ACCREDITATION

Austin Presbyterian Theological Seminary
Accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada, and the following degree programs are approved:
MA (Theological Studies), MA in Ministry Practice, MDiv, DMin

The Commission contact information is:
The Commission on Accrediting of the Association of Theological Schools in the United States and Canada
10 Summit Park Drive
Pittsburgh, Pennsylvania, 15275-1103, USA
Telephone 412-788-6505
Fax: 412-788-6510
Website: www.ats.edu

Austin Presbyterian Theological Seminary is accredited by the Southern Association of Colleges and Schools Commission on Colleges to award degrees at the master’s and doctoral levels. Contact the Commission on Colleges at 1866 Southern Lane, Decatur, Georgia, 30033-4097, or call 404-679-4500 for questions about the accreditation of Austin Presbyterian Theological Seminary.

MEMBER OF:
Council of Southwestern Theological Schools, Inc.
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.)

Summer 2014
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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 hour-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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COMMUNICATING WITH THE SEMINARY

COMMUNICATING WITH THE SEMINARY

Mailing Address: Austin Presbyterian Theological Seminary
100 East 27th Street
Austin, Texas 78705-5711
Telephone: 512-472-6736 or 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 directed to the individuals named below:

- Academic matters: Dr. David H. Jensen, Academic Dean
- Admission to all programs of study, catalogue requests: Rev. Jack Barden, Vice President for Admissions
- Business affairs, payment of bills: Mr. Kurt A. Gabbard, Vice President for Business Affairs
- Certificate in Ministry program: Dr. Paul K. Hooker, Associate Dean for Ministerial Formation and Advanced Studies
- Doctor of Ministry program: Dr. Paul K. Hooker, Associate Dean for Ministerial Formation and Advanced Studies
- Financial aid for students: Ms. Glenna Balch, Director of Financial Aid
- General matters including faculty, board of trustees, and Seminary policies: Rev. Theodore J. Wardlaw, President
- Gifts to the Seminary: Ms. Donna G. Scott, Vice President for Institutional Advancement
- Guest rooms and facilities reservations: Receptionist and Event-Facilities Coordinator
- Housing for students: Ms. Romona Jones, Housing Coordinator/Administrative Assistant to the Office of Business Affairs
- Library: Dr. Timothy D. Lincoln, Director of the David L. and Jane Stitt Library
- Ministerial formation, supervised practice of ministry, occasional pulpit supply: Dr. Paul K. Hooker, Associate Dean for Ministerial Formation and Advanced Studies
- Publications: Ms. Randal Whittington, Director of Communications
- Publicity: Adam L. Sweeney, Director of Marketing and Public Relations
- Student needs and concerns, vocation, ecclesiastical relations, and placement: Rev. Jacqueline L. Saxon, Vice President for Student Affairs and Vocation
- Transcripts of academic record, curricula: Ms. Jacqueline D. Hefley, Assistant Dean for Academic Affairs and Registrar

Seminary offices are open from 8:30 a.m. until 5:00 p.m., Monday through Friday, September through May. From June through August, the Seminary has modified office hours. Please contact the Office of Business Affairs for details.
ACADEMIC CALENDAR

– 2014-2016 ACADEMIC CALENDAR –

FALL 2014

August 26  7:00 p.m.  Special Student orientation
August 27-29  New student orientation and registration
September 1  Labor Day holiday
September 2  8:00 a.m.  Fall term begins
               11:10 a.m.  Opening Seminary Convocation
               7:00 p.m.  Celebration of the Lord’s Supper
               Reception following in Stotts Hall
September 8  5:00 p.m.  Last day to add or drop a course
September 24  2:00 p.m.  SPM orientation II
October 13-17  Fall recess
October 24-26  Discovery Weekend
November 3-4  Board of Trustees fall meeting
November 17-20  Registration for spring and summer terms
November 27-28  Thanksgiving recess
December 2-5  Reading period
December 5  Advent Vespers
December 8-12  Final examination period
December 12  Fall term ends; Christmas recess begins

JANUARY 2015

January 7  8:00 a.m.  January term begins
January 13  5:00 p.m.  Last day to add or drop a course
January 12-23  Doctor of Ministry term
January 19  Martin Luther King Jr. holiday
January 23  12:00 p.m.  New student orientation and registration
January 29  January term ends
ACADEMIC CALENDAR

– 2014-2016 ACADEMIC CALENDAR –

SPRING 2015

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>February 2-4</td>
<td>Midwinter Lectures</td>
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<tr>
<td>February 5</td>
<td>7:00 p.m. Special Student orientation</td>
</tr>
<tr>
<td>February 6-7</td>
<td>Board of Trustees retreat</td>
</tr>
<tr>
<td>February 9</td>
<td>8:00 a.m. Spring term begins</td>
</tr>
<tr>
<td>February 10</td>
<td>11:10 a.m. Opening Worship and</td>
</tr>
<tr>
<td></td>
<td>Celebration of the Lord’s Supper</td>
</tr>
<tr>
<td>February 13</td>
<td>5:00 p.m. Last day to add or drop a course</td>
</tr>
<tr>
<td>February 17</td>
<td>11:10 a.m. Martin Luther King Jr.</td>
</tr>
<tr>
<td></td>
<td>Commemorative Worship Service</td>
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<tr>
<td>February 20-21</td>
<td>Discovery Weekend</td>
</tr>
<tr>
<td>March 16-20</td>
<td>Spring recess</td>
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<tr>
<td>April 2</td>
<td>11:10 a.m. Maundy Thursday worship service</td>
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<tr>
<td>April 3</td>
<td>11:10 a.m. Good Friday holiday</td>
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<tr>
<td></td>
<td>Good Friday worship service</td>
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<tr>
<td>April 4</td>
<td>8:30 p.m. The Paschal Vigil</td>
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<tr>
<td>April 22</td>
<td>2:00 p.m. SPM Orientation I</td>
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<tr>
<td>April 27-30</td>
<td>Registration for fall and January terms</td>
</tr>
<tr>
<td>May 11-15</td>
<td>Reading period</td>
</tr>
<tr>
<td>May 18-22</td>
<td>Final examination period</td>
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<tr>
<td>May 18</td>
<td>5:00 p.m. Graduating students’ work due</td>
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<tr>
<td>May 19</td>
<td>5:00 p.m. Graduating students’ grades due</td>
</tr>
<tr>
<td>May 22</td>
<td>5:00 p.m. Spring term ends</td>
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<tr>
<td>May 22-23</td>
<td>Board of Trustees spring meeting</td>
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<td>May 23</td>
<td>Baccalaureate</td>
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<td>May 24</td>
<td>Commencement</td>
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SUMMER 2015

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<tr>
<td>June 8</td>
<td>8:00 a.m. Summer term begins</td>
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<tr>
<td>June 13</td>
<td>5:00 p.m. Last day to add or drop a course</td>
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<td>June 8-19</td>
<td>Doctor of Ministry term</td>
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<td>August 28</td>
<td>Summer term ends</td>
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<td>September 7</td>
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<td>September 8</td>
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<td>September 14</td>
<td>5:00 p.m.</td>
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<td>September 30</td>
<td>2:00 p.m.</td>
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<td>October 19-23</td>
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<td>October 30-November 1</td>
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<td>November 2-3</td>
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<td>November 30-December 3</td>
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<td>December 8-11</td>
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<td>December 14-18</td>
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# Academic Calendar

## 2014-2016 Academic Calendar

### Spring 2016

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<td>Midwinter Lectures</td>
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<tr>
<td>February 4</td>
<td>7:00 p.m. Special Student orientation</td>
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<tr>
<td>February 5–6</td>
<td>Board of Trustees retreat</td>
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<tr>
<td>February 8</td>
<td>8:00 a.m. Spring term begins</td>
</tr>
<tr>
<td>February 9</td>
<td>11:10 a.m. Opening Worship and Celebration of the Lord’s Supper</td>
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<tr>
<td>February 12</td>
<td>5:00 p.m. Last day to add or drop a course</td>
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<tr>
<td>February 16</td>
<td>11:10 a.m. Martin Luther King Jr. Commemorative Worship Service</td>
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<tr>
<td>February 19–21</td>
<td>Discovery Weekend</td>
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<tr>
<td>March 14–18 (not confirmed)</td>
<td>Spring recess</td>
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<tr>
<td>March 24</td>
<td>11:10 a.m. Maundy Thursday worship service</td>
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<tr>
<td>March 25</td>
<td>11:10 a.m. Good Friday holiday</td>
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<tr>
<td>March 26</td>
<td>8:30 p.m. The Paschal Vigil</td>
</tr>
<tr>
<td>April 25–28</td>
<td>Registration for fall and January terms</td>
</tr>
<tr>
<td>April 27</td>
<td>2:00 p.m. SPM Orientation I</td>
</tr>
<tr>
<td>May 9–13</td>
<td>2:00 p.m. Reading period</td>
</tr>
<tr>
<td>May 16–20</td>
<td>Final examination period</td>
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<tr>
<td>May 16</td>
<td>5:00 p.m. Graduating students’ work due</td>
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<tr>
<td>May 17</td>
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<tr>
<td>May 20</td>
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<tr>
<td>May 20–21</td>
<td>Board of Trustees spring meeting</td>
</tr>
<tr>
<td>May 21</td>
<td>Baccalaureate Service</td>
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<td>May 22</td>
<td>Commencement</td>
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### Summer 2016

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<td>June 6</td>
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<td>June 10</td>
<td>5:00 p.m. Last day to add or drop a course</td>
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<tr>
<td>June 6–17</td>
<td>Doctor of Ministry term</td>
</tr>
<tr>
<td>July 4</td>
<td>Independence Day Holiday</td>
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<tr>
<td>August 26</td>
<td>Summer term ends</td>
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PURPOSE AND HISTORY

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. Richmond 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. Robert Lewis 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
HISTORY

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. Thornton Rogers 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, a range of curricular offerings, and a distinguished faculty.
LOCATION OF THE SEMINARY

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 Seminary of 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.
ADMISSIONS

CAMPUS VISITATION

TERMS AND PROCEDURES FOR ADMISSION

READMISSION
CAMPUS VISITATION

— ADMISSION —

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

All inquirers to master’s-level degree programs are encouraged 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 contact 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 associate dean for ministerial formation and advanced studies, who oversees 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 ARTS IN MINISTRY PRACTICE
MASTER OF DIVINITY

TERMS
Students applying for admission to a degree program at Austin Seminary 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. 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.
Applicants who believe that their academic abilities are inadequately represented by the grade point average of their previous academic work are encouraged to address that matter in the admissions essay and/or the admissions conference.

PROCEDURES
An applicant to the Master of Arts (Theological Studies), Master of Arts in Ministry Practice, 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 international applicants, no later than January 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, described as follows:
   - 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.
   - 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 provides for foundational academic studies in the Biblical, Church’s Ministry, and Theological-Historical departments, and advanced concentration in theology, ethics, history of religions, or biblical studies. In a brief essay (1-2 pages, double-spaced), identify your area of academic interest and how this study will inform your life and work.

   - MAMP Applicants
     The Master of Arts in Ministry Practice degree equips individuals for general pastoral leadership. It offers opportunities to focus on specific areas in the practice of ministry. In a brief essay (1-2 pages, double-spaced) speak to your ministry goals and how you hope to be engaged in pastoral leadership.

   - 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-
MASTER’S-LEVEL ADMISSION

 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. A final transcript indicating the baccalaureate degree earned must be submitted prior to matriculation.

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, however, failure to disclose offenses may result in denial of admission. All records will be evaluated in context. Contact the Office of Admissions 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, as follows:
   - 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.

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.

8. International applicants are considered for fall-term admission only and must complete an application no later than January 1st of the same year. In addition to the application procedures and TOEFL requirements outlined above, international applicants must submit proof of adequate
MASTER’S-LEVEL ADMISSION

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.

An international student currently studying in the United States on an F-1 visa who desires to transfer this status to Austin Seminary, 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.

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.).

II. THE MATRICULATION PROCESS

To complete admission an applicant:

1. must sign and return the Intent to Matriculate form;

2. must have official transcripts on file with the Office of Admissions from each institution attended, including final and official transcripts 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);
OTHER CLASSIFICATIONS OF STUDY

6. if age twenty-two or younger, must provide proof of vaccination for bacterial meningitis (contact the Office of Admissions for information); and,

7. is invited to participate in the signing of the *Declaration of Intent*.

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:

“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.”

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. An applicant admitted as a Provisional Student cannot defer matriculation.

OTHER CLASSIFICATIONS OF STUDY

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 completed the auditor application process through the Office of Admissions and secured consent of the instructor and the registrar.

Auditors are also required to 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, however, failure
OTHER CLASSIFICATIONS OF STUDY

to disclose offenses may result in denial of admission. All records will be evaluated in context. Contact the Office of Admissions for more information.

The auditing fee of $150 per course (age 65 and over, $100) is waived for current degree students, their spouses, and regular full- and part-time employees of Austin Seminary.

CERTIFICATE IN MINISTRY PROGRAM

The Certificate in Ministry (CIM) is a program for congregational leaders and others seeking substantive theological education but who are not planning to pursue study in a degree program. Persons seeking theological preparation for congregational leadership or wishing to enrich their personal theological understanding will be well served by the CIM. A broader description of the program can be found in the Programs of Study section of this catalogue.

Application forms are available online or from the Office of Admissions. Applicants complete the Certificate in Ministry application and submit it and the $25 nonrefundable, one-time, application fee to the Office of Admissions. A brief enrollment conference with the vice president for admissions is required. Applicants also are required to complete the criminal history check process 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 admission into the program. All records will be evaluated in context. Failure to disclose prior convictions may result in denial of admission.

Students admitted to the CIM program are not eligible to enroll in master’s-level courses, except by application and admission to those programs as described in this catalogue.

DUAL-DEGREE PROGRAM IN SOCIAL WORK

Austin Seminary and the School of Social Work at The University of Texas at Austin (UT) 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 the 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.

The determination of in-state residency status as it relates to tuition charges at The University of Texas at Austin is the sole discretion of UT. Enrollment in a degree program at Austin Seminary does not qualify one as an in-state resident for tuition purposes at UT.

For more information, contact the Office of Admissions, and refer to page 71 of this catalogue.

PROVISIONAL STUDENTS

Occasionally, an applicant to the MATS, MAMP, 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
OTHER CLASSIFICATIONS OF STUDY

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 or MAMP degree program upon satisfactory completion of twenty-four credits, or the MDiv degree program upon satisfactory completion of twenty-four 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, master’s-level 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 master’s degree 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 nonrefundable, one-time Special Student application fee of $25 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. 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.

Special Student applicants are required to 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, however, failure to disclose offenses may result in denial of admission. All records will be evaluated in context. Contact the Office of Admissions for more information.

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, MAMP, or MDiv degree program must complete the admission process for that program. Up to forty-eight credits earned as a Special Student at Austin Seminary may be applied to the MATS or MAMP degree; up to eighty-four credits may be applied to the MDiv degree. (Note: These maximums also include any credits transferred from another theological school.) Credits earned as a Special Student more than ten 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 Arts in
Ministry Practice or 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's
degree or a Theological Certificate.

TRANSFER STUDENTS
A student from another accredited theological school who wishes to transfer
into a master's 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 degree. Then, after matriculation
into the degree program, an official memo regarding transfer credit will be
issued by the academic dean.

In all cases, a review of transfer credit may require conversation between the
student and the academic dean. The student may also be asked to provide a
course syllabus for any course being considered 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 master's-level degree program.

Up to forty-eight credits may be applied to the MATS or MAMP degree; up
to eighty-four credits may be applied to the MDiv degree. These maximums
also include any credits earned as a Special Student at Austin Seminary.

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.

-- TERMS AND PROCEDURES FOR ADMISSION --

DOCTOR OF MINISTRY

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
DMin 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.
DOCTOR OF MINISTRY ADMISSION

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 page 79 in this catalogue for a description of DMin 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.
4. Submit the completed Letter of Endorsement, signed by the appropriate member(s) of your session, church board, or institution.
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, however, failure to disclose offenses may result in denial of admission. All records will be evaluated in context. Contact the Office of Admissions for more information.
6. Submit an application fee of $50 (payable by check, money order, or credit card) with the application. This application fee is not refundable.
7. 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.

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 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 associate dean for ministerial formation and advanced studies. Matriculation can be deferred up to one term.

READMISSION TO A DEGREE PROGRAM

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, through the Office of Admissions, by April 1st for readmission to the MATS, MAMP, 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 summer 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 individual. In such cases, readmission is on the appropriate probationary status.

An applicant readmitted to a program of study ordinarily enters under the current catalogue and is required to meet current degree requirements. Note that credit earned more than ten years prior to re-entry into a master’s-level degree program can no longer be applied toward the degree. In the DMin program, credit earned more than five years prior to re-entry can no longer be applied toward the degree.
PROGRAMS OF STUDY

DEGREE PROGRAMS
ACADEMIC POLICIES
DEPARTMENTS
CERTIFICATE IN MINISTRY
EDUCATION BEYOND THE WALLS
MATS DEGREE PROGRAM

— MASTER OF ARTS (THEOLOGICAL STUDIES) —

GOALS
The Master of Arts (Theological Studies) degree, or MATS, at Austin Presbyterian Theological Seminary is a general academic degree. It deepens candidates’ basic knowledge in the biblical and theological disciplines. The MATS degree is designed to achieve the following goals:

♦ promote theological comprehension by requiring a broad, foundational course of study in the three academic departments: Biblical, Church’s Ministry, and Theological-Historical;
♦ strengthen candidates’ skills in research and critical thinking; and,
♦ assist candidates to grow in spiritual and moral depth.

MATS DEGREE REQUIREMENTS
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 fifty-four 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 fifty-four credits of required and elective work while enrolled and in residence 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 by the Wednesday prior to commencement.
7. To participate in commencement exercises, complete satisfactorily all degree requirements noted above.

DURATION OF PROGRAM
The program of study leading to the Master of Arts (Theological Studies) degree requires a minimum of two years (i.e., twenty-one months) 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 fifty-four 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 Master of Arts (Theological Studies) degree requires 102 credits. (Note: a regular course at Austin Seminary is valued at six credits, equivalent to three semester hours.) The program is composed of fifty-four credits in required course work (i.e., nine required courses) and forty-eight credits in elective course work (i.e., eight six-credit courses), as follows:
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
TH.104 Theology: Doctrines and Themes
TH.200 Introduction to Christian Ethics (or TH.206 Biomedical Ethics,
TH.208 Environmental Ethics, or TH.296 Moral Issues)

INTERDEPARTMENTAL
The MATS Integrative Seminar

ELECTIVE OPTIONS

In order to fulfill the degree requirement of 102 credits, students select a
minimum of forty-eight credits from any of the course offerings. Note that
MATS elective work can include no more than six credits from Church’s
Ministry department offerings. Cross-department courses (i.e., TH/CM, Bi/
CM) are excluded from this restriction.

Students also have the option of taking approved courses through our
cross-registration agreements with the Seminary of the Southwest and Austin
Graduate School of Theology, as well as 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, refer to page 30.

MASTER OF ARTS IN MINISTRY PRACTICE

GOALS
The Master of Arts in Ministry Practice degree, or MAMP, at Austin
Presbyterian Theological Seminary equips individuals for general pastoral
leadership and offers opportunities to focus on specific areas in the practice
of ministry. It 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’ effective communication in speech and writing;
• strengthen candidates’ proficiency in the pastoral arts; and,
• assist candidates’ growth in spiritual maturity and moral depth.
MAMP DEGREE PROGRAM

MAMP DEGREE REQUIREMENTS
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. Complete satisfactorily at least the last fifty-four credits of required and elective work while enrolled and in residence 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 by the Wednesday prior to commencement.
6. To participate in commencement exercises, complete satisfactorily all degree requirements noted above.

DURATION OF PROGRAM
The program of study leading to the Master of Arts in Ministry Practice degree requires a minimum of two years (i.e., twenty-one months) 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 Master of Arts in Ministry Practice degree requires 102 credits. (Note: a regular course at Austin Seminary is valued at six credits, equivalent to three semester hours.) The MAMP program is composed of seventy-two credits in required course work (i.e., ten required courses and SPM) and thirty credits in elective course work (i.e., five six-credit courses), as follows:

REQUIRED COURSE WORK

THE BIBLICAL DEPARTMENT
Bi.102 Introduction to the Old Testament
Bi.116 Introduction to the New Testament
One additional course in biblical studies

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
TH.104 Theology: Doctrines and Themes
TH.200 Introduction to Christian Ethics (or TH.206 Biomedical Ethics, TH.208 Environmental Ethics, or TH.296 Moral Issues)

PROGRAM IN FORMATION FOR MINISTRY (PFM)
Twelve credits are required in the form of a field placement in Supervised
MDIV DEGREE PROGRAM

Practice of Ministry. SPM can be taken after satisfactory completion of forty-two credits.

INTERDEPARTMENTAL
The MAMP Capstone Seminar

ELECTIVE OPTIONS

In order to fulfill the degree requirement of 102 credits, students select a minimum of thirty credits from any of the course offerings, eighteen of which must be from the Department of the Church’s Ministry. Students typically focus their electives on a specific aspect of ministry.

Students also have the option of taking approved courses through our cross-registration agreements with the Seminary of the Southwest and Austin Graduate School of Theology, as well as 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, refer to page 30.

— MASTER OF DIVINITY —

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. 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.

To foster this development, our theological education occurs in a residential community.

The church has the right to expect that those who graduate with professional degrees from theological seminaries 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 this 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
MDIV DEGREE PROGRAM

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 goals.

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 ninety-six credits of required and elective work while enrolled and in residence at Austin Seminary.
MDIV DEGREE PROGRAM

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 by the Wednesday prior to commencement.
6. To participate in commencement exercises, complete satisfactorily all degree requirements noted above.

Note: A student who is admitted to the MDiv degree program may receive the Diploma instead of the MDiv 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.

DURATION OF PROGRAM
The program of study leading to the Master of Divinity degree requires a minimum of three years (i.e., thirty-three months) 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 Master of Divinity degree requires 180 credits. (Note: a regular course at Austin Seminary is valued at six credits, equivalent to three semester hours.) The MDiv program is composed of the following required and elective work (courses are valued at six credits unless otherwise indicated):

REQUIRED COURSE WORK

THE BIBLICAL DEPARTMENT
Bi.102 Introduction to the Old Testament
Bi.116 Introduction to the New Testament
PRESBYTERIAN STUDENTS: Two-Language Track
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 Track

HEBREW OPTION
Bi.108 Elementary Biblical Hebrew
Two exegesis courses in biblical Hebrew
One elective course in New Testament (English-based)
MDIV DEGREE PROGRAM

GREEK OPTION

Bi.120 Elementary New Testament Greek
Two exegesis courses in New Testament Greek
One elective course in Old Testament (English-based)

THE DEPARTMENT OF THE CHURCH’S MINISTRY

CM.122 The Church as a Worshipping Community
CM.222 Foundations of Christian Education
CM.236 Introduction to Preaching
CM.224 Pastoral Care (or CM.226 Pastoral Counseling, CM.228 Pastoral Care and the Life Cycle, CM.238 Pastoral Care of Families, CM.240 Pastoral Care and Spiritual Guidance, or CM.242 Pastoral Care and Bereavement)
CM.230 Theology and Practice of Mission and Evangelism

THE THEOLOGICAL-HISTORICAL DEPARTMENT

TH.100 Introduction to the History of Christianity: Apostolic Era to 1650
TH.104 Theology: Doctrines and Themes
TH.106 Theology: Figures and Movements
TH.200 Introduction to Christian Ethics (or TH.206 Biomedical Ethics, TH.208 Environmental Ethics, or TH.296 Moral Issues)
TH.204 Introduction to World Religions

INTERDEPARTMENTAL

I.310 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. SPM can be taken after satisfactory completion of seventy-six credits.

ELECTIVE OPTIONS

In order to fulfill the degree requirement of 180 credits, students in the two-language track select a minimum of sixty additional credits from any of the course offerings or PFM opportunities; students in the one-language track select a minimum of sixty-six additional credits. Students also have the option of taking approved courses through our cross-registration agreements with the Seminary of the Southwest and Austin Graduate School of Theology, as well as 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

With the approval of the academic dean, a student or group of students may undertake a directed study project (DSP). During any term, the credit value of a DSP can range from one to six credits.
POLICIES AND INFORMATION—MASTER’S PROGRAMS

To initiate consideration for a DSP, the student, or students, should contact the assistant dean for academic affairs who will gather all pertinent information regarding the project. This information will be presented to the academic dean. If the request for a DSP is approved, 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 assistant dean for academic affairs and registrar.

MASTER’S-LEVEL HEARER’S CREDIT
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 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. Credit received through the hearer’s credit option ordinarily does not count toward the fulfillment of the departmental requirements and is always graded pass/fail.

ACADEMIC INFORMATION

ACADEMIC PROBATION
A student enrolled in the MATS, MAMP, 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 one F in each of two consecutive terms; or,
• receiving two F’s in a given term. 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 and Advanced Studies, 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 Student Academic Standing Committee.
POLICIES AND INFORMATION–MASTER’S PROGRAMS

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 as a full-time student. 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 shall notify both the student and the chair of the Student Academic Standing Committee. This committee 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

A student can add, drop, or change courses to or from hearer’s credit or audit status during the add/drop period of each academic term. For all terms—fall, January, spring, and summer—the add/drop period extends through the first five class days of the term. Course and schedule changes during this period are handled with an add/drop form.

After the add/drop period, a student can drop a course and/or change a course to hearer’s credit or audit status only in consultation with the assistant dean for academic affairs. Permission is granted by 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 stands, 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. Students are expected to complete all 100-level requirements before enrolling in upper-level courses. Courses numbered 200-299 and 300-399 are upper-level.

CREDIT LOAD: FULL-TIME AND PART-TIME STUDY

For fall or spring terms:
The standard load is twenty-four credits; the maximum is thirty credits, and the minimum is eighteen credits. Enrollment in fewer than eighteen credits is considered part-time study.

For January terms:
The standard load is six credits; the maximum is six credits, and the minimum is zero credits. Enrollment in fewer than six credits is considered part-time study.

For summer terms:
The standard load is six or twelve credits; the maximum is twelve credits, and the minimum is zero credits. Enrollment in fewer than twelve credits during a ten-week period in a summer term is considered part-time study; enrollment in fewer than six credits during a six-week period in a summer term is considered part-time study.
POLICIES AND INFORMATION–MASTER’S PROGRAMS

To take less than the standard credit load or to exceed the maximum credit load for a given term, as noted above, requires permission of the academic dean. Forms for this purpose are available from the registrar.

CREDIT VALUE
The credit value of each course is noted following the course description. One master’s-level credit is defined as the equivalent of twenty-five hours of student involvement over the course of a term. Two credits at Austin Seminary are equivalent to one standard, graduate-level semester hour at other institutions.

CROSS-REGISTRATION
Cross-registration agreements with the Seminary of the Southwest, Austin Graduate School of Theology, and, for PC(USA) students, the ten PC(USA) theological schools (through the Presbyterian Exchange Program), allow degree candidates at Austin Seminary to enroll in approved, graduate-level courses at these institutions. Under these agreements, students register for course work through Austin Seminary and tuition and fees are charged and collected by Austin Seminary at the same rate per credit as comparable Seminary courses. Seminary financial aid can also be applied to these credits as it would be to Austin Seminary course work.

DENOMINATIONAL REQUIREMENTS
On a regular basis, the Seminary offers master’s-level 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 MAMP or MDiv degree program at Austin Seminary.

DURATION OF PROGRAM
The program of study leading to the MATS or MAMP degree is designed as a two-year (i.e., twenty-one month) program of full-time study. In order to complete the MATS in two years, a student must average twenty-four credits in each fall and spring term and take six credits in one January term. In the MAMP program, a summer term Supervised Practice of Ministry placement valued at twelve credits allows a student to reduce his or her course load during fall, January, or spring terms.

The program of study leading to the MDiv degree is designed as a three-year (i.e., thirty-three month) program of full-time study, exclusive of any year-long internship. In order to complete the MDiv degree program in three years, a student must average twenty-four credits in each fall and spring term, six credits in each January term, and six to twelve credits each summer term.

The MATS, MAMP, or MDiv degree program must be completed within six years of initial matriculation into a master’s-level degree program at Austin Seminary.
Policies and Information—Master’s Programs

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. Obtaining and maintaining a proper relationship with church officials or governing bodies are responsibilities of the degree candidate.

Extensions
A student may submit a request to the academic dean for an extension in order to complete the requirements for a particular master’s-level course. The request must be made before 5:00 p.m. on the last day of an academic term. Extensions are granted only for very special cases, such as sickness, family emergencies, or other unusual circumstances, but not for requests issuing from the normal pressures of academic life. If the request for an extension 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 (for Incomplete) is recorded when an extension is granted by the academic dean. If a professor does not submit a final course grade for a student and the student has neither completed the requirements for the 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 a master’s-level 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.

Grade Reports and Academic Records
After each academic term students receive individual grade reports from the registrar. Students can request that the registrar provide grades, in the form of a transcript, to presbyteries, conferences, and other denominational bodies or agencies. The registrar takes 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**
   - A  4.00 grade points per credit
   - A- 3.67 grade points per credit
   - B+ 3.33 grade points per credit
   - B  3.00 grade points per credit
   - B- 2.67 grade points per credit
   - C+ 2.33 grade points per credit
   - C  2.00 grade points per credit
   - C- 1.67 grade points per credit
   - D  1.00 grade point per credit
   - F  0.00 grade points per credit

   **PASS/FAIL OPTION**
   - P Satisfactory academic performance. No grade points.
   - F Unsatisfactory academic performance. No grade points.

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

3. The biblical language courses Bi.108 and Bi.120 and all elective courses 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 pass/fail only: The reading courses Bi.171, Bi.221, I.267; the course *Alternative Settings for Ministry: Outpatient Rehabilitation Program for Chemical Dependency*; all travel seminars, all SPM work, including *Pastoral Care in a Hospital Setting* and *Clinical Pastoral Education*; and any course taken through a cross-registration agreement at another theological school.

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

6. Students stating no preference for grading for a particular course or directed 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 student may be granted permission through the academic dean to remedy the failing grade. The deadline for
POLICIES AND INFORMATION—MASTER’S PROGRAMS

remedying the grade is three weeks after the end of the term. A second
and final three-week period can be requested.

In order to receive a Master of Arts (Theological Studies), Master of
Arts in Ministry Practice, or Master of Divinity degree, or the Diploma or
Theological Certificate, a student must have a 2.0 grade point average on
a 4.0 scale for all 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 Withdrawed from the Seminary.

INCOMPLETES
An Incomplete (I) is the temporary grade posted when a student is granted
an extension in a course by the academic dean (see Extensions).

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 academic dean. The academic dean considers
the request 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, MAMP, or MDiv degree program is permitted
in any academic term. A Provisional Student can matriculate only in the fall
term.

ORDINATION EXAMINATIONS, PRESBYTERIAN CHURCH (U.S.A.)
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.

Seminars are scheduled and resources are available to assist students in
preparing for the examinations in each of the five areas noted above.

The Bible Content examination is given on campus on the Friday before
Labor Day and on the first Friday of February each year. The examination
is open to any student who registers for it. 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.).
PRIVACY RIGHTS OF STUDENTS
Under the Family Educational Rights and Privacy Act of 1974, as amended, students are entitled to examine their education records. These records are confidential and in most circumstances may be released to third parties only by written consent of the student.

SATISFACTORY PROGRESS
A student is judged to be making satisfactory progress toward an MATS, MAMP, 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 Admissions will request of the Office of the Academic Dean a transcript evaluation and preliminary assessment of how the transfer of credits will be handled and what the requirements will be for completion of the MATS, MAMP, or MDiv degree. Then, after matriculation into the 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 a master’s-level 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 academic dean. The student may also be asked to provide a course syllabus for any course being considered 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.

WITHDRAWAL FROM THE SEMINARY
Should a student enrolled in the MATS, MAMP, or MDiv degree program at Austin Seminary decide to withdraw from the Seminary, the student shall notify the president in writing (not in an email) indicating the reason for withdrawal and providing an effective date. The president will report this information to the faculty at its next regularly scheduled meeting. The student’s academic record will reflect the date of withdrawal. If the withdrawal occurs prior to the end of an academic term in which the student is registered for course work, the grade of W (withdrew) may be posted for the unfinished courses of that particular term.
Austin Seminary recognizes the value of biblical studies for theological education and preparation for ministry. Introductory courses in master’s-level 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.

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 tracks described as follows.
The two-language track 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 track, 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 offered during the fall term of the first year of study. This course is followed by a Hebrew exegesis course in the spring term. Bi.120 Elementary New Testament Greek is offered in the summer term of the first year of study and is followed in the fall term of the second year by a Greek exegesis course.

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

In the one-language track, students choose to study either biblical Hebrew or New Testament 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 track, or in Old Testament for those following the Greek exegesis track.

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.

A student who has satisfactorily completed academic work in biblical Hebrew or in classical or koiné Greek at an accredited college, university, or theological school may be qualified, in the case of undergraduate study, to waive the elementary language requirements, or, if the work is graduate-level, to receive academic credit. Before a student is granted a waiver or awarded transfer or cross-registration credit for a biblical language, he or she is examined for proficiency in a manner established by the biblical department. If proficiency is not demonstrated, the student will be required to audit appropriate portions of the relevant biblical language course(s) as determined by the examining professor. After auditing the course, and upon successful demonstration of proficiency, a waiver will be granted, or transfer or cross-registration credit will be awarded.

**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. Cuéllar or Ms. Park; Fall*

**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. Donelson; Summer*

**Bi.171 HEBREW READING**
This course is designed to increase a student’s ability to read and translate the Hebrew Bible. Prerequisite: Bi.108. Three credits.

*Mr. Cuéllar or Ms. Park*
Bi DEPARTMENT–INTRODUCTION AND BACKGROUND

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 koine Greek. Prerequisite: Bi.120. Three credits.  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.

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. Cuéllar or Ms. Park; 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; Spring

Bi.175  THE HEBREW BIBLE AND ITS INTERPRETERS
This course looks at how ancient believing communities, notably Jewish and Christian 
readers, interpreted the Old Testament. In this course, students analyze the various 
approaches to the text employed by these communities as well as the theological 
belief-system and worldview that underlie their interpretations. In so doing, the 
course examines how and in what ways these ancients ways of reading can speak to 
and inform current interpretations of the Old Testament in contemporary religious 
communities. Six credits.  Ms. Park

Bi.177  JESUS AS MESSIAH
This course gathers around the assumption that the gospels are messianic texts. 
They are messianic not only because they are written within the confession that 
Jesus is the Messiah but also because the texts themselves are essential to the event 
of the Messiah. Students examine Old Testament messianic texts, the accounts of 
ancient Jewish messianic figures, and historical debates about Jesus’ messianic 
consciousness. Students also explore the theological puzzle of the messiah as 
articulated in Levinas, Derrida, and others. Finally, students explore the gospels 
themselves as messianic sites. Six credits.  Mr. Donelson

Bi.181  JESUS AND THE RABBIS
What did Jesus think about the law? Did he think his followers, as good Jews, should 
follow the law? Did he think the era of the law was over? This course examines these 
questions and others by reading the sayings of and the stories about Jesus in the 
context of rabbinic Judaism. Students explore the early rabbinic material by way of 
both primary and secondary literature. Students also examine attempts by historians 
to read the Jesus material in the context of these rabbinic texts. As these historians 
note, the gospels persistently portray Jesus as a rabbi. He is called one, and he speaks 
and acts like one. Finally, students pursue their own rabbinic readings of the Jesus 
material. Six credits.  Mr. Donelson
Bi.233  TOPICS IN BIBLICAL STUDIES
In this course students engage topics of importance for the history, development, and study of scripture as text(s) within the context of the ancient church and its contemporary counterpart. 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.

Mr. Cuéllar

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. The 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
Bi.205  ROMANS
Bi.207  GALATIANS
Bi.209  LUKE
Bi.215  GENESIS 12-50
Bi.217  I CORINTHIANS
Bi.219  ISAIAH 40-66
Bi.223  RUTH AND JONAH
Bi.224  II KINGS
Bi.227  DANIEL
Bi.243  MARK
Bi.247  II CORINTHIANS
Bi.249  PHILIPPIANS
Bi.251  JAMES
Bi.255  ESTHER
Bi.259  I SAMUEL
Bi.260  II SAMUEL
Bi.269  JOB
Bi.275  LAMENTATIONS
Bi.277  PSALMS 120-134: SONGS OF ASCENT
Bi.283  JOSHUA
Bi.303  ACTS
Bi.317  JUDE AND SECOND PETER
Bi.335  JOHN
Bi.339  JEREMIAH
Bi.341  I PETER
Bi DEPARTMENT–BIBLICAL THEOLOGY

Bi.343 PHILEMON: BONDAGE AND FREEDOM IN PAUL  Mr. Alsup
Bi.361 HOSEA  Ms. Park
Bi.363 EXODUS  Mr. Cuéllar or Ms. Park
Bi.367 THE BOOK OF REVELATION  Staff
Bi.369 SELECTED OLD TESTAMENT TEXTS  Mr. Cuéllar or Ms. Park
Bi.371 DEUTERONOMY  Ms. Park
Bi.377 HOSEA AND AMOS  Ms. Park

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.

Bi.191 READING THE BIBLE FROM THE MARGINS
No reading, informed or uninformed, takes place in a social vacuum or desert. This course examines readings of the Old Testament produced by individual readers marginalized because of color, class, gender, disability, and sexual orientation. We explore the ways in which social locations shape and inform readings and interpretations of the biblical texts. How do the social locations of minority community members impact the questions that they put to the biblical texts? Also pertinent to this course is the potential value of marginalized modes of reading and interpreting the biblical texts for diverse ministry contexts. Six credits.  Mr. Cuéllar

*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. Six credits.  Mr. Donelson

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

*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, etc. May be taken more than once for credit. Six credits.  Old Testament Staff

*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: basic Greek exegesis course. Six credits.  Mr. Alsup
THE DEPARTMENT OF THE CHURCH’S MINISTRY

THE DEPARTMENT OF THE CHURCH’S MINISTRY

PAUL K. HOOKER, TIMOTHY D. LINCOLN, JENNIFER L. LORD, BLAIR R. MONIE, 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 into 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.

COURSE DESCRIPTIONS

I. CHRISTIAN EDUCATION

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 sociocultural 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.222. Six credits. Mr. White

CM.221 THE CHURCH’S MINISTRY WITH YOUNG ADULTS
This course examines young adulthood (with an emphasis on those 18-30 years of age) in social, cultural, psychological, and theological perspective. It also examines how the opportunities of young adulthood can inspire and shape effective ministry not only with
CM DEPARTMENT—CHRISTIAN EDUCATION

young adults, but with persons of all ages. Students consider various approaches to ministry with young adults and look for clues to strengthen young adult ministry that come from campus ministry, new church starts, chaplaincy, higher education, emergent church, volunteer service, missions, social justice advocacy, etc. Six credits.

CM.222 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.

CM.229 THEATRE OF THE OPPRESSED (WORKSHOP)
Theatre is utilized by many communities to study how they are embedded within particular cultural contexts. Theatre of the Oppressed (TO) is a pedagogical technique pioneered by Brazilian educator Augusto Boal widely employed to mobilize people to act more justly and faithfully. This course focuses on practicing and leading TO theatre activities that can be used in faith communities. No theatre experience is required, but
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 sociocultural 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 255 SPECIAL TOPICS
The course explores a select topic in pastoral care, preaching, worship, Christian education, leadership, administration, mission, or evangelism. Students engage the topic through critical reading, discussion, and writing. Six credits. Staff
CM DEPARTMENT–LEADERSHIP AND ADMINISTRATION

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.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.222. Six credits. Mr. White

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.222. Six credits. Mr. White

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.222. Six credits. Mr. White

II. LEADERSHIP AND ADMINISTRATION

CM.191 YOUR MONEY AND YOUR LIFE
This course explores money as a social construct, occasion for idolatry, and genuine problem for Christians. Specific attention is given to one's personal relationship with money, theories of stewardship, and the use of money in contemporary American congregations. Mr. Lincoln

CM.194 THE PERSON AS PASTOR
Christian ministers need to attend to self-care while serving others. In this course, students explore classical and contemporary approaches to pastoral identity, relational, psychological, and spiritual wholeness, with an emphasis on the integration of the minister's sense of self and the role of “pastor”—self-defined and/or defined by others. The course includes readings and popular media images of pastoral ministry. Six credits. Mr. Monie

CM./TH.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 DEPARTMENT–MISSION AND EVANGELISM

CM.255 SPECIAL TOPICS
The course explores a select topic in pastoral care, preaching, worship, Christian education, leadership, administration, mission, or evangelism. Students engage the topic through critical reading, discussion, and writing. Six credits.

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 function 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. White

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.

Mr. Hooker

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.

Staff

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 include, among others, church management, conflict, stewardship, and leadership. Six credits.

Mr. Monie

III. MISSION AND EVANGELISM

CM.201 UNDERSTANDING AND ENABLING THE MISSIONAL CHURCH
Participants in this course trace theological and other developments which have led to the emergence of the missional church concept. After reflecting on the North American cultural context, students explore various approaches to moving a church toward missional ethos and praxis. Six credits.

Mr. Hendrick

CM.230 THEOLOGY AND PRACTICE OF MISSION AND EVANGELISM
This course is designed to equip students to lead congregations in the practice of mission and evangelism with theological integrity. Participants gain an overview and understanding of major contemporary issues in mission and evangelism as
CM DEPARTMENT–PASTORAL CARE

these pertain to the church in its global context and the particular church in its local setting. Theological developments among Protestants and Roman Catholics are traced and reflected upon with special reference to their implications for leaders of congregations. Special attention is given to social justice, global awareness, ecumenism, and lay ministry in the world. Prerequisites: Bi.116, TH.100, TH.104. Six credits.

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.

CM.255 SPECIAL TOPICS
The course explores a select topic in pastoral care, preaching, worship, Christian education, leadership, administration, mission, or evangelism. Students engage the topic through critical reading, discussion, and writing. Six credits.

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.

IV. PASTORAL CARE

CM.224 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.

CM.226 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.
CM DEPARTMENT–PASTORAL CARE

CM.228 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.  

CM.238 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. Six credits.  

CM.240 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.  

CM.242 PASTORAL CARE AND BEREAVEMENT
This course examines the issue of loss theoretically, 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. Six credits.  

CM.255 SPECIAL TOPICS
The course explores a select topic in pastoral care, preaching, worship, Christian education, leadership, administration, mission, or evangelism. Students engage the topic through critical reading, discussion, and writing. Six credits.  

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. Prerequisite: Required pastoral care course. Six credits.  

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: required pastoral care course. Six credits.

Staff
CM DEPARTMENT—PREACHING AND WORSHIP

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: required pastoral care course. Six credits.

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.

CM.193 THE PREACHING LIFE
This course is designed for those who anticipate that their ministry will include preaching on a regular basis. Particular attention is given to practices such as sermon planning, reading habits, building a library, time management, creating peer study and support groups, engaging the congregation in sermon preparation, coordinating preaching with the church musician, and related topics. Three credits.

CM.195 THE PREACHING TRADITION
Students survey the broad tradition of Christian preaching, from the birth of the Church to contemporary expressions of proclamation. We read, listen to, watch and speak sermons from a variety of historical eras, charting a range of theological concerns, rhetorical methods, and liturgical contexts. Six credits.

CM.197 PREACHING IN FILM AND FICTION
The preacher has been a common character in cinema and literature throughout American history. Preachers have been portrayed in a wide variety of ways that communicate cultural perceptions of American Christianity and those who proclaim it. This course explores the character of the preacher in cinema and literature, focusing on the ethos of the preacher, preaching style, theology, and the preacher’s role in church and society. Six credits.

CM.236 INTRODUCTION TO PREACHING
This course provides students a general introduction to the task of preaching. In it students are be asked to consider basic questions relative to the purpose of preaching and methods appropriate to that purpose. Further, students examine the ordinary mode of preaching called a sermon to determine its essential characteristics. In
addition, this introductory course offers the opportunity for the participants to practice various skills requisite to responsible designing of sermons and effective oral communication. Prerequisites: Bi.102, Bi.116, and CM.122. Six credits. Mr. Würster; 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 in a variety of homiletical forms. Students construct their own theology of preaching and discern its application to particular contexts. Six credits. Staff

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. Staff

CM.255 SPECIAL TOPICS
The course explores a select topic in pastoral care, preaching, worship, Christian education, leadership, administration, mission, or evangelism. Students engage the topic through critical reading, discussion, and writing. Six credits. Staff

CM.266 THE SACRAMENTS 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 sacramental celebrations, students examine the implications of recent reforms in sacramental theology and the practice of the sacraments of baptism and the Eucharist for the understanding of Sunday, the church, and the church’s ministry today. Prerequisite: CM.122 or permission of instructor. Six credits. Ms. Lord

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 worshiping 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.236. Six credits. Ms. Lord

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.236. Three credits. Ms. Lord

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, theology, 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. Staff
CM DEPARTMENT—PREACHING AND WORSHIP

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.  
Ms. Lord

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.  
Staff

CM.289 WORKSHOP IN LITURGICAL MINISTRY: FROM PAGE TO PRACTICE
This course helps students develop skills for preparing corporate worship in a variety of settings. Participants use and critique resources of their own denomination as well as those available through different publishing media. Attention is given to the ways that the integrity of rites and coherent theology inform choices drawn from various resources. Attention also is given to practical implications of moving from resources and ideas to the worship event. Three credits.  
Ms. Lord

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. Students preach in class. Prerequisites: CM.122 and CM.236. Six credits.  
Ms. Lord

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.236. Six credits.  
Ms. Lord

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.236 or instructor’s permission. Three credits.  
Staff
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.

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.236. Six credits.

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
THE THEOLOGICAL-HISTORICAL DEPARTMENT

WHITNEY S. BODMAN, WILLIAM N. A. GREENWAY, DAVID H. JENSEN, DAVID W. JOHNSON, CYNTHIA L. RIGBY, ASANTE U. TODD, MELISSA WIGINTON

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.

COURSE DESCRIPTIONS

I. COMPARATIVE RELIGION

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.

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 raises for Christians. Prerequisites: TH.104 and TH.106. Six credits.

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.

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 narratives in Jewish, Christian, Muslim and Hindu Scriptures, using close-reading literary approaches. Special attention is given to the stories of Adam and Eve, Cain and Abel, the sacrifice of Isaac, and Jesus, all of which appear in
multiple religious traditions. Students read samples of the history of interpretation of the narratives from ancient through modern times, looking for the roots of variant understandings in their structures. These samples include midrash, theological writing, fiction, sermons, and polemics, as well as the student's own interpretative history. Most classes begin with a presentation of one dimension of literary theory, especially reader-response theory, with representative passages. Six credits. Mr. Bodman

TH.337 SEMINAR ON SCRIPTURE
This seminar explores the study of scripture as a concept and phenomenon identifiable in many religious traditions. Students read selections from the scriptures of Judaism, Islam, Hinduism, Buddhism, and other traditions. We examine liturgical, spiritual and magical uses of sacred texts, rituals of reading, and prohibitions concerning the care and handling of the physical object. In each tradition, students investigate comparisons and contrasts with Christian traditions, seeking to examine the use and concepts of Christian scripture within the larger field of sacred text studies. Prerequisites: Bi.102 and Bi.116. Six credits. Mr. Bodman

II. ETHICS

TH.200 INTRODUCTION TO CHRISTIAN ETHICS
This course serves as an introduction to basic themes, concepts, and methodologies of Christian ethics, understood as Christian reflection on the sources, norms, practices, and ends of human (moral) life. Among topics addressed are: natural law, virtue theory, liberationist ethics, and Christian feminist ethics. Objectives of the course are to gain a clear understanding of our moral commitments, to assist in developing a basic vocabulary in moral theory and theology, and to introduce students to a number of approaches to Christian moral discernment. Six credits. Mr. Todd

TH.206 BIOMEDICAL ETHICS
This course focuses upon issues in biomedical ethics especially pertinent to Christian pastors, chaplains, and counselors. Special attention is given to beginning- and end-of-life issues (e.g., genetic screening, abortion, euthanasia), issues in animal (including human) experimentation, transhumanism, and issues related to distribution of scarce resources and access to health care. Students gain familiarity with the four-fold focus on the principles of autonomy, nonmaleficence, beneficence, and justice that inform contemporary Western biomedical ethics and legal theory, as well as the distinctive principles invoked by various Christian confessions. Six credits. Mr. Greenway

TH.208 ENVIRONMENTAL ETHICS
This course focuses on issues in environmental ethics from a Christian perspective. Issues that may be considered include climate change, distribution and accessibility of potable water, preservation of habitat, valuing and treatment of non-human animals, endangered species, genetic engineering, environmental racism, population, conservation, wilderness, as well as the use, preservation, and distribution of limited resources. The courses attends both to major contemporary secular ethical and legal approaches to issues and to major Christian ethical approaches. Six credits. Mr. Greenway

TH.227 AFRICAN AMERICAN RELIGIOUS ETHICS
This course examines major historical and contemporary trends in African American theology and ethics. Special attention is given to the ways African American theologians and ethicists critically engage a constellation of social and theological
TH DEPARTMENT–HISTORY

problems while promoting agendas of liberation and empowerment. Objectives of the
course are to give students an understanding of the historical trajectory of
African American theology and ethics, to increase students’ understanding of
American society from the perspective of black theology, and to introduce a set of
problems specific to the discourse. Six credits. Mr. Todd

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. Staff

TH.296  MORAL ISSUES
The goals of this course are to familiarize students with the various elements
of analysis in Christian ethics and to use these to study particular moral issues.
Issues considered may include: ecojustice, abortion, racism, gender and sexuality,
immigration, economic justice, and capital punishment. Six credits. Mr. Todd

TH.309  RELIGION AND AMERICAN PUBLIC LIFE
This course offers an introduction to American public theology. Special attention is
given to historical, legal, philosophical, and theological structures which frame the
conditions for the possibility of public theology. The course also surveys contemporary
teleological interventions in American public life along contemporary points of
contestation, including: economics, religion and participatory democracy, church-
state relations, and justice. Objectives of the course are to give students a historical
understanding of public theology in America and to provoke critical, theologically
accountable, and publicly responsible dialogue and reflection about the relationship
of religious commitments to American public life. Prerequisite: required course in
Christian ethics. Six credits. Mr. Todd

III. HISTORY

TH.100  INTRODUCTION TO THE HISTORY OF CHRISTIANITY: APOSTOLIC ERA
TO 1650
This course surveys the development of Christianity from the earliest communities
established by the apostles through the Reformation era. Attention is given to the
critical turning points for Christianity in relation to the state, the practice of worship
and piety, and institutional development. Six credits. Mr. Johnson, Fall

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. Staff

TH.207  THEOLOGICAL AUTOBIOGRAPHY
This course examines several autobiographies from different eras of the Christian
faith in order to understand how the faith commitments of individuals are shaped,
articulated, and carried out in the context of their times. Course readings may include
autobiographical materials from St. Paul, St. Augustine, Julian of Norwich, Martin
Luther, St. Teresa of Avila, John Woolman, Dag Hammarskjöld, Karen Armstrong, and
Anne LaMotte. Six credits. Mr. Johnson
TH.215 PRAYER IN THE CHRISTIAN TRADITION
This course explores the history, theology, and practice of Christian prayer from the New Testament era to contemporary times. Topics to be examined include prayer in the Bible, prayer in the Christian tradition, theology of prayer, and prayer in practice. Attention is given both to the prayer as individual discipline and corporate prayer. Six credits.  
Mr. Johnson

TH./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

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.  
Staff

TH.255 SEMINAR IN REFORMATION ERA HISTORY
Through lectures and readings close attention is given to the variety of views of the nature of the church during the Reformation era. Among the issues addressed are the relation of the church to the state, the organization of ecclesiastical authority, and the theology of the sacraments. Writings are studied from the continental reformers, Anabaptist reformers, English reformers, and Roman Catholic reformers. Students make presentations based on their preparations for papers to be submitted at the end of the seminar. Six credits.  
Ms. Babinsky

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.  
Ms. Wiginton

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.  
Ms. Babinsky

TH.359 REFORMED CONFESSIONS
As a confessional church, the Reformed tradition understands particular statements of faith to be guideposts to its interpretation of Christian faith. This course examines some of the important creeds, confessions, and catechisms of the Reformed traditions and attempts to identify the distinctive features of Reformed theology. The confessional documents are examined in their historical contexts and in their systematic relation to each other. Prerequisite: TH.100. Six credits.  
Ms. Babinsky
TH DEPARTMENT–THEOLOGY

IV. THEOLOGY

TH.104 THEOLOGY: DOCTRINES AND THEMES
This course explores the basic doctrines and themes of Christian systematic theology, including: revelation, Trinity, creation, humanity, sin, christology, atonement, Holy Spirit, church, and eschatology. Students learn basic theological vocabulary and are invited to explore some of the main questions people of faith have always raised about the relevance of Christian doctrine to their actual lives. Students study the theology of John Calvin and are also introduced to a broad range of thinkers and ideas that have shaped theological discourse through the centuries and into today. Six credits.

Ms. Rigby; Fall

TH.106 THEOLOGY: FIGURES AND MOVEMENTS
This course explores the significance of several influential theologians and theological movements, with a particular focus on the modern and postmodern eras. 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. Figures and movements ordinarily include Friedrich Schleiermacher, Karl Barth, John Wesley, Catherine Keller, and Gustavo Gutiérrez. Six credits.

Mr. Jensen; Spring

TH.133 THE THEOLOGICAL TURN: LEVINAS, MARION, AND DERRIDA
In the late twentieth century philosophers began referring (some with alarm) to a “theological turn” in cutting-edge Western philosophy. Major figures in the theological turn include Emmanuel Levinas, Jean-Luc Marion, and Jacques Derrida. We consider the promise of their work in relation to Christian theological reflection upon sacraments, icons, faith, reason, scripture, grace, love, justice, atonement, morality, spirituality, and salvation. Six credits.

Mr. Greenway

TH.135 CINEMA AND THEOLOGY
In this course students engage in the critical study of selected movies with the purpose of unveiling the vision they project of “the good life.” Particular focus is given to the notion of God, theological doctrines, 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 cultures. Students are expected to watch films rated “G” through “R.” Six credits.

Mr. Greenway

TH.137 THE PHILOSOPHY OF JESUS
This course attempts to draw theological insights from the parables of Jesus, attending to the insights of New Testament scholars but focusing upon the distinctive questions and approaches of philosophical theology. We utilize theological categories in explicit dialogue with predominant streams of 21st century rationality. Six credits.

Mr. Greenway

TH.217 APPLIED APOLOGETICS: ON THE REASONABILITY OF CHRISTIANITY
In this course students develop their ability to give an intellectually credible and clear account of their faith. The course stresses student clarity regarding precise parameters and reasons for their own faith. It provides structured settings to practice applied apologetics wherein students reflect upon and practice responding to significant contemporary challenges to central Christian affirmations (e.g., reasonableness of faith, problem of evil). The course also attends explicitly to skills in critical thinking, working through a variety of exercises that teach valid forms of argument and train students to discern fallacious argumentation. Six credits.

Mr. Greenway

TH.219 THE THEOLOGIES OF GUTIÉRREZ AND MOLTMANN
In this course, students study primary texts by Gustavo Gutiérrez and Jürgen Moltmann, theologians who have been instrumental in bringing the explicit concerns
of liberation theologies into productive conversation with more traditional approaches to Christian theology. Special attention is paid to how their work has changed contemporary understandings of doctrines including creation, the Trinity, the cross, the resurrection, the church, and Christian vocation. Prerequisite: TH.104 or TH.106. Six credits.

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. Ms. Rigby

TH.229 CHRISTIAN CREATION SPIRITUALITY
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. Staff

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. Prerequisite: TH.104 or TH.106. Six credits. Ms. Rigby

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. Prerequisite: TH.104 or TH.106. Six credits. Ms. Rigby
TH DEPARTMENT–THEOLOGY

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, the 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, Delores S. Williams, Elizabeth A. Johnson, and Elsa Tamez. Prerequisite: TH.104 or TH.106. 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. White

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. Readings are selected from both classic and contemporary literature, with some attention given to writings which explicitly reflect on the relationship between writing fiction and thinking theologically. Prerequisite: TH.104 or TH.106. Six credits.

Ms. Rigby

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.288  THEOLOGY AND SEXUALITY
This course surveys the history of Christian reflection on sex, gender, the body, and marriage. Students explore several doctrines of Christian faith such as christology, the human person, and the sacraments, asking how they make a difference in understanding our lives as sexual beings. Readings include foundational writers from patristic, medieval, and Reformation periods as well as contemporary theologians who critique earlier writers and reclaim neglected strands of tradition. Students pay special attention to contemporary debates in Christian churches about human sexuality. 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 or TH.106. Six credits.

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. Prerequisite: TH.104 or TH.106. 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 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 or TH.106. 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. Prerequisite: TH.104 or TH.106. 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
INTERDEPARTMENTAL

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. Prerequisite: TH.104 or TH.106. Six credits.  Ms. Rigby

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  COLLOQUY 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.  Staff

I.107  STRENGTHENING CULTURAL COMPETENCE
North American churches and communities have grown to recognize diversity in ways unimaginable only a few decades ago. Cultural, racial, gender, ability, sexual orientation and other differences involve diverse ways of viewing the world that can create dangerous divisions. Differences may also bear blessings, especially for communities that carefully cultivate practices of dialogue and inclusion. This course provides basic knowledge and skills for students who will lead diverse congregations and communities. Three credits.  Staff

I.123  SHARING OUR FAITH TRADITIONS
This course builds upon the Sharing Our Faith Traditions (SOFT) program, a retreat sponsored by the Multicultural Alliance that brings protestant, Catholic, Jewish, and Muslim seminarians together to engage each other around a particular theme related to interfaith dialogue, and to explore the richness of each tradition. Scholars from each tradition lecture on the theme of the year. Students conduct worship services, meet in plenary and small groups, and complete written assignments. The retreat ordinarily is scheduled for four days during the first week in January. Three credits.  Mr. Bodman
THE CHURCH, THE PUBLIC GOOD, AND THE BORDERLANDS
This travel seminar introduces participants to the history, landscapes, people, and challenges of the Texas Borderlands. Through selected readings, guest speakers, on-site investigation, and conversation with local religious and community leaders, participants explore issues such as poverty, immigration, crime, health, and environmental concerns in South Texas. The group engages in theological and ethical reflection about these issues, the relationship of church and state, and the role of the faith community in creating the public good. Places visited may include Eagle Pass, Laredo, McAllen, Brownsville, and the Eagle Ford Shale region of Texas.
Six credits.

Mr. Cuéllar

SPIRITUALITY AND THE HOLOCAUST
This seminar examines various facets of the Holocaust. Individual thought and group discussion are inspired by examining the spirituality of the victim, the survivor, the second generation (children of survivors), and righteous Christians (who saved Jews during WWII). Class discussion is enhanced by looking at Jewish historical tradition and culture as well as artistic responses to the Holocaust. The class also includes survivor testimony and theological responses – both Christian and Jewish.
Six credits.

Ms. Manosevitz

SENIOR CAPSTONE SEMINAR
In this seminar students practice the work of integration through engaging components common to topics in theological education. The components include: hermeneutics, tradition, theological analysis, contextual analysis, deepening self-awareness, and ministry activity. The seminar may include both written and performative assignments.

The Senior Capstone Seminar is designed to help students explicitly and purposefully integrate their theological education, better preparing them for Christian leadership beyond graduation. The Senior Capstone Seminar also represents an opportunity for students to explore a variety of interests and questions that are relevant to their vocational commitments.

Senior Capstone Seminars are team-taught by two professors. One seminar is required of each MDiv student, to be taken in the final year of the program, and, if space permits, a student can elect a second seminar. At least one seminar on proclamation will be offered each year, and there will be a regular offering of a seminar on leadership. Other seminars may be developed by faculty on topics of their own choosing. Six credits.

Staff

THE MAMP CAPSTONE SEMINAR
In this seminar, taken during the final spring semester, students produce a project which demonstrates competency in some aspect of ministry. This project grows out of mature and critical reflection on the practice of ministry, drawing from the range of theological disciplines. Students evaluate and provide written and oral response to other’s projects. Prerequisite: Supervised Practice of Ministry requirement (or concurrent enrollment in SPM). This seminar can be taken no earlier than one’s final spring semester of study. Six credits.

Staff, 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 scholarly work and applies expertise garnered through studies in their respective courses of study in the MATS degree program. Students evaluate and provide written and oral responses to others’ projects. This seminar can be taken no earlier than one’s final spring semester of study. Six credits.

Staff, Spring
PROGRAM IN FORMATION FOR MINISTRY

The Program in Formation for Ministry at Austin Presbyterian Theological Seminary prepares MAMP and 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 have vocational guidance and preparation available to them throughout their 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 associate dean for ministerial formation and advanced studies concerning vocational guidance and preparation.

PROFILES OF MINISTRY
This assessment, administered at the commencement and conclusion of a student's MAMP or MDiv program, provides insight into students' perceptions of ministry and characteristics they are likely to display in ministry situations. Students meet individually with the director to discuss the results. All MAMP and MDiv candidates are required to participate in the Profiles of Ministry program. The assessments are administered during the first semester of the students' junior year, and during their senior year.

Students in the MATS degree program are not required to participate in the Profiles program, but they may do so at their own volition.

SUPERVISED PRACTICE OF MINISTRY: REQUIRED OPTIONS
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 reflect critically on the practice of ministry and to develop knowledge and skills under the direction of competent supervisors who have been trained and/or certified by the Seminary. All MAMP and MDiv candidates are required to participate in a field assignment in Supervised Practice of Ministry.

Students select an SPM track and are placed in appropriate ministerial contexts after completing their first year of theological studies. Ordinarily, SPM placements begin after an MDiv student has completed seventy-eight credits in the MDiv program. MAMP students complete forty-two credits before beginning an SPM placement. All students are expected to complete 100-level required courses before enrolling in SPM. Students also participate in SPM colloquies during their placements.

In preparation for an SPM placement, students are required to attend the SPM orientation, conducted prior to the conclusion of the spring term of their junior year and again at the beginning of the fall term of their middler year. MAMP students who will complete the degree program in two years should coordinate their SPM orientation with the associate dean for ministerial formation and advanced studies.
SUPERVISED PRACTICE OF MINISTRY

Through SPM orientation and individual consultation with the associate dean for ministerial formation and advanced studies, students work out their plan of study. All projected supervised practice of ministry placements and supervisors are subject to the approval of the associate dean and the academic dean.

In preparing for an SPM placement, students should plan to complete those required courses that will provide a foundation for their supervised practice of ministry. An SPM placement assumes completion of all 100-level (junior) required courses. Upon entering the second (middler) year, students should consider required courses that will further support their particular SPM placement. This preparation can be discussed with the associate dean for ministerial formation and advanced studies.

The work done in SPM is understood to have the same academic value as classroom courses. In order to earn academic credit for SPM, in addition to documentation required by the Office of Ministerial Formation and Advanced Studies, students must be registered for SPM through the registrar’s office. Supervised Practice of Ministry is divided into the following tracks:

CONGREGATIONAL MINISTRY TRACK
This track prepares students for service in a congregation, according to one of the following patterns:
- **Summer Intensive** (ten weeks, full-time, ordinarily June-August following the middler year);
- **Concurrent Placement** (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), ordinarily between middler and senior years.

CHAPLAINCY AND NON-TRADITIONAL MINISTRY TRACK
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);
- **Institutional Setting** (hospice, nursing home, educational institution, or non-profit agency); or,
- **Military Chaplaincy** (participation in an approved training program).

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 is met through a placement coordinated by the MSSW program at The University of Texas at Austin School of Social Work.

SUPERVISED PRACTICE OF MINISTRY: ELECTIVE OPTIONS
Students may elect to engage in further field-based courses after completing SPM requirements. These may include: Clinical Pastoral Education, Pastoral
SUPERVISED PRACTICE OF MINISTRY

Care in a Hospital Setting, Alternative Settings for Ministry: Outpatient Rehabilitation 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. Students cannot arrange an elective SPM at the same site in which they fulfilled the SPM requirement. The opportunity to take part in such elective supervised practice of ministry must be arranged in advance through the Office of Ministerial Formation and Advanced Studies. *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, including CPE, 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 through required reading and lectures. They also explore the dynamics of chemical dependency with a medical professional, a family therapist, 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.  
*Staff; January*

CLINICAL PASTORAL EDUCATION

Austin Seminary, through various clinical settings, offers Clinical Pastoral Education (CPE) 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 CPE supervisor. CPE ordinarily is taken during the middler or senior year (middler standing is prerequisite) 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. A student engaged in a year-long CPE residency also earns twelve credits. A student cannot earn more than twelve credits in one CPE setting.

Opportunities for CPE 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 Ministerial Formation and Advanced Studies. Arrangements for CPE are initiated through this office in conversation with the associate dean for ministerial formation and advanced studies.

In order to earn academic credit for CPE, in addition to documentation required by the Office of Ministerial Formation and Advanced Studies, students must be registered for CPE through the registrar’s office.

PASTORAL CARE IN A HOSPITAL SETTING

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. Six credits.  
*Mr. Elder; January*
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. A student can apply credit for one travel seminar to his or her degree program. A student desiring to participate in additional travel seminars can do so as an auditor.

SEMINAR 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 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 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

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. Staff

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. Mr. Cuéllar or Ms. Park

METHODIST HERITAGE
This seminar offers the opportunity to study in some of the sites that proved pivotal to the birth and development of the Methodist movement. Focusing particularly on the work of John and Charles Wesley, the pilgrimage takes students to Epworth, the Wesleys’ birthplace; Oxford, where John and Charles Wesley led the Holy Club; Bristol, the home of the Methodist societies and class meetings; London, where both Wesley brothers experienced assurance of salvation and where John Wesley built the center of British Methodism; and Salisbury, home to a vital Methodist congregation once served by Francis Asbury. Site visits, lectures by local experts, and exposure to contemporary Methodism in England are included in the seminar. Six credits. Mr. White

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
TRAVEL SEMINARS

dpaper. 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.

Mr. Donelson

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.

Staff

THE SCOTTISH CHURCHES AND THEIR INFLUENCE ON NORTH AMERICAN PROTESTANTISM

This travel seminar provides an introduction to historic and contemporary expressions of the churches' ministries in Scotland, with particular attention given to the Scottish influence on North American Protestantism. Through selected readings, discussions, and on-site investigation, the seminar examines the development of Scottish ministry from the late sixteenth century to the present. Participants explore historical and contemporary expressions of faith in Scotland, with particular attention given to the Iona Community and Celtic Christianity, and to churches, schools, and museums in the cities of Edinburgh, Glasgow, and St. Andrews. Students prepare a paper that integrates their reading, discussions, and travel experiences. Six credits.

Mr. Waschevski

SHORT- AND LONG-TERM MISSIONS IN LATIN AMERICA

Visiting Guatemala and Chiapas and Yucatan, Mexico, this class explores different approaches to short-term and long-term mission work. The trip includes meetings with Presbyterian Church (U.S.A.) mission co-workers and with faith based NGOs (non-governmental organizations) to learn about their work. The group also visits with missionaries from other Christian denominations to explore differences in missiological philosophies and approaches. The trip includes conversations with students and faculty members of Presbyterian seminaries in Chiapas and Yucatan and with personnel from a Catholic social service/social justice organization doing service learning projects. Opportunities to explore Mayan ruins and sites of ecological interest are provided. Six credits.

Mr. Cuéllar

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 (5%), 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. Six credits.

Mr. Bodman

THE WAY OF ST. JAMES: ON THE PILGRIMAGE TRAIL

The purpose of this travel seminar is to introduce participants to a major historical Christian pilgrimage trail: the Way of St. James. The seminar consists of readings, journaling, reflection on the movement of the traveler in community, visits to sites,
ADDITIONAL ACADEMIC OPPORTUNITIES

and hiking the initial portion of the main French section of the trail. A research paper is required. Six credits.  

Ms. Lord

ADDITIONAL 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.

The determination of in-state residency status as it relates to tuition charges at The University of Texas at Austin is the sole discretion of UT. Enrollment in a degree program at Austin Seminary does not qualify one as an in-state resident for tuition purposes at UT.

This program agreement with The University of Texas at Austin (UT) 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 clients’ religious and spiritual lives, and also to work with faith-based communities to foster both individual and community well-being as they strive to alleviate critical social problems.

For dual-degree students, the MDiv and MSSW degrees are awarded upon satisfactory completion of all course work required for both degrees. A dual-degree student (MDiv/MSSW) who by May of an academic year has fully satisfied all requirements for the degrees except the second field practicum in the MSSW, and who will complete the practicum as an extended block placement by August of the same year, will be presented to the Seminary Board of Trustees in May with the recommendation that upon completion of the remaining UT/MSSW course work (by August) the MDiv be awarded. This allows a dual-degree student who has completed all MDiv course work by May and who then completes the UT/MSSW field practicum in August to be granted the MDiv degree at the time the MSSW is granted. The student also will be allowed to participate in the Seminary’s May commencement exercises prior to his or her August completion.
ADDITIONAL ACADEMIC OPPORTUNITIES

Note that grant-based financial assistance (e.g., Seminary tuition grants) is not transferable from Austin Seminary to The University of Texas at Austin.

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 over 50 ATS-accredited theological schools which sponsor the program.

Courses are offered in both Spanish and English. Students may do their academic work and participate in class discussions in either Spanish or English, but they 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 course 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.

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

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

Students may spend up to the equivalent of one semester in this program. 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. Program guidelines and applications are available from the registrar.

ADDITIONAL EDUCATIONAL OPPORTUNITIES

CERTIFICATE IN MINISTRY PROGRAM

GENERAL INFORMATION
The Certificate in Ministry (CiM) is a program for congregational leaders and others seeking substantive theological education but who are not planning to pursue study in a degree program. The CiM is designed to equip Christian leaders with a foundation in Bible, theology, preaching, and the pastoral arts. Persons seeking theological preparation for congregational leadership or wishing to enrich their personal theological understanding will be well served by the CiM. Additionally, the CiM may meet presbytery requirements for preparation of ruling elders commissioned to pastoral service in the
CERTIFICATE IN MINISTRY

Presbyterian Church (U.S.A.), and may be helpful preparation for leadership in other Christian traditions.

Students must satisfactorily complete seven courses (six required and one elective) in order to receive the Certificate. However, students may enroll in as many courses as they choose, and in any order. Those students seeking to complete the certificate must take all seven courses within four years. Students cannot miss more than two consecutive terms and still remain in the program.

Certificate in Ministry courses are offered in ten-week sessions, three sessions per year, two courses per session. Students may enroll in one or both courses taught in each session. The majority of the program is taught online. Two courses, CIM.04R Christian Education and CIM.03R Worship and Preaching, are blended courses that require one weekend of on-campus instruction in addition to the online components. Typical courses include video lectures, online discussion, written papers, and responses to readings. Courses are presented in an asynchronous manner, meaning that they do not require simultaneous participation of the students and instructor. Courses are self-paced with assignments and schedules set by each instructor. Course materials are available online to students at all times. There are no prerequisites to CiM courses.

A student may transfer credit from a certificate program at another institution with approval of the Office of Ministerial Formation and Advanced Studies. For consideration, students must supply both the syllabus and evidence of satisfactory completion of the course for which they seek transfer credit.

Students admitted to the CiM program are not eligible to enroll in master’s-level courses, except by application and admission to those programs as described in this catalogue.

TECHNICAL REQUIREMENTS

CiM courses are taught online through pre-recorded lectures housed in and accessed through the Austin Seminary Student Portal. Technical requirements include:

- Computer or tablet with internet connectivity capable of streaming video and audio
- Speakers or audio capability
- Internet browser. Supported browsers include:
  - Internet Explorer 7+
  - Firefox 5+
  - Google Chrome
  - Safari
  - Any mobile browser
- Flash or HTML5 capability
- Word processing software
- Adobe Acrobat reader

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CERTIFICATE IN MINISTRY

REQUIRED COURSE WORK

The following courses are required for completion of the certificate:

CIM.01R  CHURCH HISTORY
This course surveys the development of Christianity from the earliest communities established by the apostles through the Reformation era. Attention is given to critical turning points for Christianity in relation to the state, development of doctrine, institutional changes, spiritual ideals, and practices of worship.  

Mr. Johnson

CIM.02R  READING THE BIBLE THEOLOGICALLY
In this course, students explore the relationship between thinking theologically and reading the Bible well. We consider what theological ideas are central to the biblical witness, and how they help us interpret the Bible as a whole. We also examine when and how our reading of scripture challenges us to think differently about who God is, and who God is calling us to be in this world.  

Ms. Rigby

CIM.03R  WORSHIP AND PREACHING
The Christian church is a community at worship. In this course, students explore the historical roots, theology, and practice of Christian Worship. Students learn the basic components of the Lord’s Day service, including sacraments, and design services for weekly worship, weddings, and funerals. Included is a basic introduction to preaching within the context of worship. This is a blended course, with online components and face-to-face interactions that include performative practice. Students are required to attend one weekend workshop on the Austin Seminary campus.  

Staff

CIM.04R  CHRISTIAN EDUCATION
This course provides a theological and practical vision for the Church’s ministry of education. Students explore theories of teaching and learning, alternate approaches for teaching, and strategies for organizing the ministry of education in congregations. The course is appropriate for pastors, Christian education directors, and teachers who wish to improve their craft. This is a blended course, with online components and face-to-face interactions. Students are required to attend one weekend workshop on the Austin Seminary campus.  

Mr. White

CIM.05R  PASTORAL CARE AND LEADERSHIP
This course introduces students to the practice of pastoral care. Emphasis is given to thinking about pastoral care in the context of faith communities and to developing basic assessment and caring skills related to common human problems and concerns. Attention is also given to how faithful and competent pastoral care informs, and is informed by, quality pastoral leadership.  

Staff

CIM.06R  MINISTRY FOUNDATIONS IN BIBLE AND THEOLOGY
This course explores the foundations of Christian Ministry as divine calling. Such calling—or vocation—gains depth and perspective through an encounter with pertinent biblical texts. Theological reflection upon these texts provides a rich opportunity to compare the contexts and challenges of God’s calling upon the lives of servants in ministry, ancient and modern. Students probe biblical examples of the emerging prophetic voice, the caring ministries of shepherding, and the gifts of the Spirit in the church as household. One’s own vocational clarification and spiritual enrichment are primary goals for course participants.  

Mr. Alsup
EDUCATION BEYOND THE WALLS

ELECTIVE COURSE WORK

The following courses are electives. Satisfactory completion of any one of these courses is required for the certificate:

CIM.07E PC(USA) POLITY
This course is designed to orient students to the Constitution of the Presbyterian Church (U.S.A.) and especially to the Book of Order. Students learn the structure and content of the four sections of the Book of Order, and explore polity as a tool for effective ministry. The course also offers exposure to basic parliamentary procedure and acquaints students with the role of moderator in planning and managing session meetings.

Mr. Hooker

CIM.08E COMPARATIVE RELIGION
This course introduces students to several major religious traditions of the world, including Buddhism, Hinduism, Judaism, and Islam. For each tradition, attention is given to its origin, history, basic beliefs, practices, and to theological issues or questions raised for Christians.

Mr. Bodman

Additional information about the Certificate in Ministry Program is available from the Seminary’s Office of Ministerial Formation and Advanced Studies.

EDUCATION BEYOND THE WALLS

LIFELONG LEARNING AT AUSTIN SEMINARY
Education Beyond the Walls is the outward-looking educational face of Austin Seminary, providing lifelong learning and fresh, innovative, and expansive theological education for clergy, church leaders, congregations, communities. Established in 2011, EBW sits at the juncture of church and academy to craft creative responses to emerging needs of church leaders.

Through its degree programs, the Seminary educates men and women for ministry, but the Seminary’s graduates—indeed all pastors—need always to be learning and growing in formation as strong, imaginative leaders. Church leaders who are not enrolled in degree programs can look to Education Beyond the Walls for such ongoing support.

Austin Seminary also understands itself as a steward of spiritual and intellectual resources for the church's congregations and her people, not only for ordained clergy. Education Beyond the Walls invites all kinds of church leaders and practicing Christians, regardless of degree or formal theological education, to learn from and with our faculty through events which draw from scripture, theology, and tradition to address relevant concerns of faith, church life, and the way of Jesus Christ.

Finally, in its mission to be a winsome and exemplary community of God's people, through Education Beyond the Walls Austin Seminary attends in particular ways to the common life we share with the world around us. We seek to reach out to new communities and to create new partnerships for mutual learning.
EDUCATION BEYOND THE WALLS

EBW offers a range of opportunities for formation and learning:

LEARNING COMMUNITIES FOR PRACTICING CLERGY

- The College of Pastoral Leaders makes grants to self-selected groups of pastors to pursue their own self-designed program for renewal, vitality, and pastoral excellence.
- Revaluing Money provides a deep dive into issues of money, possessions, and practical theology in a three-retreat experience for a cohort of pastors who apply to participate.
- Fellowships in Pastoral Leadership for Public Life equip pastors with increased understanding of significant public issues and prepare them to reflect theologically and respond pastorally for the common good. Twelve Fellows participate in a series of two-day community learning events.
- Refocus offers education and fellowship for youth ministers and leaders who work with youth.

SHORT COURSES FOR PRACTITIONERS

For pastors and other leaders

- Christian Education events are offered each fall and spring.
- Emerging Issues in Leadership are addressed each year. Topics have included bi-vocational ministry, storytelling as mission outreach, and developing diverse cultural capacities.
- Targeted Populations are invited to work with Seminary faculty around a particular focus of interest.

ONE DAY INTENSIVES

For pastors and other leaders

- Crossing the Border, a standing program, provides a day of scripture, theology, and reflection led by prominent Hispanic professors to focus on the experience of Hispanic and Latina/o people in the Southwest.
- Worship is the focus of one intensive each fall and each spring.
- Innovative Practice, with alternating topics, includes art, biblical storytelling, and other creative explorations.

EBW draws resources not only from the Seminary faculty, but also from outside the Seminary community. EBW currently has partnerships with SCRAPCE (South Central Region of the Association of Presbyterian Christian Educators), the Association of Presbyterian Tentmakers, Seminary of the Southwest, Lutheran Seminary Program in the Southwest, Texas Center for Disability Studies, The University of Texas at Austin School of Social Work Office of Continuing Education, and Grace, Mission, and New Covenant Presbyteries.

The schedule of current offerings is available on the Seminary’s website at www.austinseminary.edu/EBW.

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
DOCTOR OF MINISTRY DEGREE PROGRAM

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 WESLEY CONNECTION AT AUSTIN SEMINARY

The Wesley Connection at Austin Seminary brings intentional focus to the teachings and practices of the Methodist movement in general and The United Methodist Church in particular. Its aim is to generate broader awareness of Wesleyan thought within the Seminary community, to emphasize the Methodist heritage, and to reinforce connections among the United Methodist church and students, faculty, alumni/ae, and practicing clergy.

– THE DOCTOR OF MINISTRY DEGREE 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 eighty-four credits of required and elective work with at least a 2.67 grade point average on a 4.0 scale.
3. Complete satisfactorily at least the last seventy-two credits of required and elective work while enrolled at Austin Seminary.
4. Clear all indebtedness to the Seminary by the Wednesday prior to commencement.

STRUCTURE OF THE PROGRAM

The Doctor of Ministry program is composed of three phases that together are designed to fulfill the goals of the program. Upon entering the DMin program, students declare a concentration from one of the five listed in the following section. Phase I is comprised of four elective seminars, taken within
DOCTOR OF MINISTRY

the chosen concentration. Each course requires a paper or project appropriate to the course content.

In Phase II, students complete two of three seminars in research methods. These seminars increase students' capacities to understand particular ministry contexts and to discern appropriate responses to these contexts by means of contextual research and hermeneutical analysis. Courses in Phase II require students to complete practical ministry projects designed by the instructor as a means of exploring concepts and practices from the seminars.

All Phase I and Phase II seminars require a two-week, on-campus residency. DMin seminars are held in January and June. Students may enroll in one seminar each term.

Phase III begins in the DMin term following the term in which the student completed the second methods seminar. Candidates begin Phase III by writing a proposal for the final project, exploring an aspect of ministry. Students develop a planned ministry project and a means of evaluating its effectiveness. Final projects build on the work the candidate has done previously in the program and integrate self-understanding, practice of ministry, and theological knowledge. Once the proposal for the final project is approved, ordinarily within six months of beginning Phase III, the candidate begins the work of implementing, evaluating, and reporting on the project. A maximum of twenty-four months is allowed for Phase III.

This rhythm of study and reflection through the seminars taken in residence at Austin Seminary, combined with projects carried out in the candidate's ministry setting, provides a community of peers as well as an integration of theory and practice, serving to deepen skills and knowledge for ministry.

The program structure and degree requirements for students who matriculated into the DMin program prior to January 2011 can be found in the 2009-2010 Academic Catalogue, available online at www.austinseminary.edu. Additional information about the program is available in the DMin Student Handbook given to students upon matriculation.

PHASE I: AREAS OF CONCENTRATION/ELECTIVE SEMINARS

Phase I consists of four seminars, taken in the student's chosen area of concentration. Seminars are designed to foster in-depth study in the chosen concentration, and to increase competence in ministry through research in seminar-related concepts and practices. All seminars are valued at twelve credits.

Areas of concentration, described in the following sections, are:

- The Bible and the Practice of Ministry
- Christian Spirituality and the Practice of Ministry
- The Church's Life and the Practice of Ministry
- Proclamation and Worship
- Theology and the Practice of Ministry

Students may choose to take one elective seminar outside their chosen concentration. A seminar cross-listed in more than one area of concentration is not counted as an outside-concentration elective.
THE BIBLE AND THE PRACTICE OF MINISTRY

The Bible and the Practice of Ministry concentration at Austin Seminary emphasizes the theological, literary, social, and historical world of biblical origins. It seeks to develop a critical understanding of the various ways in which the biblical text is and has been interpreted in a range of ministry contexts. Readings include historical critical analysis, work with ancient languages (Hebrew and Greek), as well as various literary, sociological, ideological, and theological methods. Through these critical and contextual engagements with the biblical text, students assess their ministry contexts and their theological understandings. Course projects are designed to further professional growth and promote excellence in the student's preaching and teaching ministry. Courses in this area of concentration are:

B.831 EXEGESIS AND SERMON DESIGN
This course examines 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. The 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.

B.833 RESURRECTION TEXTS
This course affords students the opportunity to 1) engage exegetically the primary New Testament texts that give witness to the resurrection of Jesus Christ, 2) integrate that witness critically into the contemporary theological discussion of resurrection and historicity and of selected hermeneutical issues (e.g., Jewish-Christian dialogue), and 3) achieve doctoral-level exegetical proficiency for pastors.

B.837 SERMON ON THE MOUNT
This course examines how various readings of the Sermon on the Mount might impact different aspects of ministry. In this course, students explore the variety of reading theories and hermeneutical methods in biblical scholarship. Students also explore how different ministry settings and events both respond to and influence our readings of the text. In the projects for the class, students propose and evaluate a reading or readings of the Sermon on the Mount within particular contexts of their own ministry.

B.843 MULTICULTURAL MINISTRY AND THE BIBLE
Christian ministry today occurs in a multicultural world. Nurturing a multicultural congregation requires a diverse methodological repertoire that allows for relevant readings of the Bible. This course encourages students to read the Old Testament from the standpoint of diverse social locations and toward the ends of multicultural ministries. Within the context of multiculturalism, the biblical themes that prove to be particularly pertinent to this course are migration, exile, diaspora, and borderlands.

B.851 SPECIAL TOPICS IN THE BIBLE AND THE PRACTICE OF MINISTRY
This course explores a topic of special interest in the areas of biblical hermeneutics and various forms of critical methods of biblical interpretation.
This area of concentration brings together classical disciplines of spiritual formation and theological reflection with matters that confront people of faith in daily life. Course work includes explorations of the spiritual significance of work, the relationship of money and spiritual wellbeing, and classical and contemporary practices of prayer and worship. This concentration also assists students who are interested in becoming spiritual directors by offering opportunities to explore and discuss theologically various issues in the field of spiritual direction. Projects in this concentration are designed to prepare students to deepen their own spiritual awareness and practices, and to lead others in spiritual formation, including individuals and congregations. Courses in this concentration are:

CS.801 FORMS AND PRACTICES OF CHRISTIAN PRAYER  
Pastors are often assumed to be experts in prayer, yet few have made any formal study of it. This course uses both classical and contemporary texts to examine this powerful discipline as the core of spirituality. It understands prayer as the dialogue between two constructs, God and self, and examines how each construct is developed in spiritual direction. The course discusses prayer practices such as lectio divina, the prayer of examen, centering prayer, contemplative prayer, and Deborah van Deusen Hunsinger’s biblical types of prayer for pastoral care. Additionally students develop methods for maintaining a disciplined life of prayer and for teaching prayer in the local church.

CS./CL.805 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.

CS./CL.835 MINISTRY IN TIMES OF CRISIS  
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.

CS./CL.837 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 for effective pastoral care and counseling.

CS./CL.841 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.
CS./CL.843  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, and 3) to provide pastors with the means of strengthening their own spiritual lives and the spiritual lives of those to whom they minister.

CS./CL.847  NURTURING THE SPIRITUAL LIFE OF THE CONGREGATION
This course explores strategies and techniques for building up the spiritual life of church members. Topics covered include patterns of spiritual development, lectio divina, prayer, and spiritual direction for individuals and groups. Attention is paid to the role of the pastor as spiritual mentor and guide.

CS./PW.803  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.

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

CS./PW.807  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.

CS./T.803  NATURE, THEOLOGY, AND ETHICS: CHRISTIAN SPIRITUALITY AND CREATION CARE
This course explores the theological and ethical aspects of our relationship to creation. Major Christian theological approaches to creation 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, we delve into ethical questions regarding the status and treatment of animals, bio-diversity, the idea and significance of “wilderness,” and issues of sustainable development and conservation.

CS./T.841  THEOLOGY OF MONEY
Money is the consummate social construct and an occasion for idolatry. This course explores money through the lenses of theology and the human sciences. Specific attention is given to theories of stewardship. Students complete a ministry project as part of this course.
DMIN–THE CHURCH’S LIFE AND THE PRACTICE OF MINISTRY

THE CHURCH’S LIFE AND THE PRACTICE OF MINISTRY

In this area, students focus on the church’s shared life, including the various ways the Christian community is called to embody its faith in practice. The church does not only bear witness by telling its story, but also by how it orders its relationships with God, each other, and the world, by means of its various practices. Students reflect on the church’s normative practices of education and formation, care and counseling, mission and evangelism. Projects in this area are designed to increase students’ capacities for analyzing particular contexts, reflecting theologically on these contexts and practices, understanding conceptual frameworks proposed by various theorists, imagining creative ministry interventions, and evaluating their effect upon congregations, individuals, and the world. Courses in this area of concentration are:

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

CL.803 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.

CL./CS.805 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.

CL.807 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.

CL.809 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.
CL.81 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.

CL.82 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.

CL.83 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.

CL.84 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.

CL./CS.835 MINISTRY IN TIMES OF CRISIS
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.

CL./CS.837 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 for effective pastoral care and counseling.

CL.839 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.
DMIN–PROCLAMATION AND WORSHIP

CL./CS.841 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.

CL./CS.843 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, and 3) to provide pastors with the means of strengthening their own spiritual lives and the spiritual lives of those to whom they minister.

CL.845 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.

CL./CS.847 NURTURING THE SPIRITUAL LIFE OF THE CONGREGATION
This course explores strategies and techniques for building up the spiritual life of church members. Topics covered include patterns of spiritual development, lectio divina, prayer, and spiritual direction for individuals and groups. Attention is paid to the role of the pastor as spiritual mentor and guide.

CL.861 SPECIAL TOPICS IN THE CHURCH’S LIFE AND THE PRACTICE OF MINISTRY
This course explores a topic of special interest in the areas of pastoral care, spirituality, evangelism and mission, and Christian education.

PROCLAMATION AND WORSHIP

In this concentration, students study the history, theology, and ritual actions of worship. Students also examine the historical, biblical, performative, rhetorical, theological, and contextual aspects of proclamation. Students engage these actions of proclamation and worship in their projects, which are designed to increase students’ capacities for reflecting on the interdisciplinary nature of proclamation and worship and engaging current practices and trends. Courses in this area of concentration are:

PW.801 EQUIPPING LAY LEADERS TO DEVELOP AND LEAD LITURGY
Corporate worship plays a significant role in faith formation for those who participate in and for those who lead worship. This course introduces students to the rhythms of the liturgical calendar, the shape of scripture in the Revised Common Lectionary, the structure of the Sunday service, and various liturgical resources with a focus on recruiting and equipping laypersons to help craft meaningful liturgies and participate effectively in Sunday services.
PW./CS.803  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./CS.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. This course explores the historical, theological, and pastoral significance of baptism and eucharist for the ministry of the church today.

PW./CS.807  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.821  CREATIVE PROCESSES FOR 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.823  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, provision of Sunday bulletin with music, and sample sermon evaluation.

PW.825  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.827  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.

PW.831  SPECIAL TOPICS IN PROCLAMATION AND WORSHIP
This course explores a topic of special interest in the areas of proclamation, homiletics, and liturgical studies.
DMIN–THEOLOGY AND THE PRACTICE OF MINISTRY

THEOLOGY AND THE PRACTICE OF MINISTRY

This area of study allows students to deepen their understanding of theology, ethics, history, and comparative religion as these disciplines relate to the practice of ministry. Students enrolled in this area of study may focus on theological or ethical questions that arise in communities of faith and human society, examine the interplay between contemporary questions and classical doctrines, explore challenges and opportunities in Christian ministry in a religiously plural context, and probe the history of Christian traditions with an eye to the church’s future. Projects in this area of study are designed to increase students’ capacities for theological reflection on relevant questions, issues, and challenges in ministry. Courses in this area of concentration are:

T.801 THE THEOLOGICAL TURN: LEVINAS AND MARION
In this course we study the works of Jewish philosopher Emmanuel Levinas and Catholic theologian Jean-Luc Marion. Both are among the most influential of the philosophers and theologians, inspiring what is commonly referred to as the “theological turn” in late twentieth-century philosophy, and are inspiring some of today’s most creative work in Jewish and Christian theology. We consider the promise of their work in relation to classic Christian theological reflection upon sacraments, icons, faith, reason, scripture, grace, love, justice, atonement, morality, spirituality, and salvation.

T./CS.803 NATURE, THEOLOGY, AND ETHICS: CHRISTIAN SPIRITUALITY AND CREATION CARE
This course explores the theological and ethical aspects of our relationship to creation. Major Christian theological approaches to creation 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, we delve into ethical questions regarding the status and treatment of animals, bio-diversity, the idea and significance of “wilderness,” and issues of sustainable development and conservation.

T.811 PILGRIMS, PAGANS, AND PENTECOSTALS: THE GROWTH OF DIVERSITY IN AMERICAN RELIGION
This course surveys the development of American pluralism from the earliest settlers in America to modern day movements and immigrants. Students study legal and theological aspects of diversity, of immigrant tensions between assimilation and protection of their identity, tolerance and intolerance for new religious groups, and the American genius for producing new religious movements such as the Latter Day Saints, Jehovah’s Witness, and Christian Science. Students meet leaders from various religious groups for discussion and have opportunities to visit local religious communities. Students write a final paper or project focusing on a particular religious community that is outside the mainstream of American religion.

T.813 CHRISTIAN ENCOUNTER WITH ISLAM AND MUSLIMS
This course provides an introduction to Islam and explores various dimensions of Muslim-Christian encounter through the ages – theological, social, violent, and congenial. The survey of Islam includes investigation of the Qur’an, the role of Muhammad, Islamic law, ritual and popular practice, sectarianism, and geographic diversity. The class pays particular attention to dimensions of modern Muslim-Christian dialogue, especially as it pertains to our context in America. Students meet with Muslims from the community and The University of Texas at Austin and visit a mosque.
T.815 FUNDAMENTALS OF FUNDAMENTALISM
This course begins with a survey of the origins and development of Christian fundamentalism. From this point, students proceed to examine various identifiable movements in Judaism, Islam, Hinduism, and Buddhism. Throughout this process, students question conventional definitions of fundamentalism, seek to understand its attractions and legitimate concerns, and consider its relationship to the larger cultural and religious contexts in which it thrives.

T.821 INCARNATION AND CROSS
In this course students consider various approaches to the doctrines of christology and atonement. Special attention is given to two subjects: 1) the contemporary relevance of critiques of the inadequacy of the Chalcedonian confession, and 2) current conversations and debates surrounding the meaning of the cross, particularly critiques of and alternatives offered to substitutionary approaches.

T.823 CALVIN AND BARTH IN THE PARISH
In this course students consider how Calvin and Barth’s pastoral work influenced the shape of their theologies, and how their theological work influenced their pastoral ministries. Attention is given not only to Calvin’s Institutes and to Barth’s Church Dogmatics, but also to Calvin and Barth’s sermons, Calvin’s commentaries, and Barth’s Göttingen Dogmatics (written when he was a pastor).

T.831 THEOLOGIES OF CHILDHOOD
This course explores Christian theological understandings of children. Topics for examination include baptism, childhood and the image of God, sin, the family, and Christian nurture, especially as they relate to children’s participation in the life of the churches. Students also attend to challenges facing children’s lives in the contemporary world, such as poverty and child labor.

T.833 THEOLOGIES OF RELIGIOUS PLURALISM
This course explores Christian understandings of our religiously diverse society. What does the reality of religious pluralism mean for Christian witness and the commandment to love our neighbors as ourselves? In addition to exploring doctrines such as creation and salvation, the course examines topics such as interfaith dialogue and hospitality.

T.835 JUSTICE
This seminar focuses on contemporary theories of justice from both philosophical and theological perspectives. The class gives special attention to the way varying visions of justice are authorized in a pluralistic society, the role/understanding of religion in these theories, and how theories of justice may impact/criticize concrete policy decisions. Major theorists covered may include: John Rawls, Alasdair MacIntyre, Amartya Sen, Martha Nussbaum, Beverly Harrison, Nicholas Wolterstorff, and Reinhold Niebuhr.

T.837 POLITICAL THEOLOGY
This course is an introduction to political theology. Special attention is given to the ways in which various political theologians understand the terms political and theology, the connection between the two, and the implications for Christian theology. The course introduces students to the discourse by way of canonical figures, including Carl Schmitt, Hannah Arendt, Eric Voegelin, Johann Baptist Metz, and Dorothee Söelle.
THEOLOGY OF MONEY
Money is the consummate social construct and an occasion for idolatry. This course explores money through the lenses of theology and the human sciences. Specific attention is given to theories of stewardship. Students complete a ministry project as part of this course.

SPECIAL TOPICS IN THEOLOGY AND THE PRACTICE OF MINISTRY
This course explores a topic of special interest in the areas of ethics, comparative religion, history of doctrine, and philosophical, systematic, constructive, and public theologies.

PHASE II: METHODS SEMINARS
Phase II consists of three seminars, of which students take at least two. All students ordinarily must take Seminar A, and each student will take either Seminar B or Seminar C, as indicated by their area of concentration. These seminars develop skills and methods needed to complete the Phase III final project. Each is valued at twelve credits. These seminars are:

SEMINAR A: METHODS IN QUALITATIVE RESEARCH
Participants in this course gain the knowledge and skills required to understand the processes, programs, and identity of a particular ministry setting. This course introduces students to various theories and methods for assessing their ecclesial contexts. Theories and methods covered in this course ordinarily include: congregational studies, ethnography, theories of culture, systems theory, and narrative research.

Students ordinarily take the second methods seminar according to their concentration:

- Bible and the Practice of Ministry – Seminar C
- Christian Spirituality and the Practice of Ministry – Seminar B
- Church’s Life and the Practice of Ministry – Seminar B
- Proclamation and Worship – Seminar B
- Theology and the Practice of Ministry – Seminar C

SEMINAR B: METHODS IN ADVANCED QUALITATIVE RESEARCH
Participants in this course extend and deepen their knowledge of and facility with methods of contextual research. This course exposes students to various qualitative research theories and methods that inform methodological decisions. Students learn how to design, implement, and evaluate practical ministry interventions. Prerequisite: Seminar A.

SEMINAR C: METHODS IN BIBLICAL AND THEOLOGICAL HERMENEUTICS
Participants in this course explore various models of biblical interpretation and recent developments in biblical scholarship. They study classical sources and current trends in theology. Students learn to reflect in depth on the role of Scripture in the life of the church and to think theologically about particular situations in ministry. Prerequisite: Seminar A.
Phase III: The Final Project

Phase III consists of the design, implementation, and report of a final project. Candidates envision a project and craft a proposal that integrates selected themes from their contextual analysis and theological and methodological reflection. In consultation with the candidate and the academic dean, the associate dean for ministerial formation and advanced studies selects a faculty reader (chair) who supervises the proposal, development, and implementation of the project, serves as advisor, and evaluates the project. In some cases, a second reader whose expertise will enrich project supervision is assigned. The project proposal must be approved before work on the project can begin. Candidates then implement, evaluate, and report on their projects as proposed. Once they present a written report of the project that satisfies the expectations of their faculty reader(s), they must sustain an oral review of the project conducted by the reader(s). Once approved and edited by a style editor, the project report is electronically preserved in the ProQuest system and is accessible through the Seminary's Stitt Library.

The written report of the project includes theological reflection on the aspect of ministry under consideration and the directions for future research and ministry. 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.

Phase III officially begins, and tuition is charged, in the DMin term following the term in which the second methods seminar is taken, i.e., the June term following the second methods seminar taken in January or the January term following the second methods seminar taken in June. Students in Phase III register for TDS.902 The Doctoral Project. Students spend a maximum of twenty-four months in Phase III, ordinarily working up to six months on the proposal, and, once it is approved, using the remaining months to complete the project. Students unable to complete Phase III in twenty-four months must request an extension from the academic dean in order to continue. A student who is granted an extension is charged a continuation fee. The final project is valued at twelve credits.

Academic Policies and Information

Auditing

Doctor of Ministry graduates may return to audit a DMin course. Permission of the instructor is required. 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 supervised or evaluated. The standard Seminary audit fee applies.

Consultation and Advancement to Candidacy

Students who satisfactorily complete all Phase I seminars are eligible for advancement to candidacy for the degree. Students must demonstrate the capacity for doctoral-level work, and this demonstration is a prerequisite for continuation in the program. Advancement to candidacy is based on the following criteria:
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- satisfactory academic performance in all Phase I seminars;
- capacity for critical self-awareness;
- capacity to reflect critically on the practice of ministry; and
- overall readiness to succeed in the program.

Following completion of each seminar in Phase I, the instructor makes a recommendation to the associate dean for ministerial formation and advanced studies concerning each student’s advancement to candidacy. At the completion of Phase I, the student consults with the associate dean regarding advancement to Phase II and candidacy for the degree. The associate dean, at his discretion, may invite instructors or others to participate in the consultation. A recommendation regarding a student’s advancement to candidacy is then referred to the academic dean who presents it to the faculty in executive session for a final decision. A student not advanced to candidacy is dismissed from program. Students must be advanced to candidacy before beginning Phase II of the program.

COSTS
Fees are payable at registration for each term. There is a nonrefundable basic entry fee of $300. In addition, a tuition fee of $130 per credit is charged for all courses, including the final project. (All courses and the final project are valued at twelve credits each.) 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 style editor for the final project, and preservation of the project through ProQuest. Currently tuition and fees for the DMin program total $11,620.

When the curricular base for a unit of study is completed at another institution, a fee equal to one-half the cost of a Phase II elective course is charged for the services of the Austin Seminary faculty member appointed to supervise the design of the project and to evaluate it.

A continuation fee of $150 is assessed for each term in which a Doctor of Ministry student is not registered for course work. This includes terms in which a student is working with an approved extension on an earlier deadline. This fee is not assessed of a DMin student on an approved leave of absence or during the twenty-four months allotted for Phase III.

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 submit a request to the academic dean (with a copy to the associate dean for ministerial formation and advanced studies) for an extension to the deadline for completing work in a particular DMin course. The request must be made before the work for the course is due. Extensions are granted only for very special cases, such as sickness, family emergencies, or other unusual circumstances, but not for requests issuing from the normal pressures of academic life. If the request for an extension 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 due date for final course work. A grade of I (for Incomplete) is recorded when an extension is granted by the academic dean. If a professor does not submit a final course grade for a student and the student has neither completed the requirements for the 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.

GRADING SYSTEM
All courses in the DMin program, with the exception of the final project are graded by letter grade. A student receiving a grade of B- or higher will pass the course. A grade of C+ or lower does not demonstrate doctoral-level proficiency, and no credit will be counted toward degree requirements. A student who earns two course grades below B- will be liable for dismissal from the program by the faculty. A student whose cumulative grade point average falls below B- (2.67 on a 4.0 scale) also will be liable for dismissal by faculty. The final project is graded pass/fail. In addition to course grades, written evaluations are given to the student and become part of her or his permanent file.

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

LETTER GRADE SYSTEM
- A 4.00 grade points per credit
- A- 3.67 grade points per credit
- B+ 3.33 grade points per credit
- B 3.00 grade points per credit
- B- 2.67 grade points per credit
- C+ 2.33 grade points per credit
- C 2.00 grade points per credit
- C- 1.67 grade points per credit
- D 1.00 grade point per credit
- F 0.00 grade points per credit

Note: A course in which a student earns a C+ or lower will not be counted toward DMin degree requirements.

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.

LEAVE OF ABSENCE
A leave of absence ordinarily is made only for reasons of health, a change in ministry setting, or vocational uncertainties. Such a request is addressed in writing to the academic dean, who, after consultation with the student and the associate dean for ministerial formation and advanced studies, 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
eighteen months. During an approved leave of absence, a DMin student is not charged a continuation fee.

MID-COURSE REVIEW
After a student has completed two seminars in Phase I, the associate dean for ministerial formation and advanced studies will conduct a review of the student’s progress toward the degree, including an assessment of performance in the classroom and in major written assignments. The purpose of this review is to identify any developing concerns about the student’s ability to perform doctoral-level work at a point where those concerns may be successfully addressed. The associate dean will document this review in the student’s records and communicate to the academic dean any particular concerns arising from it.

PROBATION
A student in the DMin program will be placed on academic probation if he or she receives a grade of C+ or lower, 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 B- or higher 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 the next DMin term subsequent to being placed on probation and completing, with a grade of B- or higher, 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, including engaging in academic dishonesty.

A student placed on probation is liable for dismissal from the program by the faculty, as is a DMin student not removed from probation within a period of one academic year.

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 five years and must be completed in six years. Ordinarily, a Doctor of Ministry program includes at least twelve weeks of residency on the Austin Seminary campus.

SATISFACTORY PROGRESS
A student is judged to be 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 project;
2. maintaining a valid ministerial context in which to do doctoral research projects, and notifying the Office of Ministerial Formation and Advanced Studies of any changes in ministry context;
DMIN—ACADEMIC POLICIES AND INFORMATION

3. passing all courses within their deadlines;
4. being advanced to candidacy; and,
5. progressing through the program on a schedule that allows for the completion of all work required for the degree within six years of matriculation.

Candidates in Phase III must submit written evidence of progress on their projects in a timely manner, as agreed upon with their faculty reader(s) and in accordance with their written timelines. Projects for which no written work has been submitted within twelve months will ordinarily be considered unsatisfactory unless otherwise approved by the associate dean for ministerial formation and advanced studies. Any student may be asked to withdraw from the Doctor of Ministry program if satisfactory progress is not being made by the student on the final project.

STYLE EDITOR
All final projects in Phase III of the DMin program are proofread by a style editor. After the oral evaluation of the project, and after all revisions in the project file have been approved by the faculty reader(s), the candidate works with the style editor, proofreading the project for correct form, style, and grammar. When the editor returns the final project file, the candidate makes the necessary corrections and, prior to graduation, submits a final, corrected copy to the Office of Ministerial Formation and Advanced Studies. All final projects are archived electronically, and a hard copy is bound and placed in the Seminary’s Stitt Library. The cost of the style editor is included in the graduation fee.

SUPERVISION AND EVALUATION
Projects are submitted to faculty readers for evaluation. Each project is evaluated by the faculty reader(s) prior to the student’s return to campus for the next DMin term. Information on deadlines is available in the DMin Student Handbook.

TRANSFER OF CREDIT
DMin students who have previously earned credit for doctoral-level academic work (beyond the basic theological degree) that includes study, practice of ministry, and evaluation may apply for credit for this work. All requests for transfer of credit are made to the assistant dean for academic affairs. 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.

WITHDRAWAL FROM THE SEMINARY
Should a student enrolled in the DMin degree program at Austin Seminary decide to withdraw from the Seminary, the student shall notify the president of the Seminary in writing (not in an email) indicating the reason for withdrawal and providing an effective date. The president will report this information to the faculty at its next regularly scheduled meeting. The student’s academic record will reflect the date of withdrawal.
INSTITUTIONAL POLICIES

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.

Specific indebtedness for materials such as quotations, phrases, ideas, and sentences that 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.

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.

_A Manual for Writers of Research Papers, Theses, and Dissertations_ (8th Edition), by Kate L. Turabian, 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 sections 7.4–7.9, and chapters 15 and 25 of this manual, _Turabian_, for an understanding and examples of plagiarism and for information on proper citation.

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:
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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 academic dean, at his or her discretion, may refer the student to the Student Academic Standing Committee, which will make a recommendation to the academic dean and the faculty regarding that student’s continuance at 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 Student Academic Standing Committee, which will make a recommendation to the academic dean and the faculty regarding that student’s continuance at 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 Policy
Austin Seminary does not discriminate against students with conditions that may require disability accommodation. The Seminary prohibits harassment or retaliation against any individual for requesting an accommodation or for filing a complaint related to disability discrimination or failure to accommodate. 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.

Disabilities that may require accommodation include but are not limited to the following: Attention deficit hyperactivity disorder (ADHD), learning disabilities, psychological disabilities, traumatic brain injuries, visual impairments, mobility impairments, hearing impairments, other health and chronic medical disabilities, and/or temporary disabilities.

Designated Section 504 Coordinator
The Seminary’s designated Section 504 Coordinator who is responsible for administering this policy is Dr. David H. Jensen, academic dean, Trull Administration Building, second floor, 100 East 27th Street, Austin, Texas, 78705, 512-404-4821, djensen@austinseminary.edu.

Procedure for Requesting a Reasonable Accommodation
Students seeking disability accommodation on the basis of a diagnosed disability must submit to the Section 504 Coordinator documentation from their treating health care provider that verifies their eligibility under Section 504 of the Rehabilitation Act (www.hhs.gov/ocr/504.html), the Americans with Disabilities Act (ADA) (www.ada.gov), or the ADA Amendments Act (http://www.eeoc.gov/ada/amendments_notice.html). The written request should include documentation from the student’s treating health care provider regarding the need for an accommodation and the proposed accommodations that will address the student’s needs. The written request
Policies and Information

should not disclose the student's diagnosis or medical condition. The Seminary reserves the right to request additional documentation if the initial documentation the individual provides is incomplete or inadequate to determine the need for accommodations. The Seminary will keep all medical-related information confidential (unless disclosure is necessary for business-related purposes) and will retain such information in separate confidential files.

Accommodations are handled on a case-by-case basis. Reasonable accommodation can be made only after the written request and the written statement have been filed with the Section 504 Coordinator.

The Seminary's Grievance Procedures should be utilized to address complaints of disability discrimination, retaliation, harassment, or failure to provide a reasonable accommodation. Any aggrieved individual may file a complaint in writing, containing the name and address of the person filing the complaint and describing the discriminatory act. The complaint shall be filed in the Office of the Academic Dean within 30 days after the Complainant becomes aware of the allegedly discriminatory act. Should the Coordinator be a party to the complaint, the complaint should be filed with the vice president for student affairs and vocation.

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 for students available when such services are indicated. The Seminary identifies personnel and institutions that provide such services. It also provides limited funds to students to subsidize the cost of services of physicians, therapists, and counselors doing substance abuse counseling, treatment, and prevention. The Seminary's full policy on drug abuse and prevention counseling can be found in the Student Handbook.

Grade Appeals
Evaluation of Students' Work
The process of grading is essentially a private matter between individual students and instructors, ruled by principles of academic proficiency, professionalism, and confidentiality. 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. As people responsible for their own quality education and as mature participants in the evaluation process, students are encouraged to discuss course grades and the multiple factors supporting the evaluation with the instructor(s).
GRADE APPEALS: APPEAL TO THE INSTRUCTOR
If a student has a question about a final course grade received, he or she is expected to contact the instructor directly, and within fourteen days from the date posted on the student's grade report. A student has the right to ask an instructor to review his or her work (copies of which the student shall provide), and the professor has an obligation to explain the grounds upon which the grade was rendered, enlisting the opinion of another faculty member when appropriate. Ordinarily the professor shall respond to the appeal in writing, no more than fourteen days after receiving the student's written request.

GRADE APPEALS: APPEAL TO THE ACADEMIC DEAN
In the event that the appeal to the professor has failed to resolve the matter, the student may immediately submit a formal appeal in writing to the academic dean, using the Grade Appeal form. If the grade being appealed is a passing course grade, the appeal process ends with the decision of the academic dean.

To be considered, appeals to the academic dean must meet one or more of the following criteria:
- Instructor violated the terms of the syllabus.
- Instructor made an error in calculating or recording a grade.
- Instructor violated a Seminary policy when he/she gave assignments, administered exams, or assigned grades.
- Instructor applied an inconsistent grading standard across students.
- Instructor did not allow the student to complete assignments or exams missed before the student added the course.
- Instructor violated a written agreement with the student.

The following supporting documentation is required (unless otherwise noted):
- explanation of what occurred and how the criteria previously noted apply to the situation;
- correspondence from instructor indicating that the appeal has been denied;
- course syllabus;
- timeline of events relevant to the appeal;
- assignment or exam in question (if applicable);
- correspondence with instructor (if applicable);
- copy of appropriate Seminary policy (if applicable);
- any other documentation supporting the appeal.

After reviewing the appeal documents, the academic dean consults with the instructor and the student, and may also consult colleagues with expertise in the subject matter. The academic dean communicates the decision in writing to both the student and the instructor. In the case of the appeal of a passing course grade, the academic dean's decision is final.

If the student chooses to appeal the decision of the academic dean, the student submits a written request to the academic dean asking that the matter be referred to the Student Academic Standing Committee. The referral and materials related to the appeal are provided to the chair of the committee and copied to the registrar.
POLICIES AND INFORMATION

If the instructor whose grade is being questioned is a member of the committee, he or she will be recused. In this case, or if the committee’s faculty members are unavailable to meet, the academic dean will make necessary substitutions.

At its next scheduled meeting, or called meeting, if necessary, the committee convenes to deliberate the case. The instructor and the student will each be offered the opportunity to meet separately with the committee. The committee will review all material pertaining to the case and, after deliberation, arrive at a decision regarding the issue. This decision is communicated in writing to the student and the instructor, with copies to the academic dean and registrar. A decision to change the grade is carried out under the direction of the academic dean. The decision of the committee shall be binding and conclusive on the matter.

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, 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 vocation 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 that does not exclude persons on the basis of gender, race, age, economic condition, or handicapping condition.

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.).

POLICY ON NONACADEMIC PROBATION AND INVOLUNTARY LEAVE OF ABSENCE
In the exercise of its oversight of all students, the faculty’s Student Life Committee may place on nonacademic probation or involuntary leave of absence any student whose continued enrollment at the Seminary is in question on other than academic grounds. Reasons for such action include, among others, persistent failure in moral responsibility, intellectual dishonesty in academic and ministerial tasks, irresponsibility in financial obligations and dealings, behavior that is deemed to be dangerous to the student or others (see Student Code of Conduct, Student Handbook).
After review with the student, according to procedures outlined in the Student Code of Conduct, the committee shall make known by written report to the student and the academic dean its action in placing the student on nonacademic probation or its recommendation to the faculty in executive session that the student be placed on involuntary leave of absence. The report shall include the nature of the problem in question, the specific course of discipline which is proposed to the student to correct the difficulties or inadequacies, and the specific length of the probationary or leave period.

Nonacademic probation or an involuntary leave of absence 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 set by the committee.

During an involuntary leave of absence, the student is not enrolled in course work and does not live in campus housing.

If at the end of the designated probationary or leave period the student has not corrected the difficulties or inadequacies, the Student Life Committee 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

The Seminary is committed to creating a respectful and courteous environment free of discrimination and unlawful harassment of any kind. It is the Seminary's policy not to discriminate on the basis of race, color, sex, religion, national origin, age, marital status, sexual orientation, 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 Act” policy, the Seminary will provide qualified reasonable accommodation for qualified applicants for employment, employees, applicants for study, and enrolled students who have disabilities, 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, sexual orientation, 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, or even a non-employee with whom the employee or student is involved, directly or indirectly, in a professional, academic, or business relationship or in a 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 president of the Seminary has the overall responsibility to maintain effective enforcement of nondiscrimination and anti-harassment policies.
POLICIES AND INFORMATION

The Seminary’s full policy statement on nondiscrimination and antiharassment, including prohibited harassment and complaint procedure, 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 Student Code of Conduct in the Student Handbook.

SEXUAL MISCONDUCT POLICY

Sexual misconduct constitutes behavior that is unacceptable and will not be tolerated at Austin Presbyterian Theological Seminary. The following is a brief summary of the Seminary’s Sexual Misconduct Policy statement, which is published in full in the Seminary’s Student Handbook and the Employee Handbook. Sexual misconduct is defined as the threat or the commission of behavior used to obtain sexual gratification against another’s will or at the expense of another such as inducing fear, shame, or mental suffering. Sexual misconduct includes unwanted sexual acts or actions, whether by an acquaintance, a person in the position of authority, or a stranger, that occur without indication of consent of both individuals or under threat or coercion. Sexual misconduct can occur either forcibly and/or against a person’s will, or when a person is incapable of giving consent. Silence does not in and of itself constitute consent. The victim of sexual misconduct may be anyone, including but not limited to, adults, adolescents, minors, the developmentally disabled, and vulnerable individuals regardless of age. All members of the Austin Seminary community, including but not limited to students, faculty (including adjunct faculty), field supervisors, staff, other employees, trustees, volunteers, and independent contractors are subject to the Seminary’s Sexual Misconduct Policy.

A person who is the victim of sexual misconduct, has knowledge of another person being the victim of sexual misconduct, or believes in good faith that he/she has witnessed signs of sexual abuse of a child or other protected person as defined in the Seminary’s Sexual Misconduct Policy is urged to make a formal report to the designated campus administrator and, in the case of potentially illegal acts, to local law enforcement. Any instance of child sexual abuse must be immediately reported to the proper legal authority. A report of sexual misconduct will be dealt with promptly. Confidentiality will be maintained to the greatest extent possible.

To report a violation of the Seminary’s Sexual Misconduct Policy, if the victim is a student, contact Jackie Saxon, vice president for student affairs and vocation, McCord Community Center, Suite 200 (2nd Floor), 100 E. 27th Street, Austin, TX 78705, 512-404-4885, jsaxon@austinseminary.edu. If the victim is an employee, volunteer, or any other person, contact Lori Rohre, director of human resources, Trull Administration Building, Business Office (2nd Floor), 100 E. 27th Street, Austin, TX 78705, 512-404-4815, lrohre@austinseminary.edu. Local law enforcement can be contacted by calling 9-1-1 (to report a crime in progress or an emergency), 3-1-1 (to report a crime that has already occurred or a non-emergency), and Victim Services at 512-974-5000. To report abuse or neglect of a child or exploitation of an
elderly or disabled person, contact the Texas Department of Family and Protective Services at 1-800-252-5400. In addition to the above reporting options, persons wishing, confidentially and in good faith, to report to the Seminary ethics-related issues such as sexual misconduct may also call the Seminary’s Campus Conduct Hotline at 866-943-5787.

Whether or not the individual makes a formal report, all victims of sexual misconduct are urged to seek appropriate help, which may include a medical evaluation and obtaining information, support, and counseling, either on or off campus. Resources available to victims are listed in the Seminary’s Sexual Misconduct Policy statement.

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 Academic Catalogue. Student responsibilities are set forth in the same documents.

TITLE IX STATEMENT
Austin Presbyterian Theological Seminary does not discriminate on the basis of sex in its education programs and activities. Title IX of the Education Amendments of 1972 prohibits discrimination on this basis in education programs and activities of Austin Seminary. Inquiries concerning the application of Title IX and reports of violations of the Seminary’s Title IX policy should be made to the campus Title IX coordinator, Mr. Kurt A. Gabbard, vice president for business affairs, Trull Administration Building, Business Office (2nd Floor), 100 E. 27th Street, Austin, TX 78705, 512-404-4816, kgabbard@austinseminary.edu.

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. A transcript for a particular individual can also be provided directly to that individual at his or her written request. 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.
POLICIES AND INFORMATION

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 Seminary-based financial aid which is granted according to demonstrated need and availability of funds.

POLICY ON WEAPONS
The possession of a firearm, illegal knife, or prohibited weapon on the grounds of an educational institution is a third-degree felony in Texas (Texas Penal Code Sec. 46.03(a)(1)). One should never bring weapons onto campus, and should always follow safety protocols if an armed individual is seen.

The following weapons are prohibited: armor-piercing ammunition, chemical dispensing devices, club or night stick, compound bow, explosive weapons, firearms, firearm silencer, illegal knives, knuckles, machine guns, short-barreled firearms, swords, and switchblade knives.

Except as specifically provided by state law, 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 by institutional policy. 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.
EDUCATIONAL ENVIRONMENT

COMMUNITY LIFE
THE STITT LIBRARY
RELATIONSHIPS WITH OTHER INSTITUTIONS
LECTURE SERIES
EDUCATIONAL ENVIRONMENT

– EDUCATIONAL ENVIRONMENT –

THE SEMINARY COMMUNITY AND THE OFFICE OF STUDENT AFFAIRS AND VOCATION

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. Faculty and administration share this concern and participate in this care, and it 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.

This office sponsors a variety of student groups that 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 is found in the Student Handbook.

The Student Senate provides programs to enrich the lives of students and the life of the community and works constructively to 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, and one or 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 Student Life Committee. 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 warrants.

The vice president also sits on faculty and administrative committees giving attention to structural and institutional questions that 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.”

RELATIONSHIPS WITH OTHER INSTITUTIONS
Austin Seminary enjoys a wide variety of relationships with other academic institutions and mission agencies. These relationships constitute resources that 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 iAct, 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 STITT LIBRARY AND SEMINARY ARCHIVES
The David L. and Jane Stitt Library serves the information needs of the Seminary’s students and professors. The onsite collection currently consists of approximately 160,000 volumes. Students and faculty also have access to a variety of online research databases, including the ATLA Religion Database with ATLASerials and EBSCO’s Academic Search Complete, as well as online reference and e-book collections. Taken together, these tools provide downloadable full-text access to tens of thousands of peer-reviewed journal articles.

The online library catalog (voyager.austinseminary.edu) contains bibliographic information for the entire Stitt collection and the holdings of the Booher Library at the Seminary of the Southwest (SSW), located only a few blocks from our campus. Students at the Seminary have borrowing privileges at SSW as well as at The University of Texas at Austin’s main research library. If needed 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.

The library provides a variety of study settings to support lively exploration and serious contemplation. Patrons may bring beverages to the library, provided that they are in spill-proof containers. Patrons are welcome to listen to music in the library using headphones.

The Austin Seminary Archives at the Stitt Library serves as the repository for the documentation of the Seminary’s administrative activities and educational programs, its publications, memorabilia, photographic records, and the occasional memoirs and personal papers of the Seminary’s faculty.
LECTURE SERIES

The Archives also collects materials on the activities of the Presbyterian Church in Texas, Oklahoma, Arkansas, and Louisiana. The Archives supports researchers by providing physical and intellectual access to the collections. Staff librarians are partners with the faculty in teaching and learning. Librarians manage the academic course portal and offer user training. Additionally, librarians provide classroom sessions and tutorials on "IQ," our information literacy initiative in master’s-level programs.

LECTURE SERIES

THE GEORGE S. HEYER JR. DISTINGUISHED LECTURESHP
SEPTEMBER 25, 2014

Dr. Luis H. Zayas
Dean and Robert Lee Sutherland Chair in Mental Health and Social Policy,
School of Social Work, The University of Texas at Austin, Austin, Texas

This lectureship was established to honor George S. Heyer Jr., 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.

MIDWINTER LECTURES
FEBRUARY 2-4, 2015

MIDWINTER LECTURES PREACHER
The Reverend Paul Roberts
Administrative Dean, Johnson C. Smith Theological Seminary,
Atlanta, Georgia

THOMAS WHITE CURRIE LECTURER
Dr. Beverly Roberts Gaventa
Distinguished Professor of New Testament, Department of Religion,
Baylor University, Waco, Texas

The Thomas White Currie Lectures were established in 1952 by the Tom Currie Bible Class of Highland Park Presbyterian Church of Dallas, Texas, in honor of Dr. Currie and the current teachers of the Bible Class. The Lectures, supported by the class on an annual basis for fifty-nine years, are now funded by the Thomas White Currie Lectureship Endowed Fund, a gift of the Currie family.

ROBERT F. JONES LECTURER
Dr. Kimberly B. Long
Associate Professor of Worship, 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.
LECTURE SERIES

E. C. WESTERVELT LECTURER
The Reverend Dr. John H. “Jack” Haberer Jr., editor, Presbyterian Outlook, League City, Texas

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.

SETTLES LECTURES
SPRING 2015

Lecturer to be announced.

The Settles Lectures in Mission and Evangelism were established in 1947 by Mrs. W. R. Settles of Big Spring, Texas. Over the course of years, topics of the lectures have alternated between mission and evangelism, or home mission and foreign mission.

HOXIE THOMPSON LECTURERS

The Seminary’s master’s 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 2013-2014 academic year was:

Dr. Don H. Compier, Dean of the Community of Christ Seminary at Graceland University, Independence, Missouri

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

The Louis H. and Katherine S. Zbinden Distinguished 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. The chair has been held by The Reverend Dr. Louis H. Zbinden Jr. and by The Reverend Dr. K. C. Ptomey Jr.

In 2013, the board of trustees elected The Reverend Blair R. Monie as the third holder of the chair, to begin in the fall term of 2014.
FINANCIAL INFORMATION

SEMINARY EXPENSES
FINANCIAL AID
CAMPUS HOUSING
CAMPUS RESOURCES
FELLOWSHIPS, SCHOLARSHIPS, AND AWARDS
GIFTS AND SEMINARY SUPPORT
These tuition fees, effective with the 2014 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
- Entrance fee, MATS degree program $25
- Entrance fee, MAMP degree program $70
- Entrance fee, MDiv degree and Theological Certificate programs $125
- Tuition for Master’s-Level Students $210 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
- Student Activity Fee $60 per year
- Graduation Fee (payable year of graduation) $150

The student estimating the expenses of his or her theological study should allow, in addition to the above fees, approximately $1250 per year for books. 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, international students are required to make a financial deposit equal to one-half the minimum annual student budget.

**DOCTOR OF MINISTRY FEES**

- Entrance fee $300
- Tuition $130 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. Tuition and fees are due prior to the beginning of an academic term. For students enrolled in a master’s-level degree program, this must be done by the end of the add period for a particular term or the student’s registration is cancelled. For Special Students, the payment deadline is the Friday before an academic term begins.

The required payment of Seminary charges—tuition, 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 that term’s add 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 nonacademic probation, involuntary leave of absence, or 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 five class days of the term. A refund of 75% is given for a course dropped within the next five class days of the term. A refund of 50% 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 refund of 50% 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.

*Seminary Tuition Grants will not be applied toward courses not completed.*
When a student receives a Seminary Tuition Grant for courses which are subsequently dropped, that part of the Seminary grant related to the dropped course(s) will be reversed and must be repaid to the Seminary. Students should be aware that they will be responsible for the full amount of tuition charges remaining after application of any tuition refund.

Fee refunds are granted as follows:
1. The one-time application fee, the entrance fee, the annual registration fee, and the graduation fee are not refundable.
2. The annual student activity fee is refunded at the rate of 50% for each fall or spring term in which a student does not enroll.

Housing refunds are granted as follows:
Students who vacate Seminary housing will receive, based on the official checkout date, a prorated refund of rent charges, when applicable.

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

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 50% 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 one-time application fee, the entrance fee, and the graduation fee are not refundable.

Housing refunds are granted as follows:
Students who vacate Seminary overnight housing will receive, based on the official checkout date, a prorated refund of housing charges, when applicable.

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

REFUNDS FOR STUDENTS RECEIVING WILLIAM D. FORD DIRECT LOANS
If a student receives financial aid in the form of a William D. Ford Direct Student Loan, a portion of the refund due the student must be returned to the Department of Education, in accordance with federal regulations. Refer to the Financial Aid Handbook for details.

— 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.

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, Austin Graduate School of Theology, or the exchange program of the PC(USA) theological institutions. 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 at Austin Seminary.

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). Each student is expected to meet as much of the educational expenses as possible. A student with available resources to meet tuition and other charges is expected to cover those expenses.

The Seminary shares primarily tuition expense with students qualifying for need-based financial assistance. The Seminary's capacity to assist with
expenses other than tuition is mainly limited to subsidizing indirectly the costs of campus housing and of meals in the dining hall.

Financial assistance is offered to MATS, MAMP, and MDiv students. The financial aid resources of the Seminary are awarded on a year-to-year basis, and ordinarily, solely on the basis of demonstrated need. The Financial Aid Handbook available on the Seminary’s website and from the financial aid office, contains information on:

1. **Grants:** MATS, MAMP, and MDiv students may, by demonstrating need, and by meeting satisfactory academic progress, qualify for a Seminary tuition grant, subject to the availability of funds.
2. **Loans:** Student loans are available to students in master’s-level degree programs through the William D. Ford Direct Loan Program. Application is made through the Seminary’s Office of Financial Aid.
3. **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.
4. **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 makes the Financial Aid Handbook and Application for Financial Aid accessible on the Seminary’s website. The same material in paper form will be provided to anyone upon request. New and returning students must complete the Free Application for Federal Student Aid (FAFSA). In addition, the Austin Seminary Application for Financial Aid must be completed, signed, and submitted to the Office of Financial Aid with an income tax return transcript and W-2 Forms. If the student’s income tax information is retrieved from the Internal Revenue Service and entered on the FAFSA, the income tax return transcript will not be required.

Application materials are reviewed by the director of financial aid. Students who qualify for financial aid are notified of the amount and type of assistance available. Awarded tuition 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, 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.

**Seminary Tuition Grants will not be applied toward courses not completed.** When a student receives a Seminary Tuition Grant for courses which are subsequently dropped, that part of the Seminary grant related to the dropped course(s) will be reversed and must be repaid to the Seminary. Students should be aware that they will be responsible for the full amount of tuition charges remaining after application of any tuition refund.
CAMPUS RESOURCES

— 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), Master of Arts in Ministry Practice, 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 or administration or working in the library or chapel. The Student Employment program is coordinated through the Seminary’s Office of Financial Aid.

— 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 one-, two-, three-, or four-bedroom apartments. Single or married, with or without children or pets, students in the MATS, MAMP, and MDiv degree programs are encouraged to live on campus.

Campus housing is affordable with housing rates far below the market cost of housing off-campus in the central Austin area. Campus housing also 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 website 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 long distances from their homes. Each Currie room is furnished with a twin bed, built-in desk, and small dresser, and has 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 a lounge area and adjoining kitchen for residents’ use, a place to relax or spend time with other residents. Pets are not allowed in this building.

Currie Hall room rates vary from $185 to $265 per month, and include Internet service. Weekday breakfast and lunch are available for purchase in the Seminary dining hall.
SEMINARY APARTMENTS
Seminary housing also includes a wide range of unfurnished apartments varying in size from one- to four-bedroom. Rental rates vary from $465 to $860 per month. Rental rates include Internet service. (Floor plans are available at www.austinseminary.edu under 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.

Pets are welcome in certain campus apartments; uncaged pets (i.e., dogs and cats) require a $250 deposit per pet and proof of current rabies vaccination. There is a two-pet limit. Caged pets do not require a deposit, but do require a pet application. Pet applications are completed upon arrival on campus. Pet deposits must be paid in full at the time the lease is signed and before occupying the housing unit.

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 website for more information on housing eligibility.

HOUSING ASSIGNMENTS
Eligibility for particular types of campus housing is based on the student's family size. (Refer to the Housing Handbook for more information.) While eligibility for housing does not guarantee availability of housing, every effort is made to secure campus housing for all students who request to live on campus.

Priority for housing assignments is based on when 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 deadline for submitting the Housing Application form in order to secure a housing assignment with priority is no later than May 31. Fall housing assignments ordinarily are made to incoming students in early June. The Housing Acceptance form should be completed and returned as soon as possible to the Office of Business Affairs.

— CAMPUS RESOURCES —

CAMPUS CARD
The Campus Card serves as a student identification card, a library card, a payment card for meal purchases in the Seminary's dining hall and for photocopies made on copiers in Stitt Library and at the McCord desk, and as an access card for Currie Hall and Anderson House residents.

Each semester, master's degree students are charged $25.00, which is applied to their Campus Cards. This money can then be spent in the dining hall or at designated copy machines. Additional funds can be added to the
CAMPUS RESOURCES

card at any time, either at the McCord Center information desk during regular
desk hours, or, if transferring funds from one’s student account, through
the Business Office during regular business hours. All funds placed on the
Campus Card are nonrefundable and may not be applied to balances due to
the Seminary.

CAMPUS CONDUCT HOTLINE™
Austin Seminary is committed to maintaining high standards for ethical
behavior by its employees, volunteers, and students. The Seminary’s
expectations for ethical behavior are outlined in the Behavior Expectations
for students, found in the Student Code of Conduct in the Student Handbook,
in the Employee Code of Conduct, published in the Seminary’s Employee
Handbook, and other institutional policies in these documents and elsewhere.

Persons wishing to report violations of either the Employee Code of
Conduct or the Student Code of Conduct, confidentially and in good faith,
can call the Seminary’s Campus Conduct Hotline™ at 866-943-5787. The
Campus Conduct Hotline™ is available 24/7. It is operated by an independent
organization, and any calls made through this hotline are confidential and
anonymous. The hotline does not replace or supplant other reporting and
investigation procedures, rather, it provides another way for persons to
report possible violations. (Additional information about Campus Conduct
Hotline™ can be found in both the Student Handbook and the Employee
Handbook.)

CLASSROOM TECHNOLOGY
Each classroom at Austin Seminary is outfitted with audio/video technology.
All classrooms have a ceiling mounted projector and speakers, a computer
with a DVD player, and connections for laptop computers. Additionally, the
largest classrooms have lapel and lectern microphones.

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 and
after hours with the building entry code. The computer lab in the McCord
Community Center has secure, 24-hour keypad entry and security cameras
and offers four PC workstations, including a workstation with multimedia
presentation software and video transfer capabilities, and an iMac. In the
library, eight workstations are available. All of the public computers on
campus feature Microsoft Office (Word, Excel, and PowerPoint), WordPerfect,
Bible Works, Internet access, and access to laser printers. Secure wireless
access is available on campus in the McCord building, McMillan building,
and Stitt Library. Information Technology (IT) staff are available to assist with
student computer labs and wireless access issues.

DINING HALL
The Seminary’s Stotts Fellowship Hall is located in the McCord Community
Center, adjacent to the Currie Residence Hall. The facility houses the
Seminary’s dining service, which is operated by Southern Foodservice
Management, Inc. 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 in Stotts Hall. Accepted forms of payment are cash, credit card, or a Seminary Campus Card. Ordinarily, breakfast and lunch are served Monday through Friday while school is in session. The meal schedule and costs are subject to change. There is no required meal plan for students.

e2CAMPUS EMERGENCY NOTIFICATION SYSTEM
The emergency notification system enables members of the Seminary community to receive urgent emergency information to their email accounts and mobile phones. Through this system, the Seminary provides timely information regarding any event that presents a clear and immediate threat to the Seminary campus. All current master’s students with a Seminary email address are preregistered for email alerts. Additional methods of contact, including text alerts to a mobile phone, can be added. Family members can also be included in this messaging system. Information on accessing one’s e2Campus profile is available on the Seminary’s Student Portal, www.austinseminary.edu/portal.

EMAIL
All faculty, staff, and students are assigned a Seminary email address and provided an email account. The Seminary addresses official electronic communications to these accounts. Students are required and expected to use their Seminary-provided email accounts and are responsible for the timely access of information sent to them by Seminary administration and faculty.

For more information, refer to the Seminary Email Policy in the Student Handbook. Information Technology (IT) staff are available to assist with email issues.

THE STANLEY R. HALL LITURGICS LAB
This McMillan Building classroom (room 103) is a special-purpose space designed for liturgical practice. It was given by the graduating class of 2009 and dedicated to the memory of professor Stanley R. Hall, Jean Brown associate professor of liturgics from 1992-2008. The Liturgics Lab is available to students to record their own sermons for course assignments, practice, or other vocational purposes. In addition to the standard audiovisual technology, it is equipped with a camera that can record to a multimedia workstation or directly to a DVD.

INTERNET SERVICE
Wired high-speed internet service is provided by Time Warner Cable to each campus apartment and dorm room at no additional charge to students. Students register directly with Time Warner Cable and are issued a cable modem. While there is no cost to students for any equipment required to receive Internet service, students are responsible for damage to or loss of equipment. Students can add, at their own expense, additional services such as cable television or digital phone service. Students who upgrade their service are billed directly by Time Warner Cable for those additional services.
FELLOWSHIPS, SCHOLARSHIPS, AND AWARDS

MERIT AWARDS

The following merit scholarships and fellowships are awarded by the faculty of Austin Seminary, upon the recommendation of the Admissions Commission and in accordance with the criteria of the particular award, to applicants admitted to the Master of Divinity degree program. Each award is renewable for a period up to three years provided the recipient continues as an MDiv student, maintains a grade point average of 3.5 (4.0 scale), and continues to demonstrate promise for ministry and leadership ability.

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

MERIT FELLOWSHIPS

The following merit fellowships are annual awards, renewable for a period up to three years, according to the terms noted above. They cover full tuition and fees and provide a stipend for on-campus housing and other educational expenses.

Preference is given to students who demonstrate interest in and a strong promise vocationally for leadership in the church, exceptional academic achievement, and leadership ability. Recipients are chosen on the basis of merit and in accordance with the Seminary's financial aid policies.

THE JEAN BROWN FELLOWSHIP
Up to four Jean Brown Fellowships may be awarded for each entering class.

THE VANNIE E. COOK JR. FELLOWSHIP
Strong preference is given to Presbyterian students.

THE MERT AND BETTY COOPER FELLOWSHIP

THE CRAWLEY FELLOWSHIP
Preference is given to Presbyterian students who express a desire to enter the parish ministry.

THE CLIFFORD J. AND MARY K GRUM FELLOWSHIP

THE BETTY WILSON JEFFREY MERIT FELLOWSHIP FUND

THE TRULL/HERLIN FAMILY MERIT FELLOWSHIP
Preference is given to students from small, rural communities.

THE ELIZABETH CURRIE WILLIAMS FELLOWSHIP

MERIT SCHOLARSHIPS

The following merit scholarships are annual awards, renewable for a period up to three years, according to the terms noted above. They cover full tuition.

Preference is given to students who demonstrate interest in and a strong promise vocationally for leadership in the church, exceptional academic
achievement, and leadership ability. Recipients are chosen on the basis of merit and in accordance with the Seminary’s financial aid policies.

THE JEAN BROWN SCHOLARSHIPS
Up to four Jean Brown Scholarships may be awarded for each entering class.

THE JAMES M. O’LEARY MEMORIAL MERIT SCHOLARSHIP
THE FRANCIS M. SPRINGALL MD MEMORIAL SCHOLARSHIP

OTHER SCHOLARSHIPS AND AWARDS

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

ELMA GUNThER SCHOLARSHIP FOR INTERNATIONAL STUDY
Each Master of Arts (Theological Studies), Master of Arts in Ministry Practice, 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 particular 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.

PRESIDENTIAL AWARDS
Presidential Awards are given annually to entering Master of Divinity students by the president upon recommendation of the vice president for admissions. These renewable awards, made without reference to financial need, are based on both academic achievement and promise for ministry, with special consideration given to racial ethnic minority students.

PROMISE AWARDS
Promise Awards are given annually to entering Master of Divinity students by the vice president for admissions. These renewable awards, made without reference to financial need, are based on promise for academic achievement and ministry within the Presbyterian Church (U.S.A.).
GRADUATE AWARDS

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 CHIDESTER PREACHING AWARD
The Chidester Preaching Award, established in 2010 by the First Presbyterian Church of Malvern, Arkansas, is given annually to the graduating senior who shows the greatest potential in the area of preaching. The selection is made upon the recommendation of the Seminary’s homiletics faculty. Each year the winner of the Chidester Preaching Award is invited to travel to Malvern to preach and worship with the congregation of First Presbyterian Church.

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, in memory of the Reverends James Hardin Smith, William Swan Smith, Edwin Eugene Hendrick, and John Henry Hendrick, and in honor of John Robert Hendrick, professor emeritus of evangelism and missions at Austin Seminary. 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.

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.
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.

GRADUATE FELLOWSHIPS
Each year the Seminary awards up to five fellowships to graduating seniors. Awards are based on Christian character, academic achievement, and promise for ministry.

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 Alsop 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 award is 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.

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.

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.

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
GRADUATE FELLOWSHIPS

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.

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 is 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.

TERMS OF GRADUATE 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 for counsel or advice.
GIVING TO AUSTIN SEMINARY

— SEMINARY SUPPORT —

GIVING 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 Partner Program. When pledging at a Partner level, donors receive the regular Seminary publications, Windows and 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
GIVING TO AUSTIN SEMINARY

- A minimum gift of $600,000 provides a full merit fellowship (tuition, housing, books, and other educational expenses)

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 and generous benefits. A gift of $2.5 million fully endows a distinguished faculty chair and includes 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 who 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 to Austin Presbyterian Theological Seminary, Austin, Texas, the sum of $_________ (_____% of my estate, real estate, securities, or other property as described).” 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 the Office of Institutional Advancement, or visit our Web site at www.austinseminary.edu.

SEMINARY ENDOWMENTS

FACULTY ENDOWMENTS

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.

The Mrs. John B. Files Faculty Endowment Fund, established in 1977 by Mrs. Thomas B. Mann of Shreveport, Louisiana.

The First Presbyterian Church, Shreveport, D. Thomason Chair in New Testament Studies, established in 1991 by the First Presbyterian Church of Shreveport, Louisiana.

The Clarence N. and Betty B. Frierson Distinguished Chair of Reformed Theology, established by the family of Clarence and Betty Frierson 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.
SPECIAL ENDOWMENTS

The Mr. and Mrs. E. S. Joslin Faculty Endowment Fund, established in 1977 by Mr. and Mrs. E. S. Joslin of Corpus Christi, 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.
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 Blair R. Monie Distinguished Chair of Homiletics, established in 2013 by Mr. and Mrs. Robert J. Wright of Dallas, Texas.
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 Dorothy B. Vickery Chair of Homiletics and Liturgical Studies, 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 Edward D. Vickery Sr. Distinguished Chair of Christian Ethics, established in 2012 by Anne V. Stevenson of Sugar Land, 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 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. Zbinden Chair of Pastoral Ministry and Leadership, established in 2002 by First Presbyterian Church, San Antonio, Texas.
The Louis H. and Katherine S. Zbinden Chair of Pastoral Ministry and Leadership Enhancement Fund, established in 2011 by an anonymous donor.

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.

Austin Presbyterian Theological Seminary Endowment for the College of Pastoral Leaders, established in 2012 by Wichita Falls Community Foundation–Austin Presbyterian Theological Seminary Designated Fund.
The Marion and Olive Brock Library Fund, established in 1974 by Mr. and Mrs. Richard F. Peters of Midland, Texas.
The Donald Capps Award in Pastoral Care Endowed Fund, established in 2005 by an anonymous donor.
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 Chidester Preaching Award, established in 2010 by First Presbyterian Church, Malvern, Arkansas.

The Peggy L. Cockrum Memorial Endowed Publication Fund, established in 2012 by Mr. James L. Cockrum of Austin, Texas.

The Peggy L. Cockrum Memorial Endowed Communication Fund, established in 2012 by Mr. James L. Cockrum of Austin, Texas.

The Mert and Betty Cooper Endowed Fellowship Fund, established in 2011 by Mert and Betty Cooper of Canadian, 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 Clifford J. and Mary K Grum Fellowship Endowed Fund, established in 2011 by Clifford and Mary K Grum of Diboll, Texas.

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.


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


The Betty Wilson Jeffrey Merit Fellowship Fund, established in 2013 by George H. Wilson, Peter A. Wilson, and Bert A. Wilson.

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

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.

Lectureship Endowment, established in 1948 by Mrs. Fred A. Brock of Weslaco, Texas.

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

The Albert McCurdy Memorial Library Fund, established in 1935 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 Martin Morgan of Dallas, Texas, by Mr. and
Mrs. Jack Morgan of Dallas, Texas.
and Miss Mary Red, of the copyright to his book, “The History of the Presbyterian Church in
Texas.”
The Ridglea Presbyterian Church Library Endowment Fund, established in 1998 by the members
of Ridglea 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 Trull-Herlin Family Endowed Merit Fellowship Fund, established in 2011 by Bruce and Cara
Herlin of Palacios, Texas.
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 Elizabeth Currie Williams Endowed Fellowship Fund, established in 2011 by Elizabeth Currie
Williams of Dallas, 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
Herbert Wager Memorial Library Fund
Ida V. Butts Watson Memorial Loan Fund
Mrs. C. H. Yates Student Loan Fund
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 bequest 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.
GENERAL ENDOWMENTS

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.
The Memorial Fund General Endowment, established in 2005 by friends of Austin Seminary.
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.
GENERAL ENDOWMENTS

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.
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 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 David L. Stitt Memorial General Endowment Fund, established in 2014 by the estate of Mr. Robert B. Trull of Kerrville, Texas.
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.
GENERAL ENDOWMENTS

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
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. and 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. Alta 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 Caryle 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.

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 Vannie E. Cook Jr. Endowed Fellowship Fund, established in 2007 by Carolyn Landrum of McAllen, Texas.

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.
SCHOLARSHIP ENDOWMENTS

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

The Melford S. Dickerson, M.D. Endowment Fund, established in 2009 with a gift from the estate of Mary Frances Dickerson.

The Reverend Gaylord Howard Dodgen Memorial Endowed Scholarship Fund, established in 2012 by Mrs. Lanez B. Scarborough-Dodgen of Lafayette, Louisiana.

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 B. 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 1993 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.

First Presbyterian Church of Cuero: Blake Muir Endowed Scholarship, established in 2014 by the First Presbyterian Church of Cuero, 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 Fogartie Endowed Scholarship Fund, established in 2001 by First Presbyterian Church of Spartanburg, South Carolina, and friends of James Fogartie.

The Mary Spencer Fouls Memorial Scholarship, established in 1982 by friends and members of the Braeburn Presbyterian Church, Houston, Texas.
SCHOLARSHIP ENDOWMENTS

The William Christopher Foulks Scholarship Fund, established in 2003 by a bequest from Mrs. Alice F. Cage 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 J. 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 William Lee 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.

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. M. 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.
SCHOLARSHIP ENDOWMENTS

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 1958 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.

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 Ellyson 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.
SCHOLARSHIP ENDOWMENTS

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 Rev. 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 McCrary and Franklin Scholarship Fund, established in 1985 through the E. A. Franklin Charitable Untrust of Post, Texas, and enlarged in 1999 by Mr. Giles C. McCrary of Post, Texas.

The McCrery 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 Rev. Dr. Fred Morgan Endowed Scholarship Fund, established by Hope Presbyterian Church, Austin, Texas, to provide need-based scholarships to Presbyterian students who plan to go into parish ministry, with a preference for a member from Hope Presbyterian Church.

The Mr. and Mrs. Fred H. Moore Scholarship, established in 1989 by Ella Mae Moore of Austin, Texas.

The Emma Lawrence Morrow Memorial Scholarship, established in 1961 by the will of James B. Morrow of Longview, Texas.


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.
SCHOLARSHIP ENDOWMENTS

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 James M. O’Leary Memorial Merit Scholarship Fund, established in 2010 by the Grum family of Diboll, Texas.

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 Oak Hill Presbyterian Church Endowed Scholarship, established with a gift from the Fort Worth congregation upon dissolution of the church in 2003.

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 Nancy and Ted Paup Endowed Scholarship Fund, established in 2011 by Nancy and Ted Paup of Fort Worth, Texas, to provide need-based tuition assistance to Seminary students with a preference toward students with an undergraduate degree from Texas A&M University, College Station, 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 Dr. and Mrs. Harold Brainard Pressley and Mrs. Dorothy Pressley Smith Memorial Scholarship, established in 1963 by their family and enlarged in 1993 to memorialize Mrs. Dorothy Pressley Smith.

The Henry Elliott Pressly Scholarship Fund, established in 1971 by Mr. and Mrs. Clyde W. Day of Houston, Texas.

The Dr. Roger T. Quillin Endowed Scholarship Fund, established in 2008 by Northridge Presbyterian Church of Dallas, Texas.

The Mr. and Mrs. Herrin Quinius Jr. Scholarship, established in 1980 by Mr. and Mrs. Horace F. Adrian of Austin, Texas.

The Mr. and Mrs. Leroy Rader Scholarship Fund, established in 1963 by Mr. and Mrs. Leroy Rader of Kilgore, Texas.

The Glenn A. Railsback Scholarship Fund, established in 1975 by the congregation of First Presbyterian Church of Pine Bluff, Arkansas.

The Mrs. Rebecca K. Stuart Red Memorial Scholarship Fund, established in 1996 by Mrs. Le 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 his husband by Mrs. R. L. Rolfe and of his father, by Robert L. Rolfe Jr.
SCHOLARSHIP ENDOWMENTS

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 Tres Rios 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 Schultz 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 1958 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.

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.
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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.

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– DEGREES AWARDED –

May 25, 2014

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Jessica Nicholle Newman  Mario Gouvea Ransan

MASTER OF ARTS IN MINISTRY PRACTICE

John Fitzgerald McCormick  Cynthia Ann Walter Rauser

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BA, The University of Texas at Austin, 1980

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MS, The National Graduate School of Quality Management, 2004

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Seventh Day Adventist Church
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MA, Universidad del Azuay, Ecuador, 2001
MA, University of Denver, 2007

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Church of Christ
BM, The University of Texas at Austin, 2008

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BCM, Wayland Baptist University, 2010

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MATS, Austin Graduate School of Theology, 2012

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Jacob Earle Hunter
BROWNSVILLE, TEXAS
The United Methodist Church
AAT, AA, BA, The University of Texas at Brownsville, 2010

Trevor Christian Kennedy
GEORGETOWN, TEXAS
The United Methodist Church
BA, Southwestern University, 2012

Michael Craig Koski
AUSTIN, TEXAS
Baptist General Convention of Texas
BA, Baylor University, 2007

Sarah Olivia Lancaster
AUSTIN, TEXAS
The United Methodist Church
BA, Austin College, 2007

John Ryan Larkin
GREER, SOUTH CAROLINA
Presbyterian Church (U.S.A.)
BA, College of Charleston, 2011

Chad Aaron Lawson
AUSTIN, TEXAS
Presbyterian Church (U.S.A.)
BA, Southwestern Assemblies of God University, 2011

Jesse Jaehee Lee
ANN ARBOR, MICHIGAN
Nondenominational
BS, University of Michigan, 2013

Kathy Fay Lee
NEW ORLEANS, LOUISIANA
Presbyterian Church (U.S.A.)
BA, Pepperdine University, 2006

Andrew Aaron Lemlyn
MARBLE FALLS, TEXAS
BA, Schreiner University, 2011

Sarah Watts Macias
AUSTIN, TEXAS
Alliance of Baptists
BS, Texas A & M University, 1982

Amanda Kay Mackey
PRAIRIE VILLAGE, KANSAS
Presbyterian Church (U.S.A.)
BA, Simpson College, 2011
Hailey Virginia Malcolm  
RICHARDSON, TEXAS  
Presbyterian Church (U.S.A.)  
BA, Austin College, 2011

Wendy Jean Manuel  
PFLUGERVILLE, TEXAS  
Nondenominational  
AA, Johnson County Community College, 1976  
BS, Kansas State University, 1978  
MPH, The University of Texas Health Science Center at Houston, 2011

Hilary Osburn Marchbanks  
AUSTIN, TEXAS  
The United Methodist Church  
BA, Baylor University, 2003

Jean-Paul Christian Marshall  
MESQUITE, TEXAS  
Presbyterian Church (U.S.A.)  
BA, Austin College, 2013

Michael Claret Matthews  
SAN ANTONIO, TEXAS  
BA, Loyola Marymount University, 1995  
ALM, Harvard University, 2009

Dianne V. Milam  
KNOXVILLE, TENNESSEE  
The United Methodist Church  
BA, Johnson University, 2013

Steven Glenn Miller  
BASTROP, TEXAS  
Nondenominational  
BS, Texas A & M University, 1992  
BBA, University of Houston, 2000  
MLEE, Texas A & M University, 2005

Samuel Okyere-Mireku  
AUSTIN, TEXAS  
Presbyterian Church (U.S.A.)  
BA, University of Ghana, 2003

Donald Vincent Moore  
TEMPLE, TEXAS  
The United Methodist Church  
BA, North Texas State University, 1980

Will Pirrello Nelson  
WESTMINSTER, COLORADO  
United Church of Christ  
BA, Central Bible College, 1968  
BA, University of Colorado, 1984  
MA, University of Colorado, 1988

Roberta Marie Parrillo  
SAN ANTONIO, TEXAS  
The United Methodist Church  
BA, Trinity University, 1992

Jessica Elizabeth Percer  
BUDA, TEXAS  
Nondenominational  
BA, University of Houston, 2012

Eric Aldor Peterson  
AUSTIN, TEXAS  
Presbyterian Church (U.S.A.)  
BM, Texas State University, 2011

Walter Alfred Prescher III  
LAMPASAS, TEXAS  
The United Methodist Church  
BS, Texas A & M University, 1999

Janice Marie Quirl  
AUSTIN, TEXAS  
Evangelical Lutheran Church in America  
BS, The University of Texas at Austin, 1980  
ME, The University of Texas at Austin, 1982  
MSSW, The University of Texas at Austin, 1992

Susan Kay Rang  
MANOR, TEXAS  
The United Methodist Church  
BA, Texas Lutheran University, 1999

Christopher Jose Reyes  
GEORGETOWN, TEXAS  
The United Methodist Church  
BA, Southwestern University, 2009

Nettie Reynolds  
AUSTIN, TEXAS  
The United Methodist Church  
BA, Goddard College, 1995

Jose Luis Ruiz  
AUSTIN, TEXAS  
Nondenominational

Kelly Keezel Shoenfelt  
AUSTIN, TEXAS  
The United Methodist Church  
BBA, The University of Texas at Austin, 2002

Gregory Allen Six  
ABILENE, TEXAS  
Presbyterian Church (U.S.A.)  
BS, Texas A & M University, 2009

George Anthony Spears  
AUSTIN, TEXAS  
Metropolitan Community Church  
BJ, The University of Texas at Austin, 1989

Adam Kristopher Thornton  
DRIPPING SPRINGS, TEXAS  
The United Methodist Church  
BAS, Dallas Baptist University, 1996
MASTER OF DIVINITY CANDIDATES

Suzette Marie Thorpe Johnson
BUDA, TEXAS
The United Methodist Church
BA, St. Edward’s University, 1994

Barbara Cecelia Tomek-White
LAKE CHARLES, LOUISIANA
Presbyterian Church (U.S.A.)
AA, Temple College, 1971
BA, Mary Hardin-Baylor University, 1973
MSSW, The University of Texas at Austin, 1975
MD, The University of Texas Health Science Center at San Antonio, 1984

Michelle Jacqueylnn Vernone
SAN ANTONIO, TEXAS
The United Methodist Church
BM, The University of Texas at San Antonio, 1995

Christine Elizabeth Wagner
HAYS, KANSAS
Presbyterian Church (U.S.A.)
BA, University of Montana, 1975
MS, Fort Hays State University, 1993

Shelley Ann Walters
AUSTIN, TEXAS
The United Methodist Church
BA, The University of Texas at Austin, 2010

William David Watson Jr.
CHARLOTTE, NORTH CAROLINA
Presbyterian Church (U.S.A.)
BA, University of North Carolina at Charlotte, 2009

Jason Christopher Weaver
GEORGETOWN, TEXAS
Presbyterian Church (U.S.A.)
BS, The University of Texas at Austin, 2004

Terese Cooney Wier
AUSTIN, TEXAS
Roman Catholic
BS, Northern Illinois University, 1984
MBA, The George Washington University, 1987

William Clayton West
AUSTIN, TEXAS
National Baptist Convention
BS, Angelo State University, 2005

Linda LeFan Whiteside
AUSTIN, TEXAS
The United Methodist Church
BJ, The University of Texas at Austin, 1975

Sarah Jillyne Wildt
HOLLAND, MICHIGAN
Presbyterian Church (U.S.A.)
BA, Grand Valley State University, 2012

Caleb Andrew Williams
AUSTIN, TEXAS
The Lutheran Church-Missouri Synod
BS, Mountain State University, 2012

Daniel Byrch Williams
ALBUQUERQUE, NEW MEXICO
Presbyterian Church (U.S.A.)
BA, Hendrix College, 2013

Jacqueline Vitalien Williams
WINDCREST, TEXAS
Nondenominational
AS, Bronx Community College, 1982
BBA, Baruch College-The City University of New York, 1985

Thomas John Williams
MILLSBORO, DELAWARE
Presbyterian Church (U.S.A.)
BA, Lynchburg College, 2007

Cheryl Renee Wilson
ROUND ROCK, TEXAS
African Methodist Episcopal Church
BS, Stillman College, 1985
MAPD, Dallas Baptist University, 2006

Jarell Franklin Wilson
AUSTIN, TEXAS
The United Methodist Church
BA, University of North Texas, 2013

Janine Carol Zabriskie
AUSTIN, TEXAS
Presbyterian Church (U.S.A.)
BA, Columbia College Chicago, 1991
MEd, The University of Texas at Austin, 2005

Adrienne Zermeno
BROWNSVILLE, TEXAS
The United Methodist Church
BA, The University of Texas at Brownsville, 1999
MEd, The University of Texas at Brownsville, 2003
MS, The University of Texas at Brownsville, 2006
STUDENTS IN THE DOCTOR OF MINISTRY DEGREE PROGRAM

Sarah Demarest Allen
AUSTIN, TEXAS
Presbyterian Church (U.S.A.)
BA, Austin College, 2003
MDiv, Austin Presbyterian Theological Seminary, 2007

Harold D Armstrong
HOBBS, NEW MEXICO
Presbyterian Church (U.S.A.)
AA, Spokane Community College, 1995
BS, Corban University, 2000
MDiv, San Francisco Theological Seminary, 2006

Jacqueline Udden Baker
AUSTIN, TEXAS
Christian Church (Disciples of Christ)
BLS, St. Edward’s University, 1993
MDiv, Austin Presbyterian Theological Seminary, 2004

Christina Lee Berry
STERLING, ILLINOIS
Presbyterian Church (U.S.A.)
BS, Texas Tech University, 1989;
MED, Texas Tech University, 1995
MDiv, Austin Presbyterian Theological Seminary, 2006

Bonnie Stephens Canizaro
TRINIDAD, COLORADO
Presbyterian Church (U.S.A.)
BA, The University of Texas at Austin, 1967
BSED, University of Houston, 1970
MA, George Washington University, 1989
MDiv, Louisville Presbyterian Theological Seminary, 2007

Richard Orion Carroll
AUSTIN, TEXAS
Presbyterian Church (U.S.A.)
BSED, University of Houston, 1970
MED, University of Houston, 1976
MDiv, Austin Presbyterian Theological Seminary, 2002

Karen Jean Chakoian
GRANVILLE, OHIO
Presbyterian Church (U.S.A.)
BS, University of Illinois, Champaign-Urbana, 1979
MDiv, Union Theological Seminary in the City of New York, 1984

Michael Wayne Cline
MOUNT PLEASANT, TEXAS
The United Methodist Church
BA, The University of Texas at Dallas, 1989
MDiv, SMU Perkins School of Theology, 2002

Katherine Bywaters Cummings
HOUSTON, TEXAS
Presbyterian Church (U.S.A.)
BA, The University of Texas at Austin, 1993
MDiv, Austin Presbyterian Theological Seminary, 2005

Beverly Elaine Dempsey
WEST ORANGE, NEW JERSEY
Presbyterian Church (U.S.A.)
BA, Goucher College, 1985
MBA, University of Minnesota, 2001
MDiv, Union Presbyterian Seminary, 2004

Ellen M. Donnan
WATERLOO, NEW YORK
Presbyterian Church (U.S.A.)
BS, State University of New York-Oneonta, 1979
MA, Union Presbyterian Seminary, 1985
MDiv, Columbia Theological Seminary, 1993

Michael Don Eickhoff
 YORK, NEBRASKA
Presbyterian Church (U.S.A.)
BA, Kent State University, 1981
MDiv, Louisville Presbyterian Theological Seminary, 1997

Albert Nejib Handal
PFLUGERVILLE, TEXAS
Seventh-Day Adventist Church
BA, Southern Adventist University, 2004
MDiv, Andrews University, 2009

Andrew Edgar Holmes
ERIE, PENNSYLVANIA
Presbyterian Church (U.S.A.)
BA, University of Michigan, 2001
MDiv, Princeton Theological Seminary, 2004

Kristin Elizabeth Hutson
CEDAR RAPIDS, IOWA
Presbyterian Church (U.S.A.)
BA, Southern Methodist University, 1989
JD, Loyola University of Chicago Law School, 1992
MDiv, Princeton Theological Seminary, 2000

Daniel Paul Jezioro
VICTORIA, TEXAS
Presbyterian Church (U.S.A.)
BA, St. Bonaventure University, 1956
MA, Collegio Internationale Sant Alberto, 1959
MS, University of Notre Dame, 1967
MTH, Princeton Theological Seminary, 1975
MA, Adler School of Professional Psychology, 1978
DOCTOR OF MINISTRY STUDENTS

Christopher Alan Joiner
FRANKLIN, TENNESSEE
Presbyterian Church (U.S.A.)
BA, Bethel College, 1989
MDiv, Vanderbilt University Divinity School, 1992

Christopher Michael Kennedy
SAN ANTONIO, TEXAS
The Lutheran Church-Missouri Synod
BA, Concordia University Texas, 2004
MDiv, Concordia Seminary, 2008

Annabell Lalla-Ramkelawan
TRINIDAD AND TOBAGO, WEST INDIES
Presbyterian Church of Trinidad and Tobago
ThM, Western Theological Seminary, 2012

Brandon Douglas Lewis
DENTON, TEXAS
Presbyterian Church (U.S.A.)
BA, Seattle Pacific University, 2000
MDiv, Princeton Theological Seminary, 2005

Rebecca J. Love
ATHENS, TEXAS
The United Methodist Church
BA, McMurry University, 1984
MDiv, Brite Divinity School at Texas Christian University, 2002

Gregory Scott Massey
FORT WORTH, TEXAS
Association of Vineyard Churches
BA, University of Texas at Arlington, 1995
MDiv, Southwestern Baptist Theological Seminary, 2000

Duncan Boyd McColl
FULLERTON, CALIFORNIA
Presbyterian Church (U.S.A.)
BA, Stanford University, 1977
MBA, University of Southern California, 1980
MDiv, Princeton Theological Seminary, 1996

Joe Keith McDonald
RIO RANCHO, NEW MEXICO
The United Methodist Church
BA, Houston Baptist University, 1993
MDiv, Iliff School of Theology, 2010

Johanna Elizabeth Tice McLeod
ALPINE, TEXAS
Presbyterian Church (U.S.A.)
BA, Austin College, 1972
JD, St. Mary's University School of Law, 1977
MTS, Oblate School of Theology, 1991
MDiv, Oblate School of Theology, 1995

Gerald Joseph Mendoza
AUSTIN, TEXAS
Roman Catholic Church
BS, Nova Southeastern University, 1993
MDiv, Aquinas Institute of Theology, 2006
MA, Oblate School of Theology, 2006

Amy M. Moehnke
AUSTIN, TEXAS
The Episcopal Church
BA, Austin College, 1995
MDiv, Episcopal Theological Seminary of the Southwest, 2008

Kimberly Meyers Poer
KATY, TEXAS
The United Methodist Church
BA, The University of Texas at Dallas, 2000
MDiv, SMU Perkins School of Theology, 2004

James Patrick Roberts
AUSTIN, TEXAS
The United Methodist Church
BBA, Texas State University, 1993
MDiv, Asbury Theological Seminary, 1986

Renée Marie Roederer
ANN ARBOR, MICHIGAN
Presbyterian Church (U.S.A.)
BA, University of Louisville, 2004
MDiv, Austin Presbyterian Theological Seminary, 2008

Dawn Northcutt Rosignol
BURNET, TEXAS
Christian Church (Disciples of Christ)
AA, Midland College, 1987
BBA, The University of Texas-Permian Basin, 1989
MTS, Brite Divinity School at Texas Christian University, 2007

Pamela Ann Rowley
EL PASO, TEXAS
The United Methodist Church
BA, Colorado State University, 1982
MA, Fuller Theological Seminary, 2003

Lori Marie Ruge-Jones
BUDD, TEXAS
Evangelical Lutheran Church in America
BA, University of Northern Iowa, 1987
MDiv, Luther Northwestern Theological Seminary, 1993

Jonathan Tribin Scanlon
AUSTIN, TEXAS
Presbyterian Church (U.S.A.)
AA, AA, West Valley College, 2000
BA, University of California, Davis, 2002
MDiv, Princeton Theological Seminary, 2005
Susan Marie Schnelle  
AUSTIN, TEXAS  
Evangelical Lutheran Church in America  
BA, Concordia University Texas, 1997  
MDiv, Wartburg Theological Seminary (Iowa), 2003  

Anthony Charles Scoma  
AUSTIN, TEXAS  
Assemblies of God  
BA, The University of Texas at Austin, 1995  
MDiv, Assemblies of God Theological Seminary, 2009  

Landon T. Shultz  
AUSTIN, TEXAS  
Christian Church (Disciples of Christ)  
BA, Texas Christian University, 1969  
MA, The University of Texas at Austin, 1971  
PhD, The University of Texas at Austin, 1988  
MDiv, Austin Presbyterian Theological Seminary, 1994  

Rita Louise Sims  
ROCKDALE, TEXAS  
The United Methodist Church  
BA, Texas Wesleyan College, 1983  
MDiv, SMU Perkins School of Theology, 1987  

John Bradford St. Romain  
WACO, TEXAS  
The Episcopal Church  
BS, Louisiana State University, 1980  
MDiv, Seminary of the Southwest, 2003  

Joshua Jon Stewart  
FORT WORTH, TEXAS  
Presbyterian Church (U.S.A.)  
BA, Southwestern University, 2002  
MDiv, Princeton Theological Seminary, 2005  

Grace Akiko Suwabe  
CITRUS HEIGHTS, CALIFORNIA  
Presbyterian Church (U.S.A.)  
BA, Biola University, 1988  
MDiv, Fuller Theological Seminary, 2000  

Helen Christine Svoboda-Barber  
DURHAM, NORTH CAROLINA  
The Episcopal Church  
BA, University of Kansas, 1991  
MDiv, Episcopal Theological Seminary of the Southwest, 1998  

Nancy Louise Taylor  
MOUNTAIN HOME, ARKANSAS  
Presbyterian Church (U.S.A.)  
BA, University of North Texas, 1971  
MDiv, Austin Presbyterian Theological Seminary, 1995  

Michael Richard Underwood  
LAKE CITY, COLORADO  
Presbyterian Church (U.S.A.)  
BA, Greensboro College, 1975  
MACE, Union Presbyterian Seminary, 1977  
MDiv, Union Presbyterian Seminary, 1977  

Mary Esther Wilson  
AUSTIN, TEXAS  
American Baptist Church-USA and United Church of Christ  
BS, Oklahoma Baptist University, 1980  
MA, State University of New York-New Paltz, 1987  
MDiv, Austin Presbyterian Theological Seminary, 2006  

Scott Warren Wipperman  
HELENA, MONTANA  
Presbyterian Church (U.S.A.)  
BA, The University of Texas at Austin, 1973  
MBA, The University of Texas at Austin, 1979  
MDiv, Austin Presbyterian Theological Seminary, 2008  

David S. Wolfe  
WICHITA, KANSAS  
Society of Friends  
BA, Friends University, 1972  
MA, Wichita State University, 1975  
MMin, Earlham School of Religion, 1978
AUSTIN SEMINARY ASSOCIATION

– AUSTIN SEMINARY ASSOCIATION –

BOARD OF DIRECTORS, 2013

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Karen J. Greif, MDiv’92, DMin’06, Austin, Texas (Region 1)
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Matthew C. Miles, MDiv’99, Fort Davis, Texas (Region 1)
Tamara J. Strehli, MDiv’05, Windcrest, Texas (Region 1)

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Sandra M. Kern, MDiv’93, Salisbury, North Carolina (Region 5)
Leanne B. Thompson, MDiv’06, Wilmar, Minnesota (Region 4)
Michael Waschevski, DMin’03, Fort Worth, Texas (Region 1)

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President of the Student Body

ADVISORY
Theodore J. Wardlaw, President, Austin Presbyterian Theological Seminary
Lemuel Garcia-Arroyo, Director of Alumni and Church Relations
ASA AWARDS FOR SERVICE

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 their intent to support the Seminary.

The ASA Board represents over 1800 alumni in 47 states and 23 countries, and membership is structured to proportionately reflect this distribution. The different geographical regions are:

Region 1: Texas
Region 2: Colorado, Kansas, Nebraska, New Mexico, North Dakota, Oklahoma, South Dakota
Region 3: Arizona, California, Idaho, Montana, Oregon, Nevada, Utah, Washington, Wyoming
Region 4: Illinois, Indiana, Iowa, Kentucky, Michigan, Minnesota, Missouri, Ohio, West Virginia, Wisconsin
Region 5: Alabama, Arkansas, Florida, Georgia, Louisiana, North Carolina, South Carolina, Tennessee
Region 7: International (represented by advisory staff)

The Association Board ordinarily holds two on-campus meetings per year. Other meetings are called at the discretion of the Executive Committee. The annual luncheon and meeting of the Association is held during Midwinter Lectures, at which time the officers are elected.

— ASA AWARDS FOR SERVICE —

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
AUSTIN SEMINARY ASSOCIATION

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. Stotts
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
2010  Clinton Clark Rabb, Laura C. Mendenhall
2011  Carlos E. Ham, Gilley G. Richardson
2012  Ruben Pacillas Armendáriz, Judith M. Henderson
2013  Helen Locklear, John M. McCoy Jr., Gregory D. McDonell