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

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

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

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

Summer 2010
Published annually by Austin Presbyterian Theological Seminary, 100 East 27th Street, Austin, Texas, 78705-5797. Editor: Jacqueline D. Hefley.

Nonprofit bulk mail permit number 2473
Postmaster: Send address changes to Catalogue, 100 East 27th Street, Austin, Texas, 78705-5797.
This little book in your hands is in all likelihood one of your first introductions to Austin Presbyterian Theological Seminary. I invite you, therefore, to leaf through its pages carefully and thoughtfully. It will tell you the distilled version, at least, of our story—the logic of our curriculum, the courses offered, the basic data of our degree programs and of our faculty and administration and trustees. It will give you rudimentary details about our policies and scholarships and student life. It will show you a few pictures, too—generally of this place and its people when we’re all scrubbed up and on our best behavior. All of this can be useful to you.

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

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

Theodore J. Wardlaw
President
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LOCATION
COMMUNICATING WITH THE SEMINARY
ACADEMIC CALENDAR

ACADEMIC CALENDAR—
2010-2012

FALL 2010

August 27-28  Presbyterian ordination examinations
September 1-3  New student orientation and registration
September 2  SPM orientation
September 3  Bible Content examination
September 6  Labor Day holiday
September 7  8:00 a.m. Fall term classes begin
             11:00 a.m. Opening Seminary Convocation
             7:00 p.m. Celebration of the Lord’s Supper
             Reception following in Stotts Hall
September 14  5:00 p.m. Last day to add a course
September 21  5:00 p.m. Last day to drop a course
October 18-22  Fall recess
October 29-31  Discovery Weekend
November 8-9  Board of Trustees fall meeting
November 25-26  Thanksgiving recess
November 29-December 2  Registration for spring and summer terms
December 3  Service of Lessons and Carols
December 6-10  Reading period
December 13-17  Final examination period
December 17  Fall term ends; Christmas recess begins

JANUARY 2011

January 3  8:00 a.m. January term classes begin
January 7  5:00 p.m. Last day to add or drop a course
January 3-28  Doctor of Ministry term
January 17  Martin Luther King Jr. holiday
January 21  Registration of new students
January 28  January term ends
January 28-29  Presbyterian ordination examinations
# ACADEMIC CALENDAR

## 2010-2012

### SPRING 2011

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<td>January 31-Feb 2</td>
<td>Midwinter Lectures</td>
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<tr>
<td>Feb 4</td>
<td>Bible Content examination</td>
</tr>
<tr>
<td>Feb 4-5</td>
<td>Board of trustees retreat</td>
</tr>
<tr>
<td>Feb 7</td>
<td>Spring term classes begin</td>
</tr>
<tr>
<td></td>
<td>Opening Worship and Celebration of the Lord’s Supper</td>
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<tr>
<td>Feb 8</td>
<td>Martin Luther King Jr. Commemorative Worship Service</td>
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<tr>
<td>Feb 11</td>
<td>Last day to add a course</td>
</tr>
<tr>
<td>Feb 18</td>
<td>Last day to drop a course</td>
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<td>Feb 18-20</td>
<td>Discovery Weekend</td>
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<td>Mar 14-18</td>
<td>Spring recess</td>
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<td>Apr 22</td>
<td>Good Friday holiday</td>
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<td>Apr 25-28</td>
<td>Registration for fall and January terms</td>
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<td>May 9-13</td>
<td>Reading period</td>
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<td>May 16-20</td>
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<td>May 16</td>
<td>Graduating students’ work due</td>
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<tr>
<td>May 17</td>
<td>Graduating students’ grades due</td>
</tr>
<tr>
<td>May 20</td>
<td>Spring term ends</td>
</tr>
<tr>
<td>May 20-21</td>
<td>Board of Trustees spring meeting</td>
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<td>May 21</td>
<td>Baccalaureate Service</td>
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<td>Doctor of Ministry term</td>
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<td>June 10</td>
<td>Last day to add or drop a course</td>
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<td>July 4</td>
<td>Independence Day holiday</td>
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<td>August 26</td>
<td>Summer term ends</td>
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## ACADEMIC CALENDAR

### ACADEMIC CALENDAR—

#### 2010-2012

### FALL 2011

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<td>August 26-27</td>
<td>Presbyterian ordination examinations</td>
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<td>August 31-September 2</td>
<td>New student orientation and registration</td>
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<tr>
<td>September 1</td>
<td>SPM orientation</td>
</tr>
<tr>
<td>September 2</td>
<td>Bible Content examination</td>
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<tr>
<td>September 5</td>
<td>Labor Day holiday</td>
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<tr>
<td>September 6</td>
<td>Fall term classes begin</td>
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<tr>
<td>8:00 a.m.</td>
<td>Opening Seminary Convocation</td>
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<td>7:00 p.m.</td>
<td>Celebration of the Lord’s Supper</td>
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<td>11:00 a.m.</td>
<td>Reception following in Stotts Hall</td>
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<td>September 12</td>
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<td>October 28-30</td>
<td>Discovery Weekend</td>
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<td>November 7-8</td>
<td>Board of Trustees fall meeting</td>
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<td>November 24-25</td>
<td>Thanksgiving recess</td>
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<td>November 28-December 1</td>
<td>Registration for spring and summer terms</td>
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<td>December 2</td>
<td>Service of Lessons and Carols</td>
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<td>December 5-9</td>
<td>Reading period</td>
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<td>December 12-16</td>
<td>Final examination period</td>
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<td>December 16</td>
<td>Fall term ends; Christmas recess begins</td>
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### JANUARY 2012

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<td>January 2</td>
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<tr>
<td>January 6</td>
<td>Last day to add or drop a course</td>
</tr>
<tr>
<td>5:00 p.m.</td>
<td>Martin Luther King Jr. holiday</td>
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<tr>
<td>January 2-27</td>
<td>Registration of new students</td>
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<td>January 16</td>
<td>Presbyterian ordination examinations</td>
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<tr>
<td>January 20</td>
<td>January term ends</td>
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ACADEMIC CALENDAR

ACADEMIC CALENDAR
2010-2012

SPRING 2012

January 30-February 1 Midwinter Lectures
February 3 Bible Content examination
February 3-4 Board of trustees retreat
February 6 8:00 a.m. Spring term classes begin
   11:00 a.m. Opening Worship and
            Celebration of the Lord’s Supper
February 7 11:00 a.m. Martin Luther King Jr.
                  Commemorative Worship Service
February 10 5:00 p.m. Last day to add a course
February 17 5:00 p.m. Last day to drop a course
February 17-19 Discovery Weekend
March 12-16 (not confirmed) Spring recess
April 6 Good Friday holiday
April 23-26 Registration for fall and January terms
May 7-11 Reading period
May 14-18 Final examination period
May 14 5:00 p.m. Graduating students’ work due
May 15 5:00 p.m. Graduating students’ grades due
May 18 5:00 p.m. Spring term ends
May 18-19 Board of Trustees spring meeting
May 19 Baccalaureate Service
May 20 Commencement

SUMMER 2012

June 4 8:00 a.m. Summer term classes begin
June 4-29 Doctor of Ministry term
June 8 4:00 p.m. Last day to add or drop a course
July 4 Independence Day holiday
August 24 Summer term ends
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. R. K. Smoot was called to be pastor of First Southern Presbyterian Church, Austin, in 1876. When it opened in 1883, the University of Texas at Austin brought Dr. R. L. Dabney to the chair of Mental and Moral Philosophy. The matter of starting a seminary was presented at a meeting of Presbyterian ministers in Belton, Texas, the summer of 1884. Through the donation of time and funds by Smoot and Dabney, and under the sponsorship of the Presbytery of Central Texas of the Presbyterian Church, U.S., the Austin School of Theology was launched that year. More than forty students were enrolled for theological study during the life of this school, which was closed.
in 1895 because of the resignation of Dr. Smoot and the retirement of Dr. Dabney. But the need remained.

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

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

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

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

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

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

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

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

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

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

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.
COMMUNICATING WITH THE SEMINARY

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

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

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

The Seminary offices are open from 8:30 a.m. until 5:00 p.m., Monday through Friday, September through May. The Seminary has modified office hours in the summer months (June through August). Please contact the Business Office for more information.
ADMISSIONS

CAMPUS VISITATION

TERMS AND PROCEDURES FOR ADMISSION

ECCLESIASTICAL ENDORSEMENT

ECUMENICAL STUDENT PROGRAM

READMISSION
CAMPUS VISITATION

AN INVITATION

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

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

A WORD TO PROSPECTIVE SEMINARIANS

The Admissions Commission at Austin Seminary welcomes your inquiry about theological education and our degree programs. The commission is composed of faculty, senior students, and administrators. It is their desire to assist you as you consider your vocation.

The Admissions Commission reviews and evaluates all applications. The commission seeks to ensure that each applicant is prepared to engage in theological study, is aware of personal strengths and limitations, and is familiar with the educational dimensions of the curriculum. Further, the commission is concerned that applicants have the necessary academic and intellectual preparation to embrace critical theological inquiry. An undergraduate degree with a liberal arts emphasis is an optimal way to prepare for seminary study.

TERMS AND PROCEDURES FOR ADMISSION

MASTER OF ARTS (THEOLOGICAL STUDIES)
MASTER OF DIVINITY

TERMS

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

As a school of the church, Austin Seminary is not merely an institution for academic study. Academic qualifications alone, therefore, do not qualify applicants for admission. The call of God and the approbation of God’s people are equally important.
Austin Seminary reserves the right to exercise its discretion in granting or denying admission of applicants to any of its degree programs on any grounds consistent with its educational standards, its stated purpose and mission, its religious commitments, and its self-understanding as a community.

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

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

1. Submit a formal application for admission on the form provided by the Office of Admissions or through the on-line application process.
2. Submit three essays, as described below.
   ❖ In an autobiographical essay (3-5 pages, double-spaced), reflect on your spiritual journey and/or call to ministry. Address your personal, educational, and religious background, your work history, your gifts and abilities for ministry and service, and your current vocational goals.
   ❖ In an analytical essay (4-5 pages, double-spaced), craft a cogent argument on a specific topic of theological interest or concern. This essay should demonstrate your capacity to think critically, write coherently, reflect theologically, and engage scholarly sources.
   ❖ Complete a third essay, specific to the program to which you are applying, according to the directions below.
     ✦ MATS Applicants
     The MATS degree is designed to enable students to integrate theology with their life and work through study in the Biblical, Church's Ministry, and Theological-Historical departments. In a brief essay (1-2 pages, double-spaced), identify your area of academic interest and how you hope to integrate that study with your life and work.
     ✦ MDiv Applicants
     The MDiv degree is designed to nurture leaders who will give strong, loving, and imaginative leadership to worshiping, learning, and serving communities. In a brief essay (1-2 pages, double-spaced), reflect on your hopes and concerns for the church and your call to ministry.
     ✦ MDiv/MSSW Applicants
     The dual degree (MDiv/MSSW) is designed for students who have a particular interest in non-traditional ministries, including agency-based social service, social justice advocacy, policy-oriented ministries, and clinical counseling, as well as more traditional ministry roles such as pastor or chaplain. In a brief essay (1-2 pages, double-spaced), reflect on your particular ministry interest and how the dual degree will prepare you to serve in that capacity.
3. Provide an official transcript of record from each institution attended. Students applying while in the process of completing the baccalaureate degree should
APPLICATION PROCESS

- Provide grades for at least six full-time semesters (or the equivalent) of college or university work.

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

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

- 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.

- Applicants whose primary language is not English and all international student applicants are required to present scores from the Test of English as a Foreign Language (TOEFL). Austin Seminary’s TOEFL institution code is 6018. The minimum acceptable score varies according to the testing format, and is as follows:
  - 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.

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

  If admitted as an international student the following items are required:
  - the Intent to Matriculate form signed and returned to the Office of Admissions;
  - completed Biographical Data for International Applicant form; and,
  - a financial deposit, due by May 1st, equal to one-half the minimum annual student budget.

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

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

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

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

II. THE MATRICULATION PROCESS
To complete admission an applicant:
1. must sign and return the Intent to Matriculate form;
2. must pay a non-refundable enrollment deposit of $250, no later than 45 days after the offer of admission has been extended; this deposit is applied toward tuition and fees due upon matriculation (a separate housing deposit is required for those requesting on-campus housing);
3. must have final and official transcripts on file with the Office of Admissions which indicate degree(s) obtained and the date(s) of graduation (matriculation into the Seminary cannot be effected until this supplementary record has been received);
4. must have successfully completed the criminal history check process, including driving records;
5. must be present for and participate in orientation and registration on the days and times specified in the academic calendar and orientation schedule;
6. must provide proof of health insurance coverage for oneself (and spouse and children, if applicable); 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.”

ECCLESIASTICAL ENDORSEMENT

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

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

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

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

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

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

The Bible Content examination is given the Friday before Labor Day and 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.).

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 faculty members involved 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. 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 and their spouses.

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

This agreement with The University of Texas at Austin (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 client’s 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 has fully satisfied all requirements for the MDiv degree by May of an academic year will be presented to the board of trustees in May with the recommendation that upon completion of the remaining UT/MSSW course work (by August or December) the MDiv be awarded. This allows a dual-degree student who has completed all MDiv course work by May and who then completes UT/MSSW course work in August or December to be granted the MDiv degree at the time the MSSW is granted.
OTHER CLASSIFICATIONS OF STUDY

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

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

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

Application forms are available from the Office of Admissions. Applicants complete the Special Student application and submit it and the $25 nonrefundable, one-time, Special Student application fee to the Office of Admissions. First-time Special Student applicants are required to schedule a brief enrollment conference with the vice president for admissions, who makes the decision about that applicant’s enrollment. In addition, each term, Special Student applicants shall attach a brief explanation of why they wish to enroll in the course(s) indicated on the application. 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 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 from matriculation. 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 or MDiv degree program must complete the admission process for that program. Up to 48 credits earned as a Special Student at Austin Seminary, including in the Houston Extension
program, may be applied to the MATS degree; up to 84 credits may be applied to the MDiv degree. These maximums also include any credits transferred from another theological school.

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

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

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

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

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

Up to 48 credits may be applied to the MATS degree; up to 84 credits may be applied to the MDiv degree. These maximums also include any credits earned as a Special Student at Austin Seminary and in the Houston Extension program.

International students wishing to transfer from another institution in the United States to a degree program at Austin Seminary, in addition to the requirements noted above, must be in good standing both academically and under the provisions of their visa.

-TERMS AND PROCEDURES FOR ADMISSION-

ECUMENICAL STUDENT PROGRAM

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

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

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

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

The fellowship includes tuition, fees, a room in Currie Hall, books, health and repatriation insurance coverage, and a stipend to cover the cost of meals.

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

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

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

DOCTOR OF MINISTRY DEGREE PROGRAM

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

PROCEDURES
1. Submit a formal application for admission on the form provided by the Office of Admissions. The admission file must be completed by September 1st before the January term for which admission is requested, or by February 1st before the June term for which admission is requested.
2. Provide official transcripts from each college, university, seminary, and graduate school attended, as well as a record of recent nondegree education. Transcripts shall provide evidence that applicants hold degrees from accredited institutions. Ordinarily a grade point average of at least 3.0 on a 4.0 scale (or 2.0 on a 3.0 scale) shall be required for admission.
3. Submit a written statement in two parts.
   Part I (750-1000 words; 3-5 pages)
   In this section you are expected to:
   ❖ articulate how, since ordination, you have changed personally, professionally, and theologically;
   ❖ describe the background in ministry which motivates you to seek further competence in ministry;
   ❖ describe clearly the ministry situation in which the DMin work will be done;
   ❖ list personal and professional goals and how the area of concentration to be pursued will meet those goals and increase your competence in ministry (refer to Academic Programs, Doctor of Ministry in this catalogue for a description of concentrations).
   Part II (1500 words; 6 pages)
   ❖ In this academic essay, you shall discuss a primary issue or problem in ministry related to your intended area of concentration, which could be explored in a Doctor of Ministry program and reflect on that issue or problem theologically. You should bring to bear on this discussion appropriate readings from theological works as well as resources from a particular ecclesiastical tradition. This essay should demonstrate the ability to do doctoral-level work, i.e., to think critically, to construct a coherent argument, and to document sources correctly.
4. Submit the completed Letter of Endorsement, signed by the appropriate member(s) of your session, church board, or institutional official(s).
5. Complete the criminal history check process, including driving records, through Certifiedbackground.com, granting Austin Seminary permission
to access those records. The cost for this service is the responsibility of the student. Note that charges and past offenses do not automatically disqualify an applicant from matriculation. All records will be evaluated in context. Contact the Office of 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. Arrange for an admissions conference with the director of the doctor of ministry program. The admissions conference may be conducted by telephone when necessary.

**ACTION AND NOTIFICATION**

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

**DEFERRING MATRICULATION**

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

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**TERMS AND PROCEDURES FOR READMISSION**

**FOR ALL DEGREE PROGRAMS**

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

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

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

THE MASTER OF ARTS (THEOLOGICAL STUDIES) DEGREE PROGRAM

THE MASTER OF DIVINITY DEGREE PROGRAM

THE DOCTOR OF MINISTRY DEGREE PROGRAM
MATS DEGREE PROGRAM

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

GOALS

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

The MATS degree is designed to achieve the following goals:

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

REQUIREMENTS FOR THE MASTER OF ARTS (THEOLOGICAL STUDIES) DEGREE

1. Have on file with the registrar a complete and official transcript of credits showing graduation with a baccalaureate degree from an accredited college or university.

2. Complete satisfactorily 102 credits of required and elective work with at least a 2.0 grade point average on a 4.0 scale.

3. If granted advanced standing, complete satisfactorily 54 credits of required and elective work with at least a 2.0 grade point average on a 4.0 scale. In order to receive advanced standing, complete satisfactorily a written comprehensive examination.

4. Complete satisfactorily at least the last 54 credits of required and elective work while enrolled at Austin Seminary.

5. Complete all curricular assignments prior to commencement and by the deadline posted in the official academic calendar.

6. Clear all indebtedness to the Seminary prior to commencement.

PROGRAM DURATION

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

PROGRAM OF STUDY

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

REQUIRED COURSE WORK

Note: For a chart of suggested sequencing of MATS coursework, see page 36.

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 Systematic Theology I
TH.200 Introduction to Christian Ethics
or TH.206 Ethical and Theological Reflection on Biomedical Issues
or TH.296 Moral Issues

MATS COLLOQUIUM

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

THE MATS INTEGRATIVE SEMINAR

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

ELECTIVE OPTIONS

In order to fulfill the degree requirement of 102 credits, students select a minimum of 48 credits from any of the course offerings. 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 from the Seminary of the Southwest, Austin Graduate School of Theology, and graduate-level courses from The University of Texas at Austin and St. Edward’s University. For additional ways in which elective credit can be earned, see page 29.
THE MASTER OF DIVINITY DEGREE PROGRAM

VISION AND GOALS

Austin Presbyterian Theological Seminary intends its Master of Divinity degree program to prepare men and women to enter the office of ordained minister in the church for the sake of the church’s obedient service in the world. Most seminary graduates serve as ministers to congregations or in other leadership capacities in the church. The Master of Divinity program takes this fact seriously. 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 from theological seminaries with professional degrees will be prepared to practice Christian ministry consistently and with integrity. The Seminary therefore intends to foster the integration of self-understanding, knowledge, and skills, and the faculty has committed itself to achieve a style of education appropriate to this intention.

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

MASTER OF DIVINITY VISION STATEMENT

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

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

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

Our Master of Divinity graduates are leaders in the church and will:

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

REQUIREMENTS FOR THE MASTER OF DIVINITY DEGREE

1. Have on file with the registrar a complete and official transcript of credits showing graduation with a baccalaureate degree from an accredited college or university.

2. Complete satisfactorily 180 credits of required and elective work with at least a 2.0 grade point average on a 4.0 scale.

3. Complete satisfactorily at least the last 96 credits of required and elective work while enrolled at Austin Seminary.

4. Complete all curricular assignments prior to commencement and by the deadline posted in the official academic calendar.

5. Clear all indebtedness to the Seminary prior to commencement.

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

PROGRAM DURATION

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

PROGRAM OF STUDY

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

REQUIRED COURSE WORK

Note: For a chart of suggested sequencing of MDiv coursework, see pages 37-38.

THE BIBLICAL DEPARTMENT

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

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

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

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

THE DEPARTMENT OF THE CHURCH'S MINISTRY

CM.122 The Church as a Worshipping Community
CM.236 Introduction to Preaching
CM.220 The Ministry of Education in the Congregation
or CM.222 Theological and Practical Foundations of Christian Education
CM.224 Pastoral Care
or CM.226 Pastoral Counseling
or CM.228 Pastoral Care and the Life Cycle
or CM.238 Pastoral Care of Families
or 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 Systematic Theology I
TH.106 Systematic Theology II
MDIV DEGREE PROGRAM

THE THEOLOGICAL-HISTORICAL DEPARTMENT, CONT.

TH.200 Introduction to Christian Ethics
or TH.206 Ethical and Theological Reflection on Biomedical Issues
or TH.296 Moral Issues
TH.204 Introduction to World Religions

INTERDEPARTMENTAL

I.100 Colloquy on Vocation and Ministry
Senior Capstone Seminar

PROGRAM IN FORMATION FOR MINISTRY (PFM)

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

ELECTIVE OPTIONS

In order to fulfill the degree requirement of 180 credits, students in the two-language option select a minimum of 54 additional credits from any of the course offerings or PFM opportunities; students in the one-language option select a minimum of 60 additional credits. Students also have the option of taking approved courses from the Seminary of the Southwest, Austin Graduate School of Theology, and graduate-level courses from The University of Texas at Austin and St. Edward’s University. Elective credit can also be earned through the following options:

DIRECTED STUDY PROJECT
In consultation with the associate dean for masters programs, a student or group of students may propose a directed study project (DSP). During the fall, January, and spring terms, the credit value of a DSP can range from one to six credits; during the summer term, a DSP in supervised practice of ministry may be proposed with a worth up to twelve credits.

The associate dean will then discuss the possibility of the directed study with the professor whom the student, or students, requested as supervisor of the project. If the professor agrees to the project and the associate dean concurs, 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 associated academic dean for approval. It is then forwarded to the Office of the Academic Dean. Application forms are available from the registrar or from the associate dean for masters programs.

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

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

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

ACADEMIC INFORMATION

MASTER’S-LEVEL PROGRAMS

ACADEMIC PROBATION
A student enrolled in the MATS, MDiv, Diploma, or Theological Certificate program, or any student admitted on provisional status is placed on academic probation for any of the following:

- failure to maintain a cumulative 2.0 grade point average;
- receiving 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, to serve on a faculty committee, or to assume the duties of a student senate officer. Exceptions to these restrictions may be made by the Committee on Student Life and Student Standing.

To be removed from academic probation a student must achieve a cumulative 2.0 grade point average and complete satisfactorily all course work in the subsequent fall or spring term in which she or he is enrolled 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, upon recommendation of the associate dean for masters programs, shall notify both the student and the chair of the Committee on Student Life and Student Standing. This committee, without its student representatives and in executive session, shall
promptly and fully review the student’s status with the student and formulate a recommendation to the next meeting of faculty in executive session.

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

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

For any course dropped after the add/drop period a grade of Q is recorded. Until there is an official change in registration, the original registration obtains, and the student is responsible for all requirements of the course(s).

CLASSIFICATION AND NUMBERING OF COURSES
Courses are classified according to the following faculty departments:

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

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

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

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

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

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

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

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

EXTENSIONS
A student may submit a request to the associate dean for masters programs for an extension in order to complete the requirements for a particular master's-level course. The request must be made before the end of the particular 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 the MATS or MDiv degree program, each student is assigned a faculty advisor by the academic dean. The faculty advisor counsels the student with respect to the planning of the student's course of study, assists the student with course registration, and serves as a special guide for the student in making decisions about academic goals. The faculty advisor is available to reflect with the student with respect to his or her spiritual pilgrimage. After one year, a student may make a request to the academic dean for a different faculty advisor or for a waiver from the Faculty Advisor program.

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

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

   **LETTER GRADE OPTION**
   - 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 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 electives in both programs shall be graded by letter grade or pass/fail at the option of the student for each particular course.

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

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

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

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

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

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

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

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

In order to receive a Master of Arts (Theological Studies) degree, Master of Divinity degree, Diploma, Certificate of Individual Theological Study, or Theological Certificate, students must have a 2.0 grade point average on a 4.0 scale for all their academic work. The grade point average is computed by dividing the total number
MASTER'S-LEVEL ACADEMIC INFORMATION

of grade points earned by the total number of credits for which a letter grade has been recorded.

The following grades are given in special situations:

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

\[ Q \] Dropped (quit) course after the add/drop period.

\[ W \] Withdrew from seminary.

INCOMPLETE
An Incomplete is the grade given in a course when a student is granted an extension 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 associate dean for masters programs, who, after consultation with the student, makes a recommendation to the academic dean. The academic dean considers the recommendation and presents it to the faculty in executive session for approval. A leave of absence is granted for a particular period not to exceed one academic year.

MATRICULATION
Matriculation into the MATS or MDiv program is permitted in any academic term. A Provisional Student can matriculate only in the fall term.

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

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

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

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

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

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

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

In all cases, a review of transfer credit may require conversation between the student and the associate dean for masters programs. The student may also be asked to provide a course syllabus for any course being 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 SEMINARY
Should a student enrolled in the MATS or MDiv degree program at Austin Seminary decide to withdraw from the Seminary, the student shall notify the president in writing (not via 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 (withdrawn) will be posted for the unfinished courses of that particular term.
### MATS SUGGESTED SEQUENCING OF COURSES

Required courses are taught each year as indicated below.

#### Year I

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

#### Year II

<table>
<thead>
<tr>
<th>Fall Term</th>
<th>January</th>
<th>Spring Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>CM. ___</td>
<td>CM Department course</td>
<td>CM. ___</td>
</tr>
<tr>
<td>Elective course</td>
<td>TH.200</td>
<td>Intro. to Christian Ethics (or TH.206, or TH.200)</td>
</tr>
<tr>
<td>Elective course</td>
<td>MATS-IS</td>
<td>MATS Integrative Seminar</td>
</tr>
<tr>
<td>Elective course</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Required Credit:** A total of 54 credits is designated for required courses.

**Elective Credit:** A total of 48 credits is designated for elective course work.

**TOTAL CREDITS:** 102
# MDiv Suggested Sequencing of Courses

## JUNIOR YEAR

<table>
<thead>
<tr>
<th>FALL TERM (24 credits)</th>
<th>JANUARY TERM (6 credits)</th>
<th>SPRING TERM (24 credits)</th>
<th>SUMMER TERM (6 credits)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bi.102 Introduction to the Old Testament</td>
<td>Elective course or Travel Seminar</td>
<td>Bi.108 Elementary Biblical Hebrew</td>
<td>Bi.120 Elem. New Testament Greek</td>
</tr>
<tr>
<td>L.100 Colloquy on Vocation &amp; Ministry</td>
<td></td>
<td>Bi.116 Introduction to the New Testament</td>
<td></td>
</tr>
<tr>
<td>TH.100 Intro. to the History of Christianity</td>
<td></td>
<td>CM.122 The Church as a Worshipping Community</td>
<td></td>
</tr>
<tr>
<td>TH.104 Systematic Theology I</td>
<td></td>
<td>TH.106 Systematic Theology II</td>
<td></td>
</tr>
<tr>
<td>Elective course or Travel Seminar</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

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

## MIDDLE YEAR

<table>
<thead>
<tr>
<th>FALL TERM (24 credits)</th>
<th>JANUARY TERM (6 credits)</th>
<th>SPRING TERM (24 credits)</th>
<th>SUMMER TERM (12 credits)</th>
</tr>
</thead>
<tbody>
<tr>
<td>CM.236 Intro. to Preaching</td>
<td>Elective course or Travel Seminar</td>
<td>Christian Ethics Requirement (see table)</td>
<td>Supervised Practice of Ministry *</td>
</tr>
<tr>
<td>TH.204 Intro to World Religions</td>
<td></td>
<td>Required Courses</td>
<td></td>
</tr>
<tr>
<td>(or other required course-see table)</td>
<td></td>
<td>Elective Courses</td>
<td></td>
</tr>
<tr>
<td>Elective Courses</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

## SENIOR YEAR

| FALL TERM (24 credits) | JANUARY TERM (6 credits) | SPRING TERM (24 credits) | |
|------------------------|--------------------------|--------------------------| |
| Senior Capstone Seminar (or in spring term) | Elective course or Travel Seminar | Senior Capstone Seminar (if not taken in fall) | |
| TH.204 Intro. to World Religions | | Required Courses (see table) | |
| (or other required course-see table) | | Elective Courses | |
| Elective Courses | | | |

*This plan assumes 12 credits will be earned through SPM in the summer after the middler senior year. If one satisfies this requirement during another term (e.g., Teaching Church or year-long internship) he or she should plan another means of earning 12 credits during this summer term or consider an increased course load during other terms.
## MDiv Middler/Senior Requirements

<table>
<thead>
<tr>
<th>Area of Study</th>
<th>Fall Semester Options</th>
<th>Spring Semester Options</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Education</td>
<td>CM.222 Theological and Practical Foundations of Christian Education</td>
<td>CM.220 The Ministry of Education in the Congregation</td>
</tr>
<tr>
<td>Christian Ethics</td>
<td>No fall term option</td>
<td>TH.200 Introduction to Christian Ethics, or TH.206 Theological Reflection on Biomedical Issues, or TH.296 Moral Issues. These courses are offered in alternating years.</td>
</tr>
<tr>
<td>Mission and Evangelism</td>
<td>No fall term option</td>
<td>CM.230 Theology and Practice of Mission and Evangelism</td>
</tr>
<tr>
<td>Pastoral Care</td>
<td>CM.226 Pastoral Counseling</td>
<td>CM.224 Pastoral Care</td>
</tr>
<tr>
<td></td>
<td>Other options for satisfying the Pastoral Care requirement are: CM.228 Pastoral Care and the Life Cycle, or CM.238 Pastoral Care of Families, or CM.240 Pastoral Care and Spiritual Guidance, or CM.242 Pastoral Care and Bereavement</td>
<td></td>
</tr>
<tr>
<td>World Religion</td>
<td>TH.204 Introduction to World Religions</td>
<td>No spring term option</td>
</tr>
</tbody>
</table>
Austin Seminary recognizes the value of biblical studies for theological education and preparation for ministry. Introductory courses in both the MATS and MDiv degree programs provide an overview and survey of the biblical witness in its proper context. Additional requirements in the MDiv program serve to develop students’ abilities to integrate biblical exegesis, theological reflection, historical awareness, and cultural analysis.

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

I. BIBLICAL LANGUAGES

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

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

Preparation for biblical exegesis begins with foundational language courses. Bi.108 Elementary Biblical Hebrew is offered during the Spring term of the first year of study. Bi.120 Elementary New Testament Greek is offered in the summer term of the first year of study. In the fall term of the second year, students can begin satisfying the additional language requirements.

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

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

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

A student who has satisfactorily completed academic work in biblical Hebrew or in classical or koiné Greek in 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 DEPARTMENT–BIBLICAL LANGUAGES

COURSE DESCRIPTIONS

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

Mr. Ahn; Spring

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

Mr. Alsup or Mr. Donelson; Summer

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

Mr. Ahn
II. INTRODUCTION AND BACKGROUND

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

COURSE DESCRIPTIONS

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

Mr. Ahn; Fall

Bi.116 INTRODUCTION TO THE NEW TESTAMENT
This course is a study of the New Testament as shaped by the varied circumstances in which the faith and life of the early Christian community found expression. Six credits.

Mr. Donelson or Ms. Stubbs; Spring

Bi.117 READING THE BIBLE: METHODS IN NEW TESTAMENT INTERPRETATION
This course is designed to introduce and/or refresh students to the resources, methods, and practice of Biblical interpretation (focus on New Testament texts). Students develop a general understanding about exegesis of the Bible through exposure to historical-social and literary-ideological methods of biblical criticism and through critical engagement with biblical interpretations. Students gain an understanding of the general theoretical approach of each method through consideration of the presuppositions and the social location each interpreter brings to the text, and the advantages and disadvantages of each method, and by considering the application of exegesis within vocational life contexts. Six credits.

Ms. Stubbs

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

Mr. Donelson, et al.

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

Bi.231 THE INTERPRETATION OF SCRIPTURE
In this course students consider various approaches and models for interpreting Scripture. Special attention is given to issues which are critical for maintaining the integrity of the
BIBLICAL MATERIAL AND FOR DETERMINING THE MEANING AND RELEVANCE OF SCRIPTURE FOR THE CHURCH AND THE CHRISTIAN LIFE TODAY. SIX CREDITS.

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

Mr. Ahn

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

III. EXEGESIS

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

COURSES

All courses listed below carry a value of six credits. The prerequisite for Hebrew exegesis courses is Bi.108 Elementary Biblical Hebrew; the prerequisite for Greek exegesis courses is Bi.120 Elementary New Testament Greek. Exegesis courses designated in registration materials as advanced have as a prerequisite a basic exegesis course in the particular biblical language.

Bi.201 MATTHEW
Bi.205 ROMANS
Bi.207 GALATIANS
Bi.209 LUKE
Bi.217 1 CORINTHIANS
Bi.219 ISAIAH 40-66
Bi.223 RUTH AND JOHAH
Bi.243 MARK
Bi.247 II CORINTHIANS
Bi.249 PHILIPPIANS
Bi.269 JOB
Bi.271 I KINGS
Bi.277 PSALMS
Bi.303 ACTS
Bi.317 JUDE AND SECOND PETER
Bi.335 JOHN
Bi.339 JEREMIAH

Ms. Stubbs
Mr. Donelson
Mr. Donelson
Mr. Donelson
Mr. Alsup
Mr. Ahn
Mr. Alsup
Mr. Ahn
Ms. Stubbs
Mr. Shipp
Mr. Donelson
Mr. Donelson
Mr. Ahn
Mr. Donelson
Mr. Donelson
Mr. March
EXEGESIS COURSES, CONT.

Bi.341 1 PETER  
Bi.343 PHILEMON: Bondage and Freedom in Paul  
Bi.361 HOSEA  
Bi.363 EXODUS  
Bi.367 THE BOOK OF REVELATION  
Bi.369 SELECTED OLD TESTAMENT TEXTS  
Bi.371 DEUTERONOMY  
Bi.377 AMOS  

IV. BIBLICAL THEOLOGY

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

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

COURSE DESCRIPTIONS

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

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

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

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

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

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

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

*Bi.325 THE CHURCH AS HOUSEHOLD
A key concept for the New Testament understanding of the Christian gospel is that of “eschatological existence.” But what does the term mean, and how can it be decoded in a substantive way for appropriation in contemporary thought and speech? This course seeks to discover ways to make such appropriation through the study of household and human community which were, for the New Testament writings, vehicles for understanding this new reality. The subject matter is divided into four major categories: Table Fellowship, Inheritance, Household Code Tradition, Jesus and the Old Testament. Prerequisite: basic Greek exegesis course. Six credits. Mr. Alsup
The Department of the Church’s Ministry engages in practical theology which consists of critical and constructive theological reflection on the practices of the community of faith. God calls people through the church to engage in a number of diverse practices in the course of Christian ministry. This department organizes these practices in the following areas: Christian Education, Leadership and Administration, Mission and Evangelism, Pastoral Care, and Preaching and Worship. Each of these areas of theological inquiry finds its roots in Scripture, its foundational doctrines articulated within the tradition, its practices changing throughout history, and its methods in conversation with the social sciences. Consequently, through biblical and historical study, theological analysis, and interdisciplinary dialogue this department assists students to gain the understandings and skills necessary to being faithful participants in the ministry of the church.

I. CHRISTIAN EDUCATION

COURSE DESCRIPTIONS

CM.129 FORMING YOUTH FOR CHRISTIAN VOCATION
The course introduces the students to the issues of postmodern youth ministry. Engaging traditions of the Christian church, it focuses on the religious practices that help nurture, sustain, and exercise active and meaningful faith among youth based in the Reformed concept of vocation. Six credits.

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.

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.

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

Dr. Allan Hugh Cole Jr.  Dr. David W. Johnson

Dr. David L. Jones

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

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

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

The Rev. K. C. Prome Jr.  Dr. Kristin Emery Saldine

The Rev. Theodore J. Wardlaw  Dr. David F. White
opportunities of young adulthood can inspire and shape effective ministry not only with 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 THEOLOGICAL AND PRACTICAL FOUNDATIONS OF CHRISTIAN EDUCATION
This course explores theological and practical foundations for envisioning the church's task of Christian education. Attention is given to Barth's doctrine of the Holy Spirit, which is employed as a heuristic framework for holding together the multiple dimensions of Christian education as represented by key works in the field. The aim of this course is to provide students with theological and pedagogical perspectives to guide congregations' educational ministry and mission. Six credits.  

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

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

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

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

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

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.220 or CM.222. Six credits.  
Mr. White

II. LEADERSHIP AND ADMINISTRATION

COURSE DESCRIPTIONS

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

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

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

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

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

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

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

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

III. MISSION AND EVANGELISM

COURSE DESCRIPTIONS

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

Mr. Powsley

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 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.  

Mr. Hunts

CM DEPARTMENT–MISSION AND EVANGELISM
CM DEPARTMENT–PASTORAL CARE

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

CM.234 THEOLOGY AND PRACTICE OF MISSION
This course prepares students to lead congregations in service to the world around them in ways that are faithful to the gospel of Jesus Christ. Students study biblical understandings of God’s mission in the world and how the people of God have been called to participate in that mission. The engagement of the church in the world across time, cultures, and Christian traditions is critically examined, and current modes and means of mission are explored. Six credits.

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

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

COURSE DESCRIPTIONS

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
CM DEPARTMENT–PASTORAL CARE

sciences (e.g. psychology, sociology, and anthropology) may be utilized in a counseling ministry. Students are introduced to basic assessment and counseling skills, to methods for gaining greater awareness of the counselor's own person and environment, and to counseling with respect to common pastoral issues such as bereavement, terminal illness and suffering, addiction, sexual abuse and domestic violence, marriage and family relationships, crisis intervention, and diversity. Six credits.

Mr. Cole; Fall

CM.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.

Mr. Cole

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.

Mr. Cole

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.

Mr. Cole

CM.242 PASTORAL CARE AND BEREAVEMENT
This course examines the issue of loss theologically, psychologically, and socioculturally, providing resources for pastoral ministry. Emphasis is given to the minister's own experience with bereavement, to understanding various psychological theories of loss, and to providing resources that may ameliorate grief (theological, literary, and psychotherapeutic). Attention is given throughout to clarifying one's theology of death as a precursor to providing pastoral care involving death and dying. Children's grief and pastoral resources for ministry with children are also examined. Six credits.

Mr. Cole

CM.261 PSYCHOLOGY OF RELIGION
This course introduces students to the application of psychological theories and methods to the study of religion, with particular emphasis on the works of James, Freud, Jung, Rizzuto, Meissner, Otto, Erikson, Hopkins, Ulanov, Capps, and Kristeva. Attention is given throughout to the relevance of the psychology of religion for pastoral theology and the task of pastoral care. Six credits.

Mr. Cole

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

Mr. Cole

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

Mr. Cole

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

Mr. Underwood

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

Messrs. Cole and Jensen

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.

Mr. Cole

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

Mr. Underwood

V. PREACHING AND WORSHIP

COURSE DESCRIPTIONS

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

Ms. Lord; Spring

CM.193 WORKSHOP IN LITURGICAL MINISTRY: DISCIPLINES FOR PREACHERS
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.

Mr. Ptomey

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.

Ms. Saldine

CM.236 INTRODUCTION TO PREACHING
This course provides students a general introduction to the task of preaching. In it students will be asked to consider basic questions relative to the purpose of preaching and methods appropriate to that purpose. Further, students will examine the ordinary mode of preaching called a sermon to determine its essential characteristics. In addition, this introductory course will offer the opportunity for the participants to practice various skills requisite to responsible designing of sermons and effective oral communication. Prerequisites: Bi.102, Bi.116, CM.122. Six credits.

Ms. Lord or Ms. Saldine; Fall

CM.237 PREACHING AND HOMILETICAL THEORY
In this seminar in contemporary homiletical theory and practice, we survey late twentieth century preaching styles and discuss the theory behind them. We also read and write sermons in a variety of homiletical forms. Students construct their own theology of preaching and discern its application to particular contexts. Six credits.

Ms. Saldine

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

CM.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, 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, 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.

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

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

CM.291  WOMEN, VOICE, AND PREACHING
This course focuses on the history and present experience of women who are preachers. Using current homiletical theory, we engage historical and contemporary discussions of vocation, voice, authority, and purposes of preaching in relation to the experience of women in ministry. Students preach in class. Prerequisites: CM.122, CM.236. Six credits.

CM.293  NARRATIVE AND IMAGINATION IN PREACHING
Drawing on insights from homiletics and creative writing, this course explores the creative process in preaching. Students consider how ideas are formed, how a sermon’s moves are structured, and how the rational and emotional faculties are connected. Issues of narrative line, image, and pace in sermons are explored. Course readings and class discussion inform students’ crafting and preaching of sermons. Prerequisites: CM.122, CM.236. Six credits.

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

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.

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
CM DEPARTMENT–PREACHING AND WORSHIP

The primary texts of rites and the works of major figures. The seminar format stresses the sharing of individual research within the framework of common readings in primary and secondary texts. Six credits.

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

Ms. Saldine

CM.314 SENIOR PREACHING
This course is an advanced, interdisciplinary seminar led by two faculty members in which texts are studied in their original languages and sermons are preached. The particular texts under examination, the venue in which the preaching occurs, and the type of feedback provided vary according to the section for which students register. In one section participants focus on texts listed in the Sunday Common Lectionary. In another section participants focus on passages selected from a biblical book. In a third section participants design sermons based upon selected biblical texts relating to a particular doctrine. Each semester, students in two sections preach in the context of the Seminary's corporate worship. Participants in a third section preach in a class/lab setting for class members and other interested members of the Seminary community. Prerequisites: Bi.108, Bi.118, Bi.120, Bi.216, CM.236 (CM.126), Senior standing, and plans to graduate during the current academic year. Six credits.

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

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.

Ms. Saldine

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

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

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

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

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

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

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

I. COMPARATIVE RELIGIONS

COURSE DESCRIPTIONS

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


Mr. Bodman

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

Mr. Bodman; Fall

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

Mr. Bodman
TH DEPARTMENT–COMPARATIVE RELIGIONS

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

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

Mr. Bodman

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

Dr. Whitney S. Bodman

Dr. William N. A. Greenway

Dr. David H. Jensen
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.  

Mr. Bodman

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.

Mr. Bodman

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

Mr. Bodman

II. ETHICS

COURSE DESCRIPTIONS

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

Mr. Greenway

Dr. Timothy D. Lincoln

Dr. Cynthia L. Rigby
TH DEPARTMENT–ETHICS

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

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

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

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

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

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

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

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

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

III. HISTORY
COURSE DESCRIPTIONS

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.

Ms. Bullock, 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.

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

Mr. Donelson, et al.

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

TH.259 AMERICAN CHURCH HISTORY SURVEY
This survey course traces the origins, development, and growth of Christianity in what became the United States of America, from 1500 to the present. In addition to looking at historical trends and themes, this course examines major theological tendencies in this country's history. Six credits.
The purpose of the course is to help students gain a critical understanding of the Methodist and Wesleyan tradition. In addition to reviewing the trajectory of Methodism from its origins to its development in the contemporary period, participants study the emphases of the Methodist and Wesleyan tradition in the areas of theology, ministry, spirituality, and engagement with the wider culture and society. Six credits.

Mr. Barton

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

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

IV. THEOLOGY

Ms. Rigby; Fall

Mr. Jensen; Spring

Mr. Donelson and Ms. Rigby

Mr. Jennew

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

Mr. Greenway

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

Mr. Greenway

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

Mr. Greenway

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

Mr. Greenway

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

Ms. Rigby

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

Mr. Jensen

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

Ms. Rigby

TH.253 FEMINIST THEOLOGIES
In this course participants explore a broad range of figures and themes in feminist theology, considering the history of its development, the critiques it has made of traditional Christian doctrine, 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. 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. Barton

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

Ms. Rigby

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

Mr. Jensen, et al.

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

Mr. Greenway

TH.287 RELIGIOUS PLURALISM AND THE CHRISTIAN FAITH
In a world becoming more and more religiously plural, Christians are faced with the challenge of identifying and articulating an appropriate theological response to those of other religious
TH DEPARTMENT--THEOLOGY

traditions. This course looks at core Christian doctrines such as God, creation, revelation, and reconciliation, raising the questions students need to answer about each in response to pluralism. Students write a concluding paper outlining their theological approach to pluralism. Prerequisite: TH.104. Six credits. Mr. Jensen

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

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

TH.305 CHRISTOLOGIES AND ATONEMENT
This course examines various approaches to christology and atonement theory, beginning with the christological debates of the fourth and fifth centuries and the basic approaches to atonement developed through the scholastic period. Particular attention is given to the exploration of the ways theologians have appropriated, rejected, or reconstrued the Chalcedonian formulation and how their understandings of the figure of Jesus Christ have affected both their assessments of the human condition and their understandings of atonement. Readings for this course are drawn from the early creeds of the church, the teachers in the early church, and contemporary authors, particularly feminist and liberationist authors. Prerequisite: TH.104. Six credits. Ms. Rigby

TH.313 APPROACHES TO THE DOCTRINE OF GOD
Students in this course consider classical, scholastic, reformed, process, and liberationist models for understanding God. Attention is given to the following topics: divine mystery and the limits of language; the development and impact of trinitarian thinking; reason and revelation; divine attributes; the relationship between divine power and human agency; and the use of female analogies for God. Each student explores his or her own approach to the doctrine of God in relation to Christian ministry. Readings include selections from Thomas Aquinas, John Calvin, Karl Barth, John Cobb, James Cone, and Elizabeth A. Johnson. Six credits. Ms. Rigby

TH.321 THE HOLY SPIRIT AND THE CHRISTIAN LIFE
This course explores the church's confession of belief "in the Holy Spirit, the Lord and Giver of life." Students attend to the doctrine of the Holy Spirit as it relates to both the Trinity and the Christian life and grapple with different interpretations and meanings of "life in the Spirit." Prerequisite: TH.104. Six credits. Mr. Jensen

TH.325 THEOLOGY AND SCIENCE
In this course students study how versions of rationality and reality dominant in the sciences relate to Christian understanding of the nature of knowledge, reason, faith, belief, and truth. Students study the impact on Christian theology of scientific advances from the Enlightenment to the present, and the implications of the divide between the social and the natural sciences. They also evaluate current debates over the theological relevance of scientific theories regarding
TH DEPARTMENT--THEOLOGY

topics such as evolution, cosmology, quantum theory, sociobiology, and genetics. Prerequisite: TH.104. Six credits.  

Mr. Greenway

TH.331 THE THEOLOGIES OF KIERKEGAARD AND TILLICH
This seminar focuses on in-depth study of the works of Søren Kierkegaard and Paul Tillich, with particular attention given to the issue of humanity's search for and relationship to God. In the first half of the term students explore Kierkegaard's *Diary of the Seducer, Fear and Trembling, The Concept of Anxiety,* and *The Sickness Unto Death,* concentrating on Kierkegaard's understanding of the human condition and what takes place on the journey of a human being toward faith. In the second half of the term students consider Tillich's *Systematic Theology* alongside selected sermons by Tillich, analyzing his conception of the nature of human existence, the position of God in relationship to this existence, and the difference it makes to claim one's identity as a Christian. Students are encouraged to set the thought of these thinkers' conversation within the contemporary context, assessing how the understandings of Kierkegaard and Tillich are helpful and unhelpful in developing approaches to pastoral ministry. Six credits. 

Ms. Rigby

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

Messrs. Cole and Jensen
INTERDEPARTMENTAL

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

COURSE DESCRIPTIONS

I.100 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. Messrs. Cole and Jensen

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

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

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

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

THE MATS INTEGRATIVE SEMINAR
In this seminar students work together and in consultation with the instructor and a designated faculty member in the framing, research, and production of a term project which demonstrates
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. Prerequisite: satisfactory completion of 72 credits in the MATS degree program. Six credits.

Mr. Cole, Spring

SENIOR CAPSTONE SEMINAR
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 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 semester, 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, all the while attending to hermeneutics, tradition, theological analysis, contextual analysis, deepening self-awareness, and ministry activity.

INDEPENDENT STUDY PROJECT
See page 29 for description.

PROGRAM IN FORMATION FOR MINISTRY

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

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

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

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

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

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

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

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

Supervised Practice of Ministry is divided into the following Tracks:

CONGREGATIONAL MINISTRY
This track prepares students for service in a congregation, according to one of the following patterns:

✦ Summer Internship (ten weeks full-time, ordinarily June-August following the middler year);
✦ Teaching Church (two consecutive semesters, fall and spring, or spring and fall), part-time, twelve to fifteen hours per week), taken while enrolled in regular on-campus course work; or,
✦ Year-long Internship (nine to fifteen months full-time).

CHAPLAINCY AND NON-TRADITIONAL MINISTRY
This track prepares students for chaplaincy in a variety of settings or ministry other than congregational ministry, according to one of the following patterns:

✦ Clinical Pastoral Education (one unit, four hundred hours);
✦ Field placement in an institutional setting such as a hospice, nursing home, educational institution, or non-profit agency; or,
✦ Participation in an approved training program in military chaplaincy.

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

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

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

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. The opportunity to take part in such elective supervised practice of ministry must be arranged in advance through the Office of Formation for Ministry. Ordinarily students are permitted to register for no more than six credits of elective SPM in any given fall, January, or spring term. The total credit earned through required and elective SPM placements ordinarily shall not exceed thirty-six.

ALTERNATIVE SETTINGS FOR MINISTRY: OUTPATIENT REHABILITATION PROGRAM FOR CHEMICAL DEPENDENCY

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

CLINICAL PASTORAL EDUCATION

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

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

PASTORAL CARE IN A HOSPITAL SETTING I

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

PASTORAL CARE IN A HOSPITAL SETTING II

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

TRAVEL SEMINARS

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

COURSE DESCRIPTIONS

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

Mr. Greenway

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

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

Mr. Jensen

CROSS-CULTURAL MINISTRIES: SANTA FE AND NORTHERN NEW MEXICO–AN ALTERNATIVE CONTEXT FOR MINISTRY
This two-week immersion experience introduces participants to the challenges and opportunities of cross-cultural ministry by exploring the rich palette of traditions and religious practices in northern New Mexico. This region, home to Native American, Hispanic, and Anglo religious practices for centuries, also plays host today to significant communities of Sikhs, Buddhists, Muslims, and other religious groups. Participants spend two weeks witnessing diverse religious practices, meeting clergy, community organizers, and local leaders, reflecting on the theological and personal dimensions of cross-cultural ministry, working within a particular cross-cultural ministry setting, and discussing experiences, presentations, and required reading. The course is both experiential and ecumenical. Students enrolled for this educational event reside at Ghost Ranch in Santa Fe, New Mexico and travel throughout
TRAVEL SEMINARS

Northern New Mexico, reflecting upon their own ministries and the church’s mission in light of the immersion experience. This educational opportunity is available as a directed study and is arranged through the Office of the Academic Dean. Three or six credits.

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

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

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

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

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

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

This agreement with The University of Texas at Austin (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 client’s 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 has fully satisfied all requirements for the MDiv degree by May of an academic year will be presented to the board of trustees in May with the recommendation that upon completion of the remaining UT/MSSW course work (by August or December) the MDiv be awarded. This allows a dual-degree student who has completed all MDiv course work by May and who then completes UT/MSSW course work in August or December to be granted the MDiv degree at the time the MSSW is granted.

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

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

Ordinarily, course work is taught primarily in Spanish. Students may do their academic work and participate in class discussions in either English or Spanish but must be able to read materials both in Spanish and English. For each course there are assignments to be completed prior to the beginning of the program. All other work
OTHER ACADEMIC OPPORTUNITIES

must be completed within two weeks after the end of the program. Students may take one during the program. Each course is valued at six Austin Seminary credits.

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

PRESBYTERIAN EXCHANGE PROGRAM

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

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

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

GOALS

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

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

REQUIREMENTS FOR THE DOCTOR OF MINISTRY DEGREE

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

STRUCTURE OF THE PROGRAM

The Doctor of Ministry program is composed of four phases, which together are designed to fulfill the goals of the program. Phase I is comprised of two foundational courses, Ministry and Context, and The Doctoral Seminar. These courses are designed to increase and enhance students’ capacities to understand particular ministry contexts, by means of contextual research and Biblical/theological analysis, for the purpose of discerning possible ministry responses. The Doctoral Seminar also prepares students for Phase III in which they will develop a sound, clear, and workable proposal for the final doctoral project of Phase IV.

In Phase II students select a specific area of concentration for in-depth study through courses and course-related projects. Ideas for projects emerge in response to elective courses. They are ordinarily undertaken in the student’s ministry setting and designed to increase competence for ministry, but may in some cases involve library research as a means of reflecting on some aspect of ministry. In Phase II, students take four electives, at least two of which (the first elective course and one other), must include practical ministry projects designed by the professor of the elective course, as a means of exploring concepts and practices of these courses. A student may take one elective not in his or her concentration with permission of the DMin director.

In Phase III candidates write a 20-25 page final doctoral project proposal exploring an aspect of ministry and developing a plan to implement and evaluate
DMIN–PHASE I

its effectiveness. Final doctoral projects build upon the work previously done in the program and integrate the candidate’s self-understanding, practice of ministry, and theological knowledge. Phase IV involves implementing, evaluating, and reporting on the Doctoral Project.

Doctor of Ministry courses are held on campus in January and June. Students may only enroll in one course each term. At the end of Phase II elective courses participants return to their ministry settings prepared to engage in an in-ministry or academic research project related to the course which has just been completed. Each project is evaluated by the faculty supervisor and one peer prior to their return to campus, ordinarily in November or April before the next DMin term. The Doctoral Project, the program’s final phase, requires a minimum of one year, and no more than 18 months, to complete and is evaluated by two faculty supervisors. This rhythm of study and reflection through courses taken in residence at Austin Seminary, combined with projects carried out in the student’s ministry setting, provides a community of peers as well as a balance of theory and practice that deepens 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 Catalogue, available on-line at www.austinseminary.edu.

PHASE I: FOUNDATIONAL COURSES

Upon matriculation, all students enroll in the course Ministry and Context, which requires a two week residency. This course introduces students to: 1) ethnography and other empirical research methods that yield thick description of contexts, 2) congregational studies and correlating frames of analysis, and 3) various cultural theories. This course involves students in substantive research into their particular ministry contexts.

Upon completion of the course Ministry and Context, students enroll in The Doctoral Seminar, which also requires a two week residency. This course introduces students to: 1) theological reflection, 2) biblical reflection, 3) research methods, and 4) collaborative processes for identifying a research topic/issue to explore, and crafting a successful proposal.

Requirements for both Phase I courses must be satisfactorily completed before students can enroll in Phase II. Students who satisfactorily complete both Phase I courses receive a Certificate of Pastoral Studies. Each Phase I course is valued at 12 credits.

FC.710 MINISTRY AND CONTEXT
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. This ordinarily includes such disciplines as congregational studies, ethnography, theologies of culture, systems theory, and narrative research.

FC.712 THE DOCTORAL SEMINAR
The Doctoral Seminar introduces students to various qualitative research tools, and theories and methods of theological and biblical reflection necessary for undertaking and completing the four elective courses in Phase III. It also prepares students to develop, implement, and evaluate their final doctoral ministry project. Students learn how to craft final project proposals by presenting ideas and topics for their final projects, which are critiqued through peer review and group discussion.
PHASE II: AREAS OF CONCENTRATION

Each student selects one area of concentration in which to develop particular ministry competency. Once a student decides his or her area of concentration, this provides focus for elective courses. Four elective courses are required in this phase, but students may take one elective course outside of their area of concentration, with permission of the DMin director. In completing these elective courses, students are ordinarily assigned course projects. Of these four elective projects, students must complete at least two practical ministry projects that deepen, extend or explore the concepts and practices introduced in the electives. Because the first three doctoral courses, i.e., the foundational courses and the first elective, are a means for determining a student’s fitness for advancement to candidacy, the first elective project must be completed in the form of a ministry project and not an academic paper. In all other elective courses, students, in consultation with elective professors, may be allowed to complete an academic research paper, provided at least two of their total elective projects are practical ministry projects. Students who satisfactorily complete the requirements of Phase I and one elective from Phase II (three courses) are eligible for advancement to candidacy, subject to the recommendation of the DMin committee and approval of the faculty. Each elective course is valued at 12 credits.

Elective course descriptions for students who matriculated into the DMin program prior to January 2011 can be found in the 2009-2010 Catalogue, available on-line at www.austinseminary.edu.

THE BIBLE AND THE PRACTICE OF MINISTRY

The Bible and the Practice of Ministry concentration at Austin Presbyterian Theological 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. Our 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. Final projects are determined in conversation with the student’s adviser and are designed to further professional growth and promote excellence in the student’s preaching and teaching 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.
DMIN—PHASES III & IV

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.

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.

PHASE III: DOCTORAL PROJECT PROPOSAL
In Phase III each candidate, in consultation with appropriate professors (ordinarily this includes elective professors and/or those with relevant expertise, but may also be appointed by the DMin director), selects an aspect of ministry and develops a plan to implement and evaluate its effectiveness. Specifically, 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, the director selects a committee of two faculty members—a chair and a second reader—who supervise the development and implementation of the project and take part in the review.

PHASE IV: THE DOCTORAL PROJECT
The final phase of the program, which requires a minimum of one year and no more than 18 months (after the proposal is approved) to complete is The Doctoral Project. In this final phase candidates implement, evaluate and report on their projects, as proposed in Phase III. Once they present a written report of the project that satisfies the demands of their faculty readers, they must sustain an oral review of the project by these readers.

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.

Candidates who complete all requirements for the DMin degree except for the final project are awarded a Certificate of Advanced Pastoral Studies. The Doctoral Project is valued at 12 credits.
ADVANCEMENT TO CANDIDACY
After being admitted to the Doctor of Ministry degree program, students are required to demonstrate the ability to do advanced academic work at the doctoral level before being advanced to candidacy. Advancement to candidacy is a prerequisite for continuation in the program. The bases for advancement are satisfactory completion of the two foundational courses, one elective course, and a thorough evaluation of the student’s academic work by the faculty’s Doctor of Ministry Committee.

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

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

COSTS
Fees are payable at registration for each residence term. There is a nonrefundable basic entry fee of $300. In addition, a tuition fee of $110 per credit is charged for all courses, including the final doctoral project.

A graduation fee of $400 is assessed of each candidate prior to the commencement at which the degree is conferred. This fee covers graduation expenses, the language reader for the final doctoral project, binding the final project (one library copy), and creating a microfiche for the Theological Research Exchange Network (TREN). Currently tuition (for 84 credits) and fees for the DMin program total $9940.

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

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

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

With the approval of the DMin director and the academic dean, a candidate may also engage in directed study which involves course offerings available at or
DMIN–GENERAL ACADEMIC INFORMATION

through other academic institutions, which would qualify as a unit curricular base. A project is designed and undertaken following the completion of the directed study as the second half of the unit. Ordinarily only one directed study is permitted as a part of a candidate’s DMin program.

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

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

GRADING SYSTEM
All courses in the DMin program, with the exception of the final doctoral project are graded by letter grade. A student receiving the grade of B- or higher will pass the course. The grade of C+ or lower does not demonstrate doctoral level proficiency. No credit will be given. A student who earns two course grades below B- will be liable to 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 to dismissal by faculty. The final doctoral 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 following grade notations are used in the grading system:

<table>
<thead>
<tr>
<th>LETTER GRADE SYSTEM</th>
<th>GRADE POINTS PER CREDIT</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>4.00 grade points per credit</td>
</tr>
<tr>
<td>A-</td>
<td>3.67 grade points per credit</td>
</tr>
<tr>
<td>B+</td>
<td>3.33 grade points per credit</td>
</tr>
<tr>
<td>B</td>
<td>3.00 grade points per credit</td>
</tr>
<tr>
<td>B-</td>
<td>2.67 grade points per credit</td>
</tr>
<tr>
<td>C+</td>
<td>2.33 grade points per credit</td>
</tr>
<tr>
<td>C</td>
<td>2.00 grade points per credit</td>
</tr>
<tr>
<td>C-</td>
<td>1.67 grade points per credit</td>
</tr>
<tr>
<td>D</td>
<td>1.00 grade point per credit</td>
</tr>
<tr>
<td>F</td>
<td>0.00 grade points per credit</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>PASS/FAIL SYSTEM</th>
</tr>
</thead>
<tbody>
<tr>
<td>P     satisfactory academic performance. No grade points.</td>
</tr>
<tr>
<td>F     unsatisfactory academic performance. No grade points.</td>
</tr>
</tbody>
</table>

The following grades are given in special situations:

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

LANGUAGE READER
All final projects in Phase IV of the DMin program are proofread by a language reader. After the oral evaluation of the project, and after all revisions in the project file have been approved by the two faculty readers, the candidate submits to the DMin office a corrected copy of the project. The language reader proofreads the project for correct form, style, and grammar. When the language reader returns the doctoral project file, the candidate makes the necessary corrections and submits a final, corrected copy to the DMin office no later than one week prior to graduation. All final doctoral projects are microfiched and a hard copy is bound and placed in the Seminary's Stitt Library. The cost of the language reader is included in the graduation fee.

LEAVE OF ABSENCE
A leave of absence may be requested by a DMin student for reasons of health, change in ministry setting, or vocational uncertainties. Such a request must be submitted to the academic dean, who presents the recommendation to the faculty for a decision. A leave of absence is granted for a particular period, not to exceed 18 months. During an approved leave of absence, a DMin student is not charged a continuation fee.

PROBATION
A student in the DMin program will be placed on academic probation if he or she receives a grade of F, signifying unsatisfactory academic performance, for any courses in which he or she is enrolled. The student can be removed from academic probation by receiving a grade of 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 one of the next two DMin terms 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 or engaging in plagiarism.

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

RESIDENCY REQUIREMENTS
All courses in the Doctor of Ministry program are taught during consecutive weeks in January and June which are designated as residence terms for the program. All DMin courses are two weeks in duration. The program may be completed in a minimum of four years and must be completed in seven years. Ordinarily, a Doctor of Ministry program will not be regarded as complete which does not include at least twelve weeks in residence at the Austin Seminary campus.
SATISFACTORY PROGRESS
A student is judged to be making satisfactory progress in the Doctor of Ministry degree program by:
1. being in residence (enrolled in a DMin course) at least once every twelve months, except when writing the final doctoral project;
2. maintaining a valid ministerial context in which to do doctoral research projects;
3. promptly notifying the DMin office of all changes in ministerial contexts, including submitting a new letter of ecclesial endorsement which grants the student permission to do research in the host church or institution;
4. promptly notifying the DMin office of all changes of address;
5. promptly replying to all correspondence, e-mails, and phone calls;
6. passing all courses within their deadlines;
7. being advanced to candidacy; and,
8. progressing through the program on a schedule that allows for the completion of all work required for the degree within seven years of matriculation.

Candidates in Phase IV The Doctoral Project must submit written evidence of progress on their projects in a timely manner, as agreed upon with their faculty supervisors and in accordance with their written timelines. Projects for which no written work has been submitted within 12 months will ordinarily be considered unsatisfactory unless otherwise approved by the director. Any student may be asked to withdraw from the Doctor of Ministry program if the supervisors and director deem that satisfactory progress is not being made by the student on the doctoral project.

A candidate who receives the grade of F (failure) on his or her doctoral project may be permitted by the director to develop and begin a new project with a new team of supervisors. A student is permitted to repeat Phase IV only once.

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

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

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

WITHDRAWAL FROM 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 via 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.
POLICIES AND
GENERAL INFORMATION

EDUCATIONAL ENVIRONMENT

COLLEGE OF PASTORAL LEADERS

LECTURE SERIES
ACADEMIC HONESTY

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

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

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

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

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

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

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

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

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

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

1. The professor will discuss the incident with the student and take measures appropriate to the nature of the assignment and course.
2. The professor will submit a written report, together with a copy of the student’s work in question, to the office of the academic dean and registrar. The dean’s office
POLICIES AND INFORMATION

will provide the student with an opportunity to view the professor’s report and to respond in writing.

Upon the first incident of academic dishonesty, the associate dean for masters programs or the academic dean, at his or her discretion, may refer the student to the Committee on Student Life/Student Standing in executive session, which will make a recommendation to the academic dean and the faculty regarding that student’s continuance or dismissal from the Seminary.

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

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

DISABILITY ACCOMMODATION

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

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

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

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

DISMISSAL

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

DRUG ABUSE AND PREVENTION COUNSELING POLICY

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

POLICY ON FIREARMS

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

GRADE APPEALS

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

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

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

A Doctor of Ministry student wishing to make a formal appeal regarding a grade received in a DMin course should follow the procedures outlined in the Doctor of Ministry Handbook.

GRIEVANCE PROCEDURES

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

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

NONACADEMIC PROBATION

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

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

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

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

POLICY ON NONDISCRIMINATION AND ANTI-HARASSMENT

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

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

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

STUDENT CODE OF CONDUCT

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

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

STATEMENT ON STUDENT RIGHTS AND RESPONSIBILITIES

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

ISSUANCE OF TRANSCRIPTS

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

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

VETERANS

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

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

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

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

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

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

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

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

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

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

RELATIONSHIPS WITH OTHER INSTITUTIONS

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

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

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

Finally, Austin Seminary has been a member of Austin Area Interreligious Ministries, an interdenominational, interreligious agency for mission in Austin, since its inception. The Seminary continues to maintain a close working relationship with this organization, and its varied programs and projects provide students with numerous and valuable opportunities for both learning and service.

THE STITT LIBRARY

The David L. and Jane Stitt Library, named in honor of the Seminary's fourth president and his wife, is the heart of the educational enterprise at Austin Seminary. The collection traces its origins to the second half of the nineteenth century, making it one of the oldest and most distinguished seminary libraries west of the Mississippi.

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

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

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

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

THE COLLEGE OF PASTORAL LEADERS

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

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

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

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

LIFELONG LEARNING

The Lifelong Learning program of Austin Seminary provides a variety of continuing education and professional development offerings including on- and off-campus seminars, workshops, conferences on a variety of subjects, and opportunities for structured independent study.

ON-CAMPUS PROGRAMS

Austin Seminary schedules a variety of continuing education and professional development events for pastors, Christian educators, and lay persons each year at its Austin campus. The schedule of current offerings is available from the Office of Lifelong Learning or on our Web site, www.austinseminary.edu/cle.
LECTURES

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

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

THE EARLE W. CRAWFORD CONTINUING EDUCATION CENTER
The Earle W. Crawford Continuing Education Center was established in 1996 to honor the Reverend Dr. Earle W. Crawford, distinguished pastor of First Presbyterian Church of Wichita Falls, Texas, from 1950 to 1978. The Earle W. Crawford Continuing Education Center occupies space in the McCord Community Center and is the locus for on-campus Christian leadership education at the Seminary as well as conferences and special events.

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

—LECTURE SERIES—

THE GEORGE S. HEYER JR. DISTINGUISHED LECTURESHIP

APRIL 21, 2010

Dr. Stephen J. Inrig
Assistant Professor of Clinical Science (History of Medicine)
Division of Ethics and Health Policy
University of Texas Southwestern Medical Center at Dallas

SPRING, 2011

Lecturer to be announced.

This lectureship was established to honor George Heyer, professor emeritus of the history of doctrine, for his thirty years as a valued member of the Austin Seminary faculty. The purpose of the annual lecture is to symbolize and advance the important relationship between the academy and the church; to recall the long-lasting cooperation between The University of Texas and the Seminary; and to encourage the positive relationship between faith and knowledge.
MIDWINTER LECTURES
JANUARY 31-FEBRUARY 2, 2011, AUSTIN, TEXAS

MIDWINTER LECTURES PREACHER
The Reverend Dr. Agnes W. Norfleet
Pastor, Shandon Presbyterian Church
Columbia, South Carolina

THOMAS WHITE CURRIE LECTURER
Dr. Timothy B. Tyson
Visiting Professor of American Christianity and Southern Culture
Duke University Divinity School, Durham, North Carolina

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

ROBERT F. JONES LECTURER
The Reverend Dr. Michael Jinkins
President
Louisville Presbyterian Theological Seminary, Louisville, Kentucky

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

E. C. WESTERVELT LECTURER
The Reverend Dr. Marcia Y. Riggs
J. Erskine Love Professor of Christian Ethics and Director of the ThM Program
Columbia Theological Seminary, Decatur, Georgia

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
FEBRUARY 25, 2010

Dr. Jehu J. Hanciles
Associate Professor of the History of Globalization and Director of the Center for Missiological Research
Fuller Theological Seminary, Pasadena, California

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.

2010-2011
Lecturer to be announced.
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 Lecturers in the 2009-2010 academic year were:

Dr. Anthony D. Baker, Clinton S. Quin Assistant Professor of Systematic Theology, Seminary of the Southwest, Austin, Texas
Dr. John Huehnergard, Professor, Department of Middle Eastern Studies, The University of Texas at Austin
J. Keith Miller, best-selling author, Austin, Texas
Dr. Stephen D. Reese, Jesse H. Jones Professor of Journalism and Associate Dean for Academic Affairs, College of Communication, The University of Texas at Austin

JEAN BROWN VISITING SCHOLAR

Established by the board of trustees in order to attract outstanding scholars to the Austin Seminary campus for periods of up to one year, the position of Jean Brown Visiting Scholar was first filled in September 1982. The Jean Brown Scholar is invited to participate in the life of the Seminary, and may spend his or her time teaching, writing, and/or meeting informally with students and faculty. The Jean Brown Visiting Scholar for 2009-2011 is:

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

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

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

In 2009, the board of trustees elected The Rev. Dr. K.C. Proney as the second holder of the chair.
FINANCIAL INFORMATION

SEMINARY EXPENSES

CAMPUS HOUSING

CAMPUS RESOURCES

FINANCIAL AID

SCHOLARSHIPS, AWARDS, FELLOWSHIPS

GIFTS AND SEMINARY SUPPORT
These tuition fees, effective with the 2010 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.

MASTERS LEVEL FEES
Application fee, Master’s degree programs $50
Application fee, Special Students (non-degree) $25
Entrance fee, MATS degree program $25
Entrance fee, MDiv degree and Theological Certificate programs $125
Tuition for Master’s Level Students $190 per credit
Tuition for Auditors $150 per course
Tuition for Auditors age 65 and older $100 per course
Annual Registration Fee $60
Late Registration Fee $50
Seminary Campus Card deposit $25 per semester (for students enrolled in 9 or more credits)
Student Activity Fee $60 per year
Graduation Fee (payable year of graduation) $75

The student estimating the expenses of his or her theological study should allow in addition to the above fees approximately $1,250 per year for books. Also, allowance should be made for personal expenses such as laundry, cleaning, travel or automobile expense, insurance, medical expense, recreation, and other incidents. The director of financial aid is available to discuss living expenses and budgets with students.

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

DOCTOR OF MINISTRY FEES
Entrance fee $300
Tuition $110 per credit (All DMin courses, and the Doctoral Project are valued at twelve credits each.)
Program Continuation Fee $150
Graduation Fee (payable year of graduation) $400

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

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 the 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 dismissal.

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

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

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

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

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

Housing refunds are granted as follows:

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

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

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

Tuition and Fee Refunds are granted as follows:
1. A half refund of tuition is given for a course dropped during the two-week period that a DMin class is in session. No refund is given after this two-week period.
2. The one-time application fee, the basic entry fee, and the graduation fee are nonrefundable.

Housing refunds are granted as follows:
Students who vacate Seminary housing will receive, based on the date of departure, 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 STAFFORD LOANS
If a student receives financial aid in the form of a Stafford Student Loan, a portion of the refund due the student must be returned to the lender, in accordance with federal regulations. Refer to the Student Financial Assistance Program−Policies and Procedures manual for details.

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

STUDENT HOUSING

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

Campus housing is also affordable. Housing rates on campus are far below the market cost of housing off-campus in the central Austin area, and campus housing provides easy access to classes and to the surrounding central Austin community.

Rental rates are reviewed each year and announced each spring. New rates are effective July 1 of each year. The Seminary Web site provides current campus housing rates as well as representative floor plans for each building.
CURRIE RESIDENCE HALL
Currie Residence Hall provides affordable housing for single students and those commuting from their homes. Each Currie room is furnished with a twin bed, built-in desk, and small dresser. Rooms also have central heat and air conditioning, private bath, closet, and built-in shelving. (Floor plans are available at www.austinseminary.edu under Admissions, Student Housing.) Coin-operated washers and dryers are available in the laundry room. There is also a lounge area and adjoining kitchen for resident’s use, a place to relax or spend time with other residents. Pets are not allowed in this building.

Currie Hall room rates vary from $175 to $245 per month, and include Internet service. Weekday breakfast and lunch are available 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 $325 to $775 per month. Rental rates include Internet service. (Floor plans are available on our Web site, www.austinseminary.edu, Admissions, Student Housing.) All campus housing is within close proximity to the Seminary’s main campus which helps create a uniquely caring and close community.

Pets are welcome in campus apartments; uncaged pets (i.e., dogs and cats) require a $200 deposit per pet and proof of current rabies vaccination. Caged pets do not require a deposit, but do require a pet application. Pet applications are completed upon arrival to 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 Web site 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 the date the student accepts the Seminary’s offer of admission by submitting the Intent to Matriculate form provided with the acceptance letter. The date this form is received in the Admissions Office is the date used for housing priority. For students who are readmitted to a degree program, the most recent date of acceptance of admission is used. Housing application forms are sent out only after the Intent to Matriculate form has been received by the Admissions office.

In order to secure a housing assignment with priority a student must submit the Housing Application form no later than May 31. Fall housing assignments ordinarily are sent out to incoming students in early June. The Housing Acceptance form should be completed and returned as soon as possible to the Office of Auxiliary Enterprises.
CAMPUS RESOURCES

~CAMPUS RESOURCES~

CAMPUS CARD

The Campus Card serves as a student identification card, a library card, and payment card for meal purchases at Barth & Grill and for photocopies made on copiers in Stitt Library and at the McCord desk. The card also serves as an access card for Currie Hall and Anderson House residents.

Each semester, master’s-level students registered for nine or more credit hours are charged $25.00 which is applied to their Campus Cards. This money can then be spent at Barth & Grill or at designated copy machines. Additional funds can be added to the 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 non-refundable and may not be applied to balances due to the Seminary.

DINING HALL

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

Any member of the campus community can dine at Barth & Grill. Accepted forms of payment are cash or a Seminary Campus Card. Ordinarily, breakfast and lunch are served Monday through Friday while school is in session. Dinner service is offered during reading and finals weeks each semester and during Doctor of Ministry terms in January and June. Food Fusion may also offer special meals for holidays or other special occasions. The meal schedule and costs are subject to change.

There is no required meal plan for students.

CLASSROOM TECHNOLOGY

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

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

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 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.

THE STANLEY R. HALL LITURGICS LAB
This McMillan Building classroom (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
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.

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. All admitted applicants to the Master of Arts (Theological Studies) and Master of Divinity degree programs and all returning MATS and MDiv students receive a financial aid packet which includes the current Student Financial Assistance Program−Policies and Procedures brochure. These materials provide applications and information on program costs and the availability of student financial assistance at Austin Seminary. Packets are also available to anyone else requesting one. The Seminary’s director of financial aid stands willing to assist students in assessing their particular financial circumstances, especially where anticipated needs are markedly greater than assured aid.
FINANCIAL AID

Financial assistance is available only for course work taken at Austin Seminary, with the exception of eligible, approved course work taken through the Seminary’s cross-registration agreements with the Seminary of the Southwest, 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.

RESOURCES

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

Because of wide variations in personal living costs, the Seminary shares primarily tuition expense with students qualifying for need-based financial assistance. The Seminary’s capacity to assist with noneducational expenses is limited to subsidizing the costs of housing and meals in the dining hall. Financial assistance is offered to both MATS 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 publication Student Financial Assistance Program—Policies and Procedures, available from the financial aid office, contains information on:

1. **Grants:** Master of Arts (Theological Studies) and Master of Divinity students may, by demonstrating need, and by meeting satisfactory academic progress, qualify for a Seminary tuition grant, subject to availability of funds.

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

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

4. **Emergency Grants:** In cases of emergency, grants may be awarded from the Emergency Aid Fund administered by the vice president for student affairs and vocation.

5. **Merit Awards:** These academic scholarships are available to qualified MDiv students. (Refer to Merit Awards in this section.)

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

7. **Child Care Assistance:** Limited funds are available to full-time students to help offset the costs of child care. Application is made through the Seminary’s Office of Financial Aid.
APPLICATION PROCEDURES
The Office of Financial Aid provides the Student Financial Assistance Program brochure and Financial Aid Application to applicants admitted to the MATS or MDiv degree program and to returning students. Applications are to be completed and returned promptly to the financial aid office by both new and returning students. Once completed, the applications are reviewed by the director of financial aid. Students who qualify for financial aid are notified of the amount and type of assistance available. This notification is made prior to registration so that students will have a clearer picture of their financial situation before enrolling in the Seminary for any given term.

Approved 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.

-CAMPUS EMPLOYMENT-

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

-MERIT AWARDS-

The following merit scholarships and fellowships are awarded to applicants admitted to the Master of Divinity degree program by the faculty of Austin Seminary upon the recommendation of the Admissions Commission and in accordance with the criteria of the particular award. 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 must have a complete admissions application file and must submit a Merit Scholarship application to the vice president for admissions by March 1. All MDiv applicants are eligible to apply, but awards are not extended until the applicant is admitted. Announcement of the recipients is made by April 1st.

THE CRAWLEY FELLOWSHIP

The Crawley Fellowship is an annual award of $30,000 to be used toward tuition, fees, housing, books, supplies, and other educational expenses.

The recipient of the Crawley Fellowship is chosen on the basis of merit and in accordance with the Seminary's financial aid policies. Strong preference is be given to Presbyterian students of high academic potential who possess strong leadership
STUDENT SCHOLARSHIPS

skills and express a desire to enter the parish ministry. This fellowship is renewable for a period up to three years.

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

Each Jean Brown Fellowship covers full tuition and provides an annual stipend of $4,500 and housing in Currie Hall (or credit of an equivalent monetary amount toward other on-campus housing). Jean Brown Scholarship awards cover full tuition.

Up to two Jean Brown Fellowships and up to four Jean Brown Scholarships may be awarded for each entering class. These awards are renewable for a period up to three years.

THE VANNIE E. COOK JR. FELLOWSHIP
The Vannie E. Cook Jr. Fellowship covers full tuition, a stipend for on-campus housing and other educational expenses.

The recipient of the Cook Fellowship is chosen on the basis of merit and in accordance with the Seminary’s financial aid policies. Strong preference is be given to Presbyterian students who demonstrate interest in and a strong promise vocationally for leadership in the church, exceptional academic achievement and leadership ability. This fellowship is renewable for a period up to three years.

THE FRANCIS M. SPRINGALL, M.D. MEMORIAL SCHOLARSHIP
The Francis M. Springall, M.D. Memorial Scholarship is a full tuition scholarship awarded to a Master of Divinity student.

The recipient of the Springall Scholarship is chosen on the basis of merit and in accordance with the Seminary’s financial aid policies. Strong preference is be given to students who demonstrate interest in and a strong promise vocationally for leadership in the church, exceptional academic achievement, and leadership ability. This scholarship is renewable for a period up to three years.

STUDENT SCHOLARSHIPS

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

ELMA GUNTHER SCHOLARSHIP FOR INTERNATIONAL STUDY
Each Master of Arts (Theological Studies) and Master of Divinity degree student at Austin Seminary is eligible for a one-time subsidy or grant for participation in an international or cross-cultural program approved by the faculty. Awards are made by the academic dean, and the total funds available varies from year to year. In the case of limited funds in a given year, priority will be given to MDiv students.
MR. AND MRS. SAM B. HICKS SCHOLARSHIP
The Mr. and Mrs. Sam B. Hicks Scholarships are offered annually to second- and
third-year students on the basis of academic achievement, Christian character, and
promise of effectiveness in the ministry. Recipients are determined by the president
and the academic dean. The purpose is to provide incentive for exceptional work
and maintenance of high standards by the recipients.

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

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

STUDENT AWARDS

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

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

HENDRICK-SMITH AWARD FOR MISSION AND EVANGELISM
The Hendrick-Smith Award for Mission and Evangelism was established in 2005
with a gift from William Smith Sevier of Dickinson, Texas. The award goes to a
graduating senior who has shown academic interest in, or whose life direction is
focused on, evangelism and missions in this country or overseas. The award is
in memory of the Reverends James Hardin Smith, William Swan Smith, Edwin
Eugene Hendrick, and John Henry Hendrick. Each of these men served as pastors
of Presbyterian congregations and as evangelists conducting revival meetings.
CARL KILBORN BOOK AWARD
This award is funded by Mrs. Carl Kilborn of Baton Rouge, Louisiana, in memory of her late husband. It is to be given to a graduating senior who shows leadership and potential for the ministry along with academic excellence.

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

THE MAX SHERMAN AND BARBARA JORDAN FELLOWSHIP FUND
The Max Sherman and Barbara Jordan Fellowship Fund was established in 2008 by Michael and Deborah Jinkins of Austin, Texas. The fund provides an annual award to one member of the graduating class who demonstrates a significant potential to integrate faith and public policy. The award is made on the basis of Christian character, scholarship, record of public service and potential for leadership upon recommendation to the faculty by the academic dean.

JOHN B. SPRAGENS AWARD
This award was funded by Dr. Kenneth Richardson and his wife, Roberta, Mrs. Charles H. Byrd, and friends of John B. Spragens. The award is to be given each year to an outstanding graduate, selected by the faculty, based on the recommendation of the Seminary’s professor of Christian education, to be used for further training in Christian education.

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

DAVID L. STITT FELLOWSHIP
The Austin Seminary Association, the alumni association of Austin Presbyterian Theological Seminary, established the David L. Stitt Fellowship for continued study in 1971. This fellowship 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.

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

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.

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.

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

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

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

Refer to the Ecumenical Student Program in the Admissions section of this catalogue for more information.
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 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
❖ A minimum gift of $500,000 provides a full merit fellowship (tuition, housing, books, and other educational expenses)
GIVING TO AUSTIN SEMINARY

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- A minimum gift of $500,000 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, generous benefits, and discretionary funds for research and conferences.

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

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

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

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

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

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

**FURTHER INQUIRY AND INFORMATION**

Additional information on current or planned gifts to strengthen Austin Seminary’s mission of educating leaders for the church of the twenty-first century may be requested from the Office of Institutional Advancement, or visit our Web site at www.austinseminary.edu.

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**FACULTY ENDOWMENTS**

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**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. Drueeding Memorial Faculty Endowment Fund, established in 1978 by Mrs. Robert J. Drueeding of New Orleans, Louisiana.

Gifts given toward a Chair of Evangelism and Missions.

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

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

The G. Archer and Mary N. Frierson Faculty Endowment Fund, established in 1976 by family and friends.

The Rachel Henderlite Faculty Endowment Fund, established in 1990 by Mrs. Allen M. Early of Dallas, Texas.
The Arthur Gray Jones Professorship, established in 1918 by the First Presbyterian Church of San Antonio, Texas. Increased by the Synod of Texas in 1948.
The Mr. and Mrs. E. S. Joslin Faculty Endowment Fund, established in 1977 by Mr. and Mrs. E. S. Joslin of Corpus Christi, Texas.
Toward the Charles L. King Chair, established in 1964 by the First Presbyterian Church of Houston, Texas.
The Samuel A. King Professorship, established in 1918 by the First Presbyterian Church of Waco, Texas. Increased by the Synod of Texas in 1948.
The John W. and Helen Lancaster Chair of Evangelism and Missions, established in 1990 by the First Presbyterian Church of Houston, Texas.
The Mr. and Mrs. Paul Herbert Laverty Sr. Faculty Endowment Fund, established in 1978 by the Reverend and Mrs. David A. Laverty.
The Henry J. Lutcher Chair of History and Polity, established in 1906 by Mrs. H. J. Lutcher of Orange, Texas and augmented by her family in 1925.
The Dr. and Mrs. Jack M. Maxwell Faculty Endowment Fund, established in 1977.
The C. Ellis and Nancy Gribble Nelson Chair of Christian Education, established in 2002 by friends of Ellis and Nancy Nelson.
The Chair of Practical Theology and Director of Field Education, established in 1950-51 by the Synods of Arkansas and Louisiana.
The W. R. and Lillie A. Settles Fund for Evangelism, established in 1934 by Mr. and Mrs. W. R. Settles of Big Spring, Texas.
The Mr. and Mrs. John Sleeper Endowment for Professors’ Salaries, established in 1944 from the estate of John Sleeper of Waco, Texas.
The Lydia Bryant Test Fund toward a chair of Pastoral Care, established in 1976 by Lydia Bryant Test of Dallas, Texas.
The Nancy Taylor Williamson Chair of Pastoral Care, established in 2006 by an anonymous donor.
The George H. Wilson Faculty Endowment Fund, established in 1976.
The Dr. James E. Winston Memorial Faculty Endowment, established in 1988 by J. Barbee Winston of New Orleans, Louisiana, in memory of his father.
The Dorothy B. Vickery Chair of Homiletics, established in 2007 by Edward D. Vickery Sr. and Edward D. Vickery Jr. of Katy, Texas and Anne Vickery Stevenson of Sugar Land, Texas.
The Nelle Nisbet Youngs Faculty Endowment Fund, established in 1977 by Walter C. Youngs Jr. and Nelle Nisbet Youngs of Clearwater, Florida.
The Louis H. and Katherine S. Zbinden Chair of Pastoral Ministry and Leadership, established in 2002 by First Presbyterian Church, San Antonio, Texas.

SPECIAL ENDOWMENTS

The Alsup-Frierson Fellowship for Excellence in Biblical Exegesis and Hermeneutics, established in 2005 by the families of John and Carole Alsup of Georgetown, Texas, and Clarence and Betty Frierson of Shreveport, Louisiana, in recognition of the long-standing tradition of excellence in biblical studies at Austin Seminary.
The Marion and Olive Brock Library Fund, established in 1974 by Mr. and Mrs. Richard F. Peters of Midland, Texas.
The 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 Stuart Dickson Currie Memorial Fund, established in 1976 by family and friends for emergency aid to students.
SPECIAL ENDOWMENTS

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

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

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

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

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

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

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

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

The Rachel Hendlerlite 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 Carl Kilborn Book Award Fund, established in 1987 in memory of her husband by Mrs. Alma Rhea 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.

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

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

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


The Ripgela Presbyterian Church Library Endowment Fund, established in 1998 by the members of Ridgela 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.
GENERAL ENDOWMENTS

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

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

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

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

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

Mr. & Mrs. Charles Boles Memorial Loan Fund
Brooks I. Dickey Memorial Loan Fund
Mr. & Mrs. A. A. Donnell Loan Fund
Charles S. Fay Student Loan Fund
Thomas M. Jones Loan Fund
J. McCurdy Memorial Library Fund
Cynthia Ann Owen Maxwell Memorial Loan Fund
Henry W. Quinius Jr. Library Fund
The Sammons Library Fund
Captain Willis Arthur Scrivener Memorial Loan Fund
Lena Smith Student Loan Fund
A. A. Sterling Loan Fund
The Student Loan Fund
Herbert Wager Memorial Library Fund
Ida V. Butts Watson Memorial Loan Fund
Mrs. C. H. Yates Student Loan Fund

GENERAL ENDOWMENTS

The Abell-Hanger Endowment, established in 1981 by the Abell-Hanger Foundation of Midland, Texas.

The Percy Smith Bailey Fund, established in 1974 from the estate of Percy Smith Bailey of Austin, Texas.

The Miss Anna B. Batts Fund, including the Bethany Lane Memorial, from the estate of Miss Anna B. Batts of Galveston, Texas.

The Samuel Reading Bertron Fund, established in 1955 by the First Presbyterian Church of Houston, Texas.


The Kathryn H. Craig, Steven Dudley Heard, and Lillie D. Heard Memorial Trust, established in 1957.

The Stuart Dickson and Sara Files Currie Fund, established in 1974 by Dr. and Mrs. Thomas W. Currie Jr. of Dallas, Texas.

The Dr. and Mrs. Thomas W. Currie Memorial, established in 1943 by Mr. and Mrs. J. W. Reid of Dallas, Texas. Other gifts from individuals.

The Dorothy D. DeMoss General Endowment, established in 2005 by a gift from the estate of Dorothy D. DeMoss of Denton, Texas.

The Mr. and Mrs. Louis H. Dial Fund, established in 1965 by Mr. and Mrs. Louis H. Dial of Kilgore, Texas.

The Mabel A. Dresser Fund, established in 1962 by bequest of Miss Mabel A. Dresser of New Orleans, Louisiana.


The Rosemary Egan General Endowment Fund, established in 2004 by a bequest from the estate of Rosemary Egan of McKinney, Texas.

The F. Ben Elliott II General Endowment Fund, established in 1997 by Mr. F. Ben Elliott II of Spring, Texas, in honor of his son, the Reverend Mr. Frederick B. Elliott III, a 1973 graduate of the Seminary.
GENERAL ENDOWMENTS

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 Eastace Gaither, Piney McNutt Gaither, and Pearl Forte Gaither, by bequest.

The John Rodney Goddard Fund, established in 1993 from the estate of John Rodney Goddard of Seguin, Texas.

Mr. and Mrs. R. W. Gray and Robert Gray Trust General Endowment, established with the remainder of a trust transferred by the Texas Presbyterian Foundation in 2005.

The Robert Philip Gregory Fund, established in 1968 from proceeds of an insurance policy he had provided.

The Robert Francis and Joyce Hudson Gribble Memorial Fund, established in 1992 by relatives and friends.

The Helen W. Hamilton Fund, established in 1970 by bequest of Helen W. Hamilton of Dallas, Texas.

The Louis B. Henry Fund, established in 1960 by bequest of Louis B. Henry of Dallas, Texas.

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


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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Hazel F. Miller Fund, established in 1976 by bequest from the estate of Hazel F. Miller of Oklahoma City, Oklahoma.
The Dr. and Mrs. Maynard M. Miller Fund, established in 1962 by Dr. and Mrs. Maynard M. Miller of Hot Springs, Arkansas.
The Mission Ranch Fund, established in 1974 through the giving of Mission Ranch to Austin Presbyterian Theological Seminary by the Synod of Red River and the Mission Ranch Board of Directors, and through the gifts of friends of Mission Ranch.
The Mrs. Daniel F. Morgan Fund, established in 1971 by bequest of Margaret M. Morgan of Fort Worth, Texas.
The Olive Jean Nicklos Fund, established in 1975 by bequest from the estate of Olive Jean Nicklos of Houston, Texas.
The Mr. and Mrs. Verne D. J. Philips Fund, established in 1973 by Mr. and Mrs. Verne D. J. Philips of Austin, Texas.
The Pines Presbyterian Church Fund, established in 1973 through the Pines Presbyterian Church of Houston, Texas.
The Vivian May Putman Fund, established in 1975 from the estate of Mrs. Vivian May Putman of Conroe, Texas.
The J. C. and Ida Reynolds and Michael MarYosip Fund, established in 1977 through the estate of Johnie MarYosip of Temple, Texas.
The James W. Rockwell Fund, established in 1937 by Mr. James W. Rockwell of Houston, Texas.
The Mr. and Mrs. Sam W. Ross Fund, established in 1970 in memory of Sam Ross of Kilgore, Texas.
The Mr. and Mrs. Frank Rudolph Fund, established in 1965 by Mr. and Mrs. F. H. Rudolph of Guderon, Arkansas.
The Miss Mary Ruffing Fund, established in 1967 by bequest of Miss Mary Ruffing of Galveston, Texas.
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 Miss Ena Steger Fund, established in 1949 by Miss Ena Steger of Cameron, Texas.
The Kay Rea Sterrett General Endowment Fund, given by the estate of Kay Rea Sterrett in 2004.
The Mr. and Mrs. John W. Smiley Fund, established in 1969 through the Texas-Mexican Presbytery.
The Emily R. Spainhour Fund, established in 1989 by bequest of Emily R. Spainhour of Austin, Texas.
The Spanish-Speaking Department Fund, established in 1934 by Mr. Walter H. Robertson of North Carolina. Increased by the Texas-Mexican Presbytery in 1945.
The Walter and Annie J. Stebbins Fund, established in 1961 by Mr. W. J. Stebbins of Garyville, Louisiana.
The Miss Ena Steger Fund, established in 1949 by Miss Ena Steger of Cameron, Texas.
The Kay Rea Sterrett General Endowment Fund, given by the estate of Kay Rea Sterrett in 2004.
The Mr. and Mrs. Leon Stone Fund, established in 1970 by Leon Stone of Austin, Texas.
The Synod of the Sun Continuing Education Fund, established in 1980 from the Major Mission Fund of the Synods of Red River and Sun.
The Mrs. Isabel Edwards Thomas Fund, established in 1970 from her bequest through the Texas Presbyterian Foundation.
The Ethel Lee Tracy Fund, established in 1982 by Mrs. Ethel Lee Tracy of Victoria, Texas.
The R. B. Trull Continuing Education Fund, established in 1963 by R. B. Trull of Palacios, Texas.
The H. T. Tucker Fund, established in 1970 by the bequest of H. T. Tucker of Houston, Texas.
The Joseph H. and Nina Clements Tucker Memorial Fund, established in 1962 by bequest of Mrs. Nina Clements Tucker.
The Reverend John M. Vander Meulen Fund, established in 2006 by a gift from his estate.
The Mr. and Mrs. Prescott H. Williams Sr. Fund, established in 1972 by their children.
The Dr. and Mrs. B. O. Wood Memorial Fund, established in 1974 by their children, Mr. and Mrs. B. Oliver Wood of Monahans, Texas.

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

David Mitchell Currie and Marguerite Winn Currie Fund
Drew S. Davis Fund
Junius J. and Ada V. Flewellen Fund
C. W. Grubbie Fund
Mr. & Mrs. L. B. Henry Fund
W. L. Hester Fund
Samuel L. Jockel Memorial Fund
Keeton Endowment Fund
Mrs. J. B. Kerby Fund
Kid 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. Mettger 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 Yeazzy.


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.

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 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.
SCHOLARSHIP ENDOWMENTS

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. Dworzak 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 1992 by Mary Moragne Evans and her sons, Jay D. Evans and the Reverend John R. Evans.
The John R. Evans Scholarship Fund, established in 2008 by friends of John R. Evans.
The Failor-Barrett Scholarship, established in 1948 by Mr. and Mrs. W. W. Barrett of Fort Worth, Texas.
The Mr. and Mrs. O. M. Farnsworth Scholarship, established in 1945 by Mr. and Mrs. O. M. Farnsworth of San Antonio, Texas.
The Leo M. Favrot Memorial Scholarship, established in 1949 by an anonymous donor.
The John B. Files Memorial Scholarship Fund, established in 1960 by Mrs. Helene W. Files of Shreveport, Louisiana, in memory of her husband.
The First Presbyterian Church, Conroe, Texas, Scholarship Fund, established in 1998 by the Reverend Mrs. Shelley Cleveland Craig, a 1997 graduate of Austin Seminary, and Dr. Forrest F. Craig III of Muncie, Indiana, in appreciation for her internship experience at First Presbyterian Church in Conroe, Texas.
The First Presbyterian Church of Grand Prairie Endowed Scholarship Fund, established in 2008 by First Presbyterian Church of Grand Prairie, Grand Prairie, Texas, to provide tuition aid to Doctor of Ministry students.
The Helen S. Fitzpatrick Memorial Scholarship, established in 1997 in memory of Helen S. Fitzpatrick by members of her family and members of First Presbyterian Church, Boonville, Missouri, and Trinity Presbyterian Church, Columbia, Missouri.
The Mrs. Gusie Flournoy Scholarship, established in 1934 by Mrs. Gusie 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 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 Foulks Memorial Scholarship, established in 1982 by friends and members of the Braeburn Presbyterian Church, Houston, Texas.
The William Christopher Foulks Scholarship Fund established in 2003 by a bequest from Mrs. Alice F. Gage of Houston, Texas, in memory of her father, Mr. William Christopher Foulks.
The Mr. and Mrs. Barton W. Freeland Scholarship, established in 1950 by Barton W. Freeland of Crowley, Louisiana.
The Will Fred and Mary Jo Galbraith Memorial Scholarship Fund, established in December 2005 by Mary Lynn Johnson, John Yarbro Galbraith, and William F. Galbraith III—the family of Will Fred and Mary Jo Galbraith—for students with financial need and an expressed interest in serving a small church upon graduating.
The General Scholarship Fund, established in 1951 in memory of Miss Virginia Williams, with additions by the Lawrence Wharton Bible Class.
The Glass Family Endowment, established in 2002 by Mr. and Mrs. Allen Boger of Argyle, Texas, in honor of their parents, to assist students interested in small or rural church ministry.
The John S. Glenn and Mollie Benson Buckley Scholarship, established in 1956 by Mr. and Mrs. John S. Glenn of El Dorado, Arkansas.
The James L. Greene Memorial, established in 1946 by his wife, Mrs. J. L. Greene, and their children, Betty Jo Greene and James L. Greene Jr.
The Thomas Watt Gregory Scholarship Fund, established in 1954 by his daughter, Jane Gregory Marechal.
The Mr. and Mrs. Robert Fonda Gribble Scholarship, established in 1921 by Mr. and Mrs. Robert Fonda Gribble of Waco, Texas.
The Rosa May Griffin-Peterson Memorial Scholarship, established in 1949 by the First Presbyterian Church of Kilgore, Texas, and enlarged by the Rosa May Griffin Foundation.
The Ronald M. and Ann B. Guinn Endowed Scholarship established in 2003 by The Rev. Mr. and Mrs. Ronald M. Guinn of Austin, Texas, to assist students seeking a call as pastor of a small or medium sized congregation in the state of Texas.
The Elma W. Gunther Scholarship Fund, established in 1987 through the estate of Mrs. Elma W. Gunther of Dallas, Texas.
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.
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.
SCHOLARSHIP ENDOWMENTS

The Mr. and Mrs. C. M. Hutton Memorial Scholarship, established in 1961 by Mrs. C. S. Sentell of Minden, Louisiana.

The Mr. and Mrs. Berthus Jansen and The Mr. and Mrs. Collins C. Cabiness Memorial Scholarship Funds, established in 1972 and 1973 by Dr. and Mrs. John F. Jansen of Austin, Texas; and The John F. Jansen Memorial Scholarship Fund, established in 1987 by Mrs. Mary Cabiness Jansen, family, and friends, Austin, Texas.

The Mamie Steele Jarratt Scholarship, established in 1924 by Mr. J. E. Jarratt of San Antonio, Texas.

The Alta E. Jenkins Memorial Scholarship, established in 1998 in memory of Mrs. Alta E. Jenkins of Gonzales, Texas, by her niece, Mrs. Dorothy M. Cardwell of Nixon, Texas.

The Frank Jenkins and Alyce Merle Jenkins Ball Memorial Scholarship, established in 1993 in memory of her husband, Frank Jenkins, and daughter, Alyce Merle Jenkins Ball, by Mrs. Alta Jenkins of Gonzales, Texas.

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 Robert E. Lowe Memorial Scholarship Fund, established in 2000 in memory of the Reverend Mr. Robert E. Lowe by Mrs. Margaret Jones Lowe and Mr. Jonathan Lowe of Midland, Texas.

The Peggy and Dwight Lowrey Endowed Scholarship Fund, established in 2001 by the Reverend Leila Power.

The Mr. and Mrs. 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 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.
SCHOLARSHIP ENDOWMENTS

The McCrary and Franklin Scholarship Fund, established in 1985 through the E. A. Franklin Charitable Unitrust of Post, Texas, and enlarged in 1999 by Mr. Giles C. McCrary of Post, Texas.
The McCrary Memorial Scholarship, established in 1981 by Mr. Murphy M. Williams of Dallas, Texas.
The Rev. and Mrs. C. Rogers McLane Endowed Scholarship Fund, established with a gift from Mrs. McLane's estate in December 2004, for students from Mexico or other Hispanic students.
The Bruce McMillan, junior, Foundation Scholarship, established in 1957 by the Bruce McMillan, junior, Foundation of Overton, Texas.
The Mrs. Flora Graham McNeill Memorial Scholarship, established in 1943 by the Misses Flora and Bessie McNeill of San Antonio, Texas.
The Memorial Scholarship Fund, established by many friends of the Seminary.
The Mr. and Mrs. Fred H. Moore Scholarship, established in 1989 by Ella Mae Moore of Austin, Texas.
The Emma Lawrence Morrow Memorial Scholarship, established in 1961 by the will of James B. Morrow of Longview, Texas.
The Rev. Dr. James W. and Mrs. Joanne N. Mosley Endowed Scholarship Fund, established in 2008 by the Rev. Dr. James W. and Mrs. Joanne N. Mosley of Hot Springs, Arkansas. The First Presbyterian Church, Mount Pleasant Scholarship, established in 1991 in memory of the Reverend Madison Pearson Slaughter, Pastor (1897-1899), by Mrs. Margaret Hart of Mount Pleasant, Texas.
The Naomi Fund, established in 1998 by the Reverend Mrs. Linda and Mr. George Bourianoff of Portland, Oregon.
The Dell Newell Lay School Scholarship, established in 1956 by Mrs. W. P. Newell of Albany, Texas.
The W. P. Newell Scholarship, established in 1941 by Mr. W. P. Newell of Albany, Texas.
The W. P. Newell Memorial Scholarship, established in 1946 in memory of W. P. (Dick) Newell by his wife, Mrs. W. P. Newell, of Albany, Texas.
The Lillian Newton Scholarship, established in 1965 from the bequest of Miss Lillian Newton, Vernon, Texas.
The Reverend Wm. Lynn Newton Scholarship, established in 1924 in memory of his father, by Mr. Carl D. Newton of San Antonio, Texas.
The O. L. Norton Memorial Scholarship, established in 1980 by Mrs. O. L. Norton, family and friends of Longview, Texas.
The Oak Hill Presbyterian Church Endowed Scholarship, established with a gift from the Fort Worth congregation upon dissolution of the church in 2003.
The Dr. D. Lloyd O’Neal Scholarship Fund, established in 1980 through the Alabama Presbyterian Church of Choudrant, Louisiana, in memory of Dr. D. Lloyd O’Neal.
The Ada Lee and Harold M. Oehler Memorial Scholarship, established in 1993 through the estate of Mrs. Ada Lee Oehler of Houston, Texas.
The Calvin Percy Owen Scholarship Fund, established in 1991 by Jan W. Owen and Joe M. Owen, in memory of their father.
The Melissa Kay Owen Memorial Endowment established in 2003 by Mr. M. Fred Owen of Houston, Texas, in memory of his daughter, to assist female students.
The Nancy Harwell Owen Memorial Endowment established in 2003 by Mr. M. Fred Owen of Houston, Texas, in memory of his wife.
The Mrs. W. Alvise Parish Memorial Scholarship, established in 1952 by her friends in the First Presbyterian Church of Houston, Texas.
The Paul and Bernice Parker Endowed Scholarship Fund, established in 2000 by Mrs. Bernice L. Parker of Marble Falls, Texas.
The Elizabeth Reuter Petersen and Captain Aage Petersen Memorial Scholarship, established in 1963 by the family and friends of Captain and Mrs. Aage Petersen of San Antonio, Texas.
The Walker Young Pettit Scholarship, established in 1980 by bequest of Mrs. Walker Young Pettit of Baton Rouge, Louisiana.
The Bert Pfaff Scholarship, established in 1955 by Mr. and Mrs. Bert Pfaff of Tyler, Texas.
The Laura Goodnight Poor Endowed Scholarship Fund, established in 2002 by Laura G. Poor.
SCHOLARSHIP ENDOWMENTS

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 Henry W. Quinius Jr. Scholarship, established in 1980 by Mr. and Mrs. Horace E. 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. Rainback 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. Lel Purcell Hawkins in memory of her great grandmother.

The James H. and Hilda D. Ricks Scholarship, established in 1989 by Mrs. Hilda D. Ricks and friends of the Hewitt Memorial Presbyterian Church of Mansfield, Louisiana.


The Mr. and Mrs. Louis Rochester Scholarship Fund, established in 2000 by Mr. and Mrs. Louis Rochester of Odessa, Texas.

The Robert L. Rolfe Memorial Scholarship, established in 1954-55 in memory of his husband by Mrs. R. L. Rolfe and of his father, by Robert L. Rolfe Jr.

The St. Paul Presbyterian Church, Odessa, Texas, Scholarship Fund, established in 1995 by the former members and officers of St. Paul Presbyterian Church, Odessa, Texas, and the Presbytery of 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 Sampell-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 Sampell.

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 1998 through a bequest in the will 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.
The Synod of Red River Scholarship Fund, established in 1980 from the Major Mission Fund of the Synods of Red River and Sun.
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The Herbert C. and Thelma K. Thorne Memorial Scholarship, established in 1989 through a bequest from Mrs. Thelma K. Thorne of Corsicana, Texas.
The Ethel Lee Tracy Scholarship, established in 1988 by Ethel Lee Tracy of Victoria, Texas.
The Belle Garland Trau Scholarship, established in 1924 by Mrs. Frank J. Trau of Waco, Texas.
The B. W. Trull Lay School Scholarship Fund, established in 1956 by Mr. and Mrs. B. W. Trull of Palacios, Texas.
The B. W. Trull Scholarships, established in 1949 by Mr. and Mrs. B. W. Trull of Palacios, Texas.
The Rev. Alice B. Underwood Endowed Scholarship Fund, established in 2007 by Ralph L. Underwood of Austin, Texas.
The Mary Cunningham Van den Berge Scholarship, established in 1956 in memory of her grandmother, by Mrs. Georgie A. Hill Jr., of Houston, Texas.
The Vance and Nancy Vanderburg Endowed Scholarship Fund, established in 2004 by Robert “Vance” and Nancy Vanderburg of Eureka Springs, Arkansas, for students of financial need and an apparent commitment to serve within the bounds of the Presbyterian Church (U.S.A.).
The Dorothy Butler Vickery and Edward Downtain Vickery Endowed Scholarship, established in 1997 by Downy Vickery of Houston, Texas, and Anne V. Stevenson of Sugarland, Texas, to honor their parents, Mr. and Mrs. Edward D. Vickery of Houston, Texas.
The Edward Downtain Vickery Endowed Scholarship, established in 2000 by the will of his wife, Dorothy Butler Vickery.
The William and Carol Shannon Voss Memorial Scholarship, established in 2002 by the Rev. Mrs. Dixie V. Anders, 2001 graduate of Austin Seminary, in loving memory of her parents.
The Rev. Frank B. and Mrs. Maxine Walker Endowed Scholarship Fund, established in 2005 by friends of Frank and Maxine Walker.
The Mrs. R. H. Walker Scholarship, established in 1948 by Mrs. R. H. Walker of Gonzales, Texas.
SCHOLARSHIP ENDOWMENTS

The Mr. and Mrs. R. H. Walker Memorial Scholarship, established in 1957 in memory of his parents by Mr. Tom Scott Walker of Gonzales, Texas.
The Walls Family Endowed Scholarship Fund, established in 2002 by Mr. Jim Walls.
The Mr. and Mrs. Thomas Webb Scholarship Fund to assist Mexican national students, established in 1986 by Miss Johnnie Stovall Webb of Jackson, Mississippi.
The Robert H. and Marianna F. Whitten Endowed Scholarship Fund, established in December 2001 through a gift from Mr. Robert H. Whitten of Navasota, Texas.
The William and Martha Whittington Scholarship Fund, established in 2002 by a bequest from the estates of William and Martha Whittington of Lubbock, Texas.
The John R. Wilcox Endowed Scholarship Fund, established in 2001 by friends, family and parishioners of the Rev. John R. Wilcox.
The Annie E. Williams Memorial Scholarship, established in 1953 by her sister, Miss Madie Williams, of Houston, Texas.
The Mr. and Mrs. George H. Wilson Scholarship, established in 1961 by Mr. and Mrs. George H. Wilson of New Orleans, Louisiana.
The B. O. Wood Family Endowed Scholarship Fund, established in 2002 by Mr. and Mrs. B. O. Wood Jr., Mr. John T. Wood, The Rev. Eugene E. Wood, and Mrs. Dorothy Jane Rutledge in memory of Dr. B. O. Wood Sr., and in honor of the Wood family's lifelong service and commitment to the Presbyterian Church.
The Rev. Eugene E. Wood Endowed Scholarship Fund established in 2002 by Mr. and Mrs. B. O. Wood Jr., Mr. John T. Wood, Mrs. Dorothy Jane Rutledge, and Westminster Presbyterian Church, Corsicana, Texas, in honor of The Rev. Eugene E. Wood, 1942 graduate of Austin Seminary and pastor emeritus of Westminster Presbyterian Church, Corsicana, Texas.
The Albert Sidney Wyly Memorial Scholarship, established in 1977 from the estate of Lillian A. Wyly.
The Lawrence M. Zeiss Memorial Scholarship, begun in 1953 by Mrs. Carolyn Zeiss Guyton of Kosciusko, Mississippi.
The following are other endowed scholarship funds which have been established over the years by family, friends, and churches:

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May 30, 2010

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Martin Louis Newmann

MASTER OF ARTS IN THEOLOGICAL STUDIES

Michael Paul Clawson
Stephanie Lynn Cripps
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Ramon Marte Nuñez

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United Methodist Church
BSED, Stephen F Austin State University, 1979

Gail Dalrymple
AUSTIN, TEXAS
United Methodist Church
BS, The University of Texas at Austin, 1972
JD, St. Mary's University, 1978

Mary Hendee Hatchell
AUSTIN, TEXAS
Presbyterian Church (U.S.A.)
BS, University of Texas at Tyler, 1982
JD, South Texas College of Law, 1987

Sarah Frances Holden
SAN ANTONIO, TEXAS
United Methodist Church
BA, The University of Texas at Austin, 1971
MA, Rice University, 1976; PhD, 1977

Eunha Kim
AUSTIN, TEXAS AND SEOUL, SOUTH KOREA
Presbyterian Church (U.S.A.)
BS, Ewha Womans University, 1994
MS, Ewha Womans University, 1996
PhD, University of Texas at Austin, 2005

Bryan Wesley Law
TYE, TEXAS
Southern Baptist Convention
BA, The University of Texas at Austin, 2008

Whitney Brynn Payne
ABILENE, TEXAS
Southern Baptist Convention
BA, Hardin-Simmons University, 2008

Thomas Gordon Wood
AMARILLO, TEXAS
Southern Baptist Convention
BA, The University of Texas at Austin, 2008

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American Baptist Church-USA
BA, Baylor University, 2006

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BA, University of Stirling, Scotland, 1982

James Patrick Camp
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United Church of Christ
BS, The University of Texas at Austin, 1999
MS, Massachusetts Institute of Technology, 2002
PhD, University of Houston, 2006

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Non-Denominational
BA, New Mexico State University, 2006

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Presbyterian Church (U.S.A.)
BA, Schreiner University, 2007

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AUSTIN, TEXAS
PC(U.S.A.)
BA, The University of Texas at Austin, 2004

ChangWan Choe
KILLEEN, TEXAS
United Methodist Church
BA, The University of Texas at Austin, 2004

Dong Ryool Choi
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BS, New Mexico State University, 1975

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BSCE, University of Michigan, 1982  
MBA, St. Edward’s University, 1992

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BA, Rice University, 2008

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BA, Texas State University, 1992; MA, 1998

Denver Lloyd Dolman  
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AAS, Austin Community College, 1987; AS, 1991  
BS, St. Edward’s University, 1998

Cyrenthia Terri Ellis  
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Missionary Baptist General Convention of Texas  
BS, Loyola University, 1985  
MBA, University of Dallas, 1995

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Rosemary Charmaine Grattan  
AUSTIN, TEXAS  
United Methodist Church  
BA, Concordia University, 2007

Jesse Ha  
NEW YORK, NEW YORK, AND SEOUL, SOUTH KOREA  
The Korean Presbyterian Church in America  
BA, John Hopkins University, 2008

Brita Lynn Hansen  
STEVEN’S POINT, WISCONSIN  
Presbyterian Church (U.S.A.)  
BA, University of Wisconsin-Madison, 2000

Brittany Grace Harvey  
FREDERICKSBURG, VIRGINIA  
Presbyterian Church (U.S.A.)  
BA, James Madison University, 2008

Ann Benage Hauser  
BOERMEN, TEXAS  
Presbyterian Church (U.S.A.)  
BSN, University of Missouri-Columbia, 1982

William Charles Heimbach III  
SANTA FE, NEW MEXICO  
Presbyterian Church (U.S.A.)  
BA, Stephen F. Austin State University, 1982  
MA, University of Houston, 1991

Chang Do Huh  
AUSTIN, TEXAS AND SEOUL, SOUTH KOREA  
Presbyterian Church (U.S.A.)  
BS, Sogang University, 2002

Naomi Brown Ingrin  
BELTON, TEXAS  
Presbyterian Church (U.S.A.)  
PharmD, University of Nebraska, 1980

Wendy Louise Brown Inman  
NEW BRAUNFELS, TEXAS  
United Methodist Church  
AAS, Fayetteville Technical Community College, 1994  
BS, University of Texas-San Antonio, 2001  
MEd, Our Lady of the Lake-San Antonio, 2006

Remington Lee Johnson  
GUYMON, OKLAHOMA  
Presbyterian Church (U.S.A.)  
BA, Oklahoma State University, 2008

Mari Lynn Jones  
ROUND ROCK, TEXAS  
Presbyterian Church (U.S.A.)  
BA, The University of Texas Austin, 1979; MLIS, 1997

Lisa Dale Juica  
MABANK, TEXAS  
Presbyterian Church (U.S.A.)  
BS, Northwestern State University of Louisiana, 2004

Mary Ann Kaiser  
PENSACOLA, FLORIDA  
United Methodist Church  
BA, The University of West Florida, 2008

Joshua Jisoo Kim  
AUSTIN, TEXAS  
Presbyterian Church (U.S.A.)  
BA, Yonsei University, 2006

Elizabeth Louise Klar  
PFLUGERVILLE, TEXAS  
United Methodist Church  
BSEd, Southwest Texas State University, 1979

Mitchell Duane Kolls  
AUSTIN, TEXAS  
Presbyterian Church (U.S.A.)  
BA, Abilene Christian University, 2008

Christopher Thomas Kreisher  
DRIPPING SPRINGS, TEXAS  
United Methodist Church

Paul Quentin Kucera  
CORPUS CHRISTI, TEXAS  
Presbyterian Church (U.S.A.)  
BA, Portland State University, 1994  
MA, University of Connecticut, 1996  
PhD, Michigan State University, 2003
MASTER OF DIVINITY CANDIDATES

Melanie Dawn Lange
SAN ANTONIO, TEXAS
Christian Church (Disciples of Christ)
BS, Angelo State University, 1996

Heather Kaye Lee
BORORNE, TEXAS
Cooperative Baptist Fellowship
BA, Schreiner University, 2008

Mi-Sook Lee
AUSTIN, TEXAS, AND SEOUL, SOUTH KOREA
Non-denominational
AAS, Central Texas College, 1993
BS, University of Maryland, 1996
MATS, Austin Presbyterian Theological Seminary, 2004

John Douglas Leedy
ABLENE, TEXAS
Presbyterian Church (U.S.A.)
BA, Abilene Christian University, 2006

Krystal Lee Leedy
ABLENE, TEXAS
Presbyterian Church (U.S.A.)
BA, Abilene Christian University, 2006

Clare Elisabeth Parry Lozano
SAN ANTONIO, TEXAS
Presbyterian Church (U.S.A.)
BA, Trinity University, 2003

Jody W. Maas
MISSOURI CITY, TEXAS
Presbyterian Church (U.S.A.)
BS, Texas State University, 2000

Meagan Nicole Ludwig
WICHITA, KANSAS
Presbyterian Church (U.S.A.)
BA, Kansas State University, 2007

David Henry Miron
SAN ANTONIO, TEXAS
United Methodist Church
BA, St. Mary’s University, 2000
MEd, Our Lady of the Lake University, 2004

Sherry Denise Mitchell
AUSTIN, TEXAS
Non-denominational
AA, Austin Community College, 1992
BJ, The University of Texas at Austin, 1995

Katie Anne Muzos
AUSTIN, TEXAS
United Methodist Church
BA, Baylor University, 2005

Sudie Elisabeth Niesen
ST. LOUIS, MISSOURI
Presbyterian Church (U.S.A.)
BPhil, Miami University, 2008

Eileen Lianne O’Donnell
AUSTIN, TEXAS
Assemblies of God
BA, The University of Texas at Austin, 1986

In Hye Park
AUSTIN, TEXAS, AND SEOUL, SOUTH KOREA
Presbyterian Church (U.S.A.)
BA, Chong Shin University, 1994

Abbey Marie Patterson
LAWRENCE, KANSAS
Presbyterian Church (U.S.A.)
BA, William Jewell College, 2006

Ronnie David Phares
AUSTIN, TEXAS
Unitarian Universalist
BA, Arizona State University, 1996
MIM, Thunderbird School of Global Management, 1999

Harolyn Denise Pierce
AUSTIN, TEXAS
Missionary Baptist General Convention of Texas
BA, Texas A&M University, 1991
JD, The University of Texas School of Law, 1994

Brian Louis Plescher
BUENOS AIRES, ARGENTINA
Non-denominational
BA, BA, Calvin College, 1989

Mary Elizabeth Prentice
MIDLAND, TEXAS
Presbyterian Church (U.S.A.)
BS, Texas A&M University, 2001

Elsa L. Ramirez
BRADY, TEXAS
United Methodist Church
Lic., Universidad Valle del Bravo, Mexico, 1989

Amber Lin Reber
OFALLON, ILLINOIS
Evangelical Lutheran Church in America
BA, The University of Texas at Austin, 2007

Garry Demon Roberts
AUSTIN, TEXAS
Missionary Baptist General Convention of Texas
BS, Illinois State University, 2007

Amanda Dawn Robinson
CEDAR PARK, TEXAS
Unitarian Universalist
BA, The University of Texas at Arlington, 1999

Jeffrey B. Saddington
AUSTIN, TEXAS
Presbyterian Church (U.S.A.)
BS, Drexel Institute of Technology, 1972
MBA, Drexel Institute of Technology, 1973

Benjamin Edward Schultz
SAN ANTONIO, TEXAS
Presbyterian Church (U.S.A.)
ABA, Davenport University, 2004
BS, Grace Bible College, 2007

Charles Bradley Staters
SEARCY, ARKANSAS
United Methodist Church
BS, Arkansas Tech University, 1985
MS, Oklahoma State University, 1987

Edward Bartlett Smith
MACON, GEORGIA
Presbyterian Church (U.S.A.)
AB, University of Georgia, 2007

Scott Andrew Spence
CHAPEL HILL, NORTH CAROLINA
Presbyterian Church (U.S.A.)
BA, Centre College, 2002
STUDENTS IN THE DOCTOR OF MINISTRY DEGREE PROGRAM

Kathryn Elaine Anderson
AUSTIN, TEXAS
Presbyterian Church (U.S.A.)
BA, The University of Texas at Austin, 1993
MDiv, Austin Presbyterian Theological Seminary, 1997

Jacqueline Udden Baker
AUSTIN, TEXAS
Christian Church (Disciples of Christ)
BS, St. Edwards University, 1993
MDiv, Austin Presbyterian Theological Seminary, 2004

Cheryl Ann Bourne
PRINEVILLE, OREGON
Presbyterian Church (U.S.A.)
BA, University of California Santa Barbara, 1995
MDiv, Union Presbyterian Seminary, 1998

James Christian Bouvard
SAN MARCOS, TEXAS
Evangelical Lutheran Church in America
BA, Texas Lutheran University, 1981
MDiv, Luther Northwestern Theological Seminary, 1986

Harold Clayton Brantley III
MCKINNEY, TEXAS
Presbyterian Church (U.S.A.)
BS, Texas A&M University, 1982
MDiv, Austin Presbyterian Theological Seminary, 1986
MTS, SMU Perkins School of Theology, 2006

Janice Louise Bryant
AUSTIN, TEXAS
National Baptist Convention of America
BS, Jackson State University, 1970
MA, University of Southern Mississippi, 1977
MDiv, Austin Presbyterian Theological Seminary, 2001

Joy Juanita Carrington
LITTLE ROCK, ARKANSAS
Presbyterian Church (U.S.A.)
BA, Spelman College, 1986
MSW, Atlanta University, 1988
MDiv, ITA Johnson C. Smith Seminary, 1994

Ellen Donnan Carroll
OAKS CORNERS, NEW YORK
Presbyterian Church (U.S.A.)
BS, SUNY Oneonta, 1979
MA, Presbyterian School of Christian Education, 1985
MDiv, Columbia Theological Seminary, 1993

Peter Van Castles
AUSTIN, TEXAS
United Methodist Church
BA, The University of Texas at Austin, 1980
BS, Institute for Christian Studies, 1982
BS, University of Houston, 1986

Lindsay Duane Churchman
FORT WORTH, TEXAS
United Methodist Church
BME, Iowa Wesleyan College, 1983
MDiv, TCU Brite Divinity School, 1999
DOCTOR OF MINISTRY STUDENTS

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

Nancy Swartwout Cushman
PRESCOTT, ARIZONA
United Methodist Church
BS, Kansas State University, 1979; BS, 1982
MS, Stanford University, 1989
MDiv, Claremont School of Theology, 1997

Tracey Kyzar Davenport
HARRISBURG, MARYLAND
Presbyterian Church (U.S.A.)
BSN, George Mason University, 1989
MDiv, Austin Presbyterian Theological Seminary, 1999

Beverly Elaine Dempsey
BERGWOOD, NEW JERSEY
Presbyterian Church (U.S.A.)
BA, Goucher College, 1985
MBA, University of Minnesota, 2003
MDiv, Union Theological Seminary, 2004

Millin Hawley Dove
KATY, TEXAS
The Episcopal Church
BBA, Texas A & M University-Corpus Christi, 1989
MDiv, Virginia Theological Seminary, 1995

Margaret Jill Duffield
FORT MILL, SOUTH CAROLINA
Presbyterian Church (U.S.A.)
BA, University of North Carolina, 1988
MDiv, Union Presbyterian Seminary, 1996

Nora Bishop Fitch
ANGLETON, TEXAS
Presbyterian Church (U.S.A.)
BA, The University of Texas at Austin, 1969
BSN, The University of Texas Health Science Center, 1980
MEd, University of Houston, 1985
MDiv, Austin Presbyterian Theological Seminary, 2003

Peter Traben Haas
AUSTIN, TEXAS
Presbyterian Church (U.S.A.)
BA, Moody Bible Institute, 1995
MDiv, Princeton Theological Seminary, 1999

Alf Emery Halvorson
BETHLEHEM, PENNSYLVANIA
Presbyterian Church (U.S.A.)
BA, Luther College (Iowa), 1987
MDiv, Princeton Theological Seminary, 1990; ThM, 1991

Warren Brent Hampton
KINGSLAND, TEXAS
Presbyterian Church (U.S.A.)
BA, Southern Methodist University, 1977
MA, University of Texas at Dallas, 1980
MDiv, Austin Presbyterian Theological Seminary, 1999

Ralph William Hawkins
NEW WILMINGTON, PENNSYLVANIA
Presbyterian Church (U.S.A.)
BA, King College, 1996
MDiv, Columbia Theological Seminary, 1999

James Francis Houston-Hencken
LAS VEGAS, NEVADA
Presbyterian Church (U.S.A.)
BA, California State University, 1983
MDiv, Fuller Theological Seminary, 1992

Daniel Paul Jeziro
VICTORIA, TEXAS
Roman Catholic Church
BA, Sr. Bonaventure University, 1956
MA, College Internazionale Sant Alberto, 1959
MS, University of Notre Dame, 1967
MTh, Princeton Theological Seminary, 1975
MA, Adler School of Professional Psychology, 1978

Daniel Curtis Jones
GARLAND, TEXAS
Christian Church (Disciples of Christ)
BS, University of Oregon, 1979
MDiv, TCU Brite Divinity School, 1984

Jay Robert Kanerva
GLENDALE, MISSOURI
Presbyterian Church (U.S.A.)
BA, University of Cincinnati, 1991
MDiv, McCormick Theological Seminary, 1995

Mark David Keffer
BEAUMONT, TEXAS
Presbyterian Church (U.S.A.)
BA, University of Alabama, 1996
MDiv, University of Dubuque Theological Seminary, 2004

Richard Edmund Kreutzer
SAN ANTONIO, TEXAS
Presbyterian Church (U.S.A.)
BE, Stevens Institute of Technology, 1970
MDiv, Princeton Theological Seminary, 1985

Robert Frederick Lohmeyer
KERRVILLE, TEXAS
Presbyterian Church (U.S.A.)
BA, King College, 1993
MDiv, Columbia Theological Seminary, 1999

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

Mary Louise McCullough
PITTSBURGH, PENNSYLVANIA
Presbyterian Church (U.S.A.)
BA, Denison University, 1973
MFA, Virginia Commonwealth University, 1993
MDiv, San Francisco Theological Seminary, 2002

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, 1995

Gerald Joseph Mendoza
AUSTIN, TEXAS
Roman Catholic Church
BS, Nova Southeastern University, 1993
MDiv, Aquinas Institute of Theology, 2006
MA(TS), Oblate School of Theology, 2006
DOCTOR OF MINISTRY STUDENTS

Kimberly Ann Meyers  
UNITED METHODIST CHURCH  
Katy, Texas  
BA, The University of Texas at Dallas, 2000  
MDiv, SMU Perkins School of Theology, 2004

Anne Stewart Miller  
MONTAUK, NEW YORK  
Presbyterian Church (U.S.A.)  
BA, Willamette University, 1973  
MBA, Portland State University, 1979  
MDiv, San Francisco Theological Seminary, 2000

Lauren Southwick Moore  
LAKE VILLAGE, ARKANSAS  
Presbyterian Church (U.S.A.)  
BS, Brown University, 1972  
MA, Temple University, 1980  
MDiv, Columbia Theological Seminary, 1996

Anne Marie Natoli  
WHITEVILLE, NORTH CAROLINA  
The Episcopal Church  
BS, Russell Sage College, 1972  
MS, Virginia Commonwealth University, 1979  
MDiv, Virginia Theological Seminary, 1998

Virginia Ann Norris-Lane  
KERRVILLE, TEXAS  
Presbyterian Church (U.S.A.)  
AA, Temple Junior College, 1991  
BS, Baylor University, Waco, 1994  
MDiv, Austin Presbyterian Theological Seminary, 1998

Tommy Dale Nuckels  
ELGIN, TEXAS  
Church of Christ  
BA, Excelsior College, 1998  
MS, Pepperdine University, 1998

Elzie Delano Odom Jr.  
DALLAS, TEXAS  
United Methodist Church  
BA, University of Santa Clara, 1973  
MDiv, TCU Brite Divinity School, 1996

Steven K. Parker  
WESLACO, TEXAS  
Southern Baptist Convention  
BBS, Hardin-Simmons University, 1998; MDiv, 2001

Matthew Marinus Paul  
SPokane Valley, Washington  
Presbyterian Church (U.S.A.)  
BS, University of Oregon, 1989  
MDiv, Princeton Theological Seminary, 1996

Carol Ross Petty  
ANGLETON, TEXAS  
The Episcopal Church  
BS, Texas Woman's University, 1974  
MDiv, Southwestern Baptist Theological Seminary, 2001

Loretta Parker Pfursich  
SACRAMENTO, CALIFORNIA  
Presbyterian Church (U.S.A.)  
BS, University of California Davi, 1977  
MDiv, Fuller Theological Seminary, 1984

Judith O’Sullivan Pistole  
ALVA, OKLAHOMA  
Presbyterian Church (U.S.A.)  
BS, Oklahoma State University, 1968  
MDiv, Austin Presbyterian Theological Seminary, 2003

Christopher Michael Powell  
LAMESA, TEXAS  
Baptist General Convention  
BBS, Hardin-Simmons University, 1998  
MDiv, Logend School of Theology, 2001

Paul Jeffrey Puffe  
AUSTIN, TEXAS  
Lutheran Church-Missouri Synod  
SB, Massachusetts Institute of Technology, 1975  
MDiv, Concordia Seminary (Missouri), 1979  
MA, University of Michigan, 1983

David Charles Ramage  
TRAVERSE CITY, MICHIGAN  
Presbyterian Church (U.S.A.)  
BA, Ashland University, 1993  
MDiv, Princeton Theological Seminary, 1996

James Park Reinarz  
GRAND PRAIRIE, TEXAS  
Presbyterian Church (U.S.A.)  
BA, University of Nebraska, 1974; MS, 1981  
MDiv, Columbia Theological Seminary, 1997

Perryn Alloysius Rice  
COOKVILLE, TENNESSEE  
Cumberland Presbyterian Church  
BA, Bethel College, 1991  
MDiv, TCU Brite Divinity School, 1998

Kathleen Sams Russell  
AUSTIN, TEXAS  
The Episcopal Church  
BA, Daemen College, 1968  
MDiv, Seabury-Western Theological Seminary, 1989

Jonathan Tribin Scanlon  
OXFORD, MISSISSIPPI  
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

Lacy Starr Sellars Jr.  
BELLAIRE, TEXAS  
Presbyterian Church (U.S.A.)  
BA, Furman University, 1976  
MDiv, Louisville Presbyterian Theological Seminary, 1980

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

Danny Adrion Spears  
BROOKFIELD, ILLINOIS  
United Fellowship of Metropolitan Community Churches  
BA, Clayton College & State University, 1998  
MDiv, Austin Presbyterian Theological Seminary, 2005

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DOCTOR OF MINISTRY STUDENTS

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

Jeanie Ricketts Stanley
GEORGETOWN, TEXAS
Presbyterian Church (U.S.A.)
BA, The University of Texas at Austin, 1968; MA, 1971; PhD, 1981
MDiv, Austin Presbyterian Theological Seminary, 1999

Norman Phillip Steinbach
YOAKUM, TEXAS
United Methodist Church
BS, Texas State University, 1976
MDiv, Austin Presbyterian Theological Seminary, 2000

David Leath Taylor
FLOYD, VIRGINIA
Presbyterian Church (U.S.A.)
BA, King College, 1999
MDiv, Columbia Theological Seminary, 2002
ThM, Princeton Theological Seminary, 2003

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

Brian Harold Wiggins
BRAZIL, TEXAS
Presbyterian Church (U.S.A.)
BBA, The University of Texas at Austin, 1985
MDiv, Princeton Theological Seminary, 1996

Stephen Howell Wilkins
GEORGETOWN, SOUTH CAROLINA
Presbyterian Church (U.S.A.)
BA, Davidson College, 1984
MBA, The University of Texas at Austin, 1986
MDiv, Union Presbyterian Seminary, 1993

Christopher Walker Wilson
ARLINGTON, TEXAS
Christian Church (Disciples of Christ)
BBA, Texas Christian University, 1992
MDiv, TCU Brite Divinity School, 1995

Stephen Groves Yates
DESTIN, FLORIDA
Presbyterian Church (U.S.A.)
BA, Albion College, 1992
MDiv, Vanderbilt Divinity School, 1988
AUSTIN SEMINARY ASSOCIATION

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David Green, Christian Church (Disciples of Christ)
Nancy Mossman, Southwest Texas Conference
Sabelyn Pussman, Mission Presbytery

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ADVISORY
Theodore J. Wardlaw, President, Austin Presbyterian Theological Seminary

PURPOSE

The purpose of the Austin Seminary Association is to advance the cause of theological education through Austin Presbyterian Theological Seminary. While all former students are by definition members of the Association, other people are invited and encouraged to become members by declaration of intent to support the Seminary.

The Association Board ordinarily meets twice a year: the third Monday in September and the Monday afternoon of Midwinter Lectures. The annual luncheon and meeting of the Association is also held during Midwinter Lectures at which time the officers are elected, and awards for service are presented. The Association is funded by the budget of Austin Seminary. Gifts from members of the Association are to be made to Austin Seminary.
ASA AWARDS FOR SERVICE

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
1983  Joe M. Brown, James W. Mosley
1986  Thomas W. Currie Jr., Felix W. Keys Jr., Patricia McClurg
1987  Guadalupe M. Armendáriz, Michael N. Miller, John R. Shell
1988  William J. Fogleman, Ida Nell Forbes
1989  Edward Dixon Junkin, Genevieve R. Luna, John Arthur Shute
1991  F. Clark Williams, Flynn V. Long Jr.
1992  Mary E. Gaines, George S. Heyer Jr., C. Keith Wright
1993  Prentice H. Barnett, Walter A. Bennett, Judy Record Fletcher, Carroll L. Pickett
1995  Sam McDowell Junkin, Jerry R. Tompkins
1996  Don Alan Farquhar, Neil M. Weatherhogg
1997  Lynn Tilghman Johnson, Joseph L. Turner
1998  Walter M. Crofton, Frank Diaz
1999  Exell L. Coon, Elizabeth Johnson-Pense, James A. Wharton
2000  Fane Downs, John R. Evans, John Ed Withers
2001  Michael F. Murray, Phineas Washer
2002  Robert H. Bullock Jr., Cynthia Weeks Logan, Jack L. Storts
2004  Thomas W. Currie III, Bobbi Kaye Jones, Charles Brooks Partee
2005  William K. Hedrick, Frank B. Walker Jr., Eugenia Hopper Zavaleta
2006  Lydia Hernandez, Hans-Richard Nevermann
2007  James R. Miles, Jan W. Owen
2008  Alfred W. Morgan, Ralph L. Person
2009  Marvin C. Griffin, Robert D. Lively
2010  Clinton Clark Rabb, Laura C. Mendenhall