Bodman, Associate Professor of Comparative Religion
BA, MDiv, ThD; University of North Carolina, Duke Divinity School, Harvard Divinity School

Allan Hugh Cole Jr., Associate Dean for Masters Programs; The Nancy Taylor Williamson Associate Professor of Pastoral Care
AB, MDiv, MS, PhD; Davidson College, Columbia University, Princeton Theological Seminary

James S. Currie, Associate Dean for the Houston Extension Program; Assistant Professor of American Church History
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BA, MDiv, PhD; Duke University, Louisville Presbyterian Theological Seminary, University of Chicago

Ismael García, Professor of Christian Ethics
BA, MA, PhD; University of Puerto Rico, University of Chicago

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BA, MDiv, PhD; Houghton College, Princeton Theological Seminary

David Hadley Jensen, Professor of Constructive Theology
BA, MAR, PhD; Carleton College, Yale University Divinity School, Vanderbilt University
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David Wesley Johnson, Director, Ministerial Formation
BA, MDiv, PhD; Yale University, Yale University Divinity School, Princeton Theological Seminary

Arun W. Jones, The John W. and Helen Lancaster Associate Professor of Evangelism and Missions
BA, MDiv, PhD; Yale University, Yale University Divinity School, Princeton Theological Seminary

David Lee Jones, Director, Doctor of Ministry Program
BA, MDiv, AAS, ThD; Messiah College, Princeton Theological Seminary, Sullivan County Community College, Candler School of Theology at Emory University

Timothy D. Lincoln, Associate Dean for Seminary Effectiveness; Director, Stitt Library
BA, MDiv, MS, PhD; Concordia College, Yale University Divinity School, Simmons College, The University of Texas at Austin

Jennifer L. Lord, Associate Professor of Homiletics
AB, MDiv, PhD; Albion College, Princeton Theological Seminary, Graduate Theological Union

Janet L. Maykus, Principal, College of Pastoral Leaders; Director, Christian Leadership Education
BA, MDiv; Texas Christian University, Duke Divinity School

C. Ellis Nelson, Research Professor of Christian Education
BA, MA, MDiv, PhD; Austin College, The University of Texas at Austin, Austin Presbyterian Theological Seminary, Columbia University

K.C. Ptomey, The Louis H. and Katherine S. Zbinden Professor of Pastoral Ministry and Leadership
BA, MDiv, DMin, DD; Rhodes College, Louisville Presbyterian Theological Seminary, McCormick Theological Seminary, Rhodes College

Cynthia L. Rigby, The W. C. Brown Professor of Theology
BA, MDiv, PhD; Brown University, Princeton Theological Seminary

Kristin Emery Saldine, Assistant Professor of Homiletics
BA, MDiv, PhD; Whitworth College, San Francisco Theological Seminary, Princeton Theological Seminary

Monya A. Stubbs, Assistant Professor of New Testament
BA, MTS, PhD; Spelman College, Vanderbilt Divinity School, Vanderbilt University

Theodore J. Wardlaw, President; Professor of Homiletics
BA, DMin, STM; Presbyterian College, Union Theological Seminary in Virginia, Yale University Divinity School

David F. White, The C. Ellis and Nancy Gribble Nelson Associate Professor of Christian Education
BA, MDiv, MA, PhD; Mississippi State University, Asbury Theological Seminary, Claremont School of Theology
ADDITIONAL INSTRUCTORS AND LECTURERS

FACULTY EMERITI

John Robert Hendrick, Professor Emeritus of Evangelism and Missions
BA, BD, PhD; The University of Texas at Austin, Austin Presbyterian Theological Seminary, New York University

George Stuart Heyer Jr., Professor Emeritus of the History of Doctrine
AB, BD, MA, PhD; Princeton University, Yale University Divinity School, Yale University Graduate School

Laura Brooking Lewis, Professor Emerita of Christian Education
BS, MA, MDiv, PhD; The University of Texas at Austin, Presbyterian School of Christian Education, Austin Presbyterian Theological Seminary, The University of Texas at Austin

Robert M. Shelton, The Jean Brown Professor Emeritus of Homiletics and Liturgics
BA, BD, ThM, PhD; Maryville College, Memphis Theological Seminary, Princeton Theological Seminary

Ralph L. Underwood, Professor Emeritus of Pastoral Care
BA, BD, MTh, MA, PhD; Bluffton College, Asbury Theological Seminary, Princeton Theological Seminary, University of Chicago

ADDITIONAL INSTRUCTORS AND LECTURERS 2008-2009

The Rev. Dr. Ronald P. Byars, Lecturer in the Doctor of Ministry Program, professor emeritus of preaching and worship, Union Theological Seminary and Presbyterian School of Christian Education, Richmond, Virginia

The Rev. Dr. Robert E. Hall, Lecturer in United Methodist Polity, senior pastor, Tarrytown United Methodist Church, Austin, Texas

The Rev. Dr. Robert A. Hunt, Lecturer in Mission and Evangelism, director of global theological education, Perkins School of Theology, Southern Methodist University, Dallas, Texas

Ms. Carolyn Manosevitz, Lecturer in Spirituality, artist/lecturer, Basalt, Colorado

The Rev. Alfred William Morgan, Lecturer in Church Polity, pastor, Hope Presbyterian Church, Austin, Texas

Mr. Jack Johnson Garland, Lecturer in Biblical Languages, of counsel, Boudreaux, Leonard, Hammond & Curcio, Houston, Texas

The Rev. Dr. William Richard Russell, Lecturer in Theology, scholar in residence in the department of theology, philosophy, and classical languages, Texas Lutheran University, Seguin, Texas

The Rev. Dr. Marsha Snulligan-Haney, Lecturer in the Doctor of Ministry Program, professor of missiology and religions of the world, Interdenominational Theological Center, Atlanta, Georgia

The Rev. Dr. Hendrik Martin van den Bosch, Lecturer in Theology, academic dean and lecturer in systematic theology, church history and homiletics, Justo Mwale Theological College, Lusaka, Zambia

The Rev. Dr. Ralph Underwood, Lecturer in Pastoral Care, professor emeritus of pastoral care, Austin Presbyterian Theological Seminary, Austin, Texas

The Rev. Dr. Rebecca Martin Williams, Lecturer in the Doctor of Ministry Program, adjunct professor, College of Christian Studies, University of Mary Hardin Baylor, Belton, Texas
The Rev. Samuel Acosta, pastor, Memorial Presbyterian Church, San Marcos, Texas
The Rev. Lynn P. Barton, pastor, Westlake United Methodist Church, Austin, Texas
The Rev. William F. Clark, pastor, Westminster Presbyterian Church, Austin, Texas
The Rev. Thomas W. Estes, parish associate, Central Presbyterian Church, Austin, Texas
The Rev. T. Douglas Ferguson, pastor, Grace Presbyterian Church, Houston, Texas
The Rev. David H. Green, pastor, First Presbyterian Church, Galveston, Texas
The Rev. W. Brent Hampton, pastor, St. Andrew Presbyterian Church, Marble Falls, Texas
The Rev. Elizabeth M. Kevilus, pastor, First United Methodist Church, Carrizo Springs, Texas
The Rev. Gregory D. McDonell, pastor, Central Presbyterian Church, Austin, Texas
The Rev. Clayton T. Rascoe, chaplain program director, Presbyterian Mo-Ranch Assembly, Hunt, Texas
The Rev. Peter J. Reynen, pastor, First Presbyterian Church, Sessetson, South Dakota
The Rev. Carl W. Rohlf's, pastor, University United Methodist Church, Austin, Texas
The Rev. George R. Sinclair Jr., pastor, Government Street Presbyterian Church, Mobile, Alabama
The Rev. Jeffrey H. Smith, pastor, St. Andrew's Presbyterian Church, Houston, Texas
The Rev. W. Louis Sneed, pastor, Faith Presbyterian Church, Austin, Texas
The Rev. Dr. Jeanie R. Stanley, pastor, San Gabriel Presbyterian Church, Austin, Texas
The Rev. Timothy B. Tutt, pastor, United Christian Church, Austin, Texas
The Rev. Dr. Michael A. Waschevski, associate pastor, First Presbyterian Church, Fort Worth, Texas
The Rev. Teresa G. Welborn, pastor, Buda United Methodist Church, Buda, Texas
The Rev. Mary E. Wilson, pastor, Church of the Savior, Cedar Park, Texas
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-ADMINISTRATION-

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Administrative Assistant to the Office of
the Academic Dean ................................. Alison Riemersma
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Director of Christian Leadership Education .......... Janet L. Maykus
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Director of the Doctor of Ministry Program .......... David L. Jones
Secretary to the Doctor of Ministry Program ......... Margie Villalpando
Director of Reading and Writing Skills
Development Program ..................................... Light German
Director of the Stitt Library ............................. Timothy D. Lincoln
Archivist and Records Manager ........................ Kristy K. Sorensen
Associate Director of the Library ..................... Helen M. Kennedy
Public Services Librarian ............................... Lila Parrish
Technical Services Librarian ......................... Kathryn E. Fowler
Director of Ministerial Formation ..................... David W. Fowler
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Formation for Ministry ................................ Brenda Osbon

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Coordinator of Advancement Information ............... Shuhan Chan
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OFFICE OF THE VICE PRESIDENT FOR STUDENT AFFAIRS AND VOCATION

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DIRECTORY OF STUDENTS
2009-2010

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Assemblies of God
BA, Wheaton College, 2000
MA, Wheaton College, 2001

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United Pentecostal Church International
BA, St. Edward’s University, 2008

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BS, The University of Texas at Austin, 1972
JD, St. Mary’s University, 1978

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BSCE, The University of Texas at Austin, 1982

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PhD, University of Texas at Austin, 2005

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PhD, Michigan State University, 2003

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BA, Vanderbilt University, 2006

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Assemblies of God
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Presbyterian Church (U.S.A.)
BA, Chong Shin University, 1994

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Presbyterian Church (U.S.A.)
BA, William Jewell College, Missouri, 2006

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BA, Texas Lutheran University, 2007

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BA, Arizona State University, 1996
MIM, Thunderbird School of Global Management, 1999

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JD, The University of Texas School of Law, 1994

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Presbyterian Church (U.S.A.)
BA, BA, Calvin College, 1989

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BA, University of Colorado at Boulder, 2005

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Midland, Texas
Presbyterian Church (U.S.A.)
BS, Texas A&M University, 2001

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Presbyterian Church (U.S.A.)
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Lic., Universidad Valle del Bravo, Mexico, 1989

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BTh, Silliman University, Philippines, 1989
BA, The College of Maasin, Philippines, 1999
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MDiv, Columbia Theological Seminary, 1993

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MDiv, Austin Presbyterian Theological Seminary, 1997

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BBS, Institute for Christian Studies, Texas, 1982
BA, University of Houston, Texas, 1986

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MDiv, The Protestant Episcopal Theological Seminary in Virginia, 1998

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KERRVILLE, TEXAS  
Presbyterian Church (U.S.A.)  
AA, Temple Junior College, 1991  
BS, Baylor University, Waco, 1994  
MDiv, Austin Presbyterian Theological Seminary, 1998

Tommy Dale Nuckels  
CHURCH OF CHRIST  
Elgin, Texas  
BS, Excelsior College, 1998  
MS, Pepperdine University, 1998

Elzie Delano Odom Jr.  
DALLAS, TEXAS  
United Methodist Church  
BA, University of Santa Clara, 1973  
MDiv, TCU Brite Divinity School, 1996

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COTULLA, TEXAS  
Southern Baptist Convention  
BBS, Hardin-Simmons University, 1998; MDiv, 2001

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SPokane VALLEY, WASHINGTON  
Presbyterian Church (U.S.A.)  
BS, University of Oregon, 1989  
MDiv, Princeton Theological Seminary, 1996

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ANGLETON, TEXAS  
The Episcopal Church  
BA, Texas Woman's University, 1974  
MDiv, Southwestern Baptist Theological Seminary, 2001

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MACON, GEORGIA  
Presbyterian Church (U.S.A.)  
BS, University of California Davis, 1977  
MDiv, Fuller Theological Seminary, 1984

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ALVA, OKLAHOMA  
Presbyterian Church (U.S.A.)  
BS, Oklahoma State University, 1968  
MDiv, Austin Presbyterian Theological Seminary, 2003

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BIG LAKE, TEXAS  
Baptist General Convention  
BBS, Hardin-Simmons University, 1998  
MDiv, Logsdon School of Theology, 2001

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AUSTIN, TEXAS  
Lutheran Church Missouri Synod  
SB, Massachusetts Institute of Technology, 1975  
MDiv, Concordia Seminary (Missouri), 1979  
MA, University of Michigan, 1983

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TRAVERSE CITY, MICHIGAN  
Presbyterian Church (U.S.A.)  
BA, Asbury University, 1993  
MDiv, Princeton Theological Seminary, 1996

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MDiv, Austin Presbyterian Theological Seminary, 1999

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LAWRENCEVILLE, NEW JERSEY  
Presbyterian Church (U.S.A.)  
BA, Grinnell College, 1974  
MDiv, Eastern Baptist Theological Seminary, 1999

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GRAND PRAIRIE, TEXAS  
Presbyterian Church (U.S.A.)  
B, University of Nebraska, 1974; MS, 1981  
MDiv, Columbia Theological Seminary, 1997

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Cumberland Presbyterian Church  
BA, Bethel College, 1991  
MDiv, TCU Brite Divinity School, 1998

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The Episcopal Church  
BA, Daemen College, 1968  
MDiv, Seabury-Western Theological Seminary, 1989

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BELLAIRE, TEXAS  
Presbyterian Church (U.S.A.)  
BA, Hardin Simmons University, 1976  
MDiv, Louisville Presbyterian Theological Seminary, 1980

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Presbyterian Church (U.S.A.)  
BA, Furman University, 1976  
MDiv, Louisville Presbyterian Theological Seminary, 1980

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HUTCHINSON, KANSAS  
Presbyterian Church (U.S.A.)  
BA, United States International University, 1974  
MDiv, San Francisco Theological Seminary, 1977

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BROOKFIELD, ILLINOIS  
United Fellowship of Metropolitan Community Churches  
BA, Clayton College & State University, 1998  
MDiv, Austin Presbyterian Theological Seminary, 2005

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WACO, TEXAS  
The Episcopal Church  
BA, Louisiana State University, 1980  
MDiv, Episcopal Theological Seminary of the Southwest, 2003
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Presbyterian Church (U.S.A.)
BA, The University of Texas at Austin, 1968; MA, 1971; PhD, 1981
MDiv, Austin Presbyterian Theological Seminary, 1999

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United Methodist Church
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MDiv, Austin Presbyterian Theological Seminary, 2003

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Presbyterian Church (U.S.A.)
BA, King College, 1999
MDiv, Columbia Theological Seminary, 2002
ThM, Princeton Theological Seminary, 2003

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BA, L.I.F.E. Bible College at Los Angeles, 1986
MA, Fuller Theological Seminary, 1991
Th.M., Fuller Theological Seminary, 1999

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MDiv, Candler School of Theology, 2001

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MDiv, Vanderbilt Divinity School, 1988

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Presbyterian Church in Korea
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-AUSTIN SEMINARY ASSOCIATION-

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Gerald Goodridge, Southwest Texas Conference
David Green, Christian Church (Disciples of Christ)
Nancy Mossman, Southwest Texas Conference
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EX-OFFICIO MEMBER: Kaci Michelle Porter, President of the Student Body

ADVISORY
Theodore J. Wardlaw, President, Austin Presbyterian Theological Seminary

PURPOSE

The purpose of the Austin Seminary Association is to advance the cause of theological education through Austin Presbyterian Theological Seminary. While all former students are by definition members of the Association, other people are invited and encouraged to become members by declaration of intent to support the Seminary.

The Association Board ordinarily meets twice a year: the third Monday in September and the Monday afternoon of Midwinter Lectures. The annual luncheon and meeting of the Association is also held during Midwinter Lectures at which time the officers are elected, and awards for service are presented. The Association is funded by the budget of Austin Seminary. Gifts from members of the Association are to be made to Austin Seminary.
Austin Seminary Association Awards are presented annually to persons who have distinguished themselves through service to the church. Since the inception of the program of awards, the following persons have been honored:

1975  Barton W. Freeland, Jack S. Hodges, Henry W. Quinius Jr., Glenn A. Railsback
1976  Stuart D. Currie (posthumously), J. Martin Singleton, Elsworth “Pete” Wright
1977  John F. Anderson Jr., T. Hardie Bowman, Rachel Henderlite, John R. Williams
1978  John R. Blue, Catherine M. Sautter, Harry B. Wood
1979  Jack C. Hunnicutt, R. William Jablonowski Jr., T. Watson Street
1980  Jimmie T. Clark, John F. Jansen, Charles L. King
1982  W. Eugene March, E. Otis Moore, John W. Smiley
1983  Joe M. Brown, James W. Mosley
1986  Thomas W. Currie Jr., Felix W. Keys Jr., Patricia McClurg
1987  Guadalupe M. Armendáriz, Michael N. Miller, John R. Shell
1988  William J. Fogleman, Ida Nell Forbes
1989  Edward Dixon Junkin, Genevieve R. Luna, John Arthur Shute
1991  F. Clark Williams, Flynn V. Long Jr.
1992  Mary E. Gaines, George S. Heyer Jr., C. Keith Wright
1993  Prentice H. Barnett, Walter A. Bennett, Judy Record Fletcher, Carroll L. Pickett
1995  Sam McDowell Junkin, Jerry R. Tompkins
1996  Don Alan Farquhar, Neil M. Weatherhogg
1997  Lynn Tilghman Johnson, Joseph L. Turner
1998  Walter M. Crofton, Frank Diaz
1999  Exell L. Coon, Elizabeth Johnson-Pense, James A. Wharton
2000  Fane Downs, John R. Evans, John Ed Withers
2001  Michael F. Murray, Phineas Washer
2002  Robert H. Bullock Jr., Cynthia Weeks Logan, Jack L. Storts
2004  Thomas W. Currie III, Bobbi Kaye Jones, Charles Brooks Partee
2005  William K. Hedrick, Frank B. Walker Jr., Eugenia Hopper Zavaleta
2006  Lydia Hernandez, Hans-Richard Nevermann
2007  James R. Miles, Jan W. Owen
2008  Alfred W. Morgan, Ralph L. Person
2009  Marvin C. Griffin, Robert D. Lively