



AUSTIN
PRESBYTERIAN
THEOLOGICAL
SEMINARY

2016-2017 Academic Catalogue



AUSTIN PRESBYTERIAN
THEOLOGICAL SEMINARY

100 East 27th Street
Austin, TX 78705-5711

2016-2017

ACCREDITATION

Austin Presbyterian Theological Seminary
Accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada, and the following degree programs are approved:

MA (Theological Studies), MA in Ministry Practice, MA in Youth Ministry, MDiv, DMin

The Commission contact information is:

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

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

MEMBER OF:

Council of Southwestern Theological Schools, Inc.
The Association for Clinical Pastoral Education, Inc.

RELATED TO:

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

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— AN INTRODUCTORY WORD —



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

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

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

Theodore J. Wardlaw
President

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INTRODUCTORY INFORMATION

COMMUNICATING WITH THE SEMINARY

2016-2018 ACADEMIC CALENDAR

PURPOSE AND HISTORY

LOCATION

– COMMUNICATING WITH THE SEMINARY –

Mailing Address: Austin Presbyterian Theological Seminary
100 East 27th Street
Austin, Texas 78705-5711

Telephone: 512-472-6736 or 800-777-6127

FAX: 512-479-0738

Admissions: 800-241-1085

Internet: www.austinseminary.edu

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

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

Seminary offices are open from 8:30 a.m. until 5:00 p.m., Monday through Friday, September through May. Office hours are modified during the summer months. Contact the Office of Finance and Administration for details.

ACADEMIC CALENDAR

– 2016-2018 ACADEMIC CALENDAR –

FALL 2016

August 30	7:00 p.m.	Special Student orientation
August 31-September 2		New student orientation and registration
September 5		Labor Day holiday
September 6	8:00 a.m.	Fall semester begins
	11:10 a.m.	Opening Seminary Convocation
	7:00 p.m.	Celebration of the Lord's Supper Reception following in Stotts Hall
September 12	5:00 p.m.	Last day to add or drop a course
September 28		SPM Orientation II
October 17-21		Fall recess
October 28-30		Discovery Weekend
November 7-8		Board of Trustees fall meeting
November 24-25		Thanksgiving recess
November 28-December 1		Registration for spring and summer terms
December 2		Advent vespers
December 6-9		Reading period
December 12-16		Final examination period
December 16		Fall semester ends; Christmas recess begins

JANUARY 2017

January 4	8:00 a.m.	January master's term begins
January 6	5:00 p.m.	Last day to add or drop a course
January 9-20		Doctor of Ministry term
January 16		Martin Luther King Jr. holiday
January 20	12:00 p.m.	New student orientation and registration
January 26		January master's term ends

– 2016-2018 ACADEMIC CALENDAR –

SPRING 2017

January 30-February 1		Midwinter Lectures
February 2	7:00 p.m.	Special Student orientation
February 3-4		Board of trustees retreat
February 6	8:00 a.m.	Spring semester begins
February 7	11:10 a.m.	Opening Worship and Celebration of the Lord's Supper
February 10	5:00 p.m.	Last day to add or drop a course
February 14	11:10 a.m.	Martin Luther King Jr. Commemorative Worship Service
February 17-19		Discovery Weekend
March 13-17		Spring recess
April 13	11:10 a.m.	Maundy Thursday worship service
April 14		Good Friday holiday
	11:10 a.m.	Good Friday worship service
April 15	8:30 p.m.	The Paschal Vigil
April 24-27		Registration for fall and January terms
April 26		SPM Orientation I
May 8-12		Reading period
May 15-19		Final examination period
May 15	5:00 p.m.	Final deadline for graduating students' work
May 16	5:00 p.m.	Graduating students' grades due
May 19	5:00 p.m.	Spring semester ends
May 19-20		Board of Trustees spring meeting
May 20	6:00 p.m.	Baccalaureate
May 21	2:30 p.m.	Commencement

SUMMER 2017

June 5	8:00 a.m.	Summer master's term begins
June 9	5:00 p.m.	Last day to add or drop a course
June 5-16		Doctor of Ministry term
July 4		Independence Day holiday
August 25		Summer master's term ends

ACADEMIC CALENDAR

– 2016-2018 ACADEMIC CALENDAR –

FALL 2017

August 29	7:00 p.m.	Special Student orientation
August 30-September 1		New student orientation and registration
September 4		Labor Day holiday
September 5	8:00 a.m.	Fall semester begins
	11:10 a.m.	Opening Seminary Convocation
	7:00 p.m.	Celebration of the Lord's Supper Reception following in Stotts Hall
September 11	5:00 p.m.	Last day to add or drop a course
September 27		SPM Orientation II
October 16-20		Fall recess
October 27-29		Discovery Weekend
November 6-7		Board of trustees fall meeting
November 23-24		Thanksgiving recess
November 27-30		Registration for spring and summer terms
December 1		Advent vespers
December 5-8		Reading period
December 11-15		Final examination period
December 15		Fall semester ends; Christmas recess begins

JANUARY 2017

January 3	8:00 a.m.	January master's term begins
January 5	5:00 p.m.	Last day to add or drop a course
January 8-19		Doctor of Ministry term
January 15		Martin Luther King Jr. holiday
January 19	12:00 p.m.	New student orientation and registration
January 25		January master's term ends

– 2016-2018 ACADEMIC CALENDAR –

SPRING 2018

January 29-31		Midwinter Lectures
February 1	7:00 p.m.	Special Student orientation
February 2-3		Board of trustees retreat
February 5	8:00 a.m.	Spring semester begins
February 6	11:10 a.m.	Opening Worship and Celebration of the Lord's Supper
February 9	5:00 p.m.	Last day to add or drop a course
February 13	11:10 a.m.	Martin Luther King Jr. Commemorative Worship Service
February 16-18		Discovery Weekend
March 12-16 (<i>not confirmed</i>)		Spring recess
March 29	11:10 a.m.	Maundy Thursday worship service
March 30		Good Friday holiday
	11:10 a.m.	Good Friday worship service
March 31	8:30 p.m.	The Paschal Vigil
April 23-26		Registration for fall and January terms
April 25		SPM Orientation I
May 7-11		Reading period
May 14-18		Final examination period
May 14	5:00 p.m.	Final deadline for graduating students' work
May 15	5:00 p.m.	Graduating students' grades due
May 18	5:00 p.m.	Spring semester ends
May 18-19		Board of trustees spring meeting
May 19		Baccalaureate
May 20		Commencement

SUMMER 2018

June 4	8:00 a.m.	Summer master's term begins
June 8	5:00 p.m.	Last day to add or drop a course
June 4-15		Doctor of Ministry term
July 4		Independence Day holiday
August 24		Summer master's term ends

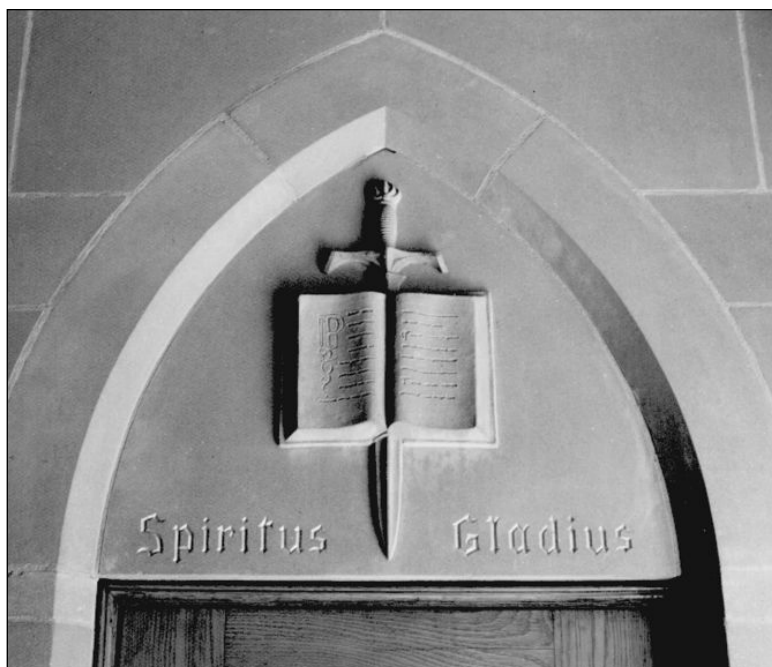
PURPOSE AND HISTORY

– 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. Richmond K. Smoot was called to be pastor of First Southern Presbyterian Church, Austin, in 1876. When it opened in 1883, The University of Texas at Austin brought Dr. Robert Lewis Dabney to the chair of Mental and Moral Philosophy. The matter of starting a seminary was presented at a meeting of Presbyterian ministers in Belton, Texas, the summer of 1884. Through the donation of time and funds by Smoot and Dabney, and under the sponsorship of the Presbytery of Central Texas of the Presbyterian Church, U.S., the Austin School of Theology was launched that year. More than forty

students were enrolled for theological study during the life of this school, which was closed in 1895 because of the resignation of Dr. Smoot and the retirement of Dr. Dabney. But the need remained.

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

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

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

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

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

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

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

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

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

LOCATION OF THE SEMINARY

through a growing student body, a range of curricular offerings, and a distinguished faculty.

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



– LOCATION OF AUSTIN SEMINARY –

Austin Seminary is ideally situated in the city of Austin, on the north edge of The University of Texas at Austin and two blocks away from the Seminary of the Southwest. The city of Austin also makes a splendid setting for theological education, for many and varied reasons:

- the picturesque setting: an exceptionally attractive city built in the natural beauty of the Texas Hill Country;
- 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 through the city's park system, on the Colorado River which winds through the city, and the Highland Lakes which stretch upriver for one hundred and fifty miles. Also, for an annual fee students have access to the recreational and sports facilities of The University of Texas at Austin.

ADMISSIONS

CAMPUS VISITATION

THE ADMISSIONS PROCESS

READMISSION

– ADMISSIONS –

CAMPUS VISITATION

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

All inquirers to master's-level degree programs are encouraged to have an on-campus conference with a member of the Admissions Commission. If you are interested in pursuing a Doctor of Ministry degree, you are encouraged to contact the vice president for admissions for information about the program and for an application. You are also welcome to visit the campus and meet with professors and the associate dean for ministerial formation and advanced studies, who oversees the DMin program.

A WORD TO PROSPECTIVE SEMINARIANS

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

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

– MASTER'S DEGREE PROGRAMS –

Those applying for admission to the Master of Arts (Theological Studies), Master of Arts in Ministry Practice, Master of Arts in Youth Ministry, or Master of Divinity degree program at Austin Seminary are expected to be of honorable character and ordinarily shall provide evidence that they are in full communion with some branch of the Christian church. Applicants shall also provide evidence that they have earned a baccalaureate degree from an accredited college or university recognized by the Seminary. As a school of the church, Austin Seminary is not merely an institution for academic study. Academic qualifications alone, therefore, do not qualify applicants for admission. The call of God and the approbation of God's people are equally important.

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

MASTER'S-LEVEL ADMISSION

Applicants who believe that their academic abilities are inadequately represented by the grade point average of their previous academic work are encouraged to address that matter in the admissions essay and/or the admissions conference.

An applicant to the Master of Arts in Youth Ministry completes the application process outlined by the Center for Youth Ministry Training, CYMT.org. All applicants for the MAYM must meet criteria for both CYMT and Austin Presbyterian Theological Seminary in order to be admitted to this degree program.

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

I. APPLICATION

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

1. Submit a formal application for admission on the form provided by the Office of Admissions or through the on-line application process.
2. Submit three essays, described as follows:
 - In an autobiographical essay (3-5 pages, double-spaced), reflect on your spiritual journey and/or call to ministry. Address your personal, educational, and religious background, your work history, your gifts and abilities for ministry and service, and your current vocational goals.
 - In an analytical essay (4-5 pages, double-spaced), craft a cogent argument on a specific topic of theological interest or concern. This essay should demonstrate your capacity to think critically, write coherently, reflect theologically, and engage scholarly sources.
 - Complete a third essay, specific to the program to which you are applying, according to the directions below.
 - MATS Applicants
The MATS degree is a general academic degree that provides for foundational studies in the biblical and theological disciplines with advanced concentration in theology, ethics, history of religions, or biblical studies. In a brief essay (1-2 pages, double-spaced), identify your area of academic interest and how this study will inform your life and work.
 - MAMP Applicants
The Master of Arts in Ministry Practice degree equips individuals for general pastoral leadership. It offers opportunities to focus on specific areas in the practice of ministry. In a brief essay (1-2 pages, double-spaced) speak to your ministry goals and how you hope to be engaged in pastoral leadership.
 - MDiv Applicants
The MDiv degree is designed to nurture leaders who will give strong, loving, and imaginative leadership to worshiping,

learning, and serving communities. In a brief essay (1-2 pages, double-spaced), reflect on your hopes and concerns for the church and your call to ministry.

- MDiv/MSSW Applicants

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

3. Provide an *official* transcript of record from *each* institution attended. Students applying while in the process of completing the baccalaureate degree should provide grades for at least six full-time semesters (or the equivalent) of college or university work. A final transcript indicating the baccalaureate degree earned must be submitted prior to matriculation.
4. Submit an application fee of \$50 (payable by check, money order, or credit card). This fee is non-refundable.
5. Complete the criminal history check process, including driving records, through CastleBranch.com, granting Austin Presbyterian Theological Seminary permission to access those records. The cost for this service is the responsibility of the applicant. Note that charges and past offenses do not automatically disqualify an applicant from matriculation, however, failure to disclose offenses may result in denial of admission. All records will be evaluated in context. Contact the Office of Admissions for more information.
6. After the application form and essays are submitted and academic transcripts requested, arrange for an admissions conference with the vice president for admissions or a designated representative of the Seminary's Admissions Commission.
7. Applicants whose primary language is not English and *all* international student applicants *are required* to present scores from the Test of English as a Foreign Language (TOEFL). Austin Seminary's TOEFL institution code is 6018. The minimum acceptable score varies according to the testing format, as follows:
 - CBT (Computer-based TOEFL): score of 213 or greater;
 - iBT (Internet-based TOEFL): score of 79 or greater.
 - PBT (Paper-based TOEFL): score of 550 or greater;

Students who have achieved the minimum TOEFL score but whose English language abilities are judged to be minimal may be required to take advantage of Seminary-provided assistance in English language instruction.
8. International applicants, with the exception of the Global Partner Program, are considered for fall-term admission only and must complete an application no later than January 1st of the same year. In addition to the application procedures and TOEFL requirements

MASTER'S-LEVEL ADMISSION

outlined above, international applicants must 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.

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

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

ACTION AND NOTIFICATION

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

MEDICAL AND HOSPITALIZATION INSURANCE

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

II. MATRICULATION

To complete admission an applicant:

1. must sign and return the *Intent to Matriculate* form;
2. must have official transcripts on file with the Office of Admissions from each institution attended, including final and official transcripts which indicate degree(s) obtained and the date(s) of graduation (*matriculation into the Seminary cannot be effected until this supplementary record has been received*);
3. must have successfully completed the criminal history check process, including driving records;
4. must be present for and participate in orientation and registration on the days and times specified in the academic calendar and orientation schedule;

OTHER CLASSIFICATIONS OF STUDY

5. must provide proof of health insurance coverage for oneself (and spouse and children, if applicable);
6. if age twenty-one or younger, must provide proof of vaccination for bacterial meningitis (contact the Office of Admissions for information); and,
7. is invited to participate in the signing of the *Declaration of Intent*.

DECLARATION OF INTENT

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

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

DEFERRING MATRICULATION

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

– OTHER CLASSIFICATIONS OF STUDY –

AUDITORS

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

Regularly enrolled degree students, their spouses, other members of the Seminary community, and guests of the Seminary may audit approved classes. Application is made through the Office of Admissions for all but regularly enrolled degree students who register through the Office of the Registrar.

OTHER CLASSIFICATIONS OF STUDY

Auditors are also required to complete the criminal history check process, including driving records, through CastleBranch.com, granting Austin Presbyterian Theological Seminary permission to access those records. The cost for this service is the responsibility of the applicant. Note that charges and past offenses do not automatically disqualify an applicant, however, failure to disclose offenses may result in denial of admission. All records will be evaluated in context. Contact the Office of Admissions for more information.

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

CERTIFICATE IN MINISTRY PROGRAM

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

Application forms are available online or from the Office of Admissions. Applicants complete the Certificate in Ministry application and submit it and the \$25 nonrefundable, one-time, application fee to the Office of Admissions. A brief enrollment conference with the vice president for admissions is required. Applicants also are required to complete the criminal history check process through CastleBranch.com, granting Austin Presbyterian Theological Seminary permission to access those records. The cost for this service is the responsibility of the applicant. Note that charges and past offenses do not automatically disqualify an applicant from admission into the program. All records will be evaluated in context. Failure to disclose prior convictions may result in denial of admission.

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

CERTIFICADO EN MINISTERIO EN ESPAÑOL

El Certificado en Ministerio en Español (CeM) es un programa para los líderes de la congregación y otros que buscan la educación teológica de fondo, pero que no están planeando realizar estudios en un programa de grado. Las personas que buscan la preparación teológica para el liderazgo de la congregación o que deseen enriquecer su comprensión teológica personales serán bien atendidos por el CeM. Una descripción más amplia del programa se puede encontrar en los Programas de Estudio de la sección de este catálogo.

Los formularios de solicitud están disponibles en línea o en la Oficina de Admisión. Los solicitantes completan la aplicación de Certificado en Ministerio y la someten junto con tasa de solicitud de \$25 que no es reembolsable, solo se paga una vez, a la Oficina de Admisión. Es necesaria una breve conferencia de inscripción por teléfono. Es requerido, que los solicitantes completen el proceso de verificación de antecedentes penales a través de Castlebranch.com, dándole permiso al Seminario Teológico

Presbiteriano de Austin para acceder a esos registros. Tenga en cuenta que los cargos y delitos pasados no descalifican automáticamente a un solicitante de admisión en el programa. Todos los registros, serán evaluados en su contexto. El no revelar condenas anteriores puede resultar en la denegación de la admisión.

Los estudiantes admitidos en el programa CeM no son elegibles para inscribirse en los cursos a nivel de maestría, excepto por una aplicación y la admisión a los programas como se describe en este catálogo.

DUAL-DEGREE PROGRAM IN SOCIAL WORK

Austin Seminary and the School of Social Work at The University of Texas at Austin (UT) have established a dual-degree program of study that provides master's-level students the opportunity to complete requirements for two degrees concurrently: the Master of Divinity (MDiv) and the Master of Science in Social Work (MSSW). The program is designed to be completed in four years of full-time study. Upon completion, students receive degrees from both institutions. Students must be accepted into both programs independently, meeting each institution's admission criteria.

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

For more information, contact the Office of Admissions, and refer to page 77 of this Catalogue.

PROVISIONAL STUDENTS

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

SPECIAL STUDENTS (NONDEGREE)

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

Application forms are available from the Office of Admissions. Applicants complete the Special Student application and submit it and the nonrefundable, one-time Special Student application fee of \$25 to the Office of Admissions. First-time Special Student applicants are required to schedule

OTHER CLASSIFICATIONS OF STUDY

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 for which admission is requested.

Special Student applicants are required to complete the criminal history check process, including driving records, through CastleBranch.com, granting Austin Presbyterian Theological Seminary permission to access those records. The cost for this service is the responsibility of the applicant. Note that charges and past offenses do not automatically disqualify an applicant from matriculation, however, failure to disclose offenses may result in denial of admission. All records will be evaluated in context. Contact the Office of Admissions for more information.

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

A Special Student wishing to matriculate into the MATS, MAMP, or MDiv degree program must complete the admission process for that program. Up to forty-eight credits earned as a Special Student at Austin Seminary may be applied to the MATS or MAMP degree; up to eighty-four credits may be applied to the MDiv degree. 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 Arts in Ministry Practice or in the Master of Divinity degree program. The application file must be completed no later than April 1st for consideration by the faculty. Prior to the student's final semester of study, the faculty, meeting in executive session, will review the student's record. The quality of the student's academic work at the Seminary will determine whether the faculty will award a master's degree or a Theological Certificate.

TRANSFER STUDENTS

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

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

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

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

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

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

– GLOBAL PARTNER PROGRAM –

STATEMENT OF PURPOSE

The Global Partner Program at Austin Presbyterian Theological Seminary exists primarily to provide theological study and resources for the education of international students. The program provides a course of study that will enrich the practice of ministry in the student's context of origin.

In a year of full-time, graduate-level, theological study, students enroll in regularly scheduled courses offered in our master's-level programs. At the end of the program, and upon successful completion of the course of study, the student is presented with either a Certificate in the Practice of Ministry or a Certificate of Theological Studies. Students are expected to return to their country of origin at the end of the program of study.

PROGRAM DESCRIPTION

Ordinarily students applying to this program 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; or, the University of Stellenbosch, South Africa. They also shall have the approval and support of their local churches or denominational governing bodies.

Admission is for one year of theological study, ordinarily beginning with the fall semester. Course work may be applied toward the Master of Arts (Theological Studies) degree or the Master of Arts in Ministry Practice degree, when appropriate, or may be nondegree academic work. Admission to the MATS or MAMP degree program requires the approval of the academic dean, upon recommendation of the assistant dean for academic affairs, and formal action by the Admissions Commission, and will be considered only after

DOCTOR OF MINISTRY ADMISSION

arrival on campus and enrollment in classes as a Global Partner student. In order to complete the MATS or MAMP degree within a year, a Global Partner student must be granted advanced standing. Ordinarily advanced standing is granted by the academic dean, in consultation with the assistant dean for academic affairs, on the basis of an interview, review of academic transcripts, and a written evaluation.

Facility in English is prerequisite. Refer to page 14, item 7, for details.

The application deadline for the Global Partner Program is January 1st for matriculation in the fall semester and September 1 for matriculation in the January term. Ordinarily applications for the Global Partner Program 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.

– DOCTOR OF MINISTRY –

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

APPLICATION

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 for consideration of admission to a January term or by February 1st for consideration of admission to a summer term.
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) is required for admission.
3. Submit a written statement in two parts.
Part I (750-1000 words; 3-5 pages)
In this section you are expected to:
 - articulate how, since ordination, you have changed personally, professionally, and theologically;
 - describe the background in ministry which motivates you to seek further competence in ministry;
 - describe clearly the ministry situation in which the DMin work will be done;
 - list personal and professional goals and how the area of concentration to be pursued will meet those goals and increase your competence in ministry (refer to page 76 in this Catalogue for a description of DMin concentrations).

READMISSION TO A DEGREE PROGRAM

Part II (1500 words; 6 pages)

- In this academic essay, you shall discuss a primary issue or problem in ministry related to your intended area of concentration, which could be explored in a Doctor of Ministry program, and reflect on that issue or problem theologically. You should bring to bear on this discussion appropriate readings from theological works as well as resources from a particular ecclesiastical tradition. This essay should demonstrate the ability to do doctoral-level work, i.e., to think critically, to construct a coherent argument, and to document sources correctly.
- 4. Submit the completed *Letter of Endorsement*, signed by the appropriate member(s) of your session, church board, or institution.
- 5. Complete the criminal history check process, including driving records, through CastleBranch.com, granting Austin Presbyterian Theological Seminary permission to access those records. The cost for this service is the responsibility of the applicant. Note that charges and past offenses do not automatically disqualify an applicant from matriculation, however, failure to disclose offenses may result in denial of admission. All records will be evaluated in context. Contact the Office of Admissions for more information.
- 6. Submit an application fee of \$50 (payable by check, money order, or credit card) with the application. This application fee is not refundable.
- 7. After the application form and essays are submitted and academic transcripts requested, arrange for an admissions conference with the vice president for admissions or a designated representative of the Seminary's Admissions Commission.

ACTION AND NOTIFICATION

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

DEFERRING MATRICULATION

An applicant admitted to the Doctor of Ministry degree program who desires to delay beginning study at Austin Seminary must submit a written request for deferment of matriculation to the vice president for admissions, with a copy to the associate dean for ministerial formation and advanced studies. Matriculation can be deferred up to one year.

– READMISSION TO A DEGREE PROGRAM –

In the event a student withdraws from a program of study and subsequently desires readmission, he or she shall submit a formal, written request to the Admissions Commission, through the Office of Admissions. In all cases the Admissions Commission will consult with the Academic Dean concerning the circumstances of withdrawal and may require supplementary information or material from the applicant. Readmission may be granted if the Commission

READMISSION TO A DEGREE PROGRAM

considers the person able to complete all remaining degree requirements and if all outstanding financial obligations to Austin Seminary have been settled.

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

An applicant readmitted to a program of study ordinarily enters under the current Catalogue and is required to meet current degree requirements. Credits applied toward the MATS, MAMP, MAYM, or MDiv degree program must be earned within ten years of the awarding of the degree. In the DMin program, credit earned more than five years prior to re-entry cannot be applied toward the degree.

PROGRAMS OF STUDY

MASTER'S DEGREE PROGRAMS

ACADEMIC POLICIES

ACADEMIC DEPARTMENTS

DOCTOR OF MINISTRY DEGREE PROGRAM

CERTIFICATE IN MINISTRY

CERTIFICADO EN MINISTERIO EN ESPAÑOL

EDUCATION BEYOND THE WALLS

– MASTER OF ARTS (THEOLOGICAL STUDIES) –

GOALS

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

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

MATS DEGREE REQUIREMENTS

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

DURATION OF PROGRAM

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

PROGRAM OF STUDY

The Master of Arts (Theological Studies) degree requires 102 credits. (Note: a regular course at Austin Seminary is valued at six credits, equivalent to three semester hours.) The program is composed of fifty-four credits in required course work (i.e., nine required courses) and forty-eight credits in elective course work (i.e., eight six-credit courses), as follows:

MAMP DEGREE PROGRAM

REQUIRED COURSE WORK

THE BIBLICAL DEPARTMENT

- Bi.102 Introduction to the Old Testament
- Bi.116 Introduction to the New Testament

THE DEPARTMENT OF THE CHURCH'S MINISTRY

Three six-credit courses: one each from three of the five departmental areas of I. Christian Education, II. Leadership and Administration, III. Mission and Evangelism, IV. Pastoral Care, V. Preaching, Worship, and Music.

THE THEOLOGICAL-HISTORICAL DEPARTMENT

- TH.100 Introduction to the History of Christianity: Apostolic Era to 1650
- TH.104 Theology: Doctrines and Themes
- TH.200 Introduction to Christian Ethics, or TH.206 Biomedical Ethics, or TH.208 Environmental Ethics, or TH.296 Moral Issues

INTERDEPARTMENTAL

- The MATS Integrative Seminar

ELECTIVE OPTIONS

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

Students also have the option of taking approved courses through our cross-registration agreements with the Seminary of the Southwest and Austin Graduate School of Theology, as well as graduate-level courses from The University of Texas at Austin and St. Edward's University. Additionally, elective credit can be earned through Hearer's Credit (page 41) or, in special cases, through a directed study project (page 38).

— MASTER OF ARTS IN MINISTRY PRACTICE —

GOALS

The Master of Arts in Ministry Practice degree, or MAMP, at Austin Presbyterian Theological Seminary equips individuals for general pastoral leadership and offers opportunities to focus on specific areas in the practice of ministry. It is designed to achieve the following goals:

- ♦ enhance general theological comprehension by requiring a broad, foundational course of study in the Biblical, Church's Ministry, and Theological-Historical departments;
- ♦ develop candidates' effective communication in speech and writing;
- ♦ strengthen candidates' proficiency in the pastoral arts; and,
- ♦ assist candidates' growth in spiritual maturity and moral depth.

MAMP DEGREE REQUIREMENTS

1. Have on file with the registrar a complete and official transcript of credits showing graduation with a baccalaureate degree from an accredited college or university.
2. Complete satisfactorily 102 credits of required and elective work with at least a 2.0 grade point average on a 4.0 scale.
3. Complete satisfactorily at least the last fifty-four credits of required and elective work while enrolled and in residence at Austin Seminary.
4. Complete all curricular assignments prior to commencement and by the deadline posted in the official academic calendar.
5. Clear all indebtedness to the Seminary by the Wednesday prior to commencement.
6. To participate in commencement exercises, complete satisfactorily all degree requirements noted above.

DURATION OF PROGRAM

The program of study leading to the Master of Arts in Ministry Practice degree requires a minimum of two years (i.e., twenty-one months) of full-time academic study. The program must be completed within six years of matriculation into a master's-level degree program at Austin Seminary.

PROGRAM OF STUDY

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

REQUIRED COURSE WORK

THE BIBLICAL DEPARTMENT

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

THE DEPARTMENT OF THE CHURCH'S MINISTRY

Three six-credit courses: one each from three of the five departmental areas of I. Christian Education, II. Leadership and Administration, III. Mission and Evangelism, IV. Pastoral Care, V. Preaching, Worship, and Music.

THE THEOLOGICAL-HISTORICAL DEPARTMENT

- TH.100 Introduction to the History of Christianity: Apostolic Era to 1650
- TH.104 Theology: Doctrines and Themes
- TH.200 Introduction to Christian Ethics, or TH.206 Biomedical Ethics, or TH.208 Environmental Ethics, or TH.296 Moral Issues

MAYM DEGREE PROGRAM

PROGRAM INFORMATION FOR MINISTRY (PFM)

Twelve credits are required in the form of a field placement in Supervised Practice of Ministry. SPM can be taken in the Master of Arts in Ministry Practice degree program after satisfactory completion of forty-two credits.

INTERDEPARTMENTAL

The MAMP Capstone Seminar

ELECTIVE OPTIONS

In order to fulfill the degree requirement of 102 credits, students select a minimum of thirty credits from course offerings: eighteen from the Department of the Church's Ministry and twelve from any department. Students typically focus their electives on a specific aspect of ministry.

Students also have the option of taking approved courses through our cross-registration agreements with the Seminary of the Southwest and Austin Graduate School of Theology, as well as approved graduate-level courses from The University of Texas at Austin and St. Edward's University. Additionally, elective credit can be earned through Hearer's Credit (page 41) or, in special cases, through a directed study project (page 38).

– MASTER OF ARTS IN YOUTH MINISTRY –

GOALS

The Master of Arts in Youth Ministry degree, or MAYM, is offered at Austin Presbyterian Theological Seminary in partnership with the Center for Youth Ministry Training. It is intended to educate aspiring youth pastors. The MAYM is designed to achieve the following goals:

- ♦ enhance general theological comprehension by requiring a broad, foundational course of study in Biblical, Church's Ministry, and Theological-Historical departments;
- ♦ strengthen candidates' proficiency in the pastoral art of youth ministry;
- ♦ increase understanding of adolescent faith development; and
- ♦ assist candidates' growth in spiritual maturity and moral depth.

MAYM DEGREE REQUIREMENTS

1. Have on file with the registrar a complete and official transcript of credits showing graduation with a baccalaureate degree from an accredited college or university.
2. Complete satisfactorily 88 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 forty-eight credits of required and elective work while enrolled and in residence at Austin Seminary.
4. Complete all curricular assignments prior to commencement and by the deadline posted in the official academic calendar.
5. Clear all indebtedness to the Seminary by the Wednesday prior to commencement.
6. To participate in commencement exercises, complete satisfactorily all degree requirements noted above.

DURATION OF PROGRAM

The MAYM program of study is designed to be completed in exactly three years of part-time study. The courses are offered in a weekend intensive format with supplemental online components. Two courses are offered each fall and spring semester, taught in three retreats per semester, ordinarily five weeks apart.

PROGRAM OF STUDY

The Master of Arts in youth Ministry requires 88 credits. (Note: a regular course at Austin seminary is valued at six credits, equivalent to three semester hours.) The MAYM is composed of sixty credits in required course work (i.e., six foundational courses and four youth ministry courses), twelve credits in youth ministry practicum, and sixteen credits in elective course work, as follows:

REQUIRED COURSE WORK

THE BIBLICAL DEPARTMENT

- Introduction to the Old Testament (Youth Ministry)
- Introduction to the New Testament (Youth Ministry)

THE DEPARTMENT OF THE CHURCH'S MINISTRY

- Introduction to Pastoral Care and Counseling (Youth Ministry)
- Introduction to Mission and Evangelism (Youth Ministry)
- Communicating the Gospel to Youth
- Advanced Studies in Youth, Church and Culture
- Theological Methods for Youth Ministry
- Youth Minister as Pastor and Leader

THE THEOLOGICAL-HISTORICAL DEPARTMENT

- Introduction to Christian Theology (Youth Ministry)
- Introduction to Christian Ethics (Youth Ministry)

PROGRAM IN FORMATION FOR MINISTRY (PFM)

- Youth Ministry Practicum I and II (Supervised Practice of Ministry)

ELECTIVE OPTIONS

In order to fulfill the degree requirements of 88 credits, students select from a variety of elective options such as courses in United Methodist studies, Presbyterian polity, travel seminars, January course offerings, and credit for youth ministry conference opportunities.

– MASTER OF DIVINITY –

VISION AND GOALS

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

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

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

MASTER OF DIVINITY VISION STATEMENT

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

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

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

Based on this vision statement, the faculty has developed the following goals.

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

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

REQUIREMENTS FOR THE MASTER OF DIVINITY DEGREE

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

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

MDIV DEGREE PROGRAM

DURATION OF PROGRAM

The program of study leading to the Master of Divinity degree requires a minimum of three years (i.e., thirty-three months) of full-time academic study. The program must be completed within six years of matriculation into a master's-level degree program at Austin Seminary.

PROGRAM OF STUDY

The Master of Divinity degree requires 180 credits. (Note: a regular course at Austin Seminary is valued at six credits, equivalent to three semester hours.) The MDiv program is composed of the following required and elective work (courses are valued at six credits unless otherwise indicated):

REQUIRED COURSE WORK

THE BIBLICAL DEPARTMENT

- Bi.102 Introduction to the Old Testament
- Bi.116 Introduction to the New Testament

PRESBYTERIAN STUDENTS: Two-Language Track

- Bi.108 Elementary Biblical Hebrew
- Bi.120 Elementary New Testament Greek
- One exegesis course in biblical Hebrew
- One exegesis course in New Testament Greek
- One additional exegesis course in either biblical Hebrew or New Testament Greek

NON-PRESBYTERIAN STUDENTS: One-Language Track

HEBREW OPTION

- Bi.108 Elementary Biblical Hebrew
- Two exegesis courses in biblical Hebrew
- One additional course in New Testament studies(English-based)

GREEK OPTION

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

THE DEPARTMENT OF THE CHURCH'S MINISTRY

- CM.122 The Church as a Worshipping Community
- CM.222 Foundations of Christian Education
- CM.230 Theology and Practice of Mission and Evangelism
- CM.236 Introduction to Preaching
- CM.244 Introduction to Pastoral Care and Counseling: Care for Stories, Systems, and Self

THE THEOLOGICAL-HISTORICAL DEPARTMENT

- TH.100 Introduction to the History of Christianity: Apostolic Era to 1650
- TH.104 Theology: Doctrines and Themes
- TH.106 Theology: Figures and Movements

POLICIES AND INFORMATION-MASTER'S PROGRAMS

- TH.200 Introduction to Christian Ethics, or TH.206 Biomedical Ethics, or TH.208 Environmental Ethics, or TH.296 Moral Issues
- TH.204 Introduction to World Religions

INTERDEPARTMENTAL

- I.310 Senior Capstone Seminar

PROGRAM IN FORMATION FOR MINISTRY (PFM)

Twelve credits are required in the form of a field placement in Supervised Practice of Ministry. SPM can be taken in the Master of Divinity program after satisfactory completion of seventy-six credits.

ELECTIVE OPTIONS

In order to fulfill the degree requirement of 180 credits, students in the two-language track select a minimum of sixty additional credits from any of the course offerings or PFM opportunities; students in the one-language track select a minimum of sixty-six additional credits. Students also have the option of taking approved courses through our cross-registration agreements with the Seminary of the Southwest and Austin Graduate School of Theology, as well as approved graduate-level courses from The University of Texas at Austin and St. Edward's University. Additionally, elective credit can be earned through Hearer's Credit (page 41) or, in special cases, through a directed study project (page 38).

— ACADEMIC INFORMATION —

ACADEMIC PROBATION

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

- ♦ failure to maintain a cumulative 2.0 grade point average;
- ♦ receiving one *F* in each of two consecutive terms; or,
- ♦ receiving two *F*'s in a given term. A student receiving two *F*'s in a given term will also be liable for dismissal by the faculty.

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

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

To be removed from academic probation a student must achieve a cumulative 2.0 grade point average and complete satisfactorily (i.e., with no grade lower than C) all course work in the subsequent fall or spring semester

POLICIES AND INFORMATION—MASTER'S PROGRAMS

in which she or he is enrolled as a full-time student. Any student on academic probation who has been on academic probation in a previous term and is placed again on academic probation will be liable to dismissal by the faculty.

Should a student become liable to dismissal by the faculty, the academic dean shall notify both the student and the chair of the Student Academic Standing Committee. This committee shall promptly and fully review the student's status with the student and formulate a recommendation to the next meeting of faculty in executive session.

ADDING AND DROPPING COURSES

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

After the add/drop period, a student can drop a course and/or change a course to hearer's credit or audit status ordinarily only in very special cases such as sickness, family emergencies, or other unusual circumstances, but not for reasons issuing from the normal pressures of academic life. The request should be made to the assistant dean for academic affairs. Permission is granted by the academic dean. For any course dropped after the add/drop period, a grade of *Q* is recorded. Until there is an official change in registration, the original registration stands, and the student is responsible for all requirements of the course(s).

AUDITING COURSES

Auditors are eligible to attend class but do not complete course assignments or receive evaluations or academic credit. Audited course work is not recorded on an academic transcript.

Regularly enrolled degree students may audit approved classes. Auditing requires permission of the course instructor. Registration is handled through the Office of the Registrar.

The auditing fee is waived for current degree students. Information on auditing procedures for those not enrolled in a degree program is found in the Admissions section of this Catalogue, under Auditors.

BIBLICAL LANGUAGE OPTIONS / MDIV PROGRAM

Biblical study at Austin Presbyterian Theological Seminary presupposes facility with the original languages. In the Master of Divinity degree program, this facility can be gained through one of two tracks.

The two-language track is required of all Presbyterian MDiv students and is open to all other students. It consists of language and exegesis courses in both biblical Hebrew and New Testament Greek. In the two-language track, in addition to the Hebrew and New Testament Greek language courses, students take three exegesis courses: one in biblical Hebrew, one in New Testament Greek, and a third in either language.

The one-language track, in which students choose study of either Hebrew or Greek satisfies the biblical language requirements for non-Presbyterian students. In the one-language track, students choose to study either biblical

Hebrew or New Testament Greek and enroll the corresponding language course. This course is followed by two exegesis courses in the particular language. In addition, an English-based course is required, in New Testament studies for those following the Hebrew exegesis track, or in Old Testament studies for those following the Greek exegesis track.

BIBLICAL LANGUAGE WAIVER OR ACADEMIC CREDIT

A student who has satisfactorily completed academic work in biblical Hebrew or in classical or koiné Greek at an accredited college, university, or theological school may be qualified, in the case of undergraduate study, to receive a waiver of the elementary language requirement(s), 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.

CLASSIFICATION AND NUMBERING OF COURSES

Courses are classified according to the following faculty departments:

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

Courses numbered 100-199 are foundational courses for which there are no course prerequisites. Students are expected to complete all 100-level requirements before enrolling in upper-level courses. Courses numbered 200-299 and 300-399 are upper-level.

CREDIT LOAD: FULL-TIME AND PART-TIME STUDY

For fall or spring semesters:

The standard load is twenty-four credits; the maximum load is thirty credits, and the minimum full-time load is eighteen credits. Enrollment in fewer than eighteen credits is considered part-time study. Students are required to be enrolled for credit in the fall and spring semesters.

For January terms:

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

For summer terms:

The standard load is six or twelve credits; the maximum load is twelve credits, and the minimum load is zero credits. Enrollment in fewer than twelve credits during a ten-week period in a summer term is considered part-time study; enrollment in fewer than six credits during a six-week period in a summer term is considered part-time study.

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

POLICIES AND INFORMATION—MASTER'S PROGRAMS

CREDIT VALUE

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

CROSS-REGISTRATION

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

DEADLINE FOR SUBMITTING END-OF-TERM COURSEWORK

For non-graduating students, all course work for a particular term is due no later than 5:00 p.m. on the last day of the term. For graduating seniors, spring semester work is due no later than the date published in the Academic Calendar. In all cases, an earlier deadline may be set by the instructor.

DENOMINATIONAL REQUIREMENTS

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

DIRECTED STUDY PROJECT

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

To initiate consideration for a DSP, the student, or students, should contact the assistant dean for academic affairs who will gather all pertinent information regarding the project. This information will be presented to the academic dean. If the request for a DSP is approved, the student(s) shall, in consultation with the professor, complete the project design using the Directed Study Project application form. The project design is then submitted to the academic dean for approval. Application forms are available from the assistant dean for academic affairs.

DURATION OF PROGRAMS

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

The program of study leading to the MAYM degree is designed as a structured three-year (i.e., thirty-three month) program of part-time study. The courses are offered in a weekend intensive format with supplemental online components. Two courses are offered each fall and spring semester, taught in three retreats per semester, ordinarily five weeks apart.

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

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

ECCLESIASTICAL ENDORSEMENT

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

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

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

EXTENSIONS

All course work for a particular term is due no later than 5:00 p.m. on the last day of the term. For graduating students, spring semester work is due no later than the date published in the Academic Calendar. In all cases, an earlier deadline may be set by the instructor.

A student may submit a request to the academic dean for an extension in order to complete the requirements for a particular master's-level course. The request must be made before 5:00 p.m. on the last day of an academic term. Extensions are granted only for very special cases such as sickness, family emergencies, or other unusual circumstances, but not for requests issuing from the normal pressures of academic life. If the request for an extension is granted, the academic dean will notify the student and the professor in

POLICIES AND INFORMATION—MASTER’S PROGRAMS

writing. Extensions for spring semester work are not available to graduating seniors.

The duration of an extension shall be for no more than three weeks beyond the end of the course. A second such extension may be requested and granted for each course. A grade of *I* (for Incomplete) is recorded when an extension is granted by the academic dean. If a professor does not submit a final course grade for a student and the student has neither completed the requirements for the course, nor been granted an extension by the academic dean, a grade of *F* shall be posted. In this instance, the *F* is not remediable.

FACULTY ADVISOR PROGRAM

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

The academic dean serves as faculty advisor to students in the MAYM degree program.

GRADE REPORTS AND ACADEMIC RECORDS

After each academic term students receive individual grade reports from the registrar. Students can request (in writing) that the registrar provide grades, in the form of a transcript, to presbyteries, conferences, and other denominational bodies or agencies. The registrar takes measures to ensure accuracy and security from loss or unauthorized use of student grades, according to federal law.

GRADING SYSTEM

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

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

LETTER GRADE OPTION

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

PASS/FAIL OPTION

P Satisfactory academic performance. No grade points.

F Unsatisfactory academic performance. No grade points.

2. All required courses in the MATS, MAMP, MAYM, or MDiv program shall be graded by letter grade, except as noted in item 3.
3. The biblical language courses Bi.108 and Bi.120 and all elective courses

shall be graded by letter grade or pass/fail at the option of the student for each particular course.

4. The following academic work shall be graded pass/fail only: the reading courses Bi.171 and Bi.221; all travel seminars; all SPM work, including Pastoral Care in a Hospital Setting and Clinical Pastoral Education; and any course taken through a cross-registration agreement at another theological school.
5. Students shall state their grading preferences upon registration but may change any option during the add/drop period for the given term. After the add/drop period the grading preference cannot be changed.
6. Students stating no preference for grading for a particular course or directed study project shall be graded by letter grade.
7. In the pass/fail option, the grade of *P* has no effect on the student's grade point average, while the grade of *F* has a negative effect.
8. A course for which the grade of *D* or *F* is earned will not be applied to 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 by an instructor for a student who has neither completed the requirements for a course, nor been granted an extension by the academic dean, a grade of *F* shall be posted. In this instance, the *F* is not remediable.
11. If a student receives a failing course grade that the professor determines is remediable, the student may be granted permission through the academic dean to remedy the failing grade. The deadline for remedying the grade is three weeks after the end of the term. A second and final three-week period can be requested.

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

The following grades are given in special situations:

- I Incomplete. The academic work is not complete for reasons beyond the student's control; requires an extension approved by the academic dean. *I* becomes *F* if the work is not completed by the deadline.
- Q Dropped (quit) course after the add/drop period.
- W Withdrew from the Seminary.

HEARER'S CREDIT OPTION

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

POLICIES AND INFORMATION—MASTER'S PROGRAMS

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 taken for hearer's credit the student receives one credit toward the degree.
5. Credit received through the hearer's credit option ordinarily does not count toward the fulfillment of the departmental requirements and is always graded pass/fail.

INCOMPLETES

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

LEAVE OF ABSENCE

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

MATRICULATION

Matriculation into the MATS, MAMP, or MDiv degree program is permitted in any academic term. A Provisional Student admitted to one of these programs can matriculate only in the fall semester. Matriculation into the MAYM is permitted only in the fall semester.

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

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

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

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

PRIVACY RIGHTS OF STUDENTS

Under the Family Educational Rights and Privacy Act of 1974, as amended, students are entitled to examine their education records. These records are

confidential and in most circumstances may be released to third parties only by written consent of the student.

SATISFACTORY PROGRESS

A student is judged to be making satisfactory progress toward an MATS, MAMP, MAYM, 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.

STYLE GUIDE

The Chicago Manual of Style (16th Edition) is the Seminary’s preferred style guide and resource for student writing assignments. It is available online to all students and faculty free of charge. A link to this resource is available in the Research and Writing Resources section of the student and faculty portals.

TRANSFER OF COURSE WORK

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

A request for transfer credit initiated after matriculation into a master’s-level degree program should be directed to the Office of the Academic Dean.

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

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

WAIVER OF REQUIREMENTS

Students who have completed work in an accredited college or university comparable to courses at Austin Seminary may be permitted to waive required courses. Requests for such waivers are made through the Office of the Academic Dean.

WITHDRAWAL FROM THE SEMINARY

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

THE BIBLICAL DEPARTMENT

THE BIBLICAL DEPARTMENT

MARGARET P. AYMER • GREGORY L. CUÉLLAR
LEWIS R. DONELSON • SONG-MI SUZIE PARK

Austin Seminary recognizes the value of biblical studies for theological education and preparation for ministry. Introductory courses in master's-level degree programs provide an overview and survey of the biblical witness in its proper context. Additional requirements in the MDiv program serve to develop students' abilities to integrate biblical exegesis, theological reflection, historical awareness, and cultural analysis.



Dr. Margaret P. Aymer



Dr. Gregory L. Cuéllar



Dr. Lewis R. Donelson



Dr. Song-Mi Suzie Park

COURSE DESCRIPTIONS

I. BIBLICAL LANGUAGES AND INTRODUCTION TO THE BIBLE

Bi.102 INTRODUCTION TO THE OLD TESTAMENT

This course is a study of the Old Testament as shaped by the varied circumstances in which the faith and life of the believing communities found expression. Six credits

Mr. Cuéllar or Ms. Park; Fall

Bi.107 JESUS AS MESSIAH

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

Mr. Donelson

Bi.108 ELEMENTARY BIBLICAL HEBREW

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

Mr. Cuéllar or Ms. Park; Fall

Bi.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.

Ms. Aymer or Mr. Donelson; 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.

Ms. Aymer 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. Three credits.

Mr. Cuéllar or Ms. Park

Bi.175 THE HEBREW BIBLE AND ITS INTERPRETERS

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

Ms. Park

Bi.181 JESUS AND THE RABBIS

What did Jesus think about the law? Did he think his followers, as good Jews, should follow the law? Did he think the era of the law was over? This course examines these questions and others by reading the sayings of and the stories about Jesus in the context of rabbinic Judaism. Students explore the early rabbinic material by way of both primary and secondary literature. Students also examine attempts by historians to read the Jesus material in the context of these rabbinic texts. As these historians

Bi DEPARTMENT–GREEK AND HEBREW EXEGESIS

note, the gospels persistently portray Jesus as a rabbi. He is called one, and he speaks and acts like one. Finally, students pursue their own rabbinic readings of the Jesus material. Six credits. *Mr. Donelson*

Bi.221 SELECTED READINGS IN HELLENISTIC GREEK

Passages from the Septuagint, Old and New Testament apocrypha and pseudepigrapha, from the writings of Hellenistic Judaism, and from Christian and non-Christian writers of the second century AD are selected in light of the students' interests. Attention is paid to peculiarities of Septuagint grammar and syntax as well as to features of *koiné* Greek. Prerequisite: Bi.120. Three credits. *Mr. Donelson*

II. GREEK AND HEBREW EXEGESIS

Exegesis courses presuppose a working knowledge of the biblical languages and involve in-depth work with the Hebrew or Greek text. The courses listed below carry a value of six credits. The prerequisite for Hebrew exegesis courses is Bi.108 Elementary Biblical Hebrew; the prerequisite for Greek exegesis courses is Bi.120 Elementary New Testament Greek.

Bi.201	MATTHEW	<i>Ms. Aymer</i>
Bi.205	ROMANS	<i>Mr. Donelson</i>
Bi.207	GALATIANS	<i>Mr. Donelson</i>
Bi.209	LUKE	<i>Mr. Donelson</i>
Bi.214	GENESIS 1-11: THE PRIMEVAL HISTORY	<i>Ms. Park</i>
Bi.215	GENESIS 12-50	<i>Mr. Cuéllar or Ms. Park</i>
Bi.217	I CORINTHIANS	<i>Staff</i>
Bi.219	ISAIAH 40-66	<i>Mr. Cuéllar</i>
Bi.223	RUTH AND JONAH	<i>Mr. Cuéllar or Ms. Park</i>
Bi.224	II KINGS	<i>Ms. Park</i>
Bi.227	DANIEL	<i>Ms. Park</i>
Bi.243	MARK	<i>Staff</i>
Bi.247	II CORINTHIANS	<i>Mr. Donelson</i>
Bi.249	PHILIPPIANS	<i>Staff</i>
Bi.251	JAMES	<i>Ms. Aymer</i>
Bi.255	ESTHER	<i>Ms. Park</i>
Bi.259	I SAMUEL: SAMUEL, SAUL, AND DAVID STORIES	<i>Ms. Park</i>
Bi.260	II SAMUEL: THE RISE AND FALL OF DAVID	<i>Ms. Park</i>
Bi.275	LAMENTATIONS	<i>Mr. Cuéllar</i>
Bi.277	PSALMS 120-134: SONGS OF ASCENT	<i>Mr. Cuéllar</i>
Bi.283	JOSHUA	<i>Mr. Cuéllar</i>
Bi.285	JUDGES	<i>Ms. Park</i>
Bi.303	ACTS	<i>Ms. Aymer or Mr. Donelson</i>
Bi.307	EPHESIANS	<i>Mr. Donelson</i>
Bi.317	JUDE AND SECOND PETER	<i>Mr. Donelson</i>
Bi.335	JOHN	<i>Mr. Donelson</i>
Bi.339	JEREMIAH	<i>Mr. Cuéllar</i>
Bi.341	I PETER	<i>Mr. Donelson</i>
Bi.361	HOSEA	<i>Mr. Cuéllar</i>
Bi.363	EXODUS	<i>Mr. Cuéllar or Ms. Park</i>
Bi.367	THE BOOK OF REVELATION	<i>Ms. Aymer</i>
Bi.369	SELECTED OLD TESTAMENT TEXTS	<i>Mr. Cuéllar or Ms. Park</i>

Bi DEPARTMENT–TOPICS IN BIBLICAL STUDIES

Bi.371 DEUTERONOMY
Bi.375 THE PASTORAL EPISTLES
Bi.377 AMOS

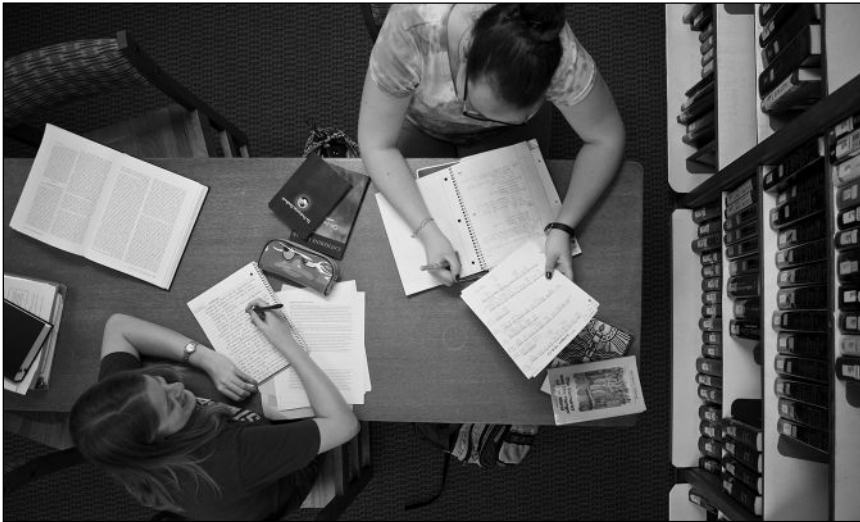
Ms. Park
Mr. Donelson
Mr. Cuéllar

III. TOPICS IN BIBLICAL STUDIES

Bi.191 READING THE BIBLE FROM THE MARGINS

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

Mr. Cuéllar



Bi.195 IMMIGRATION AND THE BIBLE

The primary focus of this course is to engage in a critical reading of immigration in the Hebrew Bible. Privileging the final form of the text, students engage in a critical analysis of biblical texts that center on themes of immigration, deportation, exile, return, and diaspora. Informing our reading is the broader context of the U.S. Latina/o perspective(s) on diaspora and immigration. Six credits.

Mr. Cuéllar

Bi./TH.213 LAW AND GRACE

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

Mr. Donelson and Ms. Rigby

Bi DEPARTMENT–TOPICS IN BIBLICAL STUDIES

Bi.226 NEW TESTAMENT AND AMERICAN CULTURE

In this course, students examine how the New Testament functions as “scripture.” Students examine US readings of the New Testament throughout history. They visit, and study, communities that use the New Testament as scripture. They exegete the central texts of these communities. Finally, students juxtapose exegesis with observation, reflecting on the New Testament as scripture and implications for ministry. Prerequisite: Bi.116. Six credits.

Ms. Aymer

Bi.233 TOPICS IN BIBLICAL STUDIES

In this course students engage topics of importance for the history, development, and study of scripture as text(s) within the context of the ancient church and its contemporary counterpart. Six credits.

Staff

Bi.287 SOCIAL WORLD OF THE NEW TESTAMENT

In this course, students consider research about the Sitz-im-Leben of the New Testament. The course examines questions of empire, urban life, masculinity, the role of women, slavery, honor and shame, and other topics that further illuminate New Testament writings. Prerequisite: Bi.116. Six credits.

Ms. Aymer

Bi.311 TOPICS IN NEW TESTAMENT THEOLOGY

A seminar which considers selected areas in New Testament theology, such as, The Resurrection of Christ, christology, Jesus and Judaism, Sermon on the Mount, etc. May be taken more than once for credit. Prerequisite: Bi.120. Six credits.

New Testament Staff

THE DEPARTMENT OF THE CHURCH'S MINISTRY

CAROLYN R. BROWNING HELSEL • PHILIP BROWNING HELSEL
PAUL K. HOOKER • TIMOTHY D. LINCOLN • JENNIFER L. LORD
BLAIR R. MONIE • ERIC WALL • THEODORE J. WARDLAW
DAVID F. WHITE • PHILIP D. WINGEIER-RAYO

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

COURSE DESCRIPTIONS

I. CHRISTIAN EDUCATION

CM.205 NARRATIVE PEDAGOGIES

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

Mr. White

CM.215 EDUCATING CONGREGATIONS FOR VOCATION

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

Mr. White

CM.217 THE CHURCH'S MINISTRY WITH YOUTH

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

Mr. White

CM DEPARTMENT FACULTY



Dr. Carolyn Browning Helsel



Dr. Philip Browning Helsel



Dr. Paul K. Hooker



Dr. Timothy D. Lincoln



Dr. Jennifer L. Lord



The Rev. Blair R. Monie

CM DEPARTMENT—CHRISTIAN EDUCATION

CM.221 THE CHURCH'S MINISTRY WITH YOUNG ADULTS

This course examines young adulthood (with an emphasis on those 18-30 years of age) in social, cultural, psychological, and theological perspective. It also examines how the opportunities of young adulthood can inspire and shape effective ministry not only with 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. *Staff*

CM.222 FOUNDATIONS OF CHRISTIAN EDUCATION

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



Mr. Eric Wall



The Rev. Theodore J. Wardlaw



Dr. David F. White



Dr. Philip D. Wingeier-Rayo

CM DEPARTMENT–CHRISTIAN EDUCATION

CM.229 THEATRE OF THE OPPRESSED (WORKSHOP)

Theatre is utilized by many communities to study how they are embedded within particular cultural contexts. Theatre of the Oppressed (TO) is a pedagogical technique pioneered by Brazilian educator Augusto Boal widely employed to mobilize people to act more justly and faithfully. This course focuses on practicing and leading TO theatre activities that can be used in faith communities. No theatre experience is required, but students should be prepared to create a non-judgmental and generous community of learners. Six credits. *Mr. White*

CM.245 EDUCATION FOR PEACE AND JUSTICE

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

CM.255 SPECIAL TOPICS

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

CM.303 THE ART OF TEACHING

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

CM.325 CHRISTIAN FORMATION IN FAMILIES

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

CM.327 TEACHING THE BIBLE

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

CM.331 CHRISTIAN PRACTICES: THEORY AND PRACTICE

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

CM DEPARTMENT–LEADERSHIP AND ADMINISTRATION

II. LEADERSHIP AND ADMINISTRATION

CM.191 YOUR MONEY AND YOUR LIFE

This course explores money as a social construct, occasion for idolatry, and genuine problem for Christians. Specific attention is given to one's personal relationship with money, theories of stewardship, and the use of money in contemporary American congregations. Six credits.

Mr. Lincoln

CM.194 THE PERSON AS PASTOR

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

Mr. Monie

CM.214 SEMINAR IN THE WORK OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH (U.S.A.)

The General Assembly of the Presbyterian Church (U.S.A.) is a large, rapidly moving, and complicated gathering whose decisions have profound impact on the life and work of the church. Students familiarize themselves with the inner workings of the Assembly and issues to be addressed. They then attend the Assembly itself, observing both plenary and standing committee sessions, and debrief each night after the day's events. Among other requirements, students follow a particular issue of interest through the committee and plenary process and reflect on their observations. Three credits.

Mr. Hooker

CM.216 ENTRY INTO MINISTRY

This course addresses issues and aspects of ministry which students are likely to encounter in the initial years of service in a congregation. Particular attention is paid to identifying professional and personal growth concerns, developing survival skills (such as time management, delegation of tasks, and appropriate boundary-keeping), locating resources for personal and family support, learning to deal effectively with congregational dynamics, and gaining competence in theological reflection on ministry.

Mr. Monie

CM./TH.225 SPIRITUALITY FOR CHURCH LEADERS

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

Mr. Johnson

CM.227 CONGREGATIONAL PLANNING AND VISIONING

This course examines various models and methods of planning and the role of the pastor in the planning process, including the value and the limits of planning in the life of the congregation. Students engage in planning from a theological and biblical perspective. Six credits.

Mr. Monie

CM.255 SPECIAL TOPICS

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

Staff

CM DEPARTMENT–MISSION AND EVANGELISM

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. Six credits.

Mr. Hooker

CM.329 THE HISTORY AND POLITY OF THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST)

In this course students critically examine the historical context for the origin of the Disciples of Christ denomination and explore the development of that church up to the present day. Participants also study the polity of the denomination in order to gain further understanding of that tradition. Six credits.

Staff

CM.339 WORKSHOP IN CHURCH ADMINISTRATION

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

Mr. Monie

III. MISSION AND EVANGELISM

CM.198 CHRISTIANITY AND CULTURE

This course explores the tensions that emerge when the Christian message is proclaimed and embodied in different cultural forms. Students study H. Richard Niebuhr's classic book *Christ and Culture* and consider critiques of Niebuhr's typologies from a post-modern and post-Christendom perspective. Going beyond the North American context, the course explores current global tensions between Christianity and culture, and the importance of contextualization. Six credits.

Mr. Wingeier-Rayo

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. Wingeier-Rayo

CM.208 INTRODUCTION TO GLOBAL CHRISTIANITIES

This course traces the cross-cultural history of Christianity as a global movement. The role of missionaries, immigration, and renewal movements are examined, as well as socio-economic, cultural and theological influences on the spread of Christianity. Non-Western expressions of Christianity are emphasized, such as the three-self movement in China, transnational church networks, indigenous churches, Pentecostalism, and African Independent Churches. Participants explore ways Western Christianity can learn from expressions of Christianity in the Global South. Six credits.

Mr. Wingeier-Rayo

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. Wingeier-Rayo

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.
Staff

CM.255 SPECIAL TOPICS

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

CM.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.
Staff

IV. PASTORAL CARE

CM.224 PASTORAL CARE

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

CM.226 PASTORAL COUNSELING

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

CM DEPARTMENT—PREACHING, WORSHIP, AND MUSIC

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. Helsel

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. Helsel

CM.244 INTRODUCTION TO PASTORAL CARE AND COUNSELING: CARE FOR STORIES, SYSTEMS, AND SELF

Pastoral care relies upon the gracious care of God and is a practice fostered by the whole people of God. This course promotes a holistic vision of the person in context, indicating how to develop relationships of trust across difference. Students study the structural factors, including prejudice and poverty, that impact congregations. This course also teaches wise practice in light of suicide, intimate partner violence, and addiction. Students learn to care for themselves in the daily routines of pastoral work by savoring life. Six credits.

Mr. Helsel

CM.255 SPECIAL TOPICS

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

Staff

CM.347 ADVANCED PASTORAL COUNSELING

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

Staff

CM.349 MINISTRY WITH ANXIOUS PERSONS

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

Staff

V. PREACHING, WORSHIP, AND MUSIC

CM.122 THE CHURCH AS A WORSHIPING COMMUNITY

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

Ms. Lord; Spring

CM.127 SEMINARY CHOIR

The seminary choir rehearses once a week and sings weekly for chapel worship. It also participates in special worship, such as Advent, the Martin Luther King Celebration, Ash Wednesday, and Triduum. Students may participate in the seminary choir for no credit or for pass/fail credit at one and one-half credits per semester.

Mr. Wall

CM.183 THE BIBLE AS MUSICAL BOOK

In this course, students study ways that those who create music have drawn on the Bible and how in turn musical literature has helped shape our knowledge and assumptions about biblical texts. Students study psalms and canticles, as well as other biblical texts, to explore the Bible's songful range: expressions of praise, lament, anger, playfulness, awe, mystery, and sublimity. Students consider the ways a biblical text has "voice" - sound, silence, rhythm, tone, character, and pacing - and the possibilities these suggest for worship. Three credits.

Mr. Wall

CM.185 WORSHIP PLANNING PRACTICUM

This course explores practical dimensions of the partnership between musicians and pastors within the rhythms of lectionary texts and the liturgical year. Students experience the challenges and responsibilities of collaborative worship planning. Students also work directly with faculty preachers and the dean of the chapel to plan and help lead Tuesday chapel services of Word and Table. Three credits.

Mr. Wall

CM.187 THE CHURCH'S SONG

This course looks at song as participatory theology, enabling the people's prayer and the church's witness. Topics include streams of song, resources for planning, style and language, aesthetics and context, faith formation, and implications for ethics and justice. Students read practitioners and scholars of church music and study the relationship of music to scripture and liturgy. Students in this course plan and lead worship services in the semester chapel schedule. Six credits.

Mr. Wall

CM.189 COMMUNICATION FOR MINISTRIES OF SOCIAL JUSTICE

This course prepares students to communicate with broad audiences about issues of social justice. Examples of this type of communication include preaching about social justice in congregations comprised of diverse socio-political standpoints, writing letters to raise funds for faith-based non-profit organizations, and presenting a position informed by religious convictions within a secular forum. Students examine the challenges to communicating about faith and social justice, and practice communication models within these various contexts. Six credits.

Ms. Helsel

CM DEPARTMENT—PREACHING, WORSHIP, AND MUSIC

CM.193 THE PREACHING LIFE

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

CM.236 INTRODUCTION TO PREACHING

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

CM.251 HYMNODY

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

CM.252 GOOD NEWS AND THE WORLD OF HARRY POTTER

Informed by studies that have shown readers of J.K. Rowling's Harry Potter series develop greater empathy for others, this course examines how these texts can influence our communication in ministry. Students study a particular pericope that models themes of redemption or moral formation found within the Harry Potter series and build this into a sermon. This course includes travel to the Wizarding World of Harry Potter in Orlando, Florida. Prerequisite: CM.236. Six credits. *Ms. Helsel, January*

CM.255 SPECIAL TOPICS

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

CM.262 MUSIC, LITURGY, AND IMAGINATION: PASTORS AND MUSICIANS AS PARTNERS

This course informs and equips students to explore and understand the content, context, biblical and theological foundations, and role of music in the worship life of the local church, as well as methods for promoting creative and cooperative pastor-music director relationships. Students in this course experience weekly partnership with musicians in the congregational worship of God. Students work with faculty preachers in the preparation of chapel worship. Six credits. *Messrs. Monie and Wall*

CM.266 THE SACRAMENTS AND THE CHURCH'S MINISTRY

This course examines the function of sacramental celebrations in shaping and expressing Christian faith and discipleship against a background of shifting social, cultural, and political contexts. Following historical investigation of the theology and practice of sacramental celebrations, students examine the implications of recent reforms in sacramental theology and the practice of the sacraments of baptism and the Eucharist for the understanding of Sunday, the church, and the church's ministry today. Prerequisite: CM.122 or permission of instructor. Six credits. *Ms. Lord*

CM DEPARTMENT—PREACHING, WORSHIP, AND MUSIC

CM.271 PREACHING AND THE REVISED COMMON LECTIONARY

Students investigate the relationship between lectionary preaching and celebration of the sacraments in the ongoing life of the worshipping assembly. Attention is given to how the readings of the day interact with each other and relate to the church's calendar, and the homiletical issues involved. Hermeneutical assumptions are explored throughout the course. Prerequisites: CM.122 and CM.236. Six credits. *Ms. Lord*

CM.273 SPEECH COMMUNICATION WORKSHOP

This course helps students to develop and practice skills in public address and interpretive speech appropriate to Christian ministry. Attention is given to the mechanics of effective sermon delivery and extemporaneous speech and prayer. Students prepare and present assigned readings from poetry and scripture. Sermons are written and preached. Prerequisites: CM.122 and CM.236. Three credits. *Ms. Lord*

CM.283 WORKSHOP IN LITURGICAL MINISTRY: SUNDAY AND SACRAMENTS

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

CM.287 WORKSHOP IN LITURGICAL MINISTRY: THE PASTORAL CELEBRATIONS

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

CM.289 WORKSHOP IN LITURGICAL MINISTRY: FROM PAGE TO PRACTICE

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

CM.291 WOMEN, VOICE, AND PREACHING

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

CM.295 WORKSHOP IN LITURGICAL MINISTRY: THE TRIDUUM

The substance of this course is the Triduum, the Great Three Days of Maundy Thursday, Good Friday, and Easter. The focus of the course is the proclamation of the gospel by the church through these days. Participants study the history, rites, and theology of the Triduum service. Prerequisite: CM.122 or instructor's permission. Three credits. *Ms. Lord*

THE THEOLOGICAL-HISTORICAL DEPARTMENT

CM.308 PREACHING AND STORYTELLING

This course provides students theoretical background on narrative theology and the role of narrative in hermeneutics, spiritual memoir, and preaching during times of transition. Students practice storytelling and read spiritual narratives to develop their own skills in narration. Prerequisite: CM.236. Six credits. *Ms. Helsel*

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. *Staff*

CM.321 SERMON WORKSHOP

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

THE THEOLOGICAL-HISTORICAL DEPARTMENT

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

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

Theology courses survey the history, significance, and philosophical dimensions of the major doctrines and issues of the faith, exploring their significance for contemporary life and ministry. These courses consider the thought of major theologians and philosophers, both past and present, with emphasis on the Reformed tradition and perspectives from the wider church and society.

Ethics courses address both fundamental matters and specific topics and thinkers. The courses encourage students to bring theological, philosophical, and ethical insights to bear upon contemporary moral and cultural issues.

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

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

COURSE DESCRIPTIONS

I. COMPARATIVE RELIGION

TH.201 FUNDAMENTALISM, COMPARATIVELY SPEAKING

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

TH.204 INTRODUCTION TO WORLD RELIGIONS

In this course students study the origin, history, basic beliefs, practice, and internal diversity of several of the major religious traditions of the world—Buddhism, Hinduism, Judaism, Islam—as well as two indigenous traditions. Students engage participants in each of these traditions and visit worship sites for several traditions. This course focuses on the process, etiquette, and challenges of studying and engaging another religious community, and the particular theological issues that each of these traditions raises for Christians. Prerequisites: TH.104 and TH.106. Six credits. *Mr. Bodman; Fall*



Dr. Whitney S. Bodman



Dr. William N. A. Greenway



Dr. David H. Jensen



Dr. David W. Johnson

TH DEPARTMENT-COMPARATIVE RELIGION

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.235 SPECIAL TOPICS

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

TH.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*



Dr. Cynthia L. Rigby



Dr. Asante U. Todd



Ms. Melissa Wiginton

TH.243 JESUS AND HIS INTERPRETERS

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

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

Mr. Bodman

TH.337 SEMINAR ON SCRIPTURE

This seminar explores the study of scripture as a concept and phenomenon identifiable in many religious traditions. We examine liturgical, spiritual and magical uses of sacred texts, rituals of reading, and prohibitions concerning the care and handling of the physical object. In each tradition, students investigate comparisons and contrasts with Christian traditions, seeking to examine the use and concepts of Christian scripture within the larger field of sacred text studies. Prerequisites: Bi.102 and Bi.116. Six credits.

Mr. Bodman

II. ETHICS

TH.155 AFRICAN AMERICAN RELIGIOUS ETHICS

This course examines major historical and contemporary trends in African American theology and ethics. Special attention is given to the ways that African American theologians and ethicists formulate theology, critically engage a constellation of social and theological problems, and promote liberation and empowerment. Objectives of the course are to give students an understanding of the historical trajectory of African American theology and ethics, to increase understanding of American society from the perspective of black religious thought, and to introduce students to a set of problems specific to the discourse. Six credits.

Mr. Todd

TH.200 INTRODUCTION TO CHRISTIAN ETHICS

This course serves as an introduction to basic themes, concepts, and methodologies of Christian ethics, understood as Christian reflection on the sources, norms,

TH DEPARTMENT-ETHICS

practices, and ends of human (moral) life. Among topics addressed are: natural law, virtue theory, liberationist ethics, and Christian feminist ethics. Objectives of the course are to gain a clear understanding of our moral commitments, to assist in developing a basic vocabulary in moral theory and theology, and to introduce students to a number of approaches to Christian moral discernment. Six credits. *Mr. Todd*

TH.206 BIOMEDICAL ETHICS

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

TH.208 ENVIRONMENTAL ETHICS

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

TH.235 SPECIAL TOPICS

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

TH.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 ethics of this pastor-theologian. Special attention is given to figures who influenced King's thought and King's legacy in contemporary thinking and public witness. Topics include: strategies of social change, the social gospel, Christian Realism, philosophy and theology of nonviolence, personhood, social justice, love, and the beloved community. Six credits. *Mr. Todd*

TH.279 POLITICAL THEOLOGY

This course explores how various theologians conceptualize political theology, the relationship between religion and politics, and their implications for Christian theology. Special attention is given to the historical and contemporary North Atlantic context. Students are introduced to the work of Carl Schmitt, Hannah Arendt, Eric Voegelin, Johann Baptist Metz, and Dorothee Sölle. Prerequisite: One required ethics course. Six credits. *Mr. Todd*

TH.296 MORAL ISSUES

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

TH.309 RELIGION AND AMERICAN PUBLIC LIFE

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

Mr. Todd

III. HISTORY

TH.100 INTRODUCTION TO THE HISTORY OF CHRISTIANITY: APOSTOLIC ERA TO 1650

This course surveys the development of Christianity from the earliest communities established by the apostles through the Reformation era. Attention is given to the critical turning points for Christianity in relation to the state, the practice of worship and piety, and institutional development. Six credits.

Mr. Johnson; Fall

TH.118 DEVELOPMENTS IN THE HISTORY OF MODERN CHRISTIANITY: 1650 TO THE PRESENT

This course analyzes developments in Christianity from the dawn of the modern era to the present and explores issues such as Christianity and the Enlightenment, the emergence of the modern states, political and industrial revolutions, as well as the emergence of missionary and ecumenical movements. Particular attention is given to issues surrounding developments in Christianity in the United States as students develop their own topics for in-depth historical research. Six credits.

Mr. Johnson

TH.207 THEOLOGICAL AUTOBIOGRAPHY

This course examines several autobiographies from different eras of the Christian faith in order to understand how the faith commitments of individuals are shaped, articulated, and carried out in the context of their times. Course readings may include autobiographical materials from St. Paul, St. Augustine, Julian of Norwich, Martin Luther, St. Teresa of Avila, John Woolman, Dag Hammarskjöld, Karen Armstrong, and Anne LaMotte. Six credits.

Mr. Johnson

TH.215 PRAYER IN THE CHRISTIAN TRADITION

This course explores the history, theology, and practice of Christian prayer from the New Testament era to contemporary times. Topics to be examined include prayer in the Bible, prayer in the Christian tradition, theology of prayer, and prayer in practice. Attention is given both to the prayer as individual discipline and corporate prayer. Six credits.

Mr. Johnson

TH./CM.225 SPIRITUALITY FOR CHURCH LEADERS

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

Mr. Johnson

TH DEPARTMENT-THEOLOGY

TH.235 SPECIAL TOPICS

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

Staff

TH.255 SEMINAR IN REFORMATION ERA HISTORY

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

Staff

TH.264 THE HISTORY AND DOCTRINE OF THE UNITED METHODIST CHURCH

The course provides an overview of the history and doctrine of the Methodist movement from 1726 to the early twentieth century. Students explore the life, work, and theology of John Wesley, the roots of Methodism, and the early American Methodist experience. Close attention is paid to the theology and history of the predecessor denominations of The United Methodist Church (such as Moravians, Anglicans, Dissenters, and the Evangelical United Brethren) and successor denominations (such as the African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal, and a range of Holiness churches). Prerequisites: TH.100 and either TH.104 or TH.106. Six credits.

Mr. White and Ms. Wiginton

TH.281 MEDIEVAL SPIRITUALITY AND THE REFORMED TRADITION

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

Staff

TH.359 REFORMED CONFESSIONS

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

Staff

IV. THEOLOGY

TH.104 THEOLOGY: DOCTRINES AND THEMES

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

Ms. Rigby; Fall

TH.106 THEOLOGY: FIGURES AND MOVEMENTS

This course explores the significance of several influential theologians and theological movements, with a particular focus on the modern and postmodern eras. Attention is given to the diversity and vitality of the Protestant and Reformed traditions, to their continual transformation, and to their constructive restatement in the church's life today. Figures and movements ordinarily include Friedrich Schleiermacher, Karl Barth, John Wesley, Catherine Keller, and Gustavo Gutiérrez. Six credits. *Mr. Greenway; Spring*

TH.133 THE THEOLOGICAL TURN: LEVINAS, MARION, AND DERRIDA

In the late twentieth century philosophers began referring (some with alarm) to a "theological turn" in cutting-edge Western philosophy. Major figures in the theological turn include Emmanuel Levinas, Jean-Luc Marion, and Jacques Derrida. We consider the promise of their work in relation to Christian theological reflection upon sacraments, icons, faith, reason, scripture, grace, love, justice, atonement, morality, spirituality, and salvation. Six credits. *Mr. Greenway*

TH.135 CINEMA AND THEOLOGY

In this course students engage in the critical study of selected movies with the purpose of unveiling the vision they project of "the good life." Particular focus is given to the notion of God, theological doctrines, human nature, and human agency, the elements of an authentic and meaningful life, the nature of human relationships and community, and the intersections of religions and cultures. Students are expected to watch films rated "G" through "R." Six credits. *Mr. Greenway*

TH.137 THE PHILOSOPHY OF JESUS

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

TH./Bi.213 LAW AND GRACE

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

TH.217 APPLIED APOLOGETICS: ON THE REASONABLENESS OF CHRISTIANITY

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

TH.219 THE THEOLOGIES OF GUTIÉRREZ AND MOLTSMANN

In this course, students study primary texts by Gustavo Gutiérrez and Jürgen Moltmann, theologians who have been instrumental in bringing the explicit concerns of liberation theologies into productive conversation with more traditional approaches

TH DEPARTMENT-THEOLOGY

to Christian theology. Special attention is paid to how their work has changed contemporary understandings of doctrines including creation, the Trinity, the cross, the resurrection, the church, and Christian vocation. Prerequisite: TH.104 or TH.106. Six credits.

Ms. Rigby

TH.221 FIGURES/TOPICS IN PHILOSOPHICAL THEOLOGY

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

Mr. Greenway

TH.229 CHRISTIAN CREATION SPIRITUALITY

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

Mr. Greenway

TH.235 SPECIAL TOPICS

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

Staff

TH.237 THEOLOGY AND HERMENEUTICS

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

Mr. Greenway

TH.245 THE THEOLOGICAL LEGACY OF KARL BARTH

This seminar considers the theological achievement of Karl Barth by exploring selected themes in his own writings and in the writings of theologians influenced by him such as Wolfhart Pannenberg, Jürgen Moltmann, and Eberhard Jüngel. Prerequisite: TH.104 or TH.106. Six credits.

Ms. Rigby

TH.249 THE THEOLOGIES OF AUGUSTINE AND LUTHER

Though separated by eleven centuries, Augustine and Luther share many similarities in their approach to the theological task. This course focuses on main themes in the theologies of these thinkers, comparing and contrasting their work, and participants examine the ways in which each theologian has contributed to the shape of Christian theology. Topics for study include the following: God and creation; humanity, the Fall, and free will; confession and repentance; reconciliation through Christ; and the relationship between gospel and law. Students concentrate on readings from primary texts, including *The Confessions*, *The City of God*, *Lectures on Galatians*, and *The Larger Catechism*. Prerequisite: TH.104 or TH.106. Six credits.

Ms. Rigby

TH.253 FEMINIST THEOLOGIES

In this course participants explore a broad range of figures and themes in feminist theology, considering the history of its development, the critiques it has made of

traditional Christian doctrine, the constructive alternatives it proposes, and the impact it has on the life of the church today. A significant portion of the course is devoted to the womanist and Mujerista literature and to the challenges women of color are making to the theologies of white feminists. Thinkers to be considered include: Rosemary R. Ruether, Sallie McFague, Jacquelyn Grant, Rita Nakashima Brock, Delores S. Williams, Elizabeth A. Johnson, and Elsa Tamez. Prerequisite: TH.104 or TH.106. Six credits. *Ms. Rigby*

TH.271 THEOLOGY AND LITERATURE

In this course students read and analyze works of literature with an eye toward reflecting on how knowledge of Christian doctrine shapes our readings of texts, and discovering what great literature has to teach us about the relevance of Christian doctrine to everyday life. Readings are selected from both classic and contemporary literature, with some attention given to writings which explicitly reflect on the relationship between writing fiction and thinking theologically. Prerequisite: TH.104 or TH.106. Six credits. *Ms. Rigby*

TH.283 PHILOSOPHICAL THEOLOGY

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

TH.288 THEOLOGY AND SEXUALITY

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

TH.289 ESCHATOLOGY AND CHRISTIAN HOPE

In this course students explore multiple voices within the Christian tradition that speak of the "last things," eternal life, and the consummation of creation. This exploration is not restricted to theological understandings of future events, but includes ways in which differing articulations of hope and eschatology permeate all Christian understanding. Beginning with patristic and medieval understandings of the doctrine, the course also highlights more recent critiques of Christian eschatology and reformulations of the doctrine in light of them. Prerequisite: TH.104 or TH.106. Six credits. *Mr. Jensen*

TH.299 THE THEOLOGICAL LEGACY OF JOHN CALVIN

This seminar examines the contribution of John Calvin to Protestant theology, Reformed theology, and the development of western understandings of religious freedom. Students read and discuss primary works written by Calvin, including *Institutes of the Christian Religion*, and his biblical commentaries, tracts and treatises. In addition, the enduring relevance of Calvin's legacy is highlighted and explored through examination of the work of other important thinkers who have been influenced by Calvin's contribution. Prerequisite: TH.104 or TH.106. Six credits. *Ms. Rigby*

TH DEPARTMENT-THEOLOGY

TH.305 CHRISTOLOGIES AND ATONEMENT

This course examines various approaches to christology and atonement theory, beginning with the christological debates of the fourth and fifth centuries and the basic approaches to atonement developed through the scholastic period. Particular attention is given to the exploration of the ways theologians have appropriated, rejected, or reconstrued the Chalcedonian formulation and how their understandings of the figure of Jesus Christ have affected both their assessments of the human condition and their understandings of atonement. Readings for this course are drawn from the early creeds of the church, the teachers in the early church, and contemporary authors, particularly feminist and liberationist authors. Prerequisite: TH.104 or TH.106. Six credits. *Ms. Rigby*

TH.313 APPROACHES TO THE DOCTRINE OF GOD

Students in this course consider classical, scholastic, reformed, process, and liberationist models for understanding God. Attention is given to the following topics: divine mystery and the limits of language; the development and impact of trinitarian thinking; reason and revelation; divine attributes; the relationship between divine power and human agency; and the use of female analogies for God. Each student explores his or her own approach to the doctrine of God in relation to Christian ministry. Readings include selections from Thomas Aquinas, John Calvin, Karl Barth, John Cobb, James Cone, and Elizabeth A. Johnson. Prerequisite: TH.104 or TH.106. Six credits. *Ms. Rigby*

TH.321 THE HOLY SPIRIT AND THE CHRISTIAN LIFE

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

TH.325 THEOLOGY AND SCIENCE

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

TH.331 THE THEOLOGIES OF KIERKEGAARD AND TILlich

This seminar focuses on in-depth study of the works of Søren Kierkegaard and Paul Tillich, with particular attention given to the issue of humanity's search for and relationship to God. In the first half of the term students explore Kierkegaard's *Diary of the Seducer*, *Fear and Trembling*, *The Concept of Anxiety*, and *The Sickness Unto Death*, concentrating on Kierkegaard's understanding of the human condition and what takes place on the journey of a human being toward faith. In the second half of the term students consider Tillich's *Systematic Theology* alongside selected sermons by Tillich, analyzing his conception of the nature of human existence, the position of God in relationship to this existence, and the difference it makes to claim one's identity as a Christian. Students are encouraged to set the thought of these thinkers' conversation within the contemporary context, assessing how the understandings of Kierkegaard and Tillich are helpful and unhelpful in developing approaches to pastoral ministry. Prerequisite: TH.104 or TH.106. Six credits. *Ms. Rigby*

INTERDEPARTMENTAL

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

COURSE DESCRIPTIONS

I.123 SHARING OUR FAITH TRADITIONS

This course builds upon the Sharing Our Faith Traditions (SOFT) program, a retreat sponsored by the Multicultural Alliance that brings protestant, Catholic, Jewish, and Muslim seminarians together to engage each other around a particular theme related to interfaith dialogue, and to explore the richness of each tradition. Scholars from each tradition lecture on the theme of the year. Students conduct worship services, meet in plenary and small groups, and complete written assignments. The retreat ordinarily is scheduled for four days during the first week in January. Three credits. *Mr. Bodman*

I.199 THE CHURCH, THE PUBLIC GOOD, AND THE BORDERLANDS

This travel seminar introduces participants to the history, landscapes, people, and challenges of the Texas Borderlands. Through selected readings, guest speakers, on-site investigation, and conversation with local religious and community leaders, participants explore issues such as poverty, immigration, crime, health, and environmental concerns in South Texas. The group engages in theological and ethical reflection about these issues, the relationship of church and state, and the role of the faith community in creating the public good. Places visited may include Eagle Pass, Laredo, McAllen, Brownsville, and the Eagle Ford Shale region of Texas.

Six credits.

Mr. Cuéllar

I.201 SPIRITUALITY AND THE HOLOCAUST

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

I.310 SENIOR CAPSTONE SEMINAR

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

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

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

PROGRAM IN FORMATION FOR MINISTRY

THE MAMP CAPSTONE SEMINAR

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

THE MATS INTEGRATIVE SEMINAR

In this seminar students work together and in consultation with the instructor and a designated faculty member in the framing, research, and production of a term project which demonstrates scholarly work and applies expertise garnered through studies in their respective courses of study in the MATS degree program. Students evaluate and provide written and oral responses to others' projects. This seminar can be taken no earlier than one's final spring semester of study. Six credits. *Mr. Greenway; Spring*

PROGRAM IN FORMATION FOR MINISTRY

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

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

- participation in the Profiles of Ministry Assessment Program of the Association of Theological Schools;
- field placement in Supervised Practice of Ministry (SPM); and,
- opportunity to consult with the associate dean for ministerial formation and advanced studies concerning vocational guidance and preparation.

PROFILES OF MINISTRY

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

Students in the MATS degree program are not required to participate in the Profiles of Ministry, but may do so if they choose.

SUPERVISED PRACTICE OF MINISTRY: REQUIRED OPTIONS

Supervised Practice of Ministry is a component of the program in formation for ministry critical for theological education at Austin Seminary. It provides opportunities for students to reflect critically on the practice of ministry and to develop knowledge and skills under the direction of competent supervisors

who have been trained and/or certified by the Seminary. All MAMP and MDiv candidates are required to participate in a field assignment in Supervised Practice of Ministry.

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

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

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

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

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

Supervised Practice of Ministry is divided into the following tracks:

CONGREGATIONAL MINISTRY TRACK

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

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

CHAPLAINCY AND NON-TRADITIONAL MINISTRY TRACK

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

- *Clinical Pastoral Education* (one unit, four hundred hours);

SUPERVISED PRACTICE OF MINISTRY

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

NON-ORDINATION TRACK

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

DUAL-DEGREE TRACK

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

CLINICAL PASTORAL EDUCATION

Austin Seminary, through various clinical settings, offers Clinical Pastoral Education (CPE) as a part of its program of study. In this specialized program, students clarify and increase their understanding of the resources, methods, and meaning of the Christian faith as expressed in pastoral care and develop skills critical for the practice of ministry. This educational experience is clinical in setting and interdisciplinary in character, and is conducted under the supervision of a certified CPE supervisor. CPE ordinarily is taken during the middler or senior year (middler standing is prerequisite) for a period of at least ten weeks in the summer, but also may be taken concurrently with other course work. Twelve credits are awarded for a basic unit of clinical pastoral education. A student engaged in a year-long CPE residency also earns twelve credits. A student cannot earn more than twelve credits in one CPE setting.

Opportunities for CPE are available in centers accredited by the Association for Clinical Pastoral Education. The Southwest offers a variety of training centers in general and specialty hospitals and mental health institutions. Information is available through the Office of Ministerial Formation and Advanced Studies. Arrangements for CPE are initiated through this office in conversation with the associate dean for ministerial formation and advanced studies.

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

SUPERVISED PRACTICE OF MINISTRY: ELECTIVE OPTIONS

Students may elect to engage in further field-based courses after completing SPM requirements. These may include: Clinical Pastoral Education, Pastoral Care in a Hospital Setting, , and elective SPM placements in a selected aspect of ministry such as pastoral counseling, evangelism, stewardship, church administration, ministry with the elderly, institutional chaplaincy, campus ministry, social action and service, pastoral care, worship, children's work, and youth ministry. Students cannot arrange an elective SPM at the same site in which they fulfilled the SPM requirement. The opportunity to take part in such elective supervised practice of ministry must be arranged in advance through the Office of Ministerial Formation and Advanced Studies. *Ordinarily students are permitted to register for no more than six credits of elective SPM in*

any given fall, January, or spring term. The total credit earned through required and elective SPM placements, including CPE, shall not exceed thirty-six.

PASTORAL CARE IN A HOSPITAL SETTING

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

TRAVEL SEMINARS

Travel seminars at Austin Seminary offer cross-cultural experiences and exposure to religious histories and traditions that are important for students of the Christian story. Visiting locations of historical events significant to the Christian faith gives students insight that expands their horizons and enhances their understanding of the faith. Exposure to various Christian communities makes students more cognizant of the global church. Each seminar, in its distinctive way, provides opportunity for cross-cultural and experiential learning. A student can apply credit for one travel seminar to his or her degree program. A student desiring to participate in additional travel seminars can do so as an auditor.

SEMINAR DESCRIPTIONS

THE CHURCH'S LIFE AND MISSION IN ZAMBIA

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

Mr. Greenway

CROSS-CULTURAL EVANGELISM: AN IMMERSION IN MEXICAN HISTORY, CULTURE, AND RELIGION

In this travel seminar students study and immerse themselves in Mexican history, culture, and religion. Students participate in a course at a Protestant seminary in Mexico City and experience various aspects of cross-cultural evangelism within the context of the Protestants in Mexican society today.

Mr. Wingeier-Rayo

CROSSCURRENTS IN CHRISTIAN WORLDWIDE WITNESS TODAY

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

Staff

CUBA

Based at the Seminario Evangélico de Teología in Matanzas, Cuba, this travel seminar introduces students to the history and culture of Cuba. Students study the churches'

TRAVEL SEMINARS

roles and responses to the Cuban Revolution and to more recent historical events. Students learn what it means to read the Bible and do theology within Cuban contexts. Students also spend time with Cuban pastors, seeing ministry in Cuba first hand. Six credits. *Ms. Aymer*

THE LANDS OF THE BIBLE

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

Mr. Cuéllar or Ms. Park

METHODIST HERITAGE

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

Mr. White

THE PAULINE MISSION

The purpose of this travel seminar is to introduce participants to the history, culture, and geography of the Mediterranean World at the beginning of the Christian era. The seminar consists of lectures, readings, visits to sites and museums, and a research 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.

Staff

THE SCOTTISH CHURCHES AND THEIR INFLUENCE ON NORTH AMERICAN PROTESTANTISM

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

Staff

ADDITIONAL ACADEMIC OPPORTUNITIES

TRINIDAD AND TOBAGO

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

Mr. Bodman

THE WAY OF ST. JAMES: ON THE PILGRIMAGE TRAIL

The purpose of this travel seminar is to introduce participants to a major historical Christian pilgrimage trail: the Way of St. James. The seminar consists of readings, journaling, reflection on the movement of the traveler in community, visits to sites, and hiking the initial portion of the main French section of the trail. A research paper is required. Six credits.

Ms. Lord

ADDITIONAL ACADEMIC OPPORTUNITIES

DUAL-DEGREE PROGRAM IN SOCIAL WORK

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

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

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

This program is also a response to the growing demand for social workers to be sensitive toward and proficient in their understandings of their clients' religious and spiritual lives, and also to work with faith-based communities

ADDITIONAL ACADEMIC OPPORTUNITIES

to foster both individual and community well-being as they strive to alleviate critical social problems.

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

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

HISPANIC SUMMER PROGRAM

The Hispanic Summer Program (HSP) is a two-week program which provides Hispanic theological students an opportunity to study in an Hispanic setting with Latino/a peers and professors. Austin Seminary is one of 40 ATS-accredited theological schools which sponsor the program.

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

Financial aid is available to cover part of the expenses for travel, room, meals, and tuition. For further information contact Dr. Daisy L. Machado, Director, Hispanic Summer Program, Inc., 3041 Broadway, New York, New York 10027, (212) 280-1566. Information is also found on their Web site at www.hispanicsummerprogram.org.

PRESBYTERIAN EXCHANGE PROGRAM

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

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

Students may spend up to the equivalent of one semester in this program. Austin Seminary is responsible for determining how course work will be applied to a student's program of study and will determine the amount of credit to be granted for a particular course. Program guidelines and applications are available from the registrar.

– THE DOCTOR OF MINISTRY DEGREE PROGRAM –

GOALS

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

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

REQUIREMENTS FOR THE DOCTOR OF MINISTRY DEGREE

1. Have on file with the registrar complete and official academic transcripts showing graduation with a baccalaureate degree and a master of divinity degree (or its equivalent) from accredited colleges, universities, or theological schools.
2. Complete satisfactorily eighty-four credits of required and elective work with at least a 2.67 grade point average on a 4.0 scale.
3. Complete satisfactorily at least the last seventy-two credits of required and elective work while enrolled at Austin Seminary.
4. Clear all indebtedness to the Seminary by the Wednesday prior to commencement.

STRUCTURE OF THE PROGRAM

The Doctor of Ministry program is composed of three phases that together are designed to fulfill the goals of the program. Upon entering the DMin program, students declare a concentration from one of the five listed in the following section. Phase I is comprised of four elective seminars, taken within the chosen concentration. Each course requires a paper or project appropriate to the course content.

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

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

Phase III begins in the DMin term following the term in which the student completed the second methods seminar. Candidates begin Phase III by writing a proposal for the final project, exploring an aspect of ministry.

DMIN AREAS OF CONCENTRATION

Students develop a planned ministry project and a means of evaluating its effectiveness. Final projects build on the work the candidate has done previously in the program and integrate self-understanding, practice of ministry, and theological knowledge. Once the proposal for the final project is approved, ordinarily within six months of beginning Phase III, the candidate begins the work of implementing, evaluating, and reporting on the project. A maximum of twenty-four months is allowed for Phase III.

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

Additional information about the program is available in the *DMin Student Handbook* given to students upon matriculation.

PHASE I: AREAS OF CONCENTRATION/ELECTIVE SEMINARS

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

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

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

Students may choose to take up to two elective seminars outside their chosen concentration. A seminar cross-listed in more than one area of concentration is not counted as an outside-concentration elective.

CHRISTIAN SPIRITUALITY AND THE PRACTICE OF MINISTRY

This area of concentration brings together classical disciplines of spiritual formation and theological reflection with matters that confront people of faith in daily life. Course work includes explorations of the spiritual significance of work, the relationship of money and spiritual wellbeing, and classical and contemporary practices of prayer and worship. This concentration also assists students who are interested in becoming spiritual directors by offering opportunities to explore and discuss theologically various issues in the field of spiritual direction. Projects in this concentration are designed to prepare students to deepen their own spiritual awareness and practices, and to lead others in spiritual formation, including individuals and congregations. Courses in this concentration are:

CS.801 FORMS AND PRACTICES OF CHRISTIAN PRAYER

Pastors are often assumed to be experts in prayer, yet few have made any formal study of it. This course uses both classical and contemporary texts to examine this powerful discipline as the core of spirituality. It understands prayer as the dialogue between two constructs, God and self, and examines how each construct is developed in spiritual

DMIN–CHRISTIAN SPIRITUALITY AND THE PRACTICE OF MINISTRY

direction. The course discusses prayer practices such as *lectio divina*, the prayer of examen, centering prayer, contemplative prayer, and Deborah van Deusen Hunsinger's biblical types of prayer for pastoral care. Additionally students develop methods for maintaining a disciplined life of prayer and for teaching prayer in the local church.

CS./CL.805 CHRISTIAN PRACTICES: THEORY AND PRACTICE

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

CS./CL.835 MINISTRY IN TIMES OF CRISES

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

CS./CL.837 PASTORAL COUNSELING AS MINISTRY

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

CS./CL.841 PASTORAL CARE AND SPIRITUAL GUIDANCE

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

CS./CL.843 THEOLOGY OF THE CHRISTIAN LIFE

This course examines several understandings of the Christian spiritual life, drawn from a range of traditions and time periods. The aims of the course are 1) to become familiar with key works of Christian spirituality, 2) to discover ways in which these works address the contemporary situation of the church, and 3) to provide pastors with the means of strengthening their own spiritual lives and the spiritual lives of those to whom they minister.

CS./CL.847 NURTURING THE SPIRITUAL LIFE OF THE CONGREGATION

This course explores strategies and techniques for building up the spiritual life of church members. Topics covered include patterns of spiritual development, *lectio divina*, prayer, and spiritual direction for individuals and groups. Attention is paid to the role of the pastor as spiritual mentor and guide.

CS./PW.803 DAILY PRAYER AND THE PRACTICE OF MINISTRY

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

DMIN–THE CHURCH’S LIFE AND THE PRACTICE OF MINISTRY

CS./PW.805 THE SACRAMENTS AND THE CHURCH’S MINISTRY

Despite significant differences in understanding and practice, sacramental celebrations are theologically significant events that shape the life and witness of all Christian communities. This course explores the historical, theological, and pastoral significance of baptism and eucharist for the ministry of the church today.

CS./PW.807 CELEBRATING THE LITURGICAL YEAR IN CONGREGATIONS

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

CS./T.803 NATURE, THEOLOGY, AND ETHICS: CHRISTIAN SPIRITUALITY AND CREATION CARE

This course explores the theological and ethical aspects of our relationship to creation. Major Christian theological approaches to creation are contrasted both to one another and to other approaches influential in the West (e.g., scientific, Native American). Correlative spiritualities are considered and key biblical texts investigated. Additionally, we delve into ethical questions regarding the status and treatment of animals, bio-diversity, the idea and significance of “wilderness,” and issues of sustainable development and conservation.

CS./T.807 BIOMEDICAL ETHICS AND CHRISTIAN THEOLOGY

This course focuses upon issues in biomedical ethics especially pertinent to Christian pastors, chaplains, and counselors. The course familiarizes students with the standard four-fold focus on the principles of autonomy, nonmaleficence, beneficence, and justice, and includes discussion of Christian approaches to biomedical ethics. Special attention is given to beginning and end of life issues (e.g., genetic screening, abortion, euthanasia), but participants have the opportunity to pursue a wide range of research and applied projects.

CS./T.841 THEOLOGY OF MONEY

Money is the consummate social construct and an occasion for idolatry. This course explores money through the lenses of theology and the human sciences. Specific attention is given to theories of stewardship. Students complete a ministry project as part of this course.

THE CHURCH’S LIFE AND THE PRACTICE OF MINISTRY

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

effect upon congregations, individuals, and the world. Courses in this area of concentration are:

CL.801 THE CHURCH'S MINISTRY AND HUMAN DEVELOPMENT

This course examines contemporary perspectives on human development in order to explore the relationship between human growth and growth in the life of Christian faith. Students identify tasks and concerns related to different moments in the life cycle and reflect on their implications for the practice of ministry.

CL.803 PASTORAL LEADERSHIP IN CHRISTIAN EDUCATION

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

CL./CS.805 CHRISTIAN PRACTICES: THEORY AND PRACTICE

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

CL.807 CURRENT DEVELOPMENTS IN CHRISTIAN EDUCATION AND FORMATION

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

CL.809 TEACHING THE BIBLE IN THE CHURCH

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

CL.811 NARRATIVE AND THE MINISTRY OF EDUCATION

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

CL.821 MOBILIZING THE CHURCH FOR MISSION AND EVANGELISM

This course is built on the assumption that congregations and church governing bodies are called to reach into the world both socially and evangelistically. Leadership in this process includes motivating, planning, organizing, training, funding, implementing, and evaluating. Participants in the course are equipped for this work. In addition students reflect on ways in which their particular churches can assist

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members in the fulfilling of their mission in the world and support the church’s worldwide programs.

CL.823 DEVELOPING MISSION STRATEGIES IN THE LOCAL COMMUNITY

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

CL.825 UNDERSTANDING CHURCH GROWTH AND DECLINE

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

CL.827 MULTICULTURAL MINISTRY AND THE BIBLE

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

CL.829 THE MISSIONAL CHURCH MOVEMENT IN NORTH AMERICA

This course explores the origins, objectives, and biblical-theological foundations of the missional church movement in North America. In addition to examining theoretical models of the movement, students engage in the application of key missional concepts and principles to ministry of the local church setting— including new ecclesial models and church planting.

CL./CS.835 MINISTRY IN TIMES OF CRISES

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

CL./CS.837 PASTORAL COUNSELING AS MINISTRY

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

CL.839 FAMILY SYSTEMS THEORY AND ITS IMPLICATIONS FOR PASTORAL LEADERSHIP

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

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CL./CS.841 PASTORAL CARE AND SPIRITUAL GUIDANCE

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

CL./CS.843 THEOLOGY OF THE CHRISTIAN LIFE

This course examines several understandings of the Christian spiritual life, drawn from a range of traditions and time periods. The aims of the course are 1) to become familiar with key works of Christian spirituality, 2) to discover ways in which these works address the contemporary situation of the church, and 3) to provide pastors with the means of strengthening their own spiritual lives and the spiritual lives of those to whom they minister.

CL.845 MINISTRY AND BEREAVEMENT

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

CL./CS.847 NURTURING THE SPIRITUAL LIFE OF THE CONGREGATION

This course explores strategies and techniques for building up the spiritual life of church members. Topics covered include patterns of spiritual development, lectio divina, prayer, and spiritual direction for individuals and groups. Attention is paid to the role of the pastor as spiritual mentor and guide.

CL.861 SPECIAL TOPICS IN THE CHURCH'S LIFE AND THE PRACTICE OF MINISTRY

This course explores a topic of special interest in the areas of pastoral care, spirituality, evangelism and mission, and Christian education.

PROCLAMATION AND WORSHIP

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

PW.801 EQUIPPING LAY LEADERS TO DEVELOP AND LEAD LITURGY

Corporate worship plays a significant role in faith formation for those who participate in and for those who lead worship. This course introduces students to the rhythms of the liturgical calendar, the shape of scripture in the Revised Common Lectionary, the structure of the Sunday service, and various liturgical resources with a focus on recruiting and equipping laypersons to help craft meaningful liturgies and participate effectively in Sunday services.

DMIN-PROCLAMATION AND WORSHIP

PW./CS.803 DAILY PRAYER AND THE PRACTICE OF MINISTRY

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

PW./CS.805 THE SACRAMENTS AND THE CHURCH'S MINISTRY

Despite significant differences in understanding and practice, sacramental celebrations are theologically significant events that shape the life and witness of all Christian communities. This course explores the historical, theological, and pastoral significance of baptism and eucharist for the ministry of the church today.

PW./CS.807 CELEBRATING THE LITURGICAL YEAR IN CONGREGATIONS

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

PW.813 SERMON ON THE MOUNT

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

PW.821 CREATIVE PROCESSES FOR PREACHING

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

PW.823 PREACHING IN THE CONTEXT OF WORSHIP

This course provides advanced work in homiletical and liturgical theory for students who wish to focus on preaching according to its context of worship. Using the liturgical theology of juxtaposition, students examine the nature and purpose of the sermon as one element of the Lord's Day Service. Attention is given to contemporary homiletical and liturgical theologies, student preaching, provision of Sunday bulletin with music, and sample sermon evaluation.

PW.825 CONTEXTS OF PREACHING

The act of proclamation always occurs in context. Understanding this context is an important part of the homiletical process. This course offers an introduction to different ways of thinking theologically about context and provides an overview of the tools available for exegeting the stories and structures of a particular congregation or other ministry setting in which proclamation occurs.

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PW.827 HOMILETICAL THEORY

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

PW.829 NARRATIVE THEORY AND HOMILETICS

This course reflects on narrative theory as a resource for preaching. Students read theorists in the fields of literature, philosophy, homiletics, and pastoral care who argue that narrative is a central concept for understanding human flourishing. Students discuss the role of narrative in times of pastoral transition and uncertainty, and prepare sermons that incorporate narrative for the purpose of faithful living and transformation.

PW.831 SPECIAL TOPICS IN PROCLAMATION AND WORSHIP

This course explores a topic of special interest in the areas of proclamation, homiletics, and liturgical studies.

THEOLOGY AND THE PRACTICE OF MINISTRY

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

T.801 THE THEOLOGICAL TURN: LEVINAS AND MARION

In this course we study the works of Jewish philosopher Emmanuel Levinas and Catholic theologian Jean-Luc Marion. Both are among the most influential of the philosophers and theologians, inspiring what is commonly referred to as the "theological turn" in late twentieth-century philosophy, and are inspiring some of today's most creative work in Jewish and Christian theology. We consider the promise of their work in relation to classic Christian theological reflection upon sacraments, icons, faith, reason, scripture, grace, love, justice, atonement, morality, spirituality, and salvation.

T./CS.803 NATURE, THEOLOGY, AND ETHICS: CHRISTIAN SPIRITUALITY AND CREATION CARE

This course explores the theological and ethical aspects of our relationship to creation. Major Christian theological approaches to creation are contrasted both to one another and to other approaches influential in the West (e.g., scientific, Native American). Correlative spiritualities are considered and key biblical texts investigated. Additionally, we delve into ethical questions regarding the status and treatment of animals, bio-diversity, the idea and significance of "wilderness," and issues of sustainable development and conservation.

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T./CS.807 BIOMEDICAL ETHICS AND CHRISTIAN THEOLOGY

This course focuses upon issues in biomedical ethics especially pertinent to Christian pastors, chaplains, and counselors. The course familiarizes students with the standard four-fold focus on the principles of autonomy, nonmaleficence, beneficence, and justice, and includes discussion of Christian approaches to biomedical ethics. Special attention is given to beginning and end of life issues (e.g., genetic screening, abortion, euthanasia), but participants have the opportunity to pursue a wide range of research and applied projects.

T.811 PILGRIMS, PAGANS, AND PENTECOSTALS: THE GROWTH OF DIVERSITY IN AMERICAN RELIGION

This course surveys the development of American pluralism from the earliest settlers in America to modern day movements and immigrants. Students study legal and theological aspects of diversity, of immigrant tensions between assimilation and protection of their identity, tolerance and intolerance for new religious groups, and the American genius for producing new religious movements such as the Latter Day Saints, Jehovah's Witness, and Christian Science. Students meet leaders from various religious groups for discussion and have opportunities to visit local religious communities. Students write a final paper or project focusing on a particular religious community that is outside the mainstream of American religion.

T.813 CHRISTIAN ENCOUNTER WITH ISLAM AND MUSLIMS

This course provides an introduction to Islam and explores various dimensions of Muslim-Christian encounter through the ages – theological, social, violent, and congenial. The survey of Islam includes investigation of the Qur'an, the role of Muhammad, Islamic law, ritual and popular practice, sectarianism, and geographic diversity. The class pays particular attention to dimensions of modern Muslim-Christian dialogue, especially as it pertains to our context in America. Students meet with Muslims from the community and The University of Texas at Austin and visit a mosque.

T.815 FUNDAMENTALS OF FUNDAMENTALISM

This course begins with a survey of the origins and development of Christian fundamentalism. From this point, students proceed to examine various identifiable movements in Judaism, Islam, Hinduism, and Buddhism. Throughout this process, students question conventional definitions of fundamentalism, seek to understand its attractions and legitimate concerns, and consider its relationship to the larger cultural and religious contexts in which it thrives.

T.821 INCARNATION AND CROSS

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

T.823 CALVIN AND BARTH IN THE PARISH

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

T.835 JUSTICE

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

T.837 POLITICAL THEOLOGY

This course is an introduction to political theology. Special attention is given to the ways in which various political theologians understand the terms political and theology, the connection between the two, and the implications for Christian theology. The course introduces students to the discourse by way of canonical figures, including Carl Schmitt, Hannah Arendt, Eric Voegelin, Johann Baptist Metz, and Dorothee Sölle.

T./CS.841 THEOLOGY OF MONEY

Money is the consummate social construct and an occasion for idolatry. This course explores money through the lenses of theology and the human sciences. Specific attention is given to theories of stewardship. Students complete a ministry project as part of this course.

T.851 SPECIAL TOPICS IN THEOLOGY AND THE PRACTICE OF MINISTRY

This course explores a topic of special interest in the areas of ethics, comparative religion, history of doctrine, and philosophical, systematic, constructive, and public theologies.

PHASE II: METHODS SEMINARS

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

SEMINAR A: METHODS IN QUALITATIVE RESEARCH

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

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

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

SEMINAR B: METHODS IN ADVANCED QUALITATIVE RESEARCH

Participants in this course extend and deepen their knowledge of and facility with methods of contextual research. This course exposes students to various qualitative

DMIN-PHASE III: THE FINAL PROJECT

research theories and methods that inform methodological decisions. Students learn how to design, implement, and evaluate practical ministry interventions. Prerequisite: Seminar A.

SEMINAR C: METHODS IN BIBLICAL AND THEOLOGICAL HERMENEUTICS

Participants in this course explore various models of biblical interpretation and recent developments in biblical scholarship. They study classical sources and current trends in theology. Students learn to reflect in depth on the role of Scripture in the life of the church and to think theologically about particular situations in ministry. Prerequisite: Seminar A.

PHASE III: THE FINAL PROJECT

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

The written report of the project includes theological reflection on the aspect of ministry under consideration and the directions for future research and ministry. Projects are understood to be opportunities to make substantial contributions to the understanding of a particular area of ministry and are bound and placed in the library.

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

ACADEMIC POLICIES AND INFORMATION

AUDITING COURSES

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

CONSULTATION AND ADVANCEMENT TO CANDIDACY

Students who satisfactorily complete all Phase I seminars are eligible for advancement to candidacy for the degree. Students must demonstrate the capacity for doctoral-level work, and this demonstration is a prerequisite for continuation in the program. Advancement to candidacy is based the following criteria:

- satisfactory academic performance in all Phase I seminars;
- capacity for critical self-awareness;
- capacity to reflect critically on the practice of ministry; and
- overall readiness to succeed in the program.

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

COSTS

Fees are payable at registration for each term. There is a nonrefundable basic entry fee of \$300. In addition, a tuition fee of \$140 per credit is charged for all courses, including the final project. (All courses and the final project are valued at twelve credits each.) A graduation fee of \$400 is assessed of each candidate prior to the commencement at which the degree is conferred. This fee covers graduation expenses, the style editor for the final project, and preservation of the project through ProQuest.

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

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

DMIN-ACADEMIC POLICIES AND INFORMATION

DISMISSAL OR SUSPENSION

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

EXTENSIONS

A student may submit a request to the academic dean (with a copy to the associate dean for ministerial formation and advanced studies) for an extension to the deadline for completing work in a particular DMin course. The request must be made before the work for the course is due. Extensions are granted only for very special cases, such as sickness, family emergencies, or other unusual circumstances, but not for requests issuing from the normal pressures of academic life. If the request for an extension is granted, the academic dean will notify the student and the professor in writing.

The duration of an extension shall be for no more than three weeks beyond the due date for final course work. A grade of *I* (for Incomplete) is recorded when an extension is granted by the academic dean. If a professor does not submit a final course grade for a student and the student has neither completed the requirements for the course, nor been granted an extension by the academic dean, a grade of *F* shall be posted. In this instance, the *F* is not remediable.

GRADING SYSTEM

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

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

LETTER GRADE SYSTEM

A	4.00	grade points per credit	B+	3.33	grade points per credit
A-	3.67	grade points per credit	B	3.00	grade points per credit
			B-	2.67	grade points per credit

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

C+	2.33	grade points per credit	D	1.00	grade point per credit
C	2.00	grade points per credit	F	0.00	grade points per credit
C-	1.67	grade points per credit			

PASS/FAIL SYSTEM

- P Satisfactory academic performance. No grade points.
- F Unsatisfactory academic performance. No grade points.

The following grades are given in special situations:

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

LEAVE OF ABSENCE

A leave of absence ordinarily is made only for reasons of health, a change in ministry setting, or vocational uncertainties. Such a request is addressed in writing to the academic dean, who, after consultation with the student and the associate dean for ministerial formation and advanced studies, considers the recommendation and presents it to the faculty in executive session for approval. A leave of absence is granted for a particular period, not to exceed eighteen months. During an approved leave of absence, a DMin student is not charged a continuation fee.

MID-COURSE REVIEW

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

PROBATION

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

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

A student may be placed on nonacademic probation or dismissed from the program by the faculty for violating the Seminary's *Student Code of Conduct*, including engaging in academic dishonesty.

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

DMIN–ACADEMIC POLICIES AND INFORMATION

RESIDENCY REQUIREMENTS

Courses in the Doctor of Ministry program are taught in January and June (some may be offered in August) which are designated as residence terms for the program. Normally, DMin courses are two weeks in duration. Courses may contain some components delivered online, at the discretion of the instructor. The program may be completed in a minimum of five years and must be completed in six years. Ordinarily, a Doctor of Ministry program includes at least twelve weeks of residency on the Austin Seminary Campus.

SATISFACTORY PROGRESS

A student is judged to be making satisfactory progress in the Doctor of Ministry degree program by:

1. being in residence (enrolled in a DMin course) at least once every twelve months, except when writing the final project;
2. maintaining a valid ministerial context in which to do doctoral research projects, and notifying the Office of Ministerial Formation and Advanced Studies of any changes in ministry context;
3. passing all courses within their deadlines;
4. being advanced to candidacy; and,
5. progressing through the program on a schedule that allows for the completion of all work required for the degree within six years of matriculation.

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

STYLE EDITOR

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

STYLE GUIDE

The Chicago Manual of Style (16th Edition) is the Seminary's preferred style guide and resource for student writing assignments. It is available online to all students and faculty free of charge. A link to this resource is available in the Research and Writing Resources section of the student and faculty portals.

CERTIFICATE IN MINISTRY PROGRAM

SUPERVISION AND EVALUATION

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

TRANSFER OF CREDIT

DMin students who have previously earned credit for doctoral-level academic work (beyond the basic theological degree) that includes study, practice of ministry, and evaluation may apply for credit for this work. All requests for transfer of credit are made to the assistant dean for academic affairs. Ordinarily, a student can transfer no more than two courses into the DMin program. No credit will be given for academic work completed more than five years prior to a student's matriculation.

WITHDRAWAL FROM THE SEMINARY

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

ADDITIONAL EDUCATIONAL OPPORTUNITIES

CERTIFICATE IN MINISTRY PROGRAM

GENERAL INFORMATION

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

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

Certificate in Ministry courses are offered in ten-week sessions, three sessions per year, two courses per session. Students may enroll in one or both courses taught in each session. The majority of the program is taught online. Two courses, CIM.04R Christian Education and CIM.03R Worship and Preaching, are blended courses that require one weekend of on-campus

CERTIFICATE IN MINISTRY

instruction in addition to the online components. Typical courses include video lectures, online discussion, written papers, and responses to readings. Courses are presented in an asynchronous manner, meaning that they do not require simultaneous participation of the students and instructor. Courses are self-paced with assignments and schedules set by each instructor. Course materials are available online to students at all times. There are no prerequisites to CiM courses.

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

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

TECHNICAL REQUIREMENTS

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

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

REQUIRED COURSE WORK

The following courses are required for completion of the certificate:

CIM.01R CHURCH HISTORY

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

Mr. Johnson

CIM.02R READING THE BIBLE THEOLOGICALLY

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

Ms. Rigby

CIM.03R WORSHIP AND PREACHING

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

CIM.04R CHRISTIAN EDUCATION

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

CIM.05R PASTORAL CARE

This course is designed to introduce students to the practice of pastoral care. It explores pastoral care as it has evolved from and been implemented within the context of the Christian faith community. Attention is given to learning and developing caring skills and understanding our role as caregivers in the life of the church. Attention also is given to the ways pastoral care both shapes and is shaped by pastoral leadership in the various aspects of ministry in the church. *Staff*

CIM.06R MINISTRY FOUNDATIONS IN BIBLE AND THEOLOGY

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

ELECTIVE COURSE WORK

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

CIM.07E PC(USA) POLITY

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

CIM.08E COMPARATIVE RELIGION

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

CERTIFICADO EN MINISTERIO EN ESPAÑOL

CIM.10E EFFECTIVE CHURCH LEADERSHIP

This course explores elements of effective church leadership and administration. Clergy and congregational leaders are called to function in many different roles. Leadership is an essential ingredient in churches where there is faithful and fruitful ministry. Participants explore the nature of leadership in the church context, including biblical and theological models, goal setting, team building, delegating, human relationships, budgeting, working with teams, personnel management, and church operations.

Mr. Monie

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

PROGRAMA CERTIFICADO EN MINISTERIO EN ESPAÑOL

INFORMACIÓN GENERAL

El Certificado en Ministerio en Español (CeM) es un programa para los líderes de la congregación y otros que buscan la educación teológica de fondo, pero que no están planeando estudio en un programa de grado. El CeM está diseñado para equipar a los líderes cristianos con una base en la Biblia, teología, predicación y las artes pastorales. Las personas que requieren preparación teológica para el liderazgo de la congregación o que deseen enriquecer su comprensión teológica personales serán bien atendidos por el CeM. Además, el CeM puede cumplir con los requisitos del presbiterio para la preparación de los ancianos gobernantes encargados de servicio pastoral en la Iglesia Presbiteriana (EE.UU.), y puede ser útil para la preparación de liderazgo en otras tradiciones cristianas.

Los estudiantes deben completar satisfactoriamente el curso de siete (seis requeridos y una optativa) con el fin de recibir el certificado. Sin embargo, los estudiantes pueden inscribirse en tantos cursos como quieran, y en cualquier orden. Aquellos alumnos que buscan completar el certificado deberán tomar todos los siete cursos dentro de cuatro años. Los estudiantes no pueden faltar más de dos períodos consecutivos y aun así permanecer en el programa.

Los cursos del Certificado en Ministerio se ofrecen completamente en Español, en sesiones de diez-semanas, tres sesiones por año, dos cursos por sesión. Los estudiantes pueden inscribirse en uno o dos cursos que se imparten en cada sesión. No hay requisitos previos para cursos CeM.

Un estudiante puede transferir crédito de un programa de certificación en otra institución con la aprobación de la Oficina de Formación de Ministros y de Estudios Avanzados. Para consideración, los estudiantes deben suministrar tanto el plan de estudios y la evidencia de la terminación satisfactoria del curso para los que buscan la transferencia de crédito.

Los estudiantes admitidos en el programa CeM no son elegibles para inscribirse en los cursos de Alto Nivel de maestría, excepto por la aplicación y la admisión a los programas que se describen en este catálogo.

REQUISITOS TÉCNICOS

CeM cursos se imparten en línea a través de conferencias pregrabadas y alojadas en los que se accede a través del portal de Austin Seminario de Estudiantes. Los requisitos técnicos incluyen:

- PC o tableta con conectividad a Internet con capacidad de vídeo y audio
- Altavoces o capacidad de audio
- Navegador de Internet. Navegadores soportados incluyen:
 - ▶ Internet Explorer 7+
 - ▶ Firefox 5+
 - ▶ Google Chrome
 - ▶ Safari
 - ▶ En cualquier navegador móvil
- Capacidad de Flash o HTML5
- Software de procesamiento de textos
- Lector Adobe Acrobat

CURSOS REQUERIDOS

CEM.11R LA IGLESIA LATINA EN EL CONTEXTO DE LOS ESTADOS UNIDOS

Este curso se enfoca en los/as latinas/os dentro del paisaje cultural de los Estados Unidos. Ofrece una mirada del medio ambiente multicultural en los Estados Unidos, la presencia latina (pasado, presente y futuro), y el desarrollo saludable de congregaciones latinas. Ve la iglesia latino/a como una comunidad carismática y pastoral. Las/os estudiantes exploraran los dones, talentos, propósitos y visión de la iglesia hispana, así como su adoración y servicio beneficia aquellos/as dentro y fuera de la iglesia local. Finalmente, este curso aborda los desafíos y oportunidades de hacer ministerio en tiempos exponenciales.

Sr. Rodriguez

CEM.12R EL ANTIGUO TESTAMENTO Y LA EXEGESIS

Este curso brinda una visión panorámica del Antiguo Testamento (AT). Los grandes temas son los siguientes: La Crítica Bíblica Moderna del AT, el Pentateuco, los Profetas, los Escritos. De carácter más general, el curso dar a conocer al estudiante el origen, proceso de composición, las características literarias y redacción final del Antiguo Testamento. Otros elementos que dan contenido al curso son los varios metodos de la interpretacion biblica y la aplicacion de textos biblicos a varios contextos pastorales.

Sr. Cuéllar

CURSOS OPTATIVAS

CEM.18E PLANTACIÓN DE IGLESIAS Y EVANGELISMO

Esta clase se enfoca en la teología y práctica de la evangelización en el contexto Hispano/Latino en los Estados Unidos. Temas incluye la plantación de nuevas Iglesias y el ministerio de los pequeños grupos.

Sr. Wingeier-Rayo

EDUCATION BEYOND THE WALLS

LIFELONG LEARNING AT AUSTIN SEMINARY

Established in 2011, Education Beyond the Walls sits at the juncture of church and academy to provide theological education for learners and leaders not enrolled in formal degree programs. EBW provides lifelong learning and innovative education for clergy, church leaders, congregations, and communities. As stewards of intellectual resources, Seminary faculty and invited others teach for practitioners from many disciplines, including scripture, theology, arts of ministry, leadership and church tradition. In the Seminary's mission to be an exemplary community of God's people, EBW attends in particular ways to the common life we share with the world around us. With a vision toward the future, EBW seeks to reach out to new communities and to create new partnerships for mutual learning.

EBW offers a range of opportunities for formation and learning:

LEARNING COMMUNITIES FOR PRACTICING CLERGY

Based on the core value that transformation happens over time and in community

- The College of Pastoral Leaders makes grants to self-selected groups of pastors to pursue their own self-designed program for renewal, vitality, and pastoral excellence.
- Fellowships in Pastoral Leadership for Public Life equip pastors with increased understanding of significant public issues and prepare them to reflect theologically and respond pastorally for the common good.
- Money-related issues addressed through Revaluing Money, providing, a deep dive into issues of money, possessions, and practical theology for a cohort of pastors who apply to participate, and the Executive Certificate in Religious Fundraising.

SHORT COURSES FOR PRACTITIONERS

Two or three day courses for refreshment, inspiration, new ideas, and skill building in community

- REFOCUS offers education and fellowship for youth ministers and leaders who work with youth.
- Events for Christian Educators at least once each year.
- Emerging Issues in Leadership. Topics have included bi-vocational ministry, storytelling as mission outreach, and developing diverse cultural capacities.

ONE DAY INTENSIVES

Introductions to new ideas and generative practices

- Cruzando la Frontera/Crossing the Border provides a day of scripture, theology, and reflection led by prominent Hispanic professors to focus on the experience of Hispanic and Latina/o people in the Southwest.
- Innovative Practice workshops, including art, biblical storytelling, and other creative explorations.
- Interdisciplinary workshops for pastors, counselors, social workers

and other professionals to address spiritual dimensions of the human condition such as disability, loss, and mental health or illness.

- Topical issues, including Bible, theology, pastoral care, women's leadership and current publications.

EBW currently has partnerships with the Center for Faith and Service, Collegeville Institute, Front Porch Austin, Lake Institute for Faith and Giving, Lutheran Seminary Program in the Southwest, the Presbyterian Board of Pensions, SCRAPCE (South Central Region of the Association of Presbyterian Christian Educators), Seminary of the Southwest, The University of Texas at Austin School of Social Work Office of Continuing Education, and Grace, Mission, and New Covenant Presbyteries. The schedule of current offerings is available on the Seminary's website at www.austinseminary.edu/EBW.

HISPANIC MINISTRIES MISSION NETWORK OF THE SYNOD OF THE SUN

The Seminary is a founding partner of HMMN. The Network provides a center point for Hispanic pastors and church leaders to come together for mutual support, for ongoing learning and professional development, and for taking action to strengthen Hispanic congregations and leaders. The core purpose is to build up leaders for healthy congregations to serve the mission of the church in this geographic area. EBW hosts an annual meeting of HMMN as well as supporting lay and clergy education.

THE WESLEY CONNECTION AT AUSTIN SEMINARY

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

INSTITUTIONAL POLICIES

GENERAL INFORMATION

– POLICIES AND GENERAL INFORMATION –

ACADEMIC HONESTY

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

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

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

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

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

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

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

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

The Chicago Manual of Style (16th Edition) 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 *The Chicago Manual of Style* section titled "The Author's Responsibilities" for information on avoiding charges of plagiarism, and to "Section 14, Documentation I: Basic Patterns" for instruction on proper citation. *The Chicago Manual of Style Online* is available to all faculty and students free of charge. A link to this resource is available in the Research and Writing Resources section of faculty and student portals.

POLICIES AND INFORMATION

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

1. The professor will discuss the incident with the student and take measures appropriate to the nature of the assignment and course.
2. The professor will submit a written report, together with a copy of the student's work in question, to the office of the academic dean and registrar. The dean's office will provide the student with an opportunity to view the professor's report and to respond in writing.

Upon the first incident of academic dishonesty, the academic dean, at his or her discretion, may refer the student to the Student Academic Standing Committee, which will make a recommendation to the academic dean and the faculty regarding that student's continuance at or dismissal from the Seminary.

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

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

DISABILITY ACCOMMODATION POLICY

Austin Seminary does not discriminate against students with conditions that may require disability accommodation. The Seminary prohibits harassment or retaliation against any individual for requesting an accommodation or for filing a complaint related to disability discrimination or failure to accommodate. The Seminary will attempt to make all reasonable arrangements necessary to ensure that students with disabilities are able to attend class, study, and live at the Seminary.

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

DESIGNATED SECTION 504 COORDINATOR

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

PROCEDURE FOR REQUESTING A REASONABLE ACCOMMODATION

Students seeking disability accommodation on the basis of a diagnosed disability must submit to the Section 504 Coordinator a written request regarding the need for an accommodation. This written request should include documentation from the student's treating health care provider that verifies the student's eligibility under Section 504 of the Rehabilitation

Act (www.hhs.gov/ocr/504.html), the Americans with Disabilities Act (ADA) (www.ada.gov), or the ADA Amendments Act. (http://www.eeoc.gov/ada/amendments_notice.html). The written request should not disclose the student's diagnosis or medical condition. It should address proposed accommodations that will address the student's needs.

The Seminary reserves the right to request additional documentation if the initial documentation the individual provides is incomplete or inadequate to determine the need for accommodations. The Seminary will keep all medical-related information confidential (unless disclosure is necessary for business-related purposes) and will retain such information in separate confidential files.

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

The following procedure should be utilized to address complaints of disability discrimination, retaliation, harassment, or failure to provide a reasonable accommodation: any aggrieved individual may file a complaint in writing, containing the name and address of the person filing the complaint and describing the discriminatory act. The complaint shall be filed in the Office of the Academic Dean within 30 days after the complainant becomes aware of the allegedly discriminatory act. Should the Section 504 Coordinator be a party to the complaint, the complaint should be filed with the vice president for student affairs and vocation.

DISMISSAL

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

DRUG ABUSE AND PREVENTION COUNSELING POLICY

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

GRADE APPEALS

EVALUATION OF STUDENTS' WORK

The process of grading is essentially a private matter between individual students and instructors, ruled by principles of academic proficiency, professionalism, and confidentiality. Grading a student's work is the responsibility and prerogative of the instructor and, in principle, any alteration in a student's grade rests in the discretion of the instructor. As people responsible for their own quality education and as mature participants

POLICIES AND INFORMATION

in the evaluation process, students are encouraged to discuss course grades and the multiple factors supporting the evaluation with the instructor(s).

GRADE APPEALS: APPEAL TO THE INSTRUCTOR

If a student has a question about a final course grade received, he or she is expected to contact the instructor directly and within fourteen days from the date posted on the student's grade report. A student has the right to ask an instructor to review his or her work (copies of which the student shall provide), and the professor has an obligation to explain the grounds upon which the grade was rendered, enlisting the opinion of another faculty member when appropriate. Ordinarily the professor shall respond to the appeal in writing no more than fourteen days after receiving the student's written request. Should an appeal to the instructor result in a changed grade, the instructor shall complete and submit to the academic dean an Update of Student Academic Record form.

GRADE APPEALS: APPEAL TO THE ACADEMIC DEAN

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

To be considered, appeals to the academic dean must meet one or more of the following criteria:

- Instructor violated the terms of the syllabus.
- Instructor made an error in calculating or recording a grade.
- Instructor violated a Seminary policy when he/she gave assignments, administered exams, or assigned grades.
- Instructor applied an inconsistent grading standard across students.
- Instructor did not allow the student to complete assignments or exams missed before the student added the course.
- Instructor violated a written agreement with the student.

The following supporting documentation is required (unless otherwise noted):

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

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

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

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

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

GRIEVANCE PROCEDURES

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

POLICY ON INCLUSIVE LANGUAGE USE

Austin Presbyterian Theological Seminary is committed to equality for people of every 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 the community's worship, in public discourse, in classroom discussions, and in their writings that is respectful of persons regardless of sex, gender identity, race, color, religion, national origin, age, marital status, sexual orientation, economic condition, or disability.

MEDICAL AND HOSPITALIZATION INSURANCE

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

POLICY ON NONACADEMIC PROBATION AND INVOLUNTARY LEAVE OF ABSENCE

In the exercise of its oversight of all students, the faculty's Student Life Committee may place on nonacademic probation or involuntary leave of absence any student whose continued enrollment at the Seminary is

POLICIES AND INFORMATION

in question on other than academic grounds. Reasons for such action include, among others, persistent failure in moral responsibility, intellectual dishonesty in academic and ministerial tasks, irresponsibility in financial obligations and dealings, behavior that is deemed to be dangerous to the student or others (see Student Code of Conduct, *Student Handbook*).

After review with the student, according to procedures outlined in the Student Code of Conduct, the committee shall make known by written report to the student and the academic dean its action in placing the student on nonacademic probation or its recommendation to the faculty in executive session that the student be placed on involuntary leave of absence. The report shall include the nature of the problem in question, the specific course of discipline which is proposed to the student to correct the difficulties or inadequacies, and the specific length of the probationary or leave period.

Nonacademic probation or an involuntary leave of absence shall be applied for a period of not more than one calendar year, during which time there shall be full opportunity for the student to meet the conditions set by the committee.

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

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

POLICY ON NONDISCRIMINATION AND ANTI-HARASSMENT

The Seminary is committed to creating a respectful and courteous environment free of discrimination and unlawful harassment of any kind. It is the Seminary's policy not to discriminate on the basis of race, color, sex, gender identity, religion, national origin, age, marital status, sexual orientation, disability, status as special disabled veterans or qualified veterans of the Vietnam era, or status in any group protected by federal or state or local law ("Protected Categories"). In accordance with the Seminary's "Americans with Disabilities Act" policy, the Seminary will provide qualified reasonable accommodation for qualified applicants for employment, employees, applicants for study, and enrolled students who have disabilities, except where such an accommodation would create an undue hardship.

The Seminary expressly prohibits any form of unlawful harassment based on race, color, sex, gender identity, religion, national origin, age, marital status, sexual orientation, disability, status as special disabled veterans or qualified veterans of the Vietnam era, or status in any group protected by federal or state or local law ("Protected Categories"). This policy applies to all incidents of alleged harassment, including those that occur off-premises or off-hours, where the alleged offender is a supervisor, coworker, student, or even a non-employee with whom the employee or student is involved, directly or indirectly, in a professional, academic, or business relationship or in a potential professional, academic, or business relationship. The Seminary does not tolerate sexual or other unlawful harassment by any employee, student, volunteer, vendor, contractor, consultant, customer, or visitor. Harassment is a breach of Seminary policy, and a violation of state and/or

federal law. In addition to any disciplinary action that the Seminary may take, up to and including termination of employment (employee) or dismissal (student), offenders may also be personally liable for any legal and monetary damages.

The president of the Seminary has the overall responsibility to maintain effective enforcement of nondiscrimination and anti-harassment policies.

The Seminary's full policy statement on nondiscrimination and antiharassment, including prohibited harassment and complaint procedure, is published in the *Student Handbook* and the *Employee Handbook*.

Persons with a disability who have questions about the admissions process should contact the Office of Admissions. An employee who believes he or she has been discriminated against should consult the *Employee Handbook* for procedures on reporting the incident. Students should follow the procedures outlined in the Student Code of Conduct in the *Student Handbook*.

SEXUAL MISCONDUCT POLICY

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

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

To report a violation of the Seminary's Sexual Misconduct Policy, if the victim is a student, contact Jackie Saxon, vice president for student affairs and vocation, McCord Community Center, Suite 200 (2nd Floor), 100 E. 27th Street, Austin, TX 78705, 512-404-4885, jsaxon@austinseminary.edu. If the victim is an employee, volunteer, or any other person, contact Pamela Benson

POLICIES AND INFORMATION

Owens, director of human resources, Trull Administration Building, Business Office (2nd Floor), 100 E. 27th Street, Austin, TX 78705, 512-404-4815, powens@austinseminary.edu. Local law enforcement can be contacted by calling 9-1-1 (to report a crime in progress or an emergency), 3-1-1 (to report a crime that has already occurred or a non-emergency), and Victim Services at 512-974-5000. To report abuse or neglect of a child or exploitation of an elderly or disabled person, contact the Texas Department of Family and Protective Services at 1-800-252-5400. In addition to the above reporting options, persons wishing, confidentially and in good faith, to report to the Seminary ethics-related issues such as sexual misconduct may also call the Seminary's Campus Conduct Hotline® at 866-943-5787.

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

STUDENT CODE OF CONDUCT

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

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

STATEMENT ON STUDENT RIGHTS AND RESPONSIBILITIES

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

TITLE IX STATEMENT

Austin Presbyterian Theological Seminary does not discriminate on the basis of sex or gender identity in its education programs and activities. Title IX of the Education Amendments of 1972 prohibits discrimination on this basis in education programs and activities of Austin Seminary. Inquiries concerning the application of Title IX and reports of violations of the Seminary's Title IX policy should be made to the campus Title IX coordinator.

ISSUANCE OF TRANSCRIPTS

An official transcript can be sent by the registrar to a designated official, agency, or institution at the written request of any student, former student, or graduate of the Seminary provided the student has met all obligations to the Seminary. A transcript for a particular individual can also be provided directly

to that individual at his or her written request. There is no charge for this service for any current or former student.

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

VETERANS

Austin Presbyterian Theological Seminary is approved to enroll veterans eligible for educational assistance as prescribed by the Department of Veterans Affairs. The registrar handles veterans' enrollment certification. In addition, veterans are eligible to apply for Seminary-based financial aid which is granted according to demonstrated need and availability of funds.

POLICY ON WEAPONS

The carrying or possession of any type of weapon or firearm on the premises of Austin Presbyterian Theological Seminary is strictly and absolutely prohibited by institutional policy and in accord with state law set forth in Section 1, Subchapter H, Chapter 411, Government Code, as amended by Section 411.2031 (also known as S.B. 11). This prohibition expressly includes those persons licensed to carry firearms (other than those who are licensed peace officers). The following weapons are prohibited: pistols, revolvers and rifles (including pellet guns and BB guns), shotguns, armor-piercing ammunition, club or night stick, compound bow, explosive weapons, firearm silencers, illegal knives, knuckles, machine guns, swords, and switchblade knives.

For purposes of this policy, the premises of Austin Seminary are defined as any property, building or portion of a building or property that Austin Seminary owns or occupies, whether on a temporary or permanent basis, and any off-site premises where Austin Seminary is conducting any activity sponsored by Austin Seminary. This includes all parking lots, parking areas, sidewalks, and walkways, and all vehicles and equipment owned by Austin Seminary. Any person violating this policy will be required to leave Austin Seminary's premises immediately. Any employee or student found to be in violation of this policy will be subject to discipline, including immediate termination or dismissal.

EDUCATIONAL ENVIRONMENT

COMMUNITY LIFE

THE STITT LIBRARY

RELATIONSHIPS WITH OTHER INSTITUTIONS

LECTURE SERIES

– EDUCATIONAL ENVIRONMENT –

THE SEMINARY COMMUNITY AND THE OFFICE OF STUDENT AFFAIRS
AND VOCATION

At Austin Seminary we are committed to preparing leaders for the ministry and mission of the church. This commitment extends beyond the classroom to special interest in and concern for the welfare of individuals, families, and groups. Faculty and administration share this concern and participate in this care, and it is given visibility and institutional support through the Office of Student Affairs and Vocation, which seeks to maintain and enhance the characteristics of Christian community through support of students and their families.

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

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

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

The Care Team provides caring support to and advocacy for students and their families in difficult situations, a coordinated response as necessary, and assistance and support to the vice president for student affairs and vocation and to other administrators, faculty, or staff as appropriate. The Care Team is not a disciplinary body. The president appoints the Care Team annually. Ordinarily the Care Team is made up of the vice president for student affairs and vocation, the vice president for finance and administration, and one or two faculty members. An individual may refer him- or herself to the Care Team, or the referral can be made by an administrator, a faculty or staff member, any member of the Care Team, a spouse or other family member, a pastor or denominational body, another student, or the faculty Student Life Committee. Referral to the Care Team may be made either in person or in writing. The Care Team may make referrals to whatever type of on-campus service(s), mental health professional(s), or community service(s) the situation warrants.

The vice president also sits on faculty and administrative committees giving attention to structural and institutional questions that affect student attitudes, perceptions, and performance. All of these efforts are an attempt

EDUCATIONAL ENVIRONMENT

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.”

AYAVA HOUSE

AYAVA House is a residential intentional community for young adults engaged in a year of service, with the following guiding principles: vocational discernment, service to the community, theological reflection, engagement in spiritual practices, and simple living. Residents are housed on the seminary campus. Residents are expected to be engaged in full-time service to the greater Austin community, through a program such as VISTA, AmeriCorps, the PC(USA) Young Adult Volunteer program, the Episcopal Service Corps, or a similar program. The AYAVA House program year runs concurrent with the academic year (September-July); application is made through the Office of Admissions.

FAITH AND SERVICE COHORT

The Faith and Service Cohort is a co-curricular opportunity for those admitted to a master’s degree; it is designed for participants who wish to explore the applications of theological education to a vocation outside the context of direct church service. Participants are required to take a minimum of two courses per semester within the context of their degree program and also participate in a monthly meeting of fellowship and reflection with other members of the cohort.

MINISTERS FACING MONEY

Ministers Facing Money (MFM) exists to help students graduate in the best possible financial situation for entry into ministry or service. MFM offers resources to help seminarians navigate issues related to money, both professionally and personally. MFM provides one-on-one budget consultation, topical workshops, Financial Peace University, on-line financial literacy opportunities, and other supportive activities. Each year, ten students participate in an intensive, stipended cohort experience by invitation.

RELATIONSHIPS WITH OTHER INSTITUTIONS

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

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

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

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

SMOOT CENTER

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

THE STITT LIBRARY AND AUSTIN SEMINARY ARCHIVES

The David L. and Jane Stitt Library serves the information needs of the Seminary's students and professors. The onsite collection currently consists of approximately 150,000 volumes. Students and faculty have access to a variety of online research tools, including the ATLA Religion Database with ATLA serials and Oxford Biblical Studies Online, as well as numerous online reference works and an e-book collection of over 170,000 titles. Taken together, these tools provide immediate access to an abundance of cross-discipline resources through Sophi Search, our fully integrated discovery service.

The online library catalog (voyager.austinseminary.edu) contains bibliographic information for the entire Stitt collection and the holdings of the Booher Library at the Seminary of the Southwest (SSW), located only a few blocks from our campus. Students at the Seminary have borrowing privileges at SSW as well as at The University of Texas at Austin's main research library. If needed materials cannot be located in the Austin area, the library staff will request items on interlibrary loan through a national network of over a thousand participating institutions.

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

The Austin Seminary Archives at the Stitt Library serves as the repository for the documentation of the Seminary's administrative activities and educational programs, its publications, memorabilia, photographic records, and the occasional memoirs and personal papers of the Seminary's faculty. The Archives also collects materials on the activities of the Presbyterian Church in Texas, Oklahoma, Arkansas, and Louisiana. The Archives supports researchers by providing physical and intellectual access to the collections.

Staff librarians are partners with the faculty in teaching and learning. Librarians manage the academic course portal and offer user training. Additionally, librarians provide classroom sessions and tutorials on "IQ," our information literacy initiative in master's-level programs.

LECTURES AND LECTURERS

LECTURES AND LECTURERS

THE GEORGE S. HEYER JR. DISTINGUISHED LECTURESHIP

To be announced.

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

HOXIE THOMPSON LECTURERS

The Seminary's master's programs are enriched each year by the presence on campus of a number of distinguished visiting lecturers. Such persons are ordinarily designated as Hoxie Thompson Lecturers. The Hoxie Thompson lecturer in the 2014-2015 academic year was:

Rev. Dr. Gláucia Vasconcelos Wilkey, *honorably retired teaching elder*,
Presbyterian Church (U.S.A.)

Rev. Dr. Joseph Parker, *senior pastor*, David Chapel Missionary Baptist Church,
Austin, Texas

SETTLES LECTURES

To be announced.

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

JEAN BROWN VISITING SCHOLAR

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

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

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

In 2013, the board of trustees elected The Reverend Blair R. Monie as the third holder of the chair, beginning in the fall semester of 2014.

MIDWINTER LECTURES
January 30 - February 1, 2017

MIDWINTER LECTURES PREACHER

The Reverend Dr. Jill Duffield
Editor/Publisher, *The Presbyterian Outlook*
Columbia, South Carolina

THOMAS WHITE CURRIE LECTURER

The Reverend Dr. Ted A. Smith
Associate Professor of Preaching and Ethics, Candler School of Theology at
Emory University
Atlanta, Georgia

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

ROBERT F. JONES LECTURER

The Reverend Dr. Jerry D. Andrews
Senior Pastor, First Presbyterian Church
San Diego, California

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. Donyelle McCray
Assistant Professor of Homiletics, Yale Divinity School
New Haven, Connecticut

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.

FINANCIAL INFORMATION

SEMINARY EXPENSES

FINANCIAL AID

CAMPUS HOUSING

CAMPUS RESOURCES

FELLOWSHIPS, SCHOLARSHIPS, AND AWARDS

GIFTS AND SEMINARY SUPPORT

– SEMINARY EXPENSES – 2016-2017

These tuition fees, effective with the 2016 fall semester, 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. Other services to students 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 are effective on the date set by the administration or the board, and students will be informed in writing concerning them.

MASTER'S-LEVEL FEES

Application fee, Master's degree programs	\$ 50	
Application fee, Special Students (non-degree)	\$ 25	
Entrance fee, MATS and MAYM degree programs	\$ 25	
Entrance fee, MAMP degree program	\$ 70	
Entrance fee, MDiv degree and Theological Certificate programs	\$ 125	
Tuition for Master's-Level Students	\$220	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	\$ 25	per semester
Student Activity Fee	\$ 60	per year
Graduation Fee (payable year of graduation)	\$ 150	

The student estimating the expenses of his or her theological study should allow, in addition to the above fees, approximately \$1250 per year for books. The director of financial aid is available to discuss living expenses and budgets with students.

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

MAYM FUNDING

Students in the Master of Arts in Youth Ministry degree program are funded through the Seminary's partnership with the Center for Youth Ministry Training. Students receive a 50% Seminary Tuition Grant for a maximum of three years, and CYMT pays the balance of students' tuition and fees. MAYM students are not eligible for additional institution-based financial assistance.

PAYMENT OF FEES AND REFUNDS

DOCTOR OF MINISTRY FEES

Application Fee	\$ 50
Entrance fee	\$300
Tuition (All DMin courses and the Final Doctoral Project are valued at twelve credits each.)	\$ 140 per credit
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 Finance and Administration. Tuition and fees are due prior to the beginning of an academic term and, for students enrolled in a master's-level degree program, no later than the end of the add period for a particular term. If payment is not made by this deadline, the student's registration is cancelled. For Special Students, the payment deadline is the Friday before an academic term begins.

The required payment of Seminary charges—tuition, fees, and rent for campus housing—can be made from various sources, such as a Seminary tuition grant, other grants or loans, or personal funds. If other grants or loans are anticipated, written verification from the source of these funds is required before the academic term begins.

Charges accrued on a student's account during a particular term must be paid before entering the next term. A student must clear all indebtedness to the Seminary prior to graduation and/or prior to release of any academic transcripts or grade reports. Failure to keep one's student account in good standing is grounds for nonacademic probation, involuntary leave of absence, or dismissal.

REFUNDS FOR MASTER'S-LEVEL STUDENTS

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

Tuition refunds are granted as follows:

1. *Fall and Spring Semester Courses:* A full refund is given for a course dropped within the first five class days of the term. A refund of 75% is given for a course dropped within the next five class days of the term. A refund of 50% is given for a course dropped with the next ten class days of the term. Thereafter, no refund is available.
2. *January Term Courses:* A full refund is given for a course dropped within the first three class days of the term. A refund of 50% is given for a course dropped within the next five class days of the term. Thereafter, no refund is available.
3. *Summer Term Courses:* A full refund is given for a course dropped within the first five class days of the term. A refund of 50% is given for a course dropped within the next ten class days of the term. Thereafter, no refund is available.

PAYMENT OF FEES AND REFUNDS

4. *Auditors:* A full refund is given if the course is dropped by notifying the registrar within the first five class days of the term.

Seminary Tuition Grants will not be applied toward courses not completed.

When a student receives a Seminary Tuition Grant for courses which are subsequently dropped, that part of the Seminary grant related to the dropped course(s) will be reversed and must be repaid to the Seminary. Students should be aware that they will be responsible for the full amount of tuition charges remaining after application of any tuition refund.

Fee refunds are granted as follows:

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

Housing refunds are granted as follows:

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

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

REFUNDS FOR DOCTORAL-LEVEL STUDENTS

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

Tuition and fee refunds are granted as follows:

1. A 50% refund of tuition is given for a course dropped during the two-week period that a DMin class is in session. No refund is given after this two-week period.
2. The one-time application fee, the entrance fee, and the graduation fee are not refundable.

Housing refunds are granted as follows:

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

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

REFUNDS FOR STUDENTS RECEIVING WILLIAM D. FORD DIRECT LOANS

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

– FINANCIAL AID –

PROGRAM

Austin Seminary, in accordance with principles generally accepted by member seminaries of the Association of Theological Schools, seeks to assist students whose financial resources are insufficient to meet the cost of attending the Seminary.

Financial assistance is available only for course work taken at Austin Seminary, with the exception of eligible, approved course work taken through the Seminary's cross-registration agreements with the Seminary of the Southwest, Austin Graduate School of Theology, or the exchange program of the PC(USA) theological institutions. For students enrolled in the dual-degree program in social work through The University of Texas at Austin, only courses taken at Austin Seminary qualify for financial assistance from Austin Seminary. Students seeking financial assistance for courses taken at The University of Texas at Austin should contact UT's Office of Student Financial Services. There is no financial aid available for Special Students at Austin Seminary.

RESOURCES

Financing of a seminary education is understood to be a *shared* responsibility of the individual student (and spouse, where applicable), the Seminary, and the church (including individual members, local congregations, and governing bodies). Each student is expected to meet as much of the educational expenses as possible. A student with available resources to meet tuition and other charges is expected to cover those expenses.

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

Financial assistance is offered to MATS, MAMP, and MDiv students. (Information on MAYM funding is found on page 125.) The financial aid resources of the Seminary are awarded on a year-to-year basis, and, ordinarily, solely on the basis of demonstrated need. The *Financial Aid Handbook* available on the Seminary's website and from the Financial Aid Office, contains information on:

1. *Grants*: MATS, MAMP, and MDiv students may, by demonstrating need, and by meeting satisfactory academic progress, qualify for a Seminary tuition grant, subject to the availability of funds.
2. *Loans*: Student loans are available to students in master's-level degree programs through the William D. Ford Direct Loan Program. Application is made through the Seminary's Office of Financial Aid.
3. *Emergency Grants*: In cases of emergency, grants may be awarded from the Emergency Aid Fund administered by the vice president for student affairs and vocation.
4. *Child Care Assistance*: Limited funds are available to full-time students to help offset the costs of child care. Application is made through the Seminary's Office of Financial Aid.

APPLICATION PROCEDURES

The Office of Financial Aid posts the *Financial Aid Handbook* and *Application for Financial Aid* on the Seminary's website. The same material in paper form will be provided to anyone upon request. New and returning students must complete the *Free Application for Federal Student Aid (FAFSA)*. In addition, the *Austin Seminary Application for Financial Aid* must be completed, signed, and submitted to the Office of Financial Aid with an income tax return transcript and W-2 Forms. If the student's income tax information is retrieved from the Internal Revenue Service and entered on the FAFSA, the income tax return transcript will not be required. For current deadlines please refer to the most recent *Financial Aid Handbook*.

Application materials are reviewed by the director of financial aid. Students who qualify for financial aid are notified of the amount and type of assistance available. Awarded tuition grants and scholarships are credited to the student's account in the Office of Finance and Administration and are first applied against Seminary charges such as tuition, rent, and fees. This aid is subject to proportional adjustment should a recipient drop a course or withdraw from Seminary. Students receiving grants and scholarships that exceed in aggregate the cost of tuition and course-related expenses (books, fees, etc.) will find those funds may be taxable.

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

CAMPUS EMPLOYMENT

Austin Seminary provides opportunities for students to work up to fifteen hours per week on campus. To be eligible to work on campus, a student must be enrolled in the Master of Arts (Theological Studies), Master of Arts in Ministry Practice, or Master of Divinity degree program for at least twelve credits during the fall and spring semesters. There is no minimum enrollment requirement during the January and summer terms. After minimum qualifications for the position are met, preference is given to students with demonstrated financial need. Faculty members seek student assistants who excel in a particular subject area to work as research assistants, instructional aides, and to serve as tutors, regardless of demonstrated financial need. Applicants for these positions are approved by the Academic Dean.

Employment opportunities include assisting a faculty member, working in an administrative office, working in the library or chapel, or supporting hospitality in Education Beyond the Walls. For more information refer to Student Employment Program Practices and Procedures in the *Student Handbook*.

– STUDENT HOUSING –

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

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

Rental rates are reviewed each year and announced each spring. New rates are effective July 1 of each year. The Seminary website provides current campus housing rates as well as representative floor plans for each building.

CURRIE RESIDENCE HALL

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

Currie Hall room rates vary from \$200 to \$284 per month, and include Internet service. Weekday breakfast and lunch are available for purchase in the Seminary dining hall.

SEMINARY APARTMENTS

Seminary housing also includes a wide range of unfurnished apartments varying in size from one- to four-bedroom. Rental rates vary from \$499 to \$924 per month. Rental rates include Internet service. (Floor plans are available at www.austinseminary.edu under Admissions, Student Housing.) All campus housing is within close proximity to the Seminary’s main campus which helps create a uniquely caring and close community.

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

HOUSING ELIGIBILITY

Any student enrolled in a master's degree program is eligible to live in student housing. Special Students and auditors are not eligible for student housing. See the *Housing Handbook* on our website for more information on housing eligibility.

HOUSING ASSIGNMENTS

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

Priority for housing assignments is based on when the student accepts the Seminary's offer of admission by submitting the *Intent to Matriculate* form provided with the acceptance letter. The date this form is received in the Admissions Office is the date used for housing assignment priority. For students who are readmitted to a degree program, the most recent date of acceptance of admission is used. Housing application forms are available only after the *Intent to Matriculate* form has been received by the Admissions office.

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

— CAMPUS RESOURCES —

CAMPUS CARD

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

Each semester, master's degree students are charged \$25.00, which is applied to their Campus Cards. This money can then be spent in the dining hall or at designated copy machines. Additional funds can be added to the card at any time, either at the McCord Center information desk during regular desk hours, or, if transferring funds from one's student account, through the Business Office during regular business hours. All funds placed on the Campus Card are nonrefundable and may not be applied to balances due to the Seminary.

CAMPUS CONDUCT HOTLINESM

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

CAMPUS RESOURCES

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

CLASSROOM TECHNOLOGY

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

COMPUTER LAB

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

DINING SERVICES: BARTH AND GRILL

The Seminary's Stotts Fellowship Hall is located in the McCord Community Center, adjacent to the Currie Residence Hall. The facility houses the Seminary's dining service, Barth and Grill, which is operated by Southern Foodservice Management, Inc., with the goal of providing a variety of reasonably-priced meal options. Stotts Fellowship Hall also serves other special events of the Seminary as needed.

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

e2CAMPUS EMERGENCY NOTIFICATION SYSTEM

The emergency notification system enables members of the Seminary community to receive urgent emergency information to their email accounts and mobile phones. Through this system, the Seminary provides timely

information regarding school closures and any event that presents a clear and immediate threat to the Seminary campus. All current master's students with a Seminary email address are preregistered for email alerts. Additional methods of contact, including text alerts to a mobile phone, can be added. Family members can also be included in this messaging system. Information on accessing one's e2Campus profile is available on the Seminary's Student Portal, www.austinseminary.edu/portal.

EMAIL

All faculty, staff, and students (with the exception of Certificate in Ministry and Certificado en Ministerio) are assigned a Seminary email address and provided an email account. The Seminary addresses official electronic communications to these accounts. Students are required and expected to use their Seminary-provided email accounts and are responsible for the timely access of information sent to them by Seminary administration and faculty.

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

THE STANLEY R. HALL LITURGICS LAB

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

INTERNET SERVICE

Wired high-speed internet service is provided by Spectrum (formerly Time Warner Cable) to each campus apartment and dorm room at no additional charge to students.

Students register directly with Spectrum 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 Spectrum for those additional services.

MERIT AWARDS

— FELLOWSHIPS, SCHOLARSHIPS, AND AWARDS —

MERIT AWARDS

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

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

MERIT FELLOWSHIPS

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

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

THE JEAN BROWN FELLOWSHIP

Up to four Jean Brown Fellowships may be awarded for each entering class.

THE VANNIE E. COOK JR. FELLOWSHIP

Strong preference is given to Presbyterian students.

THE MERT AND BETTY COOPER FELLOWSHIP

THE CRAWLEY FAMILY FELLOWSHIP

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

THE CLIFFORD J. AND MARY K GRUM FELLOWSHIP

THE BETTY WILSON JEFFREY MERIT FELLOWSHIP FUND

THE TRULL-HERLIN FAMILY MERIT FELLOWSHIP

Preference is given to students from small, rural communities.

THE ELIZABETH CURRIE WILLIAMS FELLOWSHIP

OTHER SCHOLARSHIPS AND AWARDS

MERIT SCHOLARSHIPS

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

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

THE JEAN BROWN SCHOLARSHIPS

Up to four Jean Brown Scholarships may be awarded for each entering class.

THE JAMES A. "BUDDY" DAVIDSON MERIT SCHOLARSHIP

THE WILLIAM J. FOGLEMAN MERIT SCHOLARSHIP FUND

Preference is given to first-career Presbyterian students.

THE JAMES M. O'LEARY MEMORIAL MERIT SCHOLARSHIP

THE FRANCIS S. SPRINGALL MD MEMORIAL SCHOLARSHIP

OTHER SCHOLARSHIPS AND AWARDS

ADA AND ADAMS COLHOUN AWARD

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

FAITH AND SERVICE COHORT AWARDS

Faith and Service Cohort Awards are given annually by the vice president for admissions to students who are enrolled in a degree program and who are participating in the Faith and Service Cohort. These renewable awards, made without reference to financial need, are based on participant engagement in service to the community and potential for leadership in non-traditional ministry contexts.

ELMA GUNTHER SCHOLARSHIP FOR INTERNATIONAL STUDY

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

MR. AND MRS. SAM B. HICKS SCHOLARSHIP

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

GRADUATE AWARDS

PRESIDENTIAL AWARDS

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

PROMISE AWARDS

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

GRADUATE AWARDS

DONALD CAPPS AWARD IN PASTORAL CARE

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

THE CHIDESTER PREACHING AWARD

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

THE RACHEL HENDERLITE AWARD

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

HENDRICK-SMITH AWARD FOR MISSION AND EVANGELISM

The Hendrick-Smith Award for Mission and Evangelism was established in 2005 with a gift from William Smith Sevier of Dickinson, Texas, in memory of the Reverends James Hardin Smith, William Swan Smith, Edwin Eugene Hendrick, and John Henry Hendrick, and in honor of John Robert Hendrick, professor emeritus of evangelism and missions at Austin Seminary. The award goes to a graduating senior who has shown academic interest in, or whose life direction is focused on, evangelism and missions in this country or overseas.

GRADUATE FELLOWSHIPS

CARL KILBORN BOOK AWARD

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

CHARLES L. KING PREACHING AWARD

This award, made possible through the generosity of an anonymous donor, is given to a graduating MDiv student for excellence in preaching. It is awarded by the board of trustees, ordinarily on recommendation of the Jean Brown Professor of Homiletics and Liturgics.

THE ETHEL W. LANCE HUMAN AND CIVIL RIGHTS FUND

The Ethel W. Lance Human and Civil Rights Fund was established in 2016 with a gift from First Presbyterian Church in Cuero, Texas, in memory of Ethel W. Lance, one of nine victims shot and killed on June 17, 2015 at Emanuel AME Church in Charleston, South Carolina. This annual award is given to a graduating senior who, during his or her time at Austin Presbyterian Theological Seminary, demonstrated outstanding contributions to human or civil rights.

THE MAX SHERMAN AND BARBARA JORDAN FELLOWSHIP FUND

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

JOHN B. SPRAGENS AWARD

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

GRADUATE FELLOWSHIPS

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

ALSUP-FRIERSON FELLOWSHIP

The Alsup-Frierson Fellowship for Excellence in Biblical Exegesis and Hermeneutics was established in 2005 by the families of John and Carole 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 award is granted annually to the

GRADUATE FELLOWSHIPS

MDiv or MATS graduating student deemed by the Biblical Department (and approved by the faculty as a whole) to have demonstrated excellence in the field of biblical exegesis and hermeneutics.

JANIE MAXWELL MORRIS FELLOWSHIP

The Janie Maxwell Morris Fellowship was established in 1953 by a bequest from the will of Mrs. Milton Morris of Austin, Texas. The income on this bequest may be used in aiding some Master of Divinity graduate of the Seminary who desires to pursue his or her studies further.

W. P. NEWELL MEMORIAL FELLOWSHIP

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

PILE-MORGAN FELLOWSHIP

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

DAVID L. STITT FELLOWSHIP

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

TERMS OF GRADUATE FELLOWSHIPS

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

– 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.

GIFTS FOR STUDENT SUPPORT

Most of the cost of an Austin Seminary education is funded through gifts from individuals and churches and by endowment income. Unrestricted gifts for Student Support go to underwrite need-based tuition aid, classroom resources, learning technology, library materials and other support critical to academic enrichment and training for ministry. These funds help meet academic year budget needs and undergird the entire work of the Seminary.

In an effort to reduce educational debt, the tuition charged to students is less than 30% of the actual cost of their education, and most students receive need-based financial aid covering up to 85% of tuition. Austin Seminary also subsidizes student housing by nearly 50% of market rental rates.

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

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

ENDOWMENT GIFTS

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

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

ENDOWED SCHOLARSHIP FUND

Those who follow the vocation of ministry often realize modest financial rewards in their careers. Financial aid in the form of scholarships minimizes

GIVING TO AUSTIN SEMINARY

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 \$600,000 provides a full merit fellowship (tuition, housing, books, and other educational expenses)

ENDOWED FACULTY CHAIR

Attracting and retaining high quality faculty is a priority of Austin Seminary trustees. A gift of \$2.1 million fully endows a faculty chair, providing competitive salary and generous benefits. A gift of \$2.5 million fully endows a distinguished faculty chair and includes discretionary funds for research and conferences.

SPECIAL ENDOWMENTS

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

MEMORIAL GIFTS

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

WILLS AND PLANNED GIFTS

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

FORM OF BEQUEST

The following or like form may be used:

"I give to Austin Presbyterian Theological Seminary, Austin, Texas, the sum of \$_____ (_____% of my estate, real estate, securities, or other property as described)." It is requested that the Seminary's vice president for institutional advancement be informed of any bequest to the Seminary.

ARTICLE FROM THE BYLAWS

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

LEGAL NAME

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

FURTHER INQUIRY AND INFORMATION

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

— SEMINARY ENDOWMENTS —

FACULTY ENDOWMENTS

The Mr. and Mrs. George T. Abell Faculty Endowment, established in 1980 by Mr. and Mrs. George T. Abell of Midland, Texas.

The Allen-Johnson Chair of English Bible and Practical Theology, established in 1906 by Mr. J. W. Allen of Edna, Texas, as a memorial to the Reverend Josephus Johnson, D.D., and to himself.

The Arkansas Chair of Greek, established in 1923 by the Synod of Arkansas. (A part of this was given by Mr. and Mrs. C. G. Leidy as “The John Wesley Knepper Memorial.”)

The Sarah C. Ball Chairs of Systematic Theology and Old Testament Languages and Exegesis, established in 1902 by Mrs. Sarah C. Ball of Galveston, Texas.

The Mr. and Mrs. John C. Bolinger Faculty Endowment Fund, established in 1978 in memory of Mr. and Mrs. John Corbin Bolinger by Mrs. C. N. Frierson of Shreveport, Louisiana.

The Jean Brown Chair of Homiletics and Liturgics, established in 1981 from the estate of Miss Jean Brown of Hot Springs, Arkansas.

The W. C. Brown Chair of Theology, established in 1994 from the estate of Mr. W. C. Brown of Hot Springs, Arkansas.

The Ruth A. Campbell Chair of New Testament, established in 2003 by a bequest from Mrs. Ruth A. Campbell of Corpus Christi, Texas.

The Ara and Cherrie Carapetyan Faculty Endowment, established in 1999 by First Presbyterian Church of Houston, Texas, to honor Mr. and Mrs. Ara Carapetyan of Houston, Texas.

The Mr. George H. Cummings Memorial Faculty Endowment, established in 1997 through a bequest in the will of Mr. George H. Cummings of Austin, Texas.

The Dr. and Mrs. Thomas W. Currie Jr. Faculty Endowment, established in 1980 by members of Oak Cliff Presbyterian Church, Dallas, Texas.

The Thomas White Currie Jr. Chair of American Church History, endowed in 2007. The fund was first established by the Presbyterian Historical Society of the Southwest and its funding completed through gifts from numerous family members and friends honoring the memory of The Reverend Dr. Thomas White Currie, Jr., who served Presbyterian congregations in Texas from 1941 until his death in 2005 and who wrote the 75th anniversary history of Austin Seminary.

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

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

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

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

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

FACULTY ENDOWMENTS

- The Rachel Henderlite Faculty Endowment Fund, established in 1990 by Mrs. Allen M. Early of Dallas, Texas.
- The Hal H. and Martha S. Hopson Endowed Symposium Fund, established in 2016 to honor the lives and work of Hal and Martha Hopson, to promote the life of music and worship in the church, and to enhance the work of the faculty holder of The Gene Alice Sherman Chair of Sacred Music.
- The Gilmer A. Horton Fund, established in 2009 by the Estate of Gilmer A. Horton of New Bern, North Carolina.
- 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.
- 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 Lavery Sr. Faculty Endowment Fund, established in 1978 by the Reverend and Mrs. David A. Lavery.
- The Adele M. and Walter C. Letson Faculty Endowment Fund, established in 1992 by Virginia Letson Olszewski of Houston, Texas, in memory of her parents.
- The Henry J. Lutchter Chair of History and Polity, established in 1906 by Mrs. H. J. Lutchter of Orange, Texas and augmented by her family in 1925.
- The Dr. and Mrs. Jack M. Maxwell Faculty Endowment Fund, established in 1977.
- The Blair R. Monie Distinguished Chair of Homiletics, established in 2013 by Mr. and Mrs. Robert J. Wright of Dallas, Texas.
- The C. Ellis and Nancy Gribble Nelson Chair of Christian Education, established in 2002 by friends of Ellis and Nancy Nelson.
- The Chair of Practical Theology and Director of Field Education, established in 1950-51 by the Synods of Arkansas and Louisiana.
- The W. R. and Lillie A. Settles Fund for Evangelism, established in 1934 by Mr. and Mrs. W. R. Settles of Big Spring, Texas.
- The Gene Alice Sherman Chair of Sacred Music, established in 2014 by Max Sherman in honor of his wife, Gene Alice Sherman, both of Austin, Texas.
- The Mr. and Mrs. John Sleeper Endowment for Professors' Salaries, established in 1944 from the estate of John Sleeper of Waco, Texas.
- The Lydia Bryant Test Fund toward a chair of Pastoral Care, established in 1976 by Lydia Bryant Test of Dallas, Texas.
- The Dorothy B. Vickery Chair of Homiletics and Liturgical Studies, established in 2007 by Edward D. Vickery Sr. and Edward D. Vickery Jr. of Katy, Texas and Anne Vickery Stevenson of Sugar Land, Texas.
- The Edward D. Vickery Sr. Distinguished Chair of Christian Ethics, established in 2012 by Anne V. Stevenson of Sugar Land, Texas.
- The Nancy Taylor Williamson Chair of Pastoral Care, established in 2006 by an anonymous donor.
- The George H. Wilson Faculty Endowment Fund, established in 1976.
- The Dr. James E. Winston Memorial Faculty Endowment, established in 1988 by J. Barbee Winston of New Orleans, Louisiana, in memory of his father.
- The Nelle Nisbet Youngs Faculty Endowment Fund, established in 1977 by Walter C. Youngs Jr. and Nelle Nisbet Youngs of Clearwater, Florida.
- The Louis H. and Katherine S. Zbinden Chair of Pastoral Ministry and Leadership, established in 2002 by First Presbyterian Church, San Antonio, Texas.
- The Louis H. and Katherine S. Zbinden Chair of Pastoral Ministry and Leadership Enhancement Fund, established in 2011 by an anonymous donor.

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 Jean Brown Fund, established in 1979 by Miss Jean Brown of Hot Springs, Arkansas.
- The W. C. Brown Fund, established in 1979 by W. C. Brown of Hot Springs, Arkansas.
- The Winfred Clark Chamberlain III Fund, established in 1977 by W. Clark Chamberlain III 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 Reverend Dr. John M. Donahue Fund for Racial-Ethnic Efforts, established in 2014 by an anonymous donor in loving memory of the Reverend Dr. John M. Donahue.
- The Mabel A. Dresser Fund, established in 1962 by bequest of Miss Mabel A. Dresser of New Orleans, Louisiana.
- The Charles E. Dunbar Jr. Fund, established in 1959 by bequest of Charles E. Dunbar Jr. of New Orleans, Louisiana.
- The Rosemary Egan General Endowment Fund, established in 2004 by a bequest from the estate of Rosemary Egan of McKinney, Texas.
- The F. Ben Elliott II General Endowment Fund, established in 1997 by Mr. F. Ben Elliott II of Spring, Texas, in honor of his son, the Reverend Mr. Frederick B. Elliott III, a 1973 graduate of the Seminary.
- The Mr. and Mrs. Felix D. Evans Fund, established in 1947 by Mr. and Mrs. Felix D. Evans of Dallas, Texas, and increased by his bequest.
- The Elizabeth Barber Fasken Fund, established in 1970 by bequest from the estate of Elizabeth Fasken of Midland, Texas.
- The Laurence H. Favrot Fund, established in 1969 by the Board of Trustees of Austin Presbyterian Theological Seminary from the estate of Laurence H. Favrot.
- A Fund of Continuing Education, established in 1977 by the First Southern Presbyterian Church of Austin, Texas.
- The Franklin Flato Fund, established in 1963, by Mr. Franklin Flato of Corpus Christi, Texas.
- The Mr. and Mrs. C. J. Freeland Fund, established in 1969 by C. J. Freeland Jr. and added to by C. J. Freeland III of Owasso, Oklahoma.
- The Gaither Family Trust, established in memory of John Eustace Gaither, Piney McNutt Gaither, and Pearl Forte Gaither, by bequest.
- The John Rodney Goddard Fund, established in 1993 from the estate of John Rodney Goddard of Seguin, Texas.
- Mr. and Mrs. R. W. Gray and Robert Gray Trust General Endowment, established with the remainder of a trust transferred by the Texas Presbyterian Foundation in 2005.
- The Robert Philip Gregory Fund, established in 1968 from proceeds of an insurance policy he had provided.
- The Robert Francis and Joyce Hudson Gribble Memorial Fund, established in 1992 by relatives and friends.

GENERAL ENDOWMENTS

- The J. Allan and Margay Woodward Guthrie Endowed Fund, established in 2014 by John A. and Nancy B. Guthrie of Los Alamos, New Mexico.
- 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 Houston Memorial Fund, established in 1955 by the First Presbyterian Church of Houston, Texas, through the Women of the Church, representing memorials to: William Valentine, 1956; Charles Patrick Stillwell, 1957; Warren J. Dale, 1962; Charles W. Dabney Jr. 1965.
- 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 Charles and Marjorie Kilgore Endowed Fund, established in 2016 by Mary K. and Michael S. Marcotte to honor the memory of their parents, to provide support for the continuing education program of Austin Presbyterian Theological Seminary.
- The Mr. and Mrs. Edgar F. Lang Memorial Fund, established in 1979 from the estate of Mr. and Mrs. Edgar F. Lang of Gonzales, Texas.
- The Mr. and Mrs. Lynn V. Lawther Fund, established in 1970 by Mr. and Mrs. Lynn V. Lawther of Dallas, Texas.
- The Wilhelmina Lea Fund, established in 1980 from her estate, Hot Springs, Arkansas.
- The Jane Gregory Marechal Fund, established in 1957 by Mrs. Jane Gregory Marechal of Houston, Texas.
- The Markland Memorial Fund, established in memory of H. L. Markland Sr. and H. L. Markland Jr. by the Markland family of Santa Anna, Texas.
- The James I. and Hazel McCord Community Center Endowment Fund, established in 1997 by the board of trustees in response to an anonymous challenge grant for the maintenance of the McCord Center.
- The Memorial Fund General Endowment, established in 2005 by friends of Austin Seminary.
- Milford Presbyterian Church General Endowment, established with a gift from the Milford, Texas congregation presented to President Theodore J. Wardlaw at the church's 150th anniversary celebration in 2005.
- The Hazel F. Miller Fund, established in 1976 by bequest from the estate of Hazel F. Miller of Oklahoma City, Oklahoma.
- The Dr. and Mrs. Maynard M. Miller Fund, established in 1962 by Dr. and Mrs. Maynard M. Miller of Hot Springs, Arkansas.
- The Mission Ranch Fund, established in 1974 through the giving of Mission Ranch to Austin Presbyterian Theological Seminary by the Synod of Red River and the Mission Ranch Board of Directors, and through the gifts of friends of Mission Ranch.
- The Mrs. Daniel F. Morgan Fund, established in 1971 by bequest of Margaret M. Morgan of Fort Worth, Texas.
- The Olive Jean Nicklos Fund, established in 1975 by bequest from the estate of Olive Jean Nicklos of Houston, Texas.
- The George A. Peterkin Fund, begun in 1968 by friends in memory of George A. Peterkin of Houston, Texas.

GENERAL ENDOWMENTS

- 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 Gurdon, Arkansas.
- The Miss Mary Ruffing Fund, established in 1967 by bequest of Miss Mary Ruffing of Galveston, Texas.
- The St. Andrews, Houston, Texas, Fund, established in 1969 through St. Andrews Presbyterian Church of Houston, Texas.
- The Sams Foundation Fund, established by a grant in 1961 from the E. C. Sams Foundation in Brownsville, Texas.
- The San Pedro Presbyterian Church Theological Education Fund, established in 1978 by the membership of San Pedro Presbyterian Church of San Antonio, Texas.
- The J. R. Scott Family Fund, established in 1954 by Mr. and Mrs. J. R. Scott Jr. and continued by R. R. Scott and Mrs. Marvin Noll of Falfurrias, Texas.
- The James F. Scott and Louis C. Strauss Memorial Fund, established by Mrs. James F. Scott of Beeville, Texas in 1969.
- The Mr. and Mrs. E. E. Shelton Fund, established in 1961 by Mr. and Mrs. E. E. Shelton of Dallas, Texas.
- The H. L. Shoap Fund, established in 1977 by bequest of Henry Leonard Shoap of McKinney, Texas.
- The Laura Heard Shoap Fund, established in 1972 by bequest of Mrs. Henry L. Shoap of McKinney, Texas.
- The Susie L. Simmons Fund, established in 1953 from the estate of Mrs. Susie L. Simmons of San Saba, Texas.
- The Mr. and Mrs. John W. Smiley Fund, established in 1984 by Mr. and Mrs. John W. Smiley of Austin, Texas.
- The Emily R. Spainhour Fund, established in 1989 by bequest of Emily R. Spainhour of Austin, Texas.
- The Spanish-Speaking Department Fund, established in 1934 by Mr. Walter H. Robertson of North Carolina. Increased by the Texas-Mexican Presbytery in 1945.
- The Walter and Annie J. Stebbins Fund, established in 1961 by Mr. W. J. Stebbins of Garyville, Louisiana.
- The Miss Ena Steger Fund, established in 1949 by Miss Ena Steger of Cameron, Texas.
- The Kay Rea Sterrett General Endowment Fund, given by the estate of Kay Rea Sterrett in 2004.
- The David L. Stitt Memorial General Endowment Fund, established in 2014 by the estate of Mr. Robert B. Trull of Kerrville, Texas.
- The Mr. and Mrs. Leon Stone Fund, established in 1970 by Leon Stone of Austin, Texas.
- The Synod of the Sun Continuing Education Fund, established in 1980 from the Major Mission Fund of the Synods of Red River and Sun.
- The Mrs. Isabel Edwards Thomas Fund, established in 1970 from her bequest through the Texas Presbyterian Foundation.
- The Ethel Lee Tracy Fund, established in 1982 by Mrs. Ethel Lee Tracy of Victoria, Texas.
- The R. B. Trull Continuing Education Fund, established in 1963 by R. B. Trull of Palacios, Texas.
- The H. T. Tucker Fund, established in 1970 by the bequest of H. T. Tucker of Houston, Texas.
- The Joseph H. and Nina Clements Tucker Memorial Fund, established in 1962 by bequest of Mrs. Nina Clements Tucker.

SCHOLARSHIP ENDOWMENTS

The Reverend John M. Vander Meulen Fund, established in 2006 by a gift from his estate.

The Mr. and Mrs. Prescott H. Williams Sr. Fund, established in 1972 by their children.

The Dr. and Mrs. B. O. Wood Memorial Fund, established in 1974 by their children, Mr. and Mrs. B. Oliver Wood of Monahans, Texas.

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

David Mitchell Currie and Marguerite Winn Currie Fund

Drew S. Davis Fund

Junius J. and Ada V. Flewellen Fund

C. W. Gribble Fund

Mr. & Mrs. L. B. Henry Fund

W. L. Hester Fund

Samuel L. Joekel Memorial Fund

Keeton Endowment Fund

Mrs. J. B. Kerby Fund

Kidd Fund

Mr. Annie S. Lauve Fund

Mrs. C. W. Lawrence Fund

Paul W. McFadden Memorial Fund

Mr. & Mrs. David T. McMillan Sr. and Mrs. Marion Kerr McMillan Fund

Callie M. Metzger Fund

Alva E. Miller Memorial Fund

Milton Morris Memorial Fund

Thomas Alexander Murray Memorial Fund

Mrs. W. M. Neyland Fund

Mr. and Mrs. F. M. Pearce Fund

Thomas H. Pollard Fund

Mr. & Mrs. Silas B. Ragsdale Fund

Mr. & Mrs. Jerald Riordan Fund

A. D. Rooke Fund

A. E. Ruhmann Fund

Mrs. George Smith Fund

Mr. & Mrs. Edwin E. Stewart, Mr. & Mrs. M. L. Dew, and Mr. & Mrs. John B. Cauthorn Fund

Robert E. Vinson Memorial Fund

Dr. & Mrs. J. B. Wharey Memorial Fund

SCHOLARSHIP ENDOWMENTS

The A. A. Alexander Scholarship Fund, established in 1902 by Mrs. Sarah C. Ball of Galveston, Texas.

The Reverend J. Y. Allison Scholarship, established in 1924.

The Appleby-Brewer Memorial Scholarship, established in 1967 by Miss Emily Brewer of Austin, Texas.

The Reverend Guadalupe M. Armendariz Memorial Scholarship Endowment Fund, established in 2004 by his son, Ruben P. Armendariz of San Antonio, Texas.

The Austin Seminary Women's Scholarship, established in 2002 as part of the Centennial Celebration, by alumnae of Austin Seminary.

The Avery Scholarship Fund, established in 2002 by Mr. and Mrs. James Avery of Kerrville, Texas.

The Burke Baker Scholarship, established in 1953 by Mr. and Mrs. Burke Baker of Houston, Texas.

The Daniel Baker Scholarship, established in 1999 in honor of the Reverend Dr. Daniel Baker of Houston, Texas, by his friends.

The James Ezelle Ball Jr. Memorial Scholarship, established in 1994 in memory of her grandson James Ezelle Ball Jr. by Mrs. Alta Jenkins of Gonzales, Texas.

The Katherine B. and S. Conoly Bartlett Scholarship, established in 1964 by Mr. and Mrs. S. Conoly Bartlett of Austin, Texas.

The Mrs. Tom L. Beauchamp Scholarship, established in 1953 by Mr. and Mrs. Thomas L. Beauchamp of Paris, Texas.

The Jack and Liz Bennett Scholarship Fund, established in 1995 through the First Presbyterian Church of Corpus Christi, Texas, to honor the Reverend Mr. Jack Carlyle Bennett and Gloria Elisabeth Bennett.

SCHOLARSHIP ENDOWMENTS

- The Pattie Bennett Scholarship, established in 1902 by Mrs. J. M. Bennett of San Antonio, Texas.
- The Walter and Deedy Bennett Endowed Scholarship Fund, established in 2001 by friends of Walter and Deedy Bennett.
- The Mrs. Ralph N. Benson Scholarship, established in 1957 by Mrs. Ralph N. Benson of El Dorado, Arkansas.
- The Clyde M. Black Memorial Fund, established in 1971 by his wife, for the benefit of married seminary students with children.
- The George A. Blucher Sr. Memorial Scholarship Fund, established in 1991 in memory of her father by Mrs. Gloria B. Alexander of Corpus Christi, Texas.
- The Rev. Robert B. Brannon Scholarship Fund, established in 2008 with a gift from the estate of Lucy Ann Cowan.
- The Mr. and Mrs. W. T. Brookshire Scholarship Fund, established in 1965 by Mr. and Mrs. W. T. Brookshire of Tyler, Texas.
- The Bernice Ruh Brown and Ralph E. Brown Scholarship Fund, established in 1986 through the estates of Bernice Ruh Brown and Ralph E. Brown of Dallas, Texas.
- The Miss Hiram Eugenia Brown Scholarship Endowment Fund, established in 1996 through a bequest in the will of Miss Hiram Eugenia Brown of Hot Springs, Arkansas.
- The Gordon H. Bullock Memorial Scholarship Fund, established in 2003 by Mr. and Mrs. Ray K. Bullock Sr. of Lynchburg, Virginia and Houston, Texas.
- The Tillman A. Caldwell-Jonah W. Lupton Memorial Scholarship, established in 1944 in memory of the fathers of Dr. and Mrs. C. T. Caldwell by Mr. A. R. Liddell of Shreveport, Louisiana.
- The Josephine Camp Scholarship, established in 1948 by Miss Josephine Camp of Longview, Texas.
- The Margie Camp Scholarship, established in 1959 by Miss Margie Camp, Longview, Texas.
- The Ruth A. Campbell Scholarship Fund, established in 2003 by a bequest from Mrs. Ruth A. Campbell of Corpus Christi, Texas.
- The John R. Cawthon Memorial Scholarship Fund, established in 1987 by James D. and Juanita D. Cawthon of Shreveport, Louisiana.
- The Mr. and Mrs. Samuel John Chandler Memorial Scholarship, established in 1956 in memory of her husband by Mrs. Samuel John Chandler, continued and enlarged by their daughters, Miss Lee Ray Milburn Chandler and Mrs. John Hobson Veazey.
- The Rev. Joseph R. Cochran Jr. Endowed Memorial Scholarship Fund, established in 2001 in memory of the Rev. Joseph R. Cochran, a 1956 graduate of the Seminary, by his family.
- The William Howell Cocke Jr. Memorial Scholarship, established in 1982 by Mrs. Ruth Cocke of Houston, Texas.
- The Rev. Dr. Richard O. Comfort Scholarship, established in 1998 with gifts from the Senior Adult Council of the Bryn Mawr Presbyterian Church, Bryn Mawr, Pennsylvania, Faith Presbyterian Church, Sun City, Arizona, and other churches and friends of the Rev. Dr. Richard O. Comfort.
- The Letha B. and George Crabtree Fund, established in 1967 by Mr. G. W. Crabtree Sr. of Helena, Arkansas.
- The Crofton Family Endowed Scholarship in memory of Mr. Walter M. Crofton Sr. and Mrs. Gladys Davidson Crofton and the Rev. Mr. Walter M. Crofton Jr., established by Walter M. Crofton in 1975 and enlarged in 2005 to memorialize Mr. Walter M. Crofton Jr.
- The Mr. and Mrs. A. H. Crouch Scholarship, established in 1963 by Mr. and Mrs. A. H. Crouch of Conroe, Texas.
- The Mrs. E. F. Cunningham Scholarship, established in 1924 by Mrs. E. F. Cunningham of Waxahachie, Texas.
- The Louis O. Cunningham Scholarship, established in 1965 by his wife and children.
- The Reverend and Mrs. Thomas M. Cunningham Scholarship Fund, established in 1975 by the Reverend and Mrs. T. M. Cunningham of Denton, Texas, with priority given to those preparing for Christian education ministries.
- The Jack W. Currie and Family Scholarship Fund, established in December 2009 by Jack W. Currie in honor of Ruth Anne Currie Blatchley, Don Jones Currie, and Brian Eugene Currie, and in memory of Ruth Jones Currie.
- 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.

SCHOLARSHIP ENDOWMENTS

- 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 Reverend Gaylord Howard Dodgen Memorial Endowed Scholarship Fund, established in 2012 by Mrs. Lanez B. Scarborough-Dodgen of Lafayette, Louisiana.
- The James H. "Jim" Doelling and Jay Parker Doelling Scholarship Fund, established in the year 2000 in honor of her sons, by Bessie Lou Doelling of Odessa, Texas.
- The Joe and Kay Donaho Endowed Scholarship Fund, established in 2001 by friends of Joe and Kay Donaho.
- The Mr. and Mrs. Edmund J. Drake Memorial Scholarship Fund, established in 1957 in memory of her parents, by Mrs. Gordon S. Richmond of Houston, Texas.
- The Glenn Dukes Endowed Scholarship, established in 2005 by Mr. Glenn E. Dukes of Austin, Texas.
- The Gladys and Alvin L. Dusek Memorial Scholarship Endowment Fund, established in 1996 through a bequest in the will of Mrs. Gladys Dusek of Cameron, Texas.
- The Otto A. Dworak Memorial Scholarship Fund, established in 1992 by the Reverend Candasu Vernon of Fort Worth, Texas, in memory of her grandfather.
- The Allen M. and Jeannette B. Early Scholarship, established in 1990 by Mrs. Jeannette Early of Dallas, Texas.
- The Valerie Edwards Memorial Scholarship, established in 1998 in memory of Ms. Valerie Edwards, a student at Austin Seminary, by her friends.
- The Arthur B. and Inez S. Elder Scholarship, established in 1984 by Dr. and Mrs. John B. Elder of Georgetown, Texas.
- The Mrs. Faye Bea Ely Memorial Scholarship, established in the year 2000 through a bequest of Mrs. Faye Bea Ely to the First Presbyterian Church of Bentonville, Arkansas.
- The Jewel J. and Mary Moragne Evans Scholarship, established in 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 Cuero: Blake Muir Endowed Scholarship, established in 2014 by the First Presbyterian Church of Cuero, Texas.
- The First Presbyterian Church of Grand Prairie Endowed Scholarship Fund, established in 2008 by First Presbyterian Church of Grand Prairie, Grand Prairie, Texas, to provide tuition aid to Doctor of Ministry students.
- The Helen S. Fitzpatrick Memorial Scholarship, established in 1997 in memory of Helen S. Fitzpatrick by members of her family and members of First Presbyterian Church, Boonville, Missouri, and Trinity Presbyterian Church, Columbia, Missouri.
- The Mrs. Gussie Flournoy Scholarship, established in 1934 by Mrs. Gussie Flournoy of Beeville, Texas.
- The Jean Fontaine Fleur-de-lis Scholarship Fund, established in 1999 in memory of her French Huguenot ancestry by Mrs. Jewel Fontaine King Kincaid of Canyon Lake, Texas.
- The James Eugene Fogartie Endowed Scholarship Fund, established in 2001 by First Presbyterian Church of Spartanburg, South Carolina, and friends of James Fogartie.

SCHOLARSHIP ENDOWMENTS

- 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 Yarbrow 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.
- Grace Presbytery Endowed Fellowship Fund, established by Grace Presbytery to provide a fellowship for a Master of Divinity inquirer or candidate with preference given to a candidate from Grace Presbytery.
- The Robert W. Graham Endowed Memorial Scholarship Fund, established in 2002 by friends of the Rev. Robert W. Graham.
- 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.

SCHOLARSHIP ENDOWMENTS

- The Janice Gordon Hill Memorial Scholarship, established in 1961 by Mr. Benny M. Hill of Houston, Texas, in memory of his wife.
- The Samuel Wilson and Katherine M. Hogan Memorial Scholarship Fund, established in 2000 by a gift from Mrs. Katherine M. Hogan.
- The Ed Hollyfield Scholarship Fund, established in 1956 from a legacy from the will of Ed Hollyfield of El Dorado, Arkansas.
- The Harvey H. Horton Scholarship, established in 1963 by the session of the First Presbyterian Church of McAllen, Texas.
- The H. J. and Nell G. Houser Memorial Scholarship, established in 1946 by Mr. H. J. Houser of McAllen, Texas.
- The Gene Huff Memorial Scholarship, established in 1976 by First Presbyterian Church of Chickasha, Oklahoma, in memory of The Rev. E. Eugene Huff.
- The Mr. and Mrs. M. B. Hughey Scholarship, established in 1935 by Mr. M. B. Hughey of Charlotte, Texas.
- The Sallie P. Hughey Memorial Scholarship, established in 1936 in memory of his mother by Mr. M. B. Hughey of Charlotte, Texas.
- The Rev. Mr. Norman N. and Dr. Janet Huneycutt Endowed Scholarship, established in 2003 by Rev. Mr. Norman N. and Dr. Janet Huneycutt of Terrell, Texas, to assist male Presbyterian minorities.
- The H. T. Hunnewell Scholarship Fund, established in 1990 by Mr. H. T. Hunnewell of Graham, Texas.
- The Reverend William Herschel Hunt Memorial Endowed Scholarship Fund, established in 2007 by Mr. Robert H. Hunt of Corpus Christi, Texas, in memory of his son.
- The John B. Hunt Scholarship, established in 1953 by Mr. and Mrs. John B. Hunt of Bowie, Texas.
- The Mr. and Mrs. C. M. Hutton Memorial Scholarship, established in 1961 by Mrs. C. S. Sentell of Minden, Louisiana.
- The Mr. and Mrs. Berthus Jansen and The Mr. and Mrs. Collins C. Cabiness Memorial Scholarship Funds, established in 1972 and 1973 by Dr. and Mrs. John F. Jansen of Austin, Texas; and The John F. Jansen Memorial Scholarship Fund, established in 1987 by Mrs. Mary Cabiness Jansen, family, and friends, Austin, Texas.
- The Mamie Steele Jarratt Scholarship, established in 1924 by Mr. J. E. Jarratt of San Antonio, Texas.
- The Alta E. Jenkins Memorial Scholarship, established in 1998 in memory of Mrs. Alta E. Jenkins of Gonzales, Texas, by her niece, Mrs. Dorothy M. Cardwell of Nixon, Texas.
- The Frank Jenkins and Alyce Merle Jenkins Ball Memorial Scholarship, established in 1993 in memory of her husband, Frank Jenkins, and daughter, Alyce Merle Jenkins Ball, by Mrs. Alta Jenkins of Gonzales, Texas.
- 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.

SCHOLARSHIP ENDOWMENTS

- The Jack and Mary F. Langston Endowed Scholarship, established in 2005 by Jane and Lee Larkin of Houston, Texas, in memory of her parents.
- The Lampasas First Presbyterian Church Scholarship Fund, established in 2004 by the congregation of First Presbyterian Church, Lampasas, Texas.
- The Martha Litchfield Scholarship Endowment Fund, established in 1995 by Miss Martha Litchfield of Hot Springs, Arkansas.
- The James I. Logan Jr. Memorial Scholarship, established in 2005 in memory of Reverend Logan by his wife Mary Logan of Bedford, Texas.
- The Mr. and Mrs. Samuel O. Logan Scholarship Fund, established by the First Presbyterian Church of Prescott, Arkansas.
- The Flynn V. Long Jr. Scholarship Endowment Fund, established anonymously in 2001 by friends of Flynn V. Long Jr.
- The Margaret J. Lowdon Endowed Scholarship Fund, established in 2003 with a gift from Mrs. Margaret J. Lowdon of Fort Worth, Texas.
- The Robert E. Lowe Memorial Scholarship Fund, established in 2000 in memory of the Reverend Mr. Robert E. Lowe by Mrs. Margaret Jones Lowe and Mr. Jonathan Lowe of Midland, Texas.
- The Peggy and Dwight Lowrey Endowed Scholarship Fund, established in 2001 by the Reverend Leila Power.
- The Mr. and Mrs. Rowland R. Manatt Fund, established in 1965 by Mr. and Mrs. Rowland R. Manatt of Houston, Texas.
- The Manhattan Scholarship Fund, established in 1959 in memory of the Reverend John H. Justus, by the Manhattan Presbyterian Church of El Paso, Texas.
- The Marnie Foundation Scholarship Fund, established in 1987 by the Marnie Foundation of New Orleans, Louisiana.
- The Annie H. Martin Scholarship, established in 1981 by the Reverend and Mrs. Don McGarity, in memory of Mrs. Annie H. Martin.
- The McCrary and Franklin Scholarship Fund, established in 1985 through the E. A. Franklin Charitable Unitrust of Post, Texas, and enlarged in 1999 by Mr. Giles C. McCrary of Post, Texas.
- The McCrery Memorial Scholarship, established in 1981 by Mr. Murphy M. Williams of Dallas, Texas.
- The Rev. and Mrs. C. Rogers McLane Endowed Scholarship Fund, established with a gift from Mrs. McLane's estate in December 2004, for students from Mexico or other Hispanic students.
- The Bruce McMillan, junior, Foundation Scholarship, established in 1957 by the Bruce McMillan, junior, Foundation of Overton, Texas.
- The Mrs. Flora Graham McNeill Memorial Scholarship, established in 1943 by the Misses Flora and Bessie McNeill of San Antonio, Texas.
- The Memorial Scholarship Fund, established by many friends of the Seminary.
- The Rev. Dr. Fred Morgan Endowed Scholarship Fund, established by Hope Presbyterian Church, Austin, Texas, to provide need-based scholarships to Presbyterian students who plan to go into parish ministry, with a preference for a member from Hope Presbyterian Church.
- The Mr. and Mrs. Fred H. Moore Scholarship, established in 1989 by Ella Mae Moore of Austin, Texas.
- The Emma Lawrence Morrow Memorial Scholarship, established in 1961 by the will of James B. Morrow of Longview, Texas.
- The 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.

SCHOLARSHIP ENDOWMENTS

- 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 Edgar A. and Marilyn M. O'Hair Endowed Scholarship Fund, established in 2007 by Edgar A. and Marilyn M. O'Hair of Cody, Wyoming.
- The Dr. D. Lloyd O'Neal Scholarship Fund, established in 1980 through the Alabama Presbyterian Church of Choudrant, Louisiana, in memory of Dr. D. Lloyd O'Neal.
- The Oak Hill Presbyterian Church Endowed Scholarship, established with a gift from the Fort Worth congregation upon dissolution of the church in 2003.
- The Ada Lee and Harold M. Oehler Memorial Scholarship, established in 1993 through the estate of Mrs. Ada Lee Oehler of Houston, Texas.
- The Calvin Percy Owen Scholarship Fund, established in 1991 by Jan W. Owen and Joe M. Owen, in memory of their father.
- The Melissa Kay Owen Memorial Endowment, established in 2003 by Mr. M. Fred Owen of Houston, Texas, in memory of his daughter, to assist female students.
- The Nancy Harwell Owen Memorial Endowment, established in 2003 by Mr. M. Fred Owen of Houston, Texas, in memory of his wife.
- The Mrs. W. Alvis Parish Memorial Scholarship, established in 1952 by her friends in the First Presbyterian Church of Houston, Texas.
- The Paul and Bernice Parker Endowed Scholarship Fund, established in 2000 by Mrs. Bernice L. Parker of Marble Falls, Texas.
- The Nancy and Ted Paup Endowed Scholarship Fund, established in 2011 by Nancy and Ted Paup of Fort Worth, Texas, to provide need-based tuition assistance to Seminary students with a preference toward students with an undergraduate degree from Texas A&M University, College Station, Texas.
- The Elizabeth Reuter Petersen and Captain Aage Petersen Memorial Scholarship, established in 1963 by the family and friends of Captain and Mrs. Aage Petersen of San Antonio, Texas.
- The Walker Young Pettit Scholarship, established in 1980 by bequest of Mrs. Walker Young Pettit of Baton Rouge, Louisiana.
- The Bert Pfaff Scholarship, established in 1955 by Mr. and Mrs. Bert Pfaff of Tyler, Texas.
- The Laura Goodnight Poor Endowed Scholarship Fund, established in 2002 by Laura G. Poor.
- The Dr. and Mrs. Harold Brainard Pressley and Mrs. Dorothy Pressley Smith Memorial Scholarship, established in 1963 by their family and enlarged in 1993 to memorialize Mrs. Dorothy Pressley Smith.
- The Henry Elliott Pressly Scholarship Fund, established in 1971 by Mr. and Mrs. Clyde W. Day of Houston, Texas.
- The Dr. Roger T. Quillin Endowed Scholarship Fund, established in 2008 by Northridge Presbyterian Church of Dallas, Texas.
- The Henry W. Quinius Jr. Scholarship, established in 1980 by Mr. and Mrs. Horace F. Adrian of Austin, Texas.
- The Mr. and Mrs. Leroy Rader Scholarship Fund, established in 1963 by Mr. and Mrs. Leroy Rader of Kilgore, Texas.
- The Glenn A. Railsback Scholarship Fund, established in 1975 by the congregation of First Presbyterian Church of Pine Bluff, Arkansas.
- The Mrs. Rebecca K. Stuart Red Memorial Scholarship Fund, established in 1996 by Mrs. 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 Rev. Ms. Catherine A. Roberts Endowed Scholarship for International and Racial Ethnic Students, established in 2001 by Mrs. Catherine A. Russell.

SCHOLARSHIP ENDOWMENTS

- The Mr. and Mrs. Louis Rochester Scholarship Fund, established in 2000 by Mr. and Mrs. Louis Rochester of Odessa, Texas.
- The Robert L. Rolfe Memorial Scholarship, established in 1954-55 in memory of her husband by Mrs. R. L. Rolfe and of his father, by Robert L. Rolfe Jr.
- The Jean Keys Ryburn Endowed Scholarship Fund, established in 2014 by Frank M. Ryburn Jr. and Mazie Hall Ryburn of Lubbock, Texas.
- The St. Paul Presbyterian Church, Odessa, Texas, Scholarship Fund, established in 1995 by the former members and officers of St. Paul Presbyterian Church, Odessa, Texas, and the Presbytery of Tres Rios from the proceeds of the sale of St. Paul Presbyterian Church.
- The St. Stephen Presbyterian Women Scholarship, established in 1951 by the Women of the Church, St. Stephen Presbyterian Church, Fort Worth, Texas.
- The Sampsell-Watson Scholarship, established in 1999 by Paul and Sallie Watson of Austin, Texas, in loving memory of their parents Malvern Sullivan and Grace Driskell Watson and James Roscoe and Mary Sheridan Sampsell.
- The Hugh Walter, Dorothy, and Eleanor Sanders Scholarship Fund, established in 1986 by the Reverend and Mrs. Hugh Sanders and the Reverend D. Eleanor Sanders.
- The Henry W. and Vivian S. Sauer Scholarship, established in 1985 through the estate of Mr. Henry W. Sauer of Austin, Texas.
- The Schultz Memorial Scholarship, established in 1954 by the Schultz family, including Mr. G. Elmore Schultz of New Jersey and Miss Christine Olivia Schultz of Houston, Texas; now memorializes Mr. and Mrs. Charles Frederick Schultz and Mrs. Margaret Schultz Williams.
- The J. Virgil Scott Jr. Christian Education Foundation Scholarship, established in 1951 by J. Virgil Scott of Houston, Texas.
- 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 Jed Shaw Family Scholarship Fund, established in 1999 by Winston, Barbara and Jed Shaw of Houston, 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 Monica Thompson Smith and William Anderson Smith Scholarship Fund, established in 1999 in honor of Monica Thompson Smith and William Anderson "Andy" Smith, graduates of the Seminary, by LeRoy and Docia Thompson of Arlington, Texas.
- The Mr. and Mrs. W. Bruner Smith Scholarship, established in 1947 by Mr. W. Bruner Smith of Longview, Texas.
- The Herbert S. Springall, DD, Memorial Scholarship Fund, established in 1998 through a bequest in the wills of Arthur N. and Bernice Carlotta Trout Springall of Fredericksburg, Texas.
- The C. R. Stephens Memorial Scholarship, established in 1942 in memory of her husband by Mrs. C. R. Stephens of Ballinger, Texas.
- The Anne J. Stewart Scholarship Fund, established in 2003 by Anne J. Stewart of Dallas, Texas.
- The Stolhand Endowed Scholarship Fund, established in 2008 by Connie Hare and Lucille Stolhand of Jackson County, Texas.
- The Lorenz W. and Agnes B. Stolz Memorial Scholarship, established in 1957 by the L. W. Stolz family of La Grange, Texas.
- The Lorenz W. Stolz Jr. Scholarship Fund, established in 1987 by Mr. L. W. Stolz Jr. of La Grange, Texas.
- 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.

SCHOLARSHIP ENDOWMENTS

- The Swan Scholarship, established in 1997 in memory of Jane Swan Menk and in honor of Shirley Swan Jorden by Mr. James R. Jorden of Houston, Texas.
- The Reverend Leonard R. Swinney Scholarship Fund, established in 1999 by Mrs. Ethel B. Swinney and Mr. and Mrs. Robert S. (Bob) Swinney, in memory of Leonard R. Swinney.
- The Synod of Red River Scholarship Fund, established in 1980 from the Major Mission Fund of the Synods of Red River and Sun.
- The Mr. and Mrs. Horace Dickinson Taylor Scholarship, established in 1950 by Dr. and Mrs. E. Freeman Robbins of Houston, Texas.
- The Robert B. Taylor Scholarship, established in 1949 by Mr. and Mrs. Vernon F. Taylor of San Antonio, Texas.
- The Herbert C. and Thelma K. Thorne Memorial Scholarship, established in 1989 through a bequest from Mrs. Thelma K. Thorne of Corsicana, Texas.
- The Rev. James Tomasek Jr. Endowed Scholarship, established in 2003 by Chap. Enid L. and Mr. James R. Ross of Austin, Texas, in honor of the Rev. James Tomasek Jr.
- 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 Joe L. and Patricia J. Turner Endowed Scholarship, established in 2000 by First Presbyterian Church of Pampa, Texas.
- The Rev. Alice B. Underwood Endowed Scholarship Fund, established in 2007 by Ralph L. Underwood of Austin, Texas.
- The Mary Cunningham Van den Berge Scholarship, established in 1956 in memory of her grandmother, by Mrs. George A. Hill Jr., of Houston, Texas.
- The Vance and Nancy Vanderburg Endowed Scholarship Fund, established in 2004 by Robert "Vance" and Nancy Vanderburg of Eureka Springs, Arkansas, for students of financial need and an apparent commitment to serve within the bounds of the Presbyterian Church (U.S.A.).
- The Dorothy Butler Vickery and Edward Downtain Vickery Endowed Scholarship, established in 1997 by Downy Vickery of Houston, Texas, and Anne V. Stevenson of Sugar Land, Texas, to honor their parents, Mr. and Mrs. Edward D. Vickery of Houston, Texas.
- The Edward Downtain Vickery Endowed Scholarship, established in 2000 by the will of his wife, Dorothy Butler Vickery.
- The William and Carol Shannon Voss Memorial Scholarship, established in 2002 by the Rev. Mrs. Dixie V. Anders, 2001 graduate of Austin Seminary, in loving memory of her parents.
- The Rev. Frank B. and Mrs. Maxine Walker Endowed Scholarship Fund, established in 2005 by friends of Frank and Maxine Walker.
- The Mrs. R. H. Walker Scholarship, established in 1948 by Mrs. R. H. Walker of Gonzales, Texas.
- The Mr. and Mrs. R. H. Walker Memorial Scholarship, established in 1957 in memory of his parents by Mr. Tom Scott Walker of Gonzales, Texas.
- The Walls Family Endowed Scholarship Fund, established in 2002 by Mr. Jim Walls.
- The Mr. and Mrs. Thomas Webb Scholarship Fund to assist Mexican national students, established in 1986 by Miss Johnnie Stovall Webb of Jackson, Mississippi.
- The Westminster Presbyterian Church of Beaumont, Texas, Endowed Scholarship Fund in Honor of the Nelson Family, established in 2009 by Westminster Presbyterian Church of Beaumont, Texas.
- 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 Gladys Martin Wiggins Scholarship, established in 1993 in honor of his wife, Gladys Martin Wiggins, by the Reverend Dr. Earl B. Wiggins of Hot Springs, Arkansas.
- 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.

SPECIAL ENDOWMENTS

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, established in 1953 by Mrs. Carolyn Zeiss Guyton of Kosciusko, Mississippi.

The Rev. Dr. Roy H. and Katy Zuefeldt Endowed Memorial Scholarship Fund, established 2013 by Ted and Nancy Paup of Fort Worth, Texas.

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

Dr. and Mrs. Thomas Morgan Biggs Jr. Scholarship Fund

E. M. Bramlette Scholarship

Mrs. Stewart Maxwell Carpenter Memorial Scholarship

Mrs. Betty Childers Memorial Scholarship

Sallie J. Currie Scholarship

Mr. & Mrs. Henry R. Davis Scholarship

First Presbyterian Church of Denton, Texas, Scholarship

Linda E. Gieseke Memorial Scholarship

Mrs. C. S. Harrington Scholarship

The Reverend and Mrs. Luis C. Hernandez Scholarship Fund

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Dr. G. L. Lewis Memorial Scholarship

J. F. Lloyd Scholarship Fund

George T. and Willa Kate McClintic Memorial Scholarship

Charity W. Moorman Memorial Scholarship

Gene Parrish Memorial Scholarship

Elsie Marie Rau Memorial Scholarship

Dr. W. Emmet Wilkinson Scholarship

SPECIAL ENDOWMENTS

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

Austin Presbyterian Theological Seminary Endowment for the College of Pastoral Leaders, established in 2012 by Wichita Falls Community Foundation–Austin Presbyterian Theological Seminary Designated Fund.

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

The Donald Capps Award in Pastoral Care Endowed Fund, established in 2005 by an anonymous donor.

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

The Chidester Preaching Award, established in 2010 by First Presbyterian Church, Malvern, Arkansas.

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

SPECIAL ENDOWMENTS

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

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

The Mert and Betty Cooper Endowed Fellowship Fund, established in 2011 by Mert and Betty Cooper of Canadian, Texas.

The Crawley Family Fellowship established in 2014 by James B. and Mary W. Crawley of the Crawley Family Foundation of Norman, Oklahoma.

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

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

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

The James A. "Buddy" Davidson College of Pastoral Leaders Endowed Fund, established in 2011 by the James A. "Buddy" Davidson Charitable Foundation of Midland, Texas.

The James A. "Buddy" Davidson Merit Scholarship Endowed Fund, established in 2015 by The James A. "Buddy" Davidson Foundation of Midland, Texas.

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 William J. Fogleman Merit Scholarship Fund, established in 2016 by Diane Buchanan and Richard Andrew, Marjory Fogleman, and First Presbyterian Church, Denton, Texas, to honor the memory of Bill Fogleman and provide merit-based scholarship aid to Master of Divinity degree students with a preference given to first-career Presbyterian students.

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

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

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

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

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

The Hendrick-Smith Award for Mission and Evangelism, established in 2005 with a gift from William Smith Sevier of Dickinson, Texas, in memory of the Reverends James Hardin Smith, William Swan Smith, Edwin Eugene Hendrick, and John Henry Hendrick, and in honor of John Robert Hendrick, professor emeritus of evangelism and missions at Austin Seminary.

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

The George S. Heyer Jr. Distinguished Lectureship Endowment, established in 1995 by friends of Dr. George S. Heyer Jr., Professor Emeritus of the History of Doctrine.

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

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

SPECIAL ENDOWMENTS

The Ethel W. Lance Human and Civil Rights Fund, established in 2016 with a gift from First Presbyterian Church in Cuero, Texas, in memory of Ethel W. Lance, one of nine victims shot and killed on June 17, 2015 at Emanuel AME Church in Charleston, South Carolina.

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 New Covenant International Fellowship Fund, established in 2014 by friends of New Covenant Presbytery

The James M. O'Leary Memorial Merit Scholarship Fund, established in 2010 by the Grum family of Diboll, 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 William S. Red Memorial Library Fund, established in 1945 by the gift of Dr. Wm. S. Red Jr. and Miss Mary Red, of the copyright to his book, *"The History of the Presbyterian Church in Texas."*

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

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

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

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

The Francis S. Springall, MD, Memorial Endowed Merit Scholarship Fund, established in 2007 by Deanna Springall of Austin, Texas, in memory of her father.

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

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

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

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

The Trull-Herlin Family Endowed Merit Fellowship Fund, established in 2011 by Bruce and Cara Herlin of Palacios, Texas.

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

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

The Elizabeth Currie Williams Endowed Fellowship Fund, established in 2011 by Elizabeth Currie Williams of Dallas, Texas.

The Hugh H. and Nancy T. Williamson Merit Fellowship Fund, established in 2014 by Hugh H. and Nancy T. Williamson of Denver, Colorado.

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
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SPECIAL ENDOWMENTS

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In addition to these gifts listed, the Seminary is supported by hundreds of gifts each year. Without these ongoing gifts, the Seminary could not continue.

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MASTER OF ARTS (THEOLOGICAL STUDIES)

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Arnold Mlindakaya Phiri

Kenneth William Snodgrass
Elizabeth Lee Gregory Stewart

MASTER OF ARTS IN MINISTRY PRACTICE

Reese Alexandra Henry III

MASTER OF DIVINITY

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Alsup-Frierson Fellowship
Patricia Ann Argust
Dagne Tulu Balcha
Brianna Michelle Benzinger
Kristin Ann Brown
W. P. Newell Memorial Fellowship
Sarah Leanne Chancellor-Watson
Dual Degree, MDiv/MSSW
Marsha Denise Clarke
Candice Bechem Combs
Ryan James Gaffney
Travis Elliot Gould
Janet Kay Hahn
Kevin James Henderson
Courtney Ann Hill Root
Jacob Earle Hunter
Sarah Jillyne Wildt Kammerdiener
Michael Craig Koski
Sarah Olivia Lancaster
John Ryan Larkin
Kathy Fay Lee-Cornell
Dual Degree, MDiv/MSSW
Janie Maxwell Morris Fellowship

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David L. Stitt Fellowship
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BA, MDiv, DMin; Bloomsburg University, Princeton Theological Seminary

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– THE FACULTY –

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BA, MDiv, MA, PhD; Mississippi State University, Asbury Theological Seminary, Claremont School of Theology

Melissa Wiginton, *Vice President for Education Beyond the Walls and Research Professor in Methodist Studies*

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SUPERVISORS IN THE PRACTICE OF MINISTRY

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Society of Friends

BA, Friends University, 1972

MA, Wichita State University, 1975

MMin, Earlham School of Religion, 1978

AUSTIN SEMINARY ASSOCIATION

– AUSTIN SEMINARY ASSOCIATION –

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Lemuel Garcia-Arroyo, *Director of Alumni and Church Relations*

PURPOSE

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

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

- Region 1: Texas
- Region 2: Colorado, Kansas, Nebraska, New Mexico, North Dakota, Oklahoma, South Dakota
- Region 3: Arizona, California, Idaho, Montana, Oregon, Nevada, Utah, Washington, Wyoming
- Region 4: Illinois, Indiana, Iowa, Kentucky, Michigan, Minnesota, Missouri, Ohio, West Virginia, Wisconsin
- Region 5: Alabama, Arkansas, Florida, Georgia, Louisiana, North Carolina, South Carolina, Tennessee
- Region 6: Connecticut, Delaware, District of Columbia, Maine, Maryland, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, Virginia
- Region 7: International (represented by advisory staff)

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

— ASA AWARDS FOR SERVICE —

Austin Seminary Association Awards are presented annually to persons who have distinguished themselves through service to the church. Since the inception of the program of awards, the following persons have been honored:

- 1975 Barton W. Freeland, Jack S. Hodges, Henry W. Quinius Jr., Glenn A. Railsback
- 1976 Stuart D. Currie (posthumously), J. Martin Singleton, Elsworth "Pete" Wright
- 1977 John F. Anderson Jr., T. Hardie Bowman, Rachel Henderlite, John R. Williams
- 1978 John R. Blue, Catherine M. Sautter, Harry B. Wood
- 1979 Jack C. Hunnicutt, R. William Jablonowski Jr., T. Watson Street
- 1980 Jimmie T. Clark, John F. Jansen, Charles L. King
- 1981 Jack K. Bennett, Robert B. Trull, Prescott H. Williams Jr.
- 1982 W. Eugene March, E. Otis Moore, John W. Smiley
- 1983 Joe M. Brown, James W. Mosley
- 1984 Harvard A. Anderson, Charles R. Gibbs, Earl B. Wiggins
- 1985 James E. Andrews, C. Ellis Nelson, J. Allen Smith
- 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

ASA AWARDS FOR SERVICE

- 1990 James E. Fogartie, Shirley H. Howard, W. Frank McElroy Jr., G. William Murray, William F. Pruitt, Walter D. Shepard, William C. Washburn
- 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
- 1994 William McIntire Gould Jr., Benjamin F. Gutierrez, John R. Hendrick, David L. Stitt
- 1995 Sam McDowell Junkin, Jerry R. Tompkins
- 1996 Don Alan Farquhar, Neil M. Weatherhogg
- 1997 Lynn Tilghman Johnson, Joseph L. Turner
- 1998 Walter M. Crofton, Frank Diaz
- 1999 Exell L. Coon, Elizabeth Johnson-Pense, James A. Wharton
- 2000 Fane Downs, John R. Evans, John Ed Withers
- 2001 Michael F. Murray, Phineas Washer
- 2002 Robert H. Bullock Jr., Cynthia Weeks Logan, Jack L. Stotts
- 2003 Priscilla A. Abbott, G. Thomas Huser, Louis H. Zbinden Jr.
- 2004 Thomas W. Currie III, Bobbi Kaye Jones, Charles Brooks Partee
- 2005 William K. Hedrick, Frank B. Walker Jr., Eugenia Hopper Zavaleta
- 2006 Lydia Hernandez, Hans-Richard Nevermann
- 2007 James R. Miles, Jan W. Owen
- 2008 Alfred W. Morgan, Ralph L. Person
- 2009 Marvin C. Griffin, Robert D. Lively
- 2010 Clinton Clark Rabb, Laura C. Mendenhall
- 2011 Carlos E. Ham, Gilley G. Richardson
- 2012 Ruben Pacillas Armendáriz, Judith M. Henderson
- 2013 Helen Locklear, John M. McCoy Jr., Gregory D. McDonell
- 2014 James W. Dollar, Miles H. White, Melinda A. Veatch
- 2015 Cheryl A. Kirk-Duggan, John D. Williams, Michael J. Cole
- 2016 Rebecca Reyes, William O. Walker