

PRINCETON  
THEOLOGICAL  
SEMINARY

2020-2021  
Catalogue  
Volume XLIV  
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# Princeton Theological Seminary

2020–2021 Catalogue

Two Hundred and Ninth Year  
64 Mercer Street, Princeton, New Jersey 08540  
609.921.8300  
[ptsem.edu](http://ptsem.edu)

This catalogue is an account of the academic year 2019–2020 and an announcement of the proposed program for the 2020–2021 academic year. While it has been prepared based on the best information available at the time of publication, all information, including statements of fees, course offerings, and admission and graduation requirements, is subject to change without notice. This catalogue should not be construed as a contract between the Seminary and any potential, current, or former student or any third party. The projected programs for 2020–2021 are subject to change without notice and are in no way binding upon the Seminary. Tuition and fees listed herein cover the 2020–2021 academic year and are also subject to change in subsequent years without notice. At all times, Princeton Theological Seminary acts as permitted by law, and does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, sexual orientation, gender identity, or disability in its admission policies and educational programs. The associate dean for institutional diversity and community engagement (Multicultural Relations Office, Templeton Hall, 609.688.1941) has been designated to handle inquiries and grievances under Title IX of the Education Amendments of 1972 and other federal nondiscrimination statutes.

## ACCREDITATION

Princeton Theological Seminary is accredited by the  
Middle States Commission on Higher Education (MSCHE)

3624 Market Street, 2nd Floor West  
Philadelphia, PA 19104  
267.284.5000 [msche.org](http://msche.org)

The Commission on Accrediting of the Association of  
Theological Schools (ATS)

10 Summit Park Drive  
Pittsburgh, PA 15275-1110  
412.788.6505 [ats.edu](http://ats.edu)

The following degree programs are approved:  
MACEF, MDiv, MDiv/MACEF, MA(TS), ThM, PhD

Princeton Theological Seminary is a member of the  
American Schools of Oriental Research (ASOR)  
and the Hispanic Theological Initiative Consortium (HTIC).

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## Overview

### Mission Statement

Princeton Theological Seminary prepares women and men to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, equipping them for leadership worldwide in congregations and the larger church, in classrooms and the academy, and in the public arena.

A professional and graduate school related to the Presbyterian Church (USA), the Seminary stands within the Reformed tradition, affirming the sovereignty of the triune God over all creation, the gospel of Jesus Christ as God's saving word for all people, the renewing power of the word and Spirit in all of life, and the unity of Christ's servant church throughout the world. This tradition shapes the instruction, research, practical training, and continuing education provided by the Seminary, as well as the theological scholarship it promotes.

In response to Christ's call for the unity of the church, the Seminary embraces in its life and work a rich racial and ethnic diversity and the breadth of communions represented in the worldwide church. In response to the transforming work of the Holy Spirit, the Seminary offers its theological scholarship in service to God's renewal of the church's life and mission. In response to God's sovereign claim over all creation, the Seminary seeks to engage Christian faith with intellectual, political, and economic life in pursuit of truth, justice, compassion, and peace.

To these ends, the Seminary provides a residential community of worship and learning where a sense of calling is tested and defined, where Scripture and the Christian tradition are appropriated critically, where faith and intellect mature and lifelong friendships begin, and where habits of discipleship are so nourished that members of the community may learn to proclaim with conviction, courage, wisdom, and love the good news that Jesus Christ is Lord.

### A Brief History

The establishment of The Theological Seminary at Princeton by the General Assembly of the Presbyterian Church in 1812 marked a turning point in American theological education. Within the last quarter of the 18th century, all learning was of a piece and could be adequately taught and studied in the schools and colleges, nearly all of which were church-initiated. General education was also the context for professional studies in divinity, medicine, and the law. In the first quarter of the 19th century, professional training became disengaged from the college curriculum, medical and law schools were established, and 17 divinity schools and seminaries came into existence.

On the threshold of the 19th century, powerful elements in American life, both secular and religious, were forcing some radical changes in the older, more unitive education and intellectual climate. The emergence of scientific studies, the expansion of the college curriculum, new economic and social responsibilities associated with a democratic government, industrial development in the east and geographical movement toward the west — all such factors required the churches to reconsider their own mission and message.

There were also intramural conflicts within the churches. As the denominations multiplied, they became more self-conscious, polemical, and defensive. Local "parsons" found they were not always the undisputed intellectual "persons" in the community. The western migration created a sudden demand for ministers that could not be met under the old training programs, and the rough-and-ready people on the frontier were less exacting in their requirements for an educated ministry. Religious and theological tides in the meantime were running between deistical, rational influences and pietistic, revivalistic enthusiasm.

The plan to establish a theological seminary at Princeton was in the interests of advancing and extending the theological curriculum. It was not, as has sometimes been intimated, a sectarian withdrawal from secular university life. The educational intention was to go beyond the liberal arts course by setting up a post-graduate, professional school in theology. The plan met with enthusiastic approval on the part of authorities at the College of New Jersey, later to become Princeton University, for they were coming to see that specialized training in theology required more attention than they could give.

With fewer than a dozen students, Archibald Alexander was the only Seminary professor in 1812. He was joined the following year by a second professor, Samuel Miller, who came to Princeton from the pastorate of the Wall Street Church in New York. Though the faculty of the Seminary was as big (or as small) as at the College, it was a venture of faith bordering on the foolhardy to lay elaborate plans for the future.

To read back over the wording of the original “Design of the Seminary” is to perceive the early growth of the modern development in theological education in America — though the Princeton innovators were not at all thinking of breaking new ground except in the literal sense. They were prophetic enough, however, and among other things the “Design” noted that the purpose of the Seminary was to unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart, which is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that religion without learning, or learning without religion, in the ministers of the gospel, must ultimately prove injurious to the church.

The dialectic suggested in the juxtaposition of piety and learning deserves some comment. It is an apt text for expounding the peculiar genius of Princeton Seminary and its view of theological education. The piety side of the formula stems from the accent on personal salvation, the experience of repentance and forgiveness, the Christian life of faith, justification, and sanctification, the reality of new selfhood in Jesus Christ, all of which can be traced to the roots of American religion, whether of the Puritan, Calvinist, Lutheran, Quaker, Wesleyan, or “left-wing” Reformation traditions. So it was that Princeton Seminary, as was true of most other divinity schools, deliberately defined itself as a school of “that piety of the heart,” a training center for church leaders of all sorts, which specialized in preaching, the cure of souls, evangelism, and missions. To be sure, there were many at Princeton unsympathetic with much of the methodology of the new pietism and revivalism; but regarding the religious goals interpreted as personal salvation, “the fruit only of the renewing and sanctifying grace of God,” there was unanimity between thumping revivalists and proper Princetonians.

The other side of the piety-learning formula was equally important for the founders of the Seminary. The new institution was never described as a Protestant monastery or retreat, a place distinguished mainly for prayer and meditation. It was to be a school with teachers and students, library and books, ideas of the mind as well as convictions of the heart, all in the service of “solid learning.” The Reformed tradition, to which Princeton Seminary was and is committed, has always magnified intellectual integrity of the faith. Theology has been a highly respected word on the campus. Systems and structures of thought, reflection on the meaning and application of the faith, clarity of expression, and precision of definition — these are recognized norms for theological thinking.

The Seminary has been served by a remarkable succession of eminent presidents. Francis Landey Patton (1902–1913) came to the Seminary after serving as president of Princeton University. J. Ross Stevenson (1914–1936) guided the Seminary through some turbulent years and expanded the institution’s vision and program. John A. Mackay (1936–1950) strengthened the faculty, enlarged the campus, and created a new ecumenical era for theological education. James I. McCord (1959–1983), whose presidency saw the institution of the first center of continuing education at a theological seminary, the establishment of endowment for 26 faculty chairs, and the construction or renovation of major campus residences and academic facilities, gave leadership to both the national and world church through denominational and ecumenical councils.

Thomas W. Gillespie (1983–2004), a pastor-scholar, gave leadership to the Presbyterian Church (USA) nationally through its Committee on Theological Education. He made faculty development and increasing the diversity of the Seminary community priorities, added endowed chairs, effected a partnership between the Seminary and the Center of Theological Inquiry in Princeton, led in a major building program of renovation and new construction, and oversaw the founding of major new Seminary programs, including the Institute for Youth Ministry, the Center for Barth Studies, and the Joe R. Engle Institute of Preaching.

Iain R. Torrance (2004–2012) came to Princeton Seminary from Scotland, where he served as a parish minister, was a chaplain in Britain’s armed forces, a chaplain-in-ordinary to HM the Queen in Scotland, and taught at Queen’s College, Birmingham, the University of Birmingham, and Aberdeen University, where he was professor of patristics and Christian ethics and dean of the faculty of arts and divinity. In 2003 he was elected moderator of the Church of Scotland. As president of Princeton Seminary, he led a major curriculum review and revision of the Master of Divinity program, supported the use of technology in administrative and academic areas in providing access to the Seminary’s resources by scholars and churches around the world. Under his leadership, the Seminary initiated an Office of Multicultural Relations to lead the Seminary community in addressing issues of inclusion, respect, and understanding among the many cultures and perspectives represented within the community. During his presidency, the Board of Trustees initiated a major capital campaign to build a new library and new campus apartments for student families.

M. Craig Barnes became the Seminary’s seventh president in January 2013. Prior to his appointment, he was on the faculty of Pittsburgh Theological Seminary and pastor and head of staff of Shadyside Presbyterian Church. He is widely respected as a preacher and pastor and has written nine books on ministry. He is deeply committed to the theological formation of pastors to lead the church in changing times.

Affiliated from the beginning with the Presbyterian Church and the wider Reformed tradition, Princeton Theological Seminary is today a denominational school with an ecumenical, interdenominational, and worldwide constituency. This is reflected in the faculty, in the curriculum of studies, and in the student body.

## **Worship Life**

Worship enriches the spiritual and communal life of Princeton Theological Seminary and all who gather here to study, teach, and serve. More than 200 years ago the founders of the Seminary wrote that Princeton Seminary should be a place that unites the “piety of the heart...with solid learning.” To this end, worship in Miller Chapel remains both an extension of and a complement to learning in Stuart Hall.

During the fall and spring semesters, when classes are in session, the community gathers Monday through Friday to worship. The sacrament of Holy Communion is celebrated on Fridays. During summer language courses, the community gathers midweek for worship. Special services are held throughout the year. The president leads in worship weekly, and other daily chapel services are led by our students, faculty, and administration.

The worship life of the chapel is coordinated by the minister of the chapel and the director of music under the supervision of the president of the Seminary. The Directory for Worship of the Presbyterian Church (USA) provides a guideline for the ordering of worship. However, we encourage and welcome worship leadership and participation from the broad range of faith traditions that we find within the Seminary community. This adds to the rich texture of worship life here at Princeton Seminary and reflects the diversity of Christ's church in the world. The ministry of the chapel is also enriched by the chapel office program and publications manager, student chapel assistants, and sextons who prepare the space and provide hospitality for worship and special events.

## Statement of Educational Effectiveness

Princeton Theological Seminary is a school dedicated to forming women and men in service to Jesus Christ for leadership in changing churches and to serving as an unsurpassed resource for Reformed theology worldwide.

The Seminary engages in ongoing evaluation of its educational effectiveness which, as an institution of the PC(USA), is measured in part through: 1) graduation rates, 2) completion rates, 3) PC(USA) ordination exam pass rates, 4) student's rating of effectiveness in preparation with primary areas of the core curriculum, and 5) placement.

1) Graduation rate for 2018-2019 class: 95% for Master of Divinity, 100% for Master of Arts in Christian Education and Formation, 94% for Master of Arts (Theological Studies), 100% for Master of Theology (ThM), and 64% for Doctor of Philosophy (PhD).

2) Completion rates for the 2018–2019 graduating class:

- 82% of the Master of Divinity (MDiv) graduates completed the degree in three years and 18% in four years.
- 83% of the Master of Theology (ThM) graduates completed the degree in one year, 9% in two years, 4% in three years, and 4% in five years.
- 50% of the Master of Arts in Christian Education and Formation (MACEF) graduates completed the degree in two years, 25% in three years, and 25% in four years.
- 100% of the Master of Arts (Theological Studies) graduates completed the degree in two years.
- 44% of the Doctor of Philosophy (PhD) graduates completed the degree in five years and 56% in six or more years.

3) PC(USA) 2018 ordination exam pass rates for Princeton Theological Seminary students:

- Biblical Exegesis: 78% (national average: 67%)
- Theological Competence: 91% (national average: 80%)
- Worship and Sacraments: 93% (national average: 76%)
- Polity: 90% (national average: 72%)

4) 2019 graduating MDiv students' rating of educational effectiveness in facilitating skills in the primary areas of the core curriculum as reported on the ATS Graduating Student Questionnaire (Average rating based on a 5-point scale: 1-Not at all effective, 2-Not very effective, 3-Somewhat effective, 4-Effective, 5-Very Effective):

- Ability to think theologically: 4.1
- Ability to use and interpret Scripture: 3.8
- Ability to relate social issues to faith: 4.1
- Knowledge of church history and doctrine: 3.8
- Ability to preach well: 3.8
- Ability to work effectively with women and men: 4.0
- Ability to relate social issues to faith: 4.1
- Knowledge of Christian philosophy and ethics: 3.8

5) Placement information for various graduating classes:

### MDiv and ThM Graduates

- Placement for the 2017-2018 graduating MDiv, dual, and MA students who have reported to the Placement Office: 60% in Vocational church ministry placement, 2% in non-church placement, 14% on to further study, 9% seeking placement, and 14% unknown.
  - Church ministry: pastor (senior/associate/youth/campus), Christian education director
  - Non-church ministry: chaplain (college/hospital/military), teacher at a Christian school

- Princeton Theological Seminary MDiv and ThM graduates have been accepted into PhD programs at institutions such as Duke Divinity School, Eastern University, Fuller Theological Seminary, Princeton Theological Seminary, Princeton University, Rutgers University, University of Aberdeen, University of Edinburgh, University of North Carolina, University of Notre Dame, University of Toronto, Vanderbilt Divinity School, Yale University, and others.

#### PhD Graduates

- Placement for PhD graduates from 2010–2017: 67% in higher education faculty positions, 18% in professional clergy/ministry positions, 4% in post-doctoral fellowships, 5% in other professional positions (private and nonprofit enterprises, higher education administration), and 6% unknown.
- Princeton Theological Seminary PhD graduates are serving at institutions such as Azusa Pacific University, Candler School of Theology, Columbia Theological Seminary, Drew University, Duke Divinity School, Episcopal Divinity School, Harvard University, Iliff School of Theology, Lancaster Theological Seminary, Pacific Lutheran Theological Seminary, Pittsburgh Theological Seminary, Presbyterian University and Theological Seminary (Seoul, Korea), Princeton Theological Seminary, Seattle Pacific University, Seigakuin University (Japan), Seminário Teológico Batista do Nordeste (Brazil), Taiwan Theological College and Seminary, Tokyo Christian University, Trinity Evangelical Divinity School, Union Presbyterian Seminary, University of Chicago Divinity School, University of Edinburgh, University of Geneva (Switzerland), University of Munich, University of Notre Dame, Villanova University, Wesley Theological Seminary, Wheaton College, Yale Divinity School, Yonsei University (Seoul, Korea), and others.



# Academic Calendars

<b>2020–2021</b>		
<i>Summer Session 2020</i>		
June 1	Monday	Summer registration deadline without penalty
June 19	Friday	Final deadline for summer registration
June 29	Monday	Summer Language classes begin
June 29	Monday	New Student Orientation
July 3	Friday	Fourth of July holiday, offices closed, no classes
July 8	Wednesday	Deadline for continuing students fall semester registration without penalty
July 22	Wednesday	Online registration opens for entering students
Aug. 19	Wednesday	Deadline for entering students to complete the admissions process and pay fall tuition
Aug. 21	Friday	Summer Language classes end
<i>Fall Semester 2020</i>		
Aug. 28	Friday	International Student Orientation
Aug. 30–Sept. 2	Sunday–Wednesday	New Student Orientation
Sept. 1	Tuesday	Faculty Conference
Sept. 2	Wednesday	Advising Day
Sept. 2	Wednesday, 7:00 p.m.	Opening Convocation
Sept. 3	Thursday, 8:30 a.m.	Classes begin
Sept. 3	Thursday, 11:30 a.m.	Opening Communion Worship
Sept. 7	Monday	Labor Day, offices closed, no classes
Sept. 10	Thursday, 4:30 p.m.	End of fall semester drop/add period without penalty
Sept. 17	Thursday, 4:30 p.m.	End of fall semester drop/add period
Oct. 19–23	Monday–Friday	Reading Week
Oct. 26	Monday	Classes resume
Nov. 4	Wednesday	Advising Day
Nov. 6	Friday	Deadline for January term registration without penalty
Nov. 13	Friday	Spring semester online registration opens
Nov. 25–27	Wednesday–Friday	Thanksgiving recess, no classes
Nov. 26–27	Thursday–Friday	Thanksgiving recess, offices closed
Nov. 30	Monday, 8:30 a.m.	Classes resume

Dec. 8	Tuesday	Wednesday classes meet; fall classes end
Dec. 9–14	Wednesday–Monday	Reading Period
Dec. 10	Thursday, 4:30 p.m.	Deadline for spring semester registration without penalty
Dec. 15	Tuesday	Deadline for submission of application to graduate
Dec. 15–18	Tuesday–Friday	Final examinations
Dec. 18	Friday, 4:30 p.m.	All master's and PhD final papers due
Dec. 18	Friday	Final examinations end; fall semester ends
Dec. 23	Wednesday, 4:30 p.m.	Offices closed for Christmas/New Year's holidays
<b><i>January 2021</i></b>		
Jan. 1	Friday	Offices closed for New Year's holiday
Jan. 4	Monday	Offices open
Jan. 4	Monday	January term begins
Jan. 13	Wednesday	Fall semester grades due (master's courses)
Jan. 15	Friday	January term ends
Jan. 18	Monday	Martin Luther King Jr. holiday, offices closed
<b><i>Spring Semester 2021</i></b>		
Jan. 19	Tuesday, 8:30 a.m.	Classes begin
Jan. 19	Tuesday, 11:30 a.m.	Opening Communion Worship
Jan. 22	Friday	Fall semester grades due (doctoral seminars)
Jan. 25	Monday, 4:30 p.m.	End of spring semester drop/add period without penalty
Jan. 29	Friday	January term grades due
Feb. 1	Monday, 4:30 p.m.	End of spring semester drop/add period
Mar. 1–5	Monday–Friday	Reading Week
Mar. 8	Monday, 8:30 a.m.	Classes resume
Apr. 2	Good Friday	Offices closed, no classes
Apr. 20	Tuesday	Friday classes meet; spring classes end
Apr. 21–27	Wednesday–Tuesday	Reading Period
Apr. 22	Thursday	Fall semester online registration opens
Apr. 28–May 3	Wednesday–Monday	Final examinations
Apr. 30	Friday, 4:30 p.m.	Final papers due for graduating students
May 3	Monday, 4:30 p.m.	All master's and PhD final papers due
May 3	Monday	Final examinations end; spring semester ends

May 6	Thursday, 12:00 p.m.	Graduate grades due
May 15	Saturday	Commencement
May 18	Tuesday	Spring semester grades due (master's courses)
May 31	Monday	Memorial Day holiday, offices closed
June 1	Tuesday	Spring semester grades due (doctoral seminars)
<b>2021–2022</b>		
<b>Summer Session 2021</b>		
June 1	Tuesday	Summer registration deadline without penalty
June 18	Friday	Final deadline for summer registration
June 28	Monday	Summer Language classes begin
June 28	Monday	New Student Orientation
July 5	Monday	Fourth of July holiday, offices closed, no classes
July 8	Wednesday	Deadline for continuing students fall semester registration without penalty
July	to be announced	Online registration opens for entering students
Aug. 18	Wednesday	Deadline for entering students to complete the admissions process and pay fall tuition
Aug. 20	Friday	Summer Language classes end
<b>Fall Semester 2021</b>		
Aug. 23	Monday	International students arrive
Aug. 24–27	Tuesday–Friday	International Student Orientation
Aug. 28–Sept. 1	Saturday–Wednesday	New Student Orientation
Aug. 31	Tuesday	Faculty Conference
Sept. 1	Wednesday	Advising Day
Sept. 1	Wednesday, 7:00 p.m.	Opening Convocation
Sept. 2	Thursday, 8:30 a.m.	Classes begin
Sept. 2	Thursday, 11:30 a.m.	Opening Communion Worship
Sept. 6	Monday	Labor Day, offices closed, no classes
Sept. 9	Thursday, 4:30 p.m.	End of fall semester drop/add period without penalty
Sept. 16	Thursday, 4:30 p.m.	End of fall semester drop/add period
Oct. 18–22	Monday–Friday	Reading Week
Oct. 25	Monday	Classes resume
Nov.	to be announced	Advising Day

Nov. 5	Friday	Deadline for January term registration without penalty
Nov. 12	Friday	Spring semester online registration opens
Nov. 24–26	Wednesday–Friday	Thanksgiving recess, no classes
Nov. 25–26	Thursday–Friday	Thanksgiving recess, offices closed
Nov. 29	Monday, 8:30 a.m.	Classes resume
Dec. 7	Tuesday	Wednesday classes meet; fall classes end
Dec. 8–13	Wednesday–Monday	Reading Period
Dec. 9	Thursday, 4:30 p.m.	Deadline for spring semester registration without penalty
Dec. 14–17	Tuesday–Friday	Final examinations
Dec. 15	Wednesday	Deadline for submission of application to graduate
Dec. 17	Friday, 4:30 p.m.	All master's and PhD final papers due
Dec. 17	Friday	Final examinations end; fall semester ends
Dec. 23	Thursday, 4:30 p.m.	Offices closed for Christmas/New Year's holidays
<b>January 2022</b>		
Jan. 3	Monday	Offices closed for New Year's holiday
Jan. 4	Tuesday	Offices open
Jan. 4	Tuesday	January term begins
Jan. 12	Wednesday	Fall semester grades due (master's courses)
Jan. 17	Monday	Martin Luther King Jr. holiday, offices closed
Jan. 21	Friday	Fall semester grades due (doctoral seminars)
Jan. 24	Monday	January term ends
<b>Spring Semester 2022</b>		
Jan. 31	Monday, 8:30 a.m.	Classes begin
Jan. 31	Monday, 11:30 a.m.	Opening Communion Worship
Feb. 4	Friday, 4:30 p.m.	End of spring semester drop/add period without penalty
Feb. 7	Monday	January term grades due
Feb. 11	Friday, 4:30 p.m.	End of spring semester drop/add period
Mar. 14–18	Monday–Friday	Reading Week
Mar. 21	Monday, 8:30 a.m.	Classes resume
Apr. 15	Good Friday	Offices closed, no classes
May 2	Monday	Friday classes meet; spring classes end
May 3–9	Tuesday–Monday	Reading Period

May 5	Thursday	Fall semester online registration opens
May 10–16	Tuesday–Monday	Final examinations
May 13	Friday, 4:30 p.m.	Final papers due for graduating students
May 16	Monday, 4:30 p.m.	All master's and PhD final papers due
May 16	Monday	Final examinations end; spring semester ends
May 19	Thursday, 12:00 p.m.	Graduate grades due
May 28	Saturday, 10:00 a.m.	Commencement
May 30	Monday	Memorial Day holiday, offices closed
June 1	Wednesday	Spring semester grades due (master's courses)
June 14	Tuesday	Spring semester grades due (doctoral seminars)

# Communicating with the Seminary

## **Mailing Address:**

Princeton Theological Seminary  
P.O. Box 821 **OR** 64 Mercer St.  
Princeton, New Jersey 08542-0803

Telephone: 609.921.8300; +1.800.622.6767

Fax: 609.924.2973

Website: [ptsem.edu](http://ptsem.edu)

## **Contacts:**

### **Admission to PhD Program:**

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609.497.7818; Fax: 609.497.7819; [phd@ptsem.edu](mailto:phd@ptsem.edu)

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609.688.1933; Fax: 609.497.0709; [coned@ptsem.edu](mailto:coned@ptsem.edu)

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609.497.7890; [chapel.office@ptsem.edu](mailto:chapel.office@ptsem.edu)

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609.497.7760; [communication@ptsem.edu](mailto:communication@ptsem.edu)

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Vice President of External Relations

609.688.1949; [external.relations@ptsem.edu](mailto:external.relations@ptsem.edu)

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609.497.7815; Fax: 609.497.7819; [academic.dean@ptsem.edu](mailto:academic.dean@ptsem.edu)

**Field Education Opportunities:**

Director of Field Education  
609.497.7970; [field-ed@ptsem.edu](mailto:field-ed@ptsem.edu)

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Associate Dean for Institutional Diversity and Community Engagement  
609.688.1943; [multicultural@ptsem.edu](mailto:multicultural@ptsem.edu)

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Prospective students are encouraged to register for our virtual open house sessions to ask questions, learn more about Princeton Theological Seminary's degree programs, and meet admissions representatives. Virtual open house sessions are typically held on Thursdays during the academic year. View upcoming events and register online at [ptsem.edu/visit](https://ptsem.edu/visit).

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### **Post-MDiv MACEF Program**

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The deadline dates for admission application for Fall Semester 2020–2021 are listed below:

<b>Dec. 15, 2019:</b>	Fall 2020 deadline for all <b>PhD</b> applicants
<b>January 15, 2020:</b>	Fall 2020 deadline for all <b>master's-level international applicants</b>
<b>February 15, 2020:</b>	Fall 2020 priority deadline for scholarship consideration for <b>MDiv, MA(TS), and MDiv/MACEF (dual-degree) applicants</b>
<b>April 1, 2020:</b>	<p>Fall 2020 deadline for <b>MDiv, MA(TS), MACEF, dual-degree (MDiv/MACEF) and ThM</b> applicants <b>who are U.S. citizens or permanent residents of the U.S.</b> Applications that become complete after this deadline date are considered by the admissions committee on a “space available basis.”</p> <p>Interviews are recommended for MDiv, MACEF and MA(TS) candidates and are required for MDiv/MACEF (dual-degree) applicants. Applicants can schedule an interview after they submit their admissions application using our online system. This can be done via the link provided in your admissions application. If you need assistance with this, please contact the Office of Admissions at <a href="mailto:admissions@ptsem.edu">admissions@ptsem.edu</a> or by calling 609-497-7805. Interviews can be conducted in person or via Skype using our system.</p>

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An admitted student who has completed graduate coursework in a program conducted by a school accredited by a recognized accrediting organization, who meets all of the requirements as outlined below, and who wishes to transfer credits should contact the Office of the Registrar at [registrar@ptsem.edu](mailto:registrar@ptsem.edu).

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- Admitted students who plan to transfer 12-26 credits from study at another accredited graduate program and who have final transcripts showing all work to be transferred should contact the Office of the Registrar at [registrar@ptsem.edu](mailto:registrar@ptsem.edu).
- Admitted students who plan to transfer less than one semester's coursework (1-11 credits) should wait until the Fall Orientation program to contact the Office of the Registrar at [registrar@ptsem.edu](mailto:registrar@ptsem.edu).

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2. With the approval of the registrar and the associate dean for academic administration, in consultation with the education and formation faculty, transfer credit toward the MACEF degree may also be received from a college or university accredited by a recognized accrediting organization. If the candidate subsequently seeks to change to the MDiv program, transfer credit from a college or university may be reconsidered.
3. Credit is not accepted for work begun more than seven years before the student enters the Seminary or for courses passed below the grade of B-. Courses taken on a pass/fail or credit/no credit basis ordinarily will not be received in transfer. No recognition will be given to life-experience equivalencies or continuing education units.
4. A maximum of 26 credit hours can be accepted in transfer for the MDiv, Dual (MDiv/MACEF), or MACEF (Christian Education) program. A maximum of one semester of credit (15 credits) can be accepted in transfer for the MA(TS) program for domestic students, or a maximum of one year (26 credits) for international students entering the MA(TS) program. A student who presents 26 credit hours of transfer credit toward the MDiv must then take the remaining 52 units at Princeton Seminary in order to qualify for the degree. This ordinarily is done in four semesters of full-time study, apart from summer sessions or an internship.
5. No portion of the final year of study for the MDiv, MACEF, MA(TS), or Dual (MDiv/MACEF) program (26 credits) will be received as transfer credit from another institution.

### Allocation of Transfer Credit

Accepted transfer credit is allocated according to the following policies:

1. Courses are accepted in lieu of distribution requirements, without examination, where those courses appear from the official descriptions to be similar to those offered by the Seminary and where they are comparably weighted. A one-hour course will not be accepted to replace a four-hour course; an introduction to Catholic theology will not replace an introduction to Reformed theology; an introduction to homiletics course that does not involve the preparation and delivery of sermons cannot replace a course that does.
2. If replacement transfer credit is denied by the registrar and the associate dean for academic administration, the student may approach a member of the faculty designated by the department concerned, with syllabi and other evidence of comparability. The decision rendered by the departmental designee shall be final and may not be appealed.
3. Transfer credit toward the MDiv degree will not be counted toward all of the distribution requirements of a given department. Ordinarily, six credits in each of the four departments must be completed at the Seminary in order to qualify for a Princeton Seminary degree.

### Transfer Credit Contract

The transfer of credit toward a Seminary degree is completed by signing a contract with the registrar and the associate dean for academic administration. If a transcript showing all work to be transferred is available before the student arrives on campus, the contract may be completed before online registration. Otherwise, the credit transfer contract will be completed during the later summer or fall orientation period, but no later than the end of the first semester. Questions concerning transfer credit should be raised prior to matriculation, but may not be raised after the completion of the first semester of study at the Seminary.

### Housing and Financial Aid for Transfer Students

Students received in transfer from other institutions are eligible for consideration for housing and financial aid. Relevant policies and guidelines may be found in the Seminary Handbook.

#### **Preclusions for Transfer Credit**

Princeton Theological Seminary receives no transfer credit toward the ThM or PhD degrees.

#### **Internal Transfer of Master's Program**

Students may not apply for transfer until the spring term of their first academic year of residency. Students considering an internal transfer of master's programs should contact the Office of the Registrar at [registrar@ptsem.edu](mailto:registrar@ptsem.edu).

## **Mid-year Admissions**

Under normal circumstances the student should begin Seminary work in the fall semester. However, candidates for the ThM degree, as well as special students, may undertake their studies at the beginning of the spring semester. This privilege cannot be extended to international students. Applicants seeking advanced standing into the MDiv program may be considered for admission beginning the spring semester on a space-available basis.

## Master's Admission Requirements

It is recommended that the candidate's baccalaureate preparation include at least 60 credits, or 20 semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items requested in the online admissions application, an applicant for the MDiv, MACEF, MA(TS), or MDiv/MACEF dual-degree program must furnish a letter of endorsement from an ordained minister who can speak to the applicant's call to ministry. In addition, an applicant must submit three additional letters of reference from persons in a position to assess the applicant's qualifications for graduate theological studies. Where possible, at least one of those references should be from a professor or teacher with whom the applicant has studied. Upon receiving a submitted application, Princeton Seminary will order a background check from CastleBranch and the result will be part of the candidate's application. In addition, the candidate must supply an academic transcript of all college or university work pursued to date. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a final transcript must be provided indicating the awarding of a baccalaureate degree by a regionally accredited college or university. Matriculation in the Seminary cannot be effected until this final transcript has been received.

Interviews are recommended for MDiv, MACEF, and MA(TS) candidates and are required for MDiv/MACEF (dual-degree) applicants. Applicants can schedule their interview at any time. They may use our online scheduling platform, which is accessible as link from the [admissions page of the website](#), or they can contact our office directly to arrange an interview. For assistance with this, please contact the Office of Admissions at [admissions@ptsem.edu](mailto:admissions@ptsem.edu) or call 609.497.7805. For those applicants seeking merit-based scholarship consideration, interviews must be completed prior to February 15th.

Master's-level admissions are considered on a rolling basis. Admissions decisions are made by the committee beginning in September. Applications are submitted online via the Seminary's website. Applicants for master's degree programs must submit all required materials according to the stated deadlines found in this catalogue and on the Princeton Theological Seminary website.

Applications received after the stated deadline dates will be considered only on a space-available basis. All questions regarding admissions requirements or applications procedures should be directed to the Office of Admissions by calling 800.622.6767, extension 7805, or by emailing [admissions@ptsem.edu](mailto:admissions@ptsem.edu).

## **Non-degree Students**

The Seminary admits a limited number of qualified applicants who desire to pursue studies at the Seminary on a matriculated basis but who do not wish to enroll as candidates for a degree. These students usually are admitted for only one year of study and pursue a carefully selected group of courses under a faculty adviser. These students are not eligible for enrollment in a travel course or financial aid or housing. They pay tuition either by the semester or by the unit of credit. Inquiries should be directed to the Office of Admissions.

## Auditing and Auditors

Auditors are those who have followed the below requirements to attend the class lectures for a course in which they are not enrolled for credit. Auditors should not expect to participate in class discussion (e.g., ask questions) or attend preceptorials, and may not take examinations or ask professors to evaluate work of any kind, and no record will be maintained of any classes attended on this basis. Courses begun on an audit basis may not subsequently be changed to credit status. There is a limit of one course audit per semester. Students may not audit any language course or travel course and language and travel courses are not open to affiliated or unaffiliated auditors.

### Affiliated Auditors

Faculty spouses, student spouses, active field education supervisors (during year of supervision), and persons invited by the president to be guests of the Seminary may audit classes by having the professor sign an audit authorization form (secured from the Office of the Registrar) and returning the signed form to the registrar no later than the 10th class day of the semester, fall or spring semester, the end of the drop/add period.

### Non-affiliated Auditors

There are two ways for those not affiliated with Princeton Seminary to audit courses.

1. Regional Auditing Program: A set of preselected courses are offered for audit each semester, through the Office of Continuing Education. Information on available courses, program details, registration, and fees are found on the continuing education website. Auditors register and pay the required fee through the Office of Continuing Education and must follow all policies noted above and/or in the terms of agreement, available in the online registration. There is a limit of one course audit per semester.
2. Persons may apply to audit classes not included in the Regional Auditing Program. This requires permission of the instructor, completion of an auditor's application and the online background check, and payment of the auditor's fee and parking fee. Those who wish to apply should contact the registrar at [registrar@ptsem.edu](mailto:registrar@ptsem.edu) and state the course (course number, instructor) that they wish to audit. No outside auditors will be allowed to enroll after the 10th class day of the semester. There is a limit of one course audit per semester.

## Unclassified Students

As a courtesy to other recognized schools of theology, students from those institutions may occasionally be allowed to register for a semester or a year of full-time or part-time work. The grades for such persons are transmitted to the sending schools, and Princeton Seminary provides no further transcript service. Unclassified students received in this way are not considered to be alumni/ae of the Seminary.

Graduates of the Seminary who reside in the area and who wish to pursue a course or two without becoming candidates for an advanced degree may apply to take additional courses at the Seminary. These alumni/ae are required to complete an admission application, available online, by the stated deadline. If such graduates are admitted, their work is appended to their Seminary record.

Acceptance of an unclassified student is for a maximum of one academic year. Unclassified students are charged tuition and parking fees and are not eligible for financial assistance. These students are also not permitted to take courses via any inter-institutional arrangement or seek enrollment in a travel course. Normally, these students cannot be considered for student services and/or campus accommodations. Those who wish to inquire about unclassified status should contact the registrar at [registrar@ptsem.edu](mailto:registrar@ptsem.edu).



## Academic Advising

In order to support the larger mission of Princeton Theological Seminary, to strengthen the Seminary's academic programs, and to further define the Seminary's commitment to high-quality residential, theological education and formation, the academic advising program aims to provide an effective, flexible, and multidimensional approach to academic advising.

The three goals of the academic advising program include: 1) empower students to navigate the curriculum in ways that promote intellectual breadth and depth, integration, and effective vocational preparation, 2) provide entering students with intensive academic advising in service to effective navigation of the curriculum across the course of their degree program, and 3) offer vocational discernment and spiritual mentoring in conjunction with academic advising for interested students.

The Seminary's academic advising program consists of three components: online advising modules, faculty advising, and voluntary cohorts.

Online academic advising module: MDiv, MDiv/MACEF dual-degree, and MACEF students are able to manage academic requirements through the online advising module. The online component of the advisement system addresses questions about degree program requirements and enables students to track academic progress.

Faculty advising: As a member of the academic affairs department, the senior associate academic dean oversees the advising process and serves as a resource to the faculty. The senior associate dean and registrar organize two advising days for the academic year — one on the day prior to the beginning of the fall semester and one in November in preparation for spring registration. All new students in the ThM, MDiv, MDiv/MACEF dual-degree, MA(TS), or MACEF programs are required to meet with a faculty advisor to review their schedules. Students sign up for a 20-minute advising session through an online registration system. The senior associate dean and registrar provide a general advising overview to all new students prior to the individual sessions. Some students may want to discuss possible changes to their schedules or electives with their faculty advisor. This 20-minute session also provides students with an initial introduction to a faculty member. Returning students may sign up for advising slots as well. The senior associate dean, the associate dean for academic administration, and the registrar are available to students throughout the academic year to respond to advising questions, in particular during the drop/add periods.

Advising Cohorts: Second- and third-year students may apply to participate in a cohort ordinarily consisting of eight to 12 students led by a faculty member or administrator. Denominational cohorts are open to first-year students. Cohorts meet over the academic year and are often organized around a thematic focus determined by the facilitators. Academic advising takes place as a pervasive and integrated dimension of all cohorts. The groups meet approximately four times per semester, normally on a weekday evening for two hours. The regular meetings may include Bible study, prayer, and a focus on spiritual formation and vocational discernment.

## Master of Divinity Program

The program of study set forth for the Master of Divinity (MDiv) degree is designed to prepare students for the diverse ministries of congregational leadership, for graduate study in theology and related disciplines, for various types of chaplaincy, for mission work at home and abroad, and for other forms of church vocation. The curriculum is planned to provide the flexibility and independence consonant with a broad theological foundation. Please note that Princeton Theological Seminary encourages international students to earn their Master of Divinity in their home countries; thus, international students are not normally admitted to the MDiv program. Exceptions may be made for suitably qualified applicants where the needs of the local church context support admission.

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### Master of Divinity (MDiv) Learning Outcomes

In service to the mission of Princeton Theological Seminary, graduates of the Master of Divinity program will be able to:

1. Demonstrate a critically informed understanding of biblical, historical, practical, and theological dynamics of Christian faith.
2. Integrate competencies necessary for faithful and effective ministry in the church and the world.
3. Display critical awareness of their own and other cultures through discerning engagement with diverse cultural and religious contexts.
4. Develop spiritual and intellectual virtues and practices that prepare them for a lifetime of learning.

### Curriculum

The Master of Divinity program requires the successful completion of 78 credits drawn from the four academic departments of the Seminary and a listing of breadth and general requirements.

The specific course/credit requirements are allocated as follows:

#### Biblical Studies

The student is required to take 12 credits, distributing the work as follows:

1. Courses OT2101 Orientation to Old Testament Studies, and NT2101 Introduction to the New Testament, which must be completed during the first year of work
2. One course (three credits) in New Testament and one course (three credits) in Old Testament, one of which must be designated as “close reading of the text”

Although not required for the MDiv degree, students are encouraged to take Greek and/or Hebrew, and language-based exegesis courses. Exegesis courses are offered on two tracks, English-based and language-based. Entering students who have studied Greek and/or Hebrew in college or university and who wish to have an introductory language prerequisite waived must take the appropriate language placement examination(s). Students who have studied the equivalent of two full semesters or more of a biblical language at an ATS-accredited seminary or divinity school and have earned a grade of B or better need not take a placement examination.

As a means of evaluating the student’s ability to carry on exegetical work in New Testament, the Greek placement examination will seek to test a student’s ability to:

1. Analyze Greek forms
2. Understand fundamental syntactical construction
3. Translate from the Greek New Testament

Students should be familiar with an introductory grammar such as N.C. Croy’s *A Primer of Biblical Greek* or D.A. Black’s *Learn to Read New Testament Greek*.

As a means of evaluating the student’s ability to carry on exegetical work in Old Testament, the Hebrew placement examination will seek to determine the candidate’s ability to:

1. Analyze Hebrew forms
2. Understand the fundamental syntactical construction
3. Translate prose passages from the Hebrew Bible

Students who have studied modern Hebrew should become familiar with an introductory grammar such as T.O. Lambdin’s *Introduction to Biblical Hebrew* (Scribner’s) or C.L. Seow’s *Grammar for Biblical Hebrew* (Abingdon). An unmarked copy of the BDB lexicon (Brown, Driver, Briggs, *Hebrew and English Lexicon of the Old Testament*) may be used as a resource while taking this examination.

## History and Ecumenics

The student is required to take 12 credits, distributing the work as follows:

1. Three credits in the area of early and medieval history
2. Three credits in the area of Reformation history
3. Three credits in the area of modern European or American history
4. Three credits in the area of world Christianity and the history of religions, or sociology of religion

## Theology

The student is required to take 12 credits, distributing the courses as follows:

1. TH2100 Systematic Theology (three credits), to be taken in either the first or second semester of the junior year
2. Two courses, six credits, in TH3000- or TH5000-level courses
3. A course, minimum of three credits, in philosophy or Christian ethics

One course, three credits, in one of the above areas must focus on a major theologian or church doctrine.

## Practical Theology

The student is required to take 14 credits, distributing the work as follows:

1. Courses SC2101 and SC2102 Speech Communication in Ministry I and II (one credit each), which are to be completed in the junior year
2. Course PR2100 Introduction to Preaching (three credits), which is to be completed in either the first or second semester of the middler year
3. Three credits in the area of education and formation
4. Three credits in the area of pastoral care and specialized ministries
5. Three credits of distributive electives

## Field Education

Two field education units, two credits each, are required. The first is usually done during the summer between the junior and middler years and is selected from either FE2101, FE 2121, or FE2110. The second is usually done over the entire middler year and is selected from either FE2102, FE 2122, FE2103, or FE2111. At least one of the course sites must be a local church.

## Breadth Requirement

Two breadth requirements are fulfilled by designated courses that are elective courses or courses that meet departmental distribution requirements.

Two to three credits in Christian Responsibility in the Public Realm (course suffix “cr”) are required to fulfill this requirement. Students in the Master of Divinity program are required to take at least two credits in courses suffixed cr. Courses qualifying for this suffix normally express a range of ethical, social, or political issues that would be found in higher education courses focused on law, medicine, philosophy, public policy, social studies, business, and/or international affairs, and include study material relevant to these topics drawn from classical or contemporary Christian thinkers.

Christian Responses to Issues of Race and Ethnicity (“re” suffix). Two to three credit courses qualify for the “re” suffix that significantly address the racial and ethnic climate in the USA as designated by departments or Religion and Society. The course must be taken in the first or second year of the MDiv degree program. The course may be taught by adjunct faculty or similar rank as approved by departments or the religion and society committee, and the faculty.

## Part-time Study

The program of study leading to the MDiv is designed to be completed in six semesters of full-time study, exclusive of any period that may be devoted to an internship. In a few instances, usually occasioned by ill health or extraordinary family circumstances, a portion of the work may be conducted on a part-time basis, and the time required to finish the degree is extended beyond three years.

An MDiv candidate should not expect, however, to pursue any substantial portion of the curriculum by part-time study.

In addition to the regular academic semesters, a summer session is available to students:

1. To pursue intensive courses in the Greek or Hebrew language

2. To satisfy requirements of the field education sequence
3. To enroll in a program of clinical pastoral education

Students contemplating part-time study should be aware of the limitations that such status imposes on eligibility for financial aid, student housing, and loan deferment. The Seminary cannot certify to the *U.S. Citizenship and Immigration Service* an international student who is pursuing work on a part-time basis.

### Credit and Course Load Stipulations

Credits to graduate	78
Average credits per year	26
Average credits per semester	13
Minimum full-time load	12
Maximum credits per semester	15
Maximum credits per year*	30
Core Requirements	54
Departmental	50
Field Education	4
Electives	24

\* These maximum stipulations do not include summer courses. Including January term credits, students may take a maximum of 30 credits per year.

# Master of Arts in Christian Education and Formation Program

The two-year program for the Master of Arts in Christian Education and Formation (MACEF) includes basic studies in the Bible, theology, church history, and practical theology and continues the ministry of the Tennent School of Christian Education, (Catalogue section, Tennent School of Christian Education). Students choose from one of three tracks: teaching, ministry with young people, or spiritual formation and mission. The program emphasizes theory and practice for the ministry of education and formation for the church. Each track attends to philosophical, cultural, developmental, and procedural dimensions of Christian education and formation. The MACEF is designed to prepare students for the ministry of education and formation in congregational and institutional settings and to provide training for teaching the Christian religion in church or secular schools. The MACEF is a professional degree and does not constitute adequate preparation for doctoral education in practical theology unless it is obtained alongside an MDiv. Note: While dual-degree students must meet the requirements for both the MDiv and the MACEF degrees, some coordination of requirements is possible.

## Master of Arts (MACEF) Learning Outcomes

In service to the mission of Princeton Theological Seminary, graduates of the Master of Arts in Christian Education and Formation Program will be able to:

- 1. Demonstrate basic competencies for critically appraising and creatively deploying theoretical frameworks for the ministry of Christian education and formation
- 2. Demonstrate in-depth knowledge of at least one track of Christian education and formation
- 3. Possess skills for effective teaching and dynamic leadership for Christian education and formation
- 4. Possess expanded contextual awareness and reflective capacities in the practical dimensions of the ministry of Christian education and formation

## Degree Requirements

The Master of Arts in Christian Education and Formation program has several requirements as outlined below.

Note: specific courses listed in the chart are for illustrative purposes. Courses that meet specific requirements in a track are subject to change.

- 1. Degree tracks  
All MACEF tracks focus on education and discipleship formation, albeit in different ways, and involve some overlapping coursework. The various tracks emphasize multiple dimensions of discipleship ministries:
  - Teaching Track — for students who view teaching in churches, higher education, or private elementary or secondary schools as a primary aspect of their vocational identity
  - Ministry with Young People Track — for students who view mission and discipleship formation with youth or emerging adults as primary aspects of their vocational identity
  - Spiritual Formation and Mission Track — for students who view spiritual growth and outreach, including spiritual direction or evangelism, as primary aspects of their vocational identity
- 2. Focused field education experiences in students’ areas of emphasis
- 3. Opportunities for contextual education through interaction with pastors/practitioners in continuing education events
- 4. Opportunities for theological reflection through practice and mentoring with faculty and area pastors
- 5. Cohort reflection opportunities through special precepts in foundational education courses designed to integrate course materials with others in the same MACEF track, allowing for peer mentoring

EDUCATION AND FORMATION TRACKS FOR MACEF AND DUAL- DEGREE (MDIV/MACEF) PROGRAM STUDENTS			
The following courses are only EXAMPLES of courses that fulfill track requirements. If in doubt about whether another course might fulfill a track requirement, you may contact your track advisor.			
52 credits required for the MACEF degree	TEACHING TRACK (TT)	MINISTRY WITH YOUNG PEOPLE (MYP)	SPIRITUAL FORMATION & MISSION (SFM)
	Vocational trajectory:  Pastors, associate pastors, teachers in private schools, teachers in higher ed.	Vocational trajectory:  Children’s, youth/young adult ministers, campus ministers, pastors addressing young people, family ministers, parachurch, entrepreneurial, and nonprofits	Vocational trajectory:  Pastors, associate pastors, spiritual directors, and evangelists
104 credits required for the dual-degree (MDiv and MACEF)			

<p><b>CURRICULAR CATEGORIES</b></p> <p>At least three of categories 1–5 below must be taken in your track.</p> <p>Courses count in only one category.</p>	<p>1. Intro to Field Course (3 credits)</p>	<p>TRACK-REQUIRED</p> <p>EF1340 Teaching Bible in Church</p> <p>ALTERNATES IN TRACK</p> <p>EF/RS3478 Christianity and the Liberal Arts Tradition</p>	<p>TRACK-REQUIRED</p> <p>EF2352 Theological Foundations for Youth Ministry</p> <p>ALTERNATES</p> <p>EF1520 Ecologies of Faith Formation</p>	<p>TRACK-REQUIRED</p> <p>EF1500 Intro to Spirituality &amp; Missional Formation</p>
	<p>2.Theological /Theoretical Foundations Course (3 credits)</p>	<p>TRACK-REQUIRED</p> <p>EF/WR3335 Sacraments and Educational Ministry</p> <p>ALTERNATES IN TRACK</p> <p>EF/ET3212 Ethics of Ten Commandments</p> <p>EF/RS3478 Christianity and the Liberal Arts Tradition</p>	<p>TRACK-REQUIRED</p> <p>EF5353 Adv. Studies in Youth, Church, Culture</p> <p>EF3328 Ethnographies of Youth, Church, and Culture</p>	<p>TRACK-REQUIRED</p> <p>ALTERNATES IN TRACK</p> <p>CH/EF3610 Spiritual Awakening</p> <p>EF/ET3212 Ethics of Ten Comm.</p> <p>EF/RS3221 Religion, Vulnerability and Resilience</p> <p>EF3456 Dialogical &amp; Imaginative Prayer</p> <p>EF/RS3480 Intentional Communities</p> <p>EF/RS3482 Sociology of Religion</p> <p>EF3558 Practicing Presence of God</p> <p>EF4333 When God Talks Back</p> <p>EF4566 Lectio on Life: Re-Framing Stories &amp; Healing of Memories</p> <p>EF/TH5457 Face of the Other</p> <p>NT3341 Prayer in the New Testament</p> <p>TH3110 Introduction to Missional Theology</p>
	<p>3. Human Development Course (3 credits)</p>	<p>TRACK-REQUIRED</p> <p>EF3215 Educational Psychology</p> <p>ALTERNATES IN TRACK</p> <p>PC5461 PC &amp; the Life Cycle</p>	<p>COURSES NOT LISTED NEED APPROVAL BY TRACK ADVISOR:</p> <p>EF3215 Educational Psychology</p> <p>PC5248 Family Stories &amp; Ministry</p> <p>PC5461 PC &amp; the Life Cycle</p>	<p>TRACK-REQUIRED</p> <p>ALTERNATES IN TRACK</p> <p>EF3215 Educational Psychology</p> <p>EF/RS3221 Religion, Resilience and Vulnerability</p> <p>PC5461 PC &amp; the Life Cycle</p>

4. Contextual Issues in Ministry Course (3 credits)	<p>TRACK-REQUIRED (select either)</p> <p>EF3361 Contexts and Communities: Social Foundations of Education</p> <p>ALTERNATES IN TRACK</p> <p>EF1800 Ed. Min. in Asian American Context</p> <p>EF3201 Judaism, Christianity, and Islam in Israel/Palestine</p>	<p>COURSES NOT LISTED NEED APPROVAL BY TRACK ADVISOR:</p> <p>EC/EF3390cr Encountering the Religious Other in Brazil</p> <p>EF1800 Ed. Min. in Asian American Context</p> <p>EF3201 Judaism, Christianity, and Islam in Israel/Palestine</p> <p>EF/RS3221 Religion, Resilience and Vulnerability</p> <p>EF3316 Ministry with People with Disabilities</p> <p>EF3361 Contexts and Communities: Social Foundations of Education</p> <p>EF/RS3476 Studying Congregations</p> <p>EF/RS3481 Religion and Immigration</p> <p>EF4375 Latino/a Church Ministry</p> <p>EF4380 Christian Education and the Inter-Cultural Communication of Faith</p> <p>EF4391 Soil and Sabbath: Roots for a Vital Church</p> <p>EF4800 Sabbath and Youth Ministry Theology and Practice</p> <p>ET3340 Christian Ethics and Modern Times</p> <p>ET5380 Friendship Love &amp; Justice</p> <p>NT3365 Race, Ethnicity and the New Testament</p> <p>PC5380 The Creative Unconscious &amp; Visual Life</p> <p>PC5472 The Minister and Mental Illness</p> <p>PC5510 Addiction, Compulsion, and Grace</p>	<p>TRACK-REQUIRED</p> <p>ALTERNATES IN TRACK</p> <p>EC/EF3390cr Encountering the Religious Other in Brazil</p> <p>EC/HR3340 Islam in America</p> <p>EF/WR3340 &amp; EF/WR3341 Taizé</p> <p>EF3370 Theory &amp; Practice of Raising Money</p> <p>EF3371 Money and Generosity</p> <p>EF/RS3480 Intentional Communities</p> <p>EF/RS3482 Sociology of Religion</p> <p>EF3558 Practicing Presence of God</p> <p>EF4333 When God Talks Back</p> <p>EF4375 Latino/a Church Ministry</p> <p>EF4391 Soil and Sabbath: Roots for a Vital Church</p> <p>EF/TH5457 Face of the Other</p> <p>HR/CL3370 African Rel. in Achebe Trilogy</p> <p>HR3345 Hinduism</p> <p>PR4011 Oscar Romero and the Gospel of Liberation</p> <p>PT/EF4470 Evangelism and Mission: The Emerging African-American Church</p>
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5. Skills and Practices Course (3 credits)	<p>TRACK-REQUIRED</p> <p>EF3366 Curriculum &amp; Methods of Teaching</p> <p>ALTERNATES IN TRACK</p> <p>EF1340 Teaching Bible in Church</p>	<p>COURSES NOT LISTED NEED APPROVAL BY TRACK ADVISOR:</p> <p>EF1340 Teaching Bible in Church</p> <p>EF1500 Intro to Spirituality and Missional Formation</p> <p>EF3321 Ministry with Children</p> <p>EF3327 Jesus Camp</p> <p>EF3330 Teaching Bible to Children &amp; Youth</p> <p>EF3366 Curriculum &amp; Methods of Teaching</p> <p>EF3456 Dialogical/Imaginative Prayer in the Ignatian Tradition</p> <p>EF/RS3480 Intentional Communities</p> <p>EF3558 Practicing Presence of God</p> <p>EF3561/3562 Cont Listening: Intro Spiritual Dir.</p> <p>EF4330 Art of Discernment</p> <p>EF4400 Lab. Sustainable Models of Ministry</p> <p>EF4500 The Church as Social Entrepreneur</p> <p>EF4566 Lectio on Life: Re-Framing Stories &amp; Healing of Memories</p> <p>ET3375 Theology and Practice of Community Organizing</p> <p>PC5253 PC of Adolescents</p> <p><i>OR 3 of the following:</i></p> <p>EF1503 Mission Innovation with Young Adults</p> <p>EF1510 Collaboratory Module A, B, or C</p> <p>OT3260 Text and Terrain: Connecting Scripture, Land, and Interpretation</p>	<p>TRACK-REQUIRED</p> <p>ALTERNATES IN TRACK</p> <p>EF3410 Benedictine Spirituality</p> <p>EF3561/3562 Cont Listening: Intro Spiritual Dir.</p> <p>EF4330 Art of Discernment</p> <p>EF4566 Lectio on Life: Re-Framing Stories &amp; Healing of Memories</p> <p>EF/TH5010 Church Planting and Revitalization</p> <p>EF/TH5457 Face of the Other</p> <p>PC5380 The Creative Unconscious and Visual Life</p> <p>PC5480 Compassionate Communication: A Spiritual Practice</p>
6. Integrative Learning Course (3 credits)	<p>TRACK-REQUIRED</p> <p>EF5312 Philosophy of Education</p>	<p>TRACK-REQUIRED</p> <p>EF5312 Philosophy of Education</p> <p>ALTERNATES IN TRACK (if EF5312 not offered)</p> <p>EF/WR3335 Sacraments and Educational Ministry</p> <p>EF4211 International Collaborative Readings in Educational Ministry</p> <p>EF4400 Lab. Sustainable Models of Ministry</p> <p>EF4500 The Church as Social Entrepreneur</p> <p>ET3316cr Ethics and the Problem of Evil</p> <p>NT3208 Luke's Theology at the Table</p>	<p>TRACK-REQUIRED</p> <p>ALTERNATES IN TRACK</p> <p>EC/EF3390cr Encountering the Religious Other in Brazil</p> <p>EF/WR3335 Sacraments and Educational Ministry</p> <p>EF3561/3562 Cont Listening: Intro Spiritual Dir.</p> <p>EF4566 Lectio on Life: Re-Framing Stories &amp; Healing of Memories</p> <p>EF/TH5010 Church Planting and Revitalization</p> <p>EF5459 Rhythms of Prayer in the Chr. Trad</p>



	7. EF Electives (6 credits)	Two EF elective courses		
	8. Dedicated field ed sites (4 credits)	Teaching Ministry Congregational Placements (developed in partnership with Office of Field Education)	Field Ed placement in one of: youth ministry, young adult ministry, campus ministry, or a training hub/Mosaic congregation	Spiritual life, hospital chaplaincy with a focus on spiritual direction, or evangelism placements (developed in partnership with Office of Field Education)
	9. Reflective Practicum (1 credit)	Options: EF1107 Children's Ministry Practicum EF1109 Youth Ministry Practicum FE/EF1111 Practicum Teaching Church (Field Education) FE3105 Practicum: Theo Reflection	EF1107 Practicum in Children's Ministry OR EF1109 Youth Ministry Practicum	Spiritual director or direction group for one academic year during degree program
	10. Continuing Education seminars (Two events)	Two non-credit seminars related to teaching, dynamics of learning, leadership, or church administration	Two non-credit seminars relevant to ministry with young people; OR IYM1101 Princeton Forum on Youth Ministry (1 credit)	Two non-credit seminars in evangelism, mission, or spiritual formation

## **Master of Divinity/Master of Arts in Christian Education and Formation Dual-Degree Program**

Persons who at the time of application know that they wish to emphasize teaching, ministry with young people, or spiritual formation and mission in their program may seek admission to a combined Master of Divinity/Master of Arts in Christian Education and Formation degree program and may be admitted to candidacy for both degrees simultaneously. Pursued over a period of four years, the studies are coordinated from the outset to integrate preparation for ministry in the church with a Master of Arts in Christian Education and Formation, through one of three tracks — teaching, ministry with young people, or spiritual formation and mission. The requirements for the two programs are unchanged. An integrated pattern of advisement enables the student to attain greater proficiency in theological studies as related to understanding and practice in specialized areas of Christian education and formation than would be possible if the degrees were pursued in sequence. Students enrolled in this four-year program may also qualify for financial aid and housing for the duration of the program. A decision to discontinue the program, once admitted, will not guarantee that either degree separately may be concluded in what otherwise might be standard time.

MDiv candidates who become interested in the dual-degree program after matriculation at Princeton Seminary can apply to transfer to that program, provided that space is available. Applicants must apply online no later than March 15 of their middler year. (For procedure, see registrar's website under Internal Degree Transfer Process for Current PTS students.)

### **Master of Divinity/Master of Arts in Christian Education and Formation Dual-Degree Program (MDiv/MACEF Dual) Learning Outcomes**

**Refer to the learning outcomes and requirements for the MDiv and MACEF programs (see above).**

## **Post-MDiv MACEF Program**

Candidates who hold the MDiv degree may be able to complete the MA in Christian Education and Formation requirements in one additional year of full-time study, 26 credits. In each case, the specific program and MACEF track components will be determined in terms of the student's previous education and experience.

## **Master of Arts (Theological Studies) Program**

A two-year program for the degree of Master of Arts (Theological Studies) enables students to possess baseline knowledge and judgment appropriate to an initial graduate level degree in theological studies. This program includes basic studies in biblical studies, theology, history and ecumenics, and practical theology with a specialization in one of the disciplines of theological scholarship.

### **Learning Outcomes**

In service to the mission of Princeton Theological Seminary, graduates of the Master of Arts (Theological Studies) program will be able to:

1. Integrate a basic competence in the classical theological disciplines into a dynamic theological understanding that is both theoretically rich and practically nuanced.
2. Demonstrate a specific competence in a dimension of the theological curriculum (elective concentration).
3. Display critical awareness of their own and other cultures through discerning engagement with diverse cultural and religious contexts.
4. Develop spiritual and intellectual virtues and practices that prepare them for a lifetime of learning.

### **Admission Requirements**

#### **Domestic Applicants**

It is recommended that the candidate's baccalaureate preparation include at least 60 credits, or 20 semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the MA(TS) degree program must furnish a letter of endorsement from a lay leader or clergy member of his or her church. A chaplain from the applicant's college or university can also complete the letter of endorsement. In addition, an applicant must submit three additional letters of reference from persons in a position to assess his or her qualifications for graduate theological studies. Where possible, at least one of those references should be from a professor or teacher with whom the applicant has studied. It is the student's responsibility to order a background check from Certified Background, and the result will be part of his/her application. In addition, the candidate must supply an academic transcript of all college or university work pursued to date. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a final transcript must be provided indicating the awarding of a baccalaureate degree by a regionally accredited college or university. Matriculation in the Seminary cannot be effected until this final transcript has been received.

An interview before February 8 is strongly recommended. It is arranged through the Office of Admissions. It may take place on campus with a member of the faculty or staff, via Skype, or at a location near the applicant's home with an alumnus/a who lives in the area. All interviews must be scheduled through the Office of Admissions and Financial Aid before February 8 for those who desire consideration for the following academic year. On occasion, an interview may be required by the Admissions Committee.

Master's-level admissions are considered on a rolling basis. Admissions decisions are made by the committee beginning in October. Applications are submitted online via the Seminary's website. Applicants for master's degree programs must submit all required materials according to the deadlines stated on the Princeton Seminary website.

Applications received after the stated deadline dates will be considered only on a space-available basis. All questions regarding admissions requirements or application procedures should be directed to the Office of Admissions by calling 800.622.6767, extension 7805.

#### **International Applicants**

Applications for the Master of Arts (Theological Studies) program should be addressed to the director of admissions and enrollment management and must be made through the candidate's church or through the educational institution in which he or she has been assured a position. Applications will not be considered if submitted independently.

An applicant is required to furnish, among other items specified on the application form, an endorsement from a responsible ecclesiastical or institutional officer, describing the position for which the applicant is being prepared and indicating the areas of specialization that he or she is expected to pursue. Other credentials include official records of all post-baccalaureate degrees. In addition to the above, applicants are required to achieve a minimum score of 580 on the paper-based TOEFL test, with 57 in reading; 59 in writing; and 58 in listening. On the computer-based test, a minimum score of 250 is required, with 23 in reading; 26 in writing; 23 in listening, and an essay rating of 5. Applicants who take the Internet-based TOEFL are expected to test in all areas offered and achieve minimum scores as follows: writing, 23; listening, 23; reading, 23; and speaking, 23. Please note that TOEFL scores are to be submitted with the application by the January 5 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. If there is uncertainty about the prerequisite degree equivalency, the Admissions Committee could request a portfolio of work and/or a competency exam. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application. All required materials must be on file with the director of admissions and enrollment management by January 5 in order for an applicant to be considered for admission for the following September. The program may not begin midyear.

## Residency

The MA(TS) program will be completed in residence at Princeton Theological Seminary in two successive academic years. Domestic ministerial practitioners may petition the Admissions Committee to work toward the completion of the degree on a part-time basis and not to exceed eight years (i.e., one course per semester).

## Curriculum

Fifty-two credits are required for the Master of Arts (Theological Studies) degree. Specific requirements include:

OT2101 Orientation to Old Testament Studies	3 credits
NT2101 Introduction to the New Testament	3 credits
History and Ecumenics (two courses)	6 credits
TH2100 Introduction to Systematic Theology and one additional course	6 credits
Practical Theology (An introductory course in one of three areas: preaching, pastoral care, or education and formation and one additional course)	6 credits
Speech	2 credits
Field Education (May be in a non-congregational setting, supervision provided through the Office of Field Education)	2 credits
Electives (not in area of specialization)	6 credits
Specialization (A proposed area of specialization shall be submitted to the Master's Studies Committee for approval by November 1 in the first year of residency)	18 credits
<b>TOTAL CREDITS</b>	<b>52 credits (spread over 4 semesters)</b>

## Area of Specialization

The area of specialization for the Master of Arts (Theological Studies) is chosen from one of the following areas, which are organized under five broad categories:

1. Biblical Studies
  - Old Testament
  - New Testament
2. History and Ecumenics
  - Church History
  - World Christianity and the History of Religions (WCHR)
3. Theology
  - Philosophy and Theology
  - Christian Ethics
  - Systematic Theology

4. Practical Theology
  - Education and Formation
  - Pastoral Care
  - Preaching, Worship, and Speech Communication in Ministry
5. Religion and Society

## Capstone Project Requirement

All students in the MA(TS) program are required to complete a Capstone Project during the senior or final year. This does not apply to those in the ThM program. Courses designated as capstone courses have “capstone course” listed in the course description, following the credits. A capstone course may be a one-, two-, or three-credit course.

### *Definition*

A capstone project is a constructive work in which students demonstrate integration, particularly with an eye toward implications for some form of ministry. A capstone project should be “integrating” in at least one of the following four ways:

1. Cross-disciplinary (across theological disciplines)
2. Interdisciplinary (between theology and other human sciences, natural sciences, literature, the fine arts, or any other field usually considered to be outside the central purview of theological study)
3. Intellectual-personal (assimilating frameworks gained from theological study, the student’s personal beliefs, social location and practices, or self-perception)
4. Theory-practice (e.g., preaching, teaching, pastoral care, congregational leadership, congregational formation, hospital and military chaplaincy, nonprofit ministries)

A capstone project is subject to the instructor’s approval and may take a variety of forms, including but not limited to the following: an essay; a sermon or series of sermons; a lesson plan or unit of curriculum; a plan of response and action for a congregation or institution; a website/social media; a drama; a work of art; a dance production; or a video series posted on the internet. The course catalogue will indicate courses that are eligible to meet this requirement.

### *Registration*

Students will register their chosen capstone courses on the Online Academic Advising Module of their student profile by the end of semester drop/add periods and the end of the first week of January term. A reminder of capstone registration deadlines and instructions will be sent to students by the registrar’s office. A list of students registered for a capstone course will be available to professors under Course Center, Current Courses, Capstone students on their faculty portal.

### *Requirements*

Students are required to submit two documents (or a recording and a document): a capstone project and a summary and reflection statement

#### 1. Capstone Project

At the sole discretion of the professor, the capstone project may be offered as one or any combination of the four options that meet the criteria of integration:

- A regular course assignment (that already incorporates integration)
- An addition to a regular course assignment
- A separate capstone project assignment
- Student proposed projects as approved by the professor

The faculty member will specify length and format of the project. At the beginning of the term, professors should provide an orientation for students to explain the capstone in the context of the particular course.

#### 2. Summary and Reflection Statement

A brief two-to-three page (double-spaced) summary and reflection statement on the capstone project will be submitted by the student through the Learning Management System (LMS). The statement should describe the project and indicate how the student sees the project as an exercise in at least one of the four listed ways of integration (see definition).

### *Procedure*

Academic departments determine which courses will be eligible to meet this requirement. Courses designated as capstone courses have “capstone course” listed in the course description for registration materials, the Seminary catalogue, and the course syllabus. Students doing a senior thesis may be eligible to meet this requirement through the senior thesis if the supervising faculty member so approves.

In order to fulfill this requirement, a capstone project must:

- Be registered by the student on the Online Academic Advising Module of their student profile by the last day of the drop/add period of the term
- Be developed and submitted in one course (or as part of a senior thesis with approval from supervising faculty member) during the final year of a master's-level program
- Have approval by the faculty member teaching the course in which the project will be submitted
- Demonstrate integration in one of the four ways described above, drawing relatively equally from the domains of knowledge and practice being integrated
- Be submitted through the LMS. If the project is not a paper, students are strongly encouraged to provide a media recording of the project to the professor
- Include a two-to-three double-spaced page capstone summary and reflection statement that outlines the capstone project and indicates how the student sees the project as an exercise in integration
- Receive a passing grade designation for the capstone project and summary and reflection statement as indicated by the faculty member to the registrar's office

#### *Submission*

Projects in print and the summary and reflection statement must be submitted by the student through the LMS. A non-print project should be recorded (if possible) and submitted by the student through the LMS or by DVD to the professor. A course listed as a "capstone course" includes two drop boxes in the LMS: one for the capstone project and one for the capstone summary and reflection statement. Due dates for capstone projects and summary and reflection statements will be determined by the professor and in accordance with the registrar's deadline for final assignments.

#### *Assessment*

Capstone projects are assessed by the primary instructor of the course within which this option is offered. Faculty will grade the paper or project as they would normally do for the course in question, but for capstone projects, faculty will record a pass or fail for the project and the summary and reflection statement through the faculty portal.

## Master of Theology Program (Advanced Master's Degree)

The program of studies for the advanced degree of Master of Theology (ThM) is designed for students who wish to improve or deepen their preparation for ministry beyond the level reached by their MDiv, or who desire to acquire a preparation for specialized ministries of the church.

### Master of Theology (ThM) Learning Outcomes

In service to the mission of Princeton Theological Seminary, graduates of the Master of Theology program will be able to:

1. Demonstrate an advanced competency in a particular area or discipline of theological study.
2. Develop the capacity to conduct advanced research in the selected area or discipline.
3. Demonstrate spiritual and intellectual virtues and practices that prepare them for a lifetime of learning

### Admission Requirements

Applications for the degree of Master of Theology (ThM) together with the necessary supporting documents, must be filed with the director of admissions and enrollment management by April 15 for the following academic year. Applications submitted after April 15 will be considered if space is available. (NOTE: Required materials from all international applicants must be on file in the Office of Admissions by January 5 for the following academic year. For information about scholarships available to international applicants, see "Financing Your Seminary Education" in this catalogue.) The Admissions Committee holds meetings periodically throughout the year to consider those applications for which the files of credentials are complete. Each applicant will be notified of the committee's action as soon as practicable after a decision has been reached. Those who seek admission to this program will find it to their advantage to make application at an early date, since the number of positions available in some fields is necessarily limited.

An applicant for the ThM is required to furnish, among other items specified on the application form, a letter from the appropriate official of the applicant's endorsing governing body, stating that he or she is in good and regular standing with the denomination, together with three additional letters of reference from persons in a position to assess his or her qualifications for graduate theological study. Where possible, at least one of these references should be from a professor or teacher with whom the applicant has studied. It is expected that in most cases applicants shall be certified as ministers or ministerial candidates by the responsible governing bodies of their denominations, or are making normal progress toward such certification. In addition, the applicant must submit an official transcript (usually sent directly from the school) of all college and seminary work pursued to date. A ThM applicant must provide evidence demonstrating that he or she has been awarded the degree of Bachelor of Arts from an approved institution. In addition, applicants educated in the U.S. must have a Master of Divinity or first graduate theological degree providing equivalent theological background such as the MA(TS) from an approved institution and evidence of aptitude for advanced theological study. The MDiv is required for admission to the concentrations in the area of practical theology. In the case of applicants not educated in the U.S., the Admissions Committee will consider whether the academic credentials presented show the equivalent of the completion of the MDiv or a first graduate theological degree. Matriculation at the Seminary cannot be effected until proof of completion of the necessary academic requirements has been received.

International applicants, in addition to the above, are required to achieve a minimum score of 580 on the paper-based TOEFL test, with 57 in reading; 59 in writing; and 58 in listening. On the computer-based test, a minimum score of 250 is required, with 23 in reading; 26 in writing; 23 in listening, and an essay rating of 5. Applicants who take the Internet-based TOEFL are expected to test in all areas offered and achieve minimum scores as follows: writing, 23; listening, 23; reading, 23; and speaking, 23. Please note that TOEFL scores are to be submitted with the application by the January 5 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application.

Applicants wishing to receive the ThM in the Department of Biblical Studies must have a knowledge of Greek if they wish to focus on New Testament, and Hebrew if they wish to focus on Old Testament.

Applicants wishing to receive the ThM in the area of pastoral care (Department of Practical Theology) must have completed one unit of clinical pastoral education or a course in pastoral care and counseling or have equivalent pastoral experience, prior to matriculation.

Applicants who receive notice of admission prior to February 15 must indicate to the director of admissions and enrollment management by March 15 whether or not they will accept admission to the Seminary. Applicants receiving notification after February 15 must indicate their decision within 30 days.

### Curriculum



A total of 24 credits is required for the ThM. If the candidate wishes to present a research paper or thesis in partial fulfillment of the requirement, it shall be assigned six credits. Courses ordinarily must be taken in the area of the department in which the candidate is specializing. However, the student may be permitted to take courses in other areas of the department, or in areas of other departments, if in the judgment of the faculty adviser these courses are related to the student's field of concentration. ThM candidates choose to concentrate on one of the following areas, which are organized under five broad categories:

1. Biblical Studies
  - Old Testament
  - New Testament
2. History and Ecumenics
  - Church History
  - World Christianity and the History of Religions (WCHR)
3. Theology
  - Philosophy and Theology
  - Christian Ethics
  - Systematic Theology
4. Practical Theology
  - Education and Formation
  - Pastoral Care
  - Preaching
  - Worship Studies (see Worship Studies)
5. Religion and Society

The candidate who seeks the degree without the presentation of a thesis is expected to pursue one or two courses that will require the writing of an essay or essays that give evidence of ability to engage in research, and to present his or her investigation in an acceptable literary and academic form. Each candidate will be assigned an adviser. Candidates will arrange their programs of study in consultation with their advisers, and in accordance with the programs developed for their chosen areas of study. As a rule, introductory-level courses may not be chosen for credit toward the ThM. In special cases, the student's adviser may give permission for selecting such courses, provided the instructor will give special assignments in accordance with the requirements for the ThM.

The candidate must spend a minimum of one year in residence and should, within that period, normally complete all courses and the research paper or thesis (where applicable). Candidates must attain an average of 2.70 (B minus) or better in order to qualify for the ThM. In view of this restriction, they may not choose to have their work evaluated on a pass/D/fail basis.

# Doctor of Philosophy Program

The Doctor of Philosophy program is designed to prepare men and women for independent scholarship in various dimensions of the study of religion and for teaching in colleges and seminaries. Programs are offered in 12 fields of study, organized into five broad areas:

- Biblical Studies (Old Testament, New Testament)
- History and Ecumenics (Church History and History of Doctrine, World Christianity and the History of Religions)
- Theology (Systematic Theology, Philosophy and Theology, Christian Ethics, History of Doctrine)
- Practical Theology (Christian Education, Pastoral Theology, Homiletics)
- Religion and Society

The office may be contacted as follows:

Office of Academic Affairs, PhD Studies

Princeton Theological Seminary

P.O. Box 821

Princeton, NJ 08542-0803

Telephone: 609.497.7818

Toll-free telephone number: 800.622.6767, ext. 7818

Fax: 609.497.7819

Email: [phd@ptsem.edu](mailto:phd@ptsem.edu)

Web: [ptsem.edu/phd](http://ptsem.edu/phd)

## PhD Vision Statement

The PhD program of Princeton Theological Seminary forms scholars, servants, and leaders of the church and the academy through constructive, critical engagement with the Christian tradition in its complexity and diversity, and where appropriate, in conversation with other religious and intellectual traditions in their multiplicity and variety.

Holding together love of God and love of learning in a single vision, Princeton's program nurtures excellence in (1) research and writing, (2) teaching, and (3) academic citizenship. To that end, it

1. Emphasizes thorough engagement with foundational materials, research traditions, and contemporary debates within and across disciplines; mastery of basic methodologies, requisite languages, and analytical skills; commitment to rigorous, original scholarship contributing to the advancement of knowledge; and cultivation of those virtues of mind and affection that wise scholarly judgment demands and just academic debate assumes;
2. Initiates doctoral students into the arts, activities, and habits of good teaching; into the tasks of course design, delivery, and assessment; into the complexities of student evaluation and intellectual formation; and into the opportunities, joys, and challenges of working in classrooms rich in ethnic and racial, religious, cultural, and gender diversity;
3. Encourages self-criticism, collaboration, and community in one's scholarly life; passion, productivity, and independence of mind in one's scholarly pursuits; and a commitment to serving God and neighbor, church and academy, through the exercise of one's scholarly vocation.

## PhD Learning Outcomes

In service to Princeton Theological Seminary's mission statement and to the PhD program vision statement, the PhD program intends to form graduates who demonstrate excellence in the areas of (1) research and writing, (2) teaching, and (3) academic citizenship. Doctoral level graduates of Princeton Theological Seminary will:

- Demonstrate broad knowledge of the history and methods of their field of study and the major theoretical positions and contributors to their field;
- Demonstrate focused knowledge of a particular area of their field of study;
- Demonstrate interdisciplinary knowledge by gaining expertise in one or more cognate disciplines;
- Contribute to original scholarly work and participate in scholarly exchanges with peers in academic or professional societies;
- Demonstrate basic proficiency in the practices of teaching and mentoring (including the formation, academic assessment, and advisement of students) through participation as a member of the teaching team in MDiv courses with a member of the PTS faculty and through completion of a course in higher education course design and delivery, classroom management, and assessment of course content;
- Reflect in their vocation the hybrid aim of the doctoral program to train scholars who serve the church and academy.

## **PhD Admission Requirements**

All applicants for admission to the PhD program at Princeton Theological Seminary must hold the degree of BA, or its equivalent, from an approved college or university, and ordinarily the degree of MDiv, or its equivalent, from an approved theological institution. It is assumed that those who are enrolled in MDiv or equivalent programs when they apply for admission will have received their degrees before matriculation.

The MDiv degree is required of applicants in practical theology. In the other areas of study, if the MDiv or its equivalent is absent, a minimum of two years of graduate study in religion is required. Included in the two years will ordinarily be a course in each of the following: Old Testament; New Testament; systematic theology, philosophy, or ethics; history of religions; and two courses in the history of Christianity.

PhD students in the Christian education, pastoral theology, and homiletics programs must submit evidence, as early as possible in the first year of residence, that they have engaged in that form of professional practice under close supervision, or else they must arrange to do so during their period of residence.

# Language Requirements

## Modern Languages

1. All students must be fluent in English and must demonstrate reading knowledge of two other modern languages, normally German and French. It is strongly recommended that students enter the program with a reading knowledge of both languages. The level of competence required may be roughly indicated as that to be expected from recent satisfactory completion of second-year college study of the language. Competence in at least one language must be established before matriculation as a condition of registration for a full course load. Biblical studies students must establish competence in German before matriculation as a condition of registration for a full course load. Competence in the second modern language must be demonstrated before beginning the second year of residence, or the student's program will be terminated.
2. Students who wish to demonstrate modern language competency through a translation test should contact the Office of Academic Affairs, PhD Studies, for further information about testing options. In lieu of the translation test, the Seminary will accept a passing grade in the Princeton University summer language courses for graduate students. Other certifications are acceptable substitutes only under exceptional circumstances.
  - a. Newly admitted students who wish to demonstrate modern language competency through a translation test should contact the Office of Academic Affairs, PhD Studies for information about testing options as soon as possible following their admission in order to schedule testing prior to the beginning of their first year of study.
  - b. Newly admitted students who are not prepared to pass a language proficiency test are normally expected to take one of the Princeton University summer language courses for graduate students. Information on these courses is available from the Princeton University website.
3. Students who do not fulfill the first modern language requirement before the beginning of the first year will be classified as "qualifying candidates." Qualifying candidates may take only one doctoral seminar or course (permission of instructor required) and must engage in language study with an approved tutor at their own expense.
  - a. Qualifying candidates must contact the Office of Academic Affairs, PhD Studies, for information about retesting options. If the test is not passed, language study will continue during the second semester, again with only one seminar or course permitted. After the required first modern language test is passed, the term "qualifying candidate" will no longer apply. In every case, both modern foreign language requirements must be fulfilled before beginning the second year, or the student's program may be terminated. If permitted to continue in the program, a student who does not fulfill both modern foreign language requirements by the beginning of the second year must consult with his or her residence committee and the director of PhD Studies to determine appropriate language preparation and coursework for the second year of study.
  - b. Qualifying candidates will be considered full-time students, although they will be taking only one course or seminar, and will pay full tuition. During the third year (first semester if possible), those who were qualifying candidates will make up any seminar(s) missed. During this time, such candidates will pay the reduced tuition fee, although they will be taking seminars or courses for academic credit.
  - c. Those who have been qualifying candidates and who must take seminars or courses during the fall semester of their third year will follow the usual sequence: they will take the comprehensive examinations and write the dissertation proposal by the end of the third year. If any required seminar is not offered until the second semester of the third year, the student must petition the PhD Studies Committee for an exception to this deadline.
  - d. In no case will financial aid be extended beyond the original admission offer to compensate for time lost due to failure to meet the language requirement.
4. Petitions for modern language substitutions, where permitted, should be submitted (after matriculation only) by the residence committee chair to the student's department, which will forward any recommendation for language substitution to the PhD Studies Committee for final approval. Substitutions may be permitted if the requested language can be shown to be more relevant to the student's field of research, course of study, and career intentions than the language that would otherwise be required.
5. Modern language requirements by areas and fields are as follows:
  - **Biblical Studies (both fields):** German and French ordinarily required. Knowledge of German must be demonstrated before matriculation. For Old Testament students, French can be replaced by either Modern Hebrew or Spanish on the basis of a residence committee's recommendation.
  - **History and Ecumenics (Church History and History of Doctrine):** German and French required.
  - **History and Ecumenics (World Christianity and the History of Religions):** German and French ordinarily required. A student may petition to substitute another modern language for one of these (but not for both).
  - **Religion and Society:** German and French ordinarily required. A student may petition to substitute another modern language for one of these (but ordinarily not for both).
  - **Theology (all fields):** German (required) and ordinarily French. A student may petition to substitute another modern language for French.
  - **Religion and Society:** German and French ordinarily required. A student may petition to substitute another modern language for one of these (but ordinarily not for both).
  - **Practical Theology (all fields):** German and French ordinarily required. A student may petition to substitute another modern language or a course in statistics for one of these (but not for both).

## Ancient Languages

Several fields require their PhD students to demonstrate command of ancient languages, as set forth below.

Field	Languages
Old Testament	Hebrew*, Greek*, Northwest Semitic
New Testament	Hebrew*, Greek*, and either Syriac, Aramaic, Latin, or Coptic
Homiletics	Hebrew* or Greek*
Early Church History and History of Doctrine	Greek* and Latin*
Medieval Church History and History of Doctrine	Latin*
Reformation Church History and History of Doctrine	Latin*

\*Before matriculation, students must have a reading knowledge of these languages. In the case of Early Church History and History of Doctrine, reading knowledge of either Greek or Latin is required at matriculation.

## PhD Application

Applications for the PhD program, together with the necessary supporting documents, must be filed online with the Office of Admissions no later than December 15 for the following academic year. Applicants will be notified in March of whether or not they have been admitted.

All forms necessary for application, together with detailed application instructions, can be accessed online at [ptsem.edu](http://ptsem.edu). The final deadline for receipt of all applications is December 15. All applicants, including alumni/ae, are required to pay a \$75 nonrefundable application fee.

Princeton Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, sexual orientation, gender identity, or disability in its admissions policies.

Application credentials include the following:

1. Completed application form, with designation of the desired academic area and field. Application for an interdisciplinary program requires a statement defining the unifying principle and setting forth a rationale for the whole.
2. A sketch of your intellectual history (700–1,000 words), indicating the factors that have brought you to your present focus of intellectual interests and vocational objectives, educational and ecclesiastical, and what you hope to learn from doctoral study at Princeton Seminary.
3. One academic paper (written in English, no more than 30 double-spaced pages long) in your intended area of concentration and representative of your best work, demonstrating scholarly capacity in the field selected. (In the field of homiletics, the paper should be in homiletical theory or in theology or ethics, and three written sermons are to be submitted with the paper.) The paper will be evaluated by the following standards: (1) understanding of the subject treated and the materials used, (2) knowledge of relevant bibliography, (3) cogency and clarity of argument, and (4) constructive originality of thought.
4. References:
  - Three letters of academic recommendation from individuals, ordinarily professors, who can write knowledgeably about your personal and academic qualifications and your suitability for your chosen field of study. Princeton Seminary reserves the right to contact your references and others for additional information pertinent to your application.
  - A letter of reference from an appropriate ecclesiastical officer (e.g., a bishop or presbytery executive if now engaged in professional church employment; a supervising individual or committee chairperson if a candidate for ordination; a local church pastor if other categories are inappropriate).
  - If an institution such as a college, seminary, or other body (other than a local church) has indicated its probable intention to employ you upon completion of PhD work, an appropriate officer (e.g., a dean, president, or director) of that institution may complete the optional Institutional Endorsement Form.
5. Official transcripts from each college, seminary, or graduate school attended. Applicants enrolled in school at the time of application are asked to provide an official transcript as well as a list of projected courses for the academic year. If admitted to the Seminary, official transcripts for degree programs in progress at the time of application must be provided with notation of degree conferral prior to matriculation.
6. Standardized test scores. Applicants whose native language is English must submit scores for the Graduate Record Examination (GRE). Applicants whose native language is not English must submit scores for the Test of English as a Foreign Language (TOEFL). One of these tests is required (no exceptions); scores must be received by December 15. Applicants submitting TOEFL scores are expected to achieve a minimum score of 23 on each section of the Internet based TOEFL or the revised paper-delivered TOEFL. GRE scores in the 90th percentile are a plus. GRE scores more than five years old and TOEFL scores more than two years old are no longer valid. Information on registration deadlines and test dates is available at [ets.org](http://ets.org).
7. A curriculum vitae and copies of any documents that could assist in interpreting your qualifications for doctoral study, such as a supervisor's report on your work or your own statement about your background, not specifically requested in the application form.
8. Conduct Statement and Statement of Intent to Study Full Time.



# Program of Study

## The Sequence of a Typical Program

The program of any particular student may deviate from the following outline at some points, but this sketch indicates in general what may be anticipated.

1. Orientation and registration: Orientation and registration for incoming PhD students are held immediately before the opening of the fall term in September. During the preceding May, students will be assigned temporary advisers who will help with first semester registration. Early in the semester a three-person residence committee will be appointed to work with the student throughout the residence period. From this committee and especially its chair, the student should secure counsel regarding courses and other aspects of the program up to the comprehensive examinations. As students plan their programs, they should remember that faculty will not normally be available during the summer recess or during official leaves from the Seminary. At these times members of the faculty have no contractual obligation to advise students, to read drafts of dissertations, or to engage in any other instructional activity. Other appropriate faculty members are normally substituted for residence committee chairs who are on leave.
2. Language requirements: After fulfilling the initial modern language requirement (see Language Requirements, above), the student enters a two-year period of full-time resident study prior to the completion of the comprehensive examinations. During this residence period, students are required to complete successfully a minimum of eight doctoral seminars or their equivalent. Full-time resident study is generally understood as enrollment for two or more seminars, courses, or directed readings per term, in accordance with faculty advisement, with availability Monday through Friday for library research and interaction with colleagues outside of scheduled class meetings. In no case is advanced standing granted at the time of acceptance for admission. In exceptional cases the PhD Studies Committee may later reduce the time of residence preparation for the comprehensive examinations on recommendation of the student's department. Under no conditions will the minimum requirement of two years' full-time tuition be reduced.
3. First-year review: In the first term of the second year, the student's work is reviewed and evaluated by the residence committee. The student completes the first-year review self-evaluation form through his or her profile in the online campus directory by September 1. After reviewing the student's self-evaluation form and meeting with the student to discuss progress, the chair of the residence committee completes the online residence committee evaluation form by October 1. If the student's committee feels there is cause for concern at the end of the first year, this review may take place in May of the first year.
4. Comprehensive examinations: The period of resident study culminates in the comprehensive examinations, a series of written examinations, and/or papers, as specified by each department, followed within 10 days to two weeks by an oral examination, usually two hours in length. Refer to the "Areas and Fields of Study" section for a more detailed description of comprehensive examinations. Variations in testing procedure must be approved by the PhD Studies Committee. In the oral examination, which is conducted by the faculty in each area, the student's competence across the breadth of the field is assessed, and a determination is made as to whether the comprehensive examination as a whole has been passed, provisionally passed (with required revisions), or failed.

Examinations may be taken in April and May of the second year of residence or in September and October or January of the following year. The examinations may be taken in one of these periods or split between periods, as determined by the residence committee in consultation with the student and with the approval of the department/area. All seminars must be completed and grades recorded before comprehensive examinations begin. An exception to the requirement for a recorded grade will be made for any seminars in which a student is enrolled during the term in which comprehensive examinations are being taken. Upon successful completion of the comprehensive exams, the student becomes an official PhD candidate.
5. Dissertation proposal: The student is urged to give thought to possible dissertation areas and topics from the very beginning of residence. Seminar and course paper topics may be selected in part to explore such possibilities. After the successful completion of all required written and oral comprehensive examinations, the PhD candidate is eligible to form a dissertation committee. The process for forming the dissertation committee may vary by department or program but should involve consultation between the candidate and those faculty members who are to serve on the dissertation committee. Once the committee's composition is determined, the chair of the department is responsible for recommending the composition of the dissertation committee to the appropriate department or program, which formally acts on that recommendation and reports the resolved action to the Office of Academic Affairs, PhD Studies. The dissertation committee is normally composed of three members of the Princeton Theological Seminary faculty, one of whom is to serve as chair of the committee and main adviser of the dissertation. In cases where the dissertation project anticipates needing to engage areas of expertise not adequately supported by current members of the Seminary faculty, a non-Princeton Theological Seminary affiliated scholar (of appropriate qualification and rank) may be appointed to serve as a third member of the dissertation committee (in place of a Princeton Theological Seminary faculty member) at the discretion of the department or program. The external member of a dissertation committee (except for Princeton University faculty) is entitled to a small honorarium. Such an appointment, as in the case of the dissertation committee's composition more generally, is to be reported to the Office of Academic Affairs, PhD Studies, which then offers the formal invitation. In all cases, the chair of the dissertation committee and main adviser of the dissertation is to be a full-time member of the Princeton Theological Seminary faculty. Variations in the composition of the dissertation committee beyond what is described above are subject to the approval of the PhD Studies Committee upon the recommendation of the appropriate department or program. Under the guidance of the dissertation committee, the candidate develops a formal dissertation proposal that is submitted to the appropriate department or program for approval by the time of the next to last department or program meeting of the year. The comprehensive examinations must be passed and the dissertation proposal approved no later than the last meeting of the PhD Studies Committee in the third year. Failure to meet this deadline may result in dismissal.

Faculty are expected to read, assess, and return students' dissertation work within six weeks of submission. During the summer recess or during official leaves

from the Seminary, faculty members have no contractual obligation to advise students, to read drafts of dissertations, or to engage in any other instructional activity. Other appropriate faculty members may be appointed as substitutes for dissertation committee chairs who are on leave.

6. Dissertation: The PhD Studies Committee has set a maximum length of 250 pages for a Princeton Seminary dissertation. Permission of the dissertation committee is required in advance for a significantly longer work. Final manuscripts of all dissertations should be prepared using the current PTS Dissertation Style Guide. The student's dissertation committee, led by the chair of the committee, is responsible for determining that a dissertation is defensible and thus ready to be circulated to an external reader for evaluation.

The dissertation committee in consultation with the student identifies three experts in the field in rank order as potential external readers. The chair of the dissertation committee contacts the first person on the list (and others if needed) to offer an informal invitation. If the person expresses interest in accepting the invitation, the name is reported to the department chair and to the Office of Academic Affairs, PhD Studies, which then extends a formal invitation. The name is also reported to the PhD Studies Committee. The purpose of the external reader is twofold. First, the external reader will offer a judgment on the quality of the dissertation as a member of the wider academic community. If the external reader is not in agreement with the judgment of the committee, he or she does not have the power to override the decision of the committee. Second, the requirement of an external reader will allow for academic interchange with other schools for our students and faculty.

In order to give the external reader at least six weeks to evaluate the dissertation and report out the evaluation, the dissertation must be submitted to the Office of Academic Affairs, PhD Studies no later than March 15. To allow sufficient time for evaluation of the dissertation, the student should submit the draft to the committee several weeks in advance of this deadline. The oral defense of the dissertation is to be scheduled at a point after which the external reader's report has been received and normally no later than two weeks prior to the last regularly scheduled faculty meeting of the year. Ordinarily this means the oral defense must be scheduled no later than the last week of April. A date for a public oral examination is set by the candidate's department, in consultation with the candidate and with the approval of the Office of Academic Affairs, PhD Studies.

A PDF and either a Rich Text Format (RTF) or Word version of the defense draft of the dissertation along with a hard copy of the same is to be submitted to PhD Studies ([phd@ptsem.edu](mailto:phd@ptsem.edu)) no later than six weeks prior to the scheduled defense date. PhD Studies forwards the dissertation to the external reader for evaluation and to the dissertation editor for a formatting check. The editor will communicate directly with the student with regard to formatting compliance. In addition, the student is responsible for providing copies of the defense draft of the dissertation to the dissertation committee and department or program in whatever form is customary for said department or program.

After the successful defense of the dissertation and once all required corrections and/or revisions have been made, the student should submit the dissertation to the dissertation editor for final formatting approval. No dissertation may be submitted to ProQuest without final approval from the dissertation editor. After such approval has been received, then the student may submit to ProQuest according to the guidelines on the Seminary's ProQuest UMI ETD Administrator website. The student prints out one hard copy of the dissertation on high-quality, non-erasable, acid-free paper and delivers it to PhD Studies, which then forwards it to the Seminary Library for binding and deposit.

7. Degree completion: Upon satisfactory completion of the dissertation defense and receipt of all required documentation by PhD Studies, the dissertation committee recommends the candidate to the faculty for the PhD degree. Submission of the final draft of the dissertation electronically to ProQuest and in print to the Library must be completed prior to faculty (and subsequent Board) action on such a recommendation.

Moreover, beyond the successful completion of all degree requirements, the following additional items must also be completed prior to faculty or board action.

- Make sure all outstanding Seminary fees and/or charges are paid in full and all accounts are in good order.
- Fill out the online Survey of Earned Doctorates.
- Complete the PTS PhD Exit Survey located in the student's profile in the campus directory. The degree may be conferred only after the satisfactory completion of all degree and graduation requirements.

8. Degree duration: The PhD program is designed to be completed in no more than five years of full-time study. In those cases in which candidates are allowed to study on a part-time basis during the dissertation stage, all degree requirements are expected to be completed within six years of entry into the program. The candidacy will be terminated if the dissertation is not successfully defended within nine years of the date of entrance into the program.

Failure to pay tuition (full or reduced) for an academic year without approval of the senior vice president and chief operating officer will result in termination of the candidacy.

# The Teaching Apprenticeship Program (TAP)

## Preparing PhD Students for the Teaching Ministry

The required Teaching Apprenticeship Program (TAP) aims to develop informed, effective, and skilled teachers for a variety of higher education contexts. As such, the TAP component of Princeton Theological Seminary's PhD program pursues several integral and interrelated goals. Having participated in this program, students will:

- Demonstrate working knowledge of a range of foundational issues pertaining to effective pedagogy and successful teaching in higher education;
- Demonstrate basic proficiency in the practices of teaching in higher education;
- Construct a well-developed and attractive teaching portfolio; and
- Develop a self-determined long-range plan for growth in pedagogical expertise in higher education.

TAP entails four interrelated requirements aimed at developing students' proficiency in the ministry of teaching:

- Two 1.5 credit yearlong TAP colloquia on the practices of teaching and pedagogical methods;
- Experience in multiple teaching roles that recognizes various levels of teaching experience;
- Coaching and mentoring by faculty supervisor(s); and
- Written assessments by faculty supervisor(s) for inclusion in a teaching portfolio.

All PhD students are required to participate in two yearlong TAP colloquia: Foundations for Teaching I and Foundations for Teaching II. The colloquia are components of the residency requirements of the PhD program. All first-year students are required to take Foundations for Teaching I. Students may take Foundations for Teaching II in either the fourth or the fifth year of the program. Each colloquium is graded satisfactory/unsatisfactory (S/U) for 1.5 credits. Each will include a one-day orientation, which will provide an intensive introduction to basic teaching concepts, and ongoing sessions, in which students will meet monthly to discuss readings and special issues related to teaching philosophies and methods.

There are three possible teaching levels that a PhD student may assume in the teacher preparation component of the PhD program at Princeton Theological Seminary: teaching assistant, teaching apprentice, or graduate instructor. The terms of the award agreement require that students serve as a teaching assistant or teaching apprentice for one master's level course per year for each year of funding support (with no additional remuneration). The graduate instructor appointments are competitive senior teaching opportunities that will be selected by the PhD Studies Committee.

TAP and the PhD students will be assessed in the following ways:

1. TAP colloquium faculty will grade the students satisfactory/unsatisfactory (S/U) and will provide written assessments that may be included in student portfolios.
2. Course participants will complete online evaluations of PhD students' teaching.
3. Supervising faculty will provide written assessments of students' teaching and submit them to the Office of Academic Affairs, PhD Studies. Such assessments may be included in student portfolios.

For more information on TAP, please see the Seminary website or contact the Office of Academic Affairs, PhD Studies by emailing [phd@ptsem.edu](mailto:phd@ptsem.edu).

## PhD Seminars at Princeton University

The inter-institutional agreement between Princeton Theological Seminary and Princeton University allows doctoral students from either school to take regularly scheduled doctoral seminars at either institution. Princeton Seminary students are encouraged to take advantage of this arrangement in consultation with their residence committee and the Princeton University faculty. Procedures for registering for Princeton University courses can be obtained from the registrar.

Each department has its own guidelines and requirements for doctoral seminars (see department descriptions, below), which may be more restrictive than the following general guidelines:

PhD students who wish to register for a course at Princeton University must first receive approval from the residence committee and the PhD Studies Committee. With the exception of language courses, PhD students are not ordinarily allowed to register for courses at Princeton University in their first semester of the doctoral program.

Normally, a doctoral student may register for only one Princeton University course per semester. For exceptional circumstances, petitions to register for more than one university course in any given semester must be supported by the student's residence committee and submitted to the PhD Studies Committee for final approval.

Special courses (independent studies, reading courses) may be undertaken only with faculty of Princeton Theological Seminary.

## Areas and Fields of Study

The following sections describe the individual areas and fields of study in greater detail. Through seminars, courses, tutorials, and independent reading, students prepare for the comprehensive examinations throughout the period of residence, which normally includes two or three seminars or courses per term. If only one seminar is available, advanced courses or tutorials may be used to fill out the program. These structured elements are designed to leave students time for independent reading in their chosen fields of study. In consultation with the residence adviser it may be possible for a student to audit a course or seminar. Such audits will be recorded on transcripts upon receipt of a Report on Audited Course form, signed by the professor. These forms are available from the registrar and must be turned in to the registrar's office within two weeks of the last day of classes for the semester.

### AREA I: Biblical Studies

Within Princeton Theological Seminary, the Biblical Studies Department regards its mission in the doctoral program as the preparation of biblical scholars and teachers in service to the church, whether as teachers in seminaries and divinity schools, colleges and major research universities, or as pastors of local congregations.

#### Course of Study

In support of its programs, the department offers broad coverage in many of the areas and sub-disciplines in the field, with specific concentrations and offerings determined by the interests and expertise of the faculty. The driving force of the program both in Old Testament and New Testament clusters broadly around linguistic, historical, literary, and theological dimensions of textual and exegetical study. The general aims of formal coursework are to develop familiarity with leading areas and methods of research and analysis in the study of the Old or New Testament, to acquire linguistic and historical competencies necessary to work expertly with primary sources, to prepare for the student's comprehensive examinations, and to pursue specific interests relevant to the student's scholarly development, especially in the area of the dissertation. A typical course of study will include at its core requisite language study and a sequence of courses in biblical exegesis and theology, historical and comparative backgrounds, and reception history and consequences. In addition, a student will ordinarily take a number of electives, which allow him/her to shape his/her course of study according to personal interests. Interdisciplinary work or further specialist study can be taken from seminars offered by faculty in other departments at the Seminary or at affiliated institutions (e.g., Princeton University). Specific requirements for each of the subareas follow.

#### • The Course of Study for Old Testament Students

The program of study in Old Testament focuses on developing within students four core competencies: philology, history, exegesis, and hermeneutics. In order to achieve these competencies, the program of study in Old Testament features the following formal course requirements:

1. Ordinarily, students will take four seminars or courses per semester (the majority of which will be 4000, 5000, or 9000 level offerings). In a two-year residence, a total of 13 courses or seminars will consist of the following:
  - Four exegesis seminars or courses, normally one per semester
  - One seminar in biblical theology
  - One seminar in literary approaches to Old Testament interpretation
  - One course in the history, historiography, ancient Near Eastern background, or archaeology of the Old Testament
  - Two Accelerated Hebrew Reading courses (OT5010 and OT5011 — not sequential), one in year one and one in year two
  - Four semesters of the Old Testament Research Colloquium (see below)
  - Other courses as needed to attain the total number of 16 courses in a two-year residency (topical seminars, independent study, courses at Princeton University or other nearby schools)
2. As part of their first two years of residency, students shall attain and demonstrate competency (often through coursework) in Greek and Northwest Semitic (Aramaic, Ugaritic, Syriac, NW Semitic Epigraphy — see below under "Minor Language Competency").

#### • The Course of Study for New Testament Students

The program of study in New Testament features the following formal course requirements:

1. Ordinarily, students will take four seminars or courses per year (5000 or 9000 level offerings). In a two-year residence, courses or seminars will come from the following core areas:
  - One seminar in Greco-Roman environment
  - One seminar in second temple Jewish environment

- Two exegesis seminars or courses
- One seminar in biblical theology
- Electives, which allow students to shape their course of study, such as interdisciplinary work, or further specialist study that can be taken from seminars offered by department faculty or from doctoral offerings by other Seminary and Princeton University faculty.

2. In addition, students shall attain competency in Hebrew, Greek, and one other ancient language, chosen from Aramaic, Syriac, Latin, and Coptic. Depending on the subject matter of a student's dissertation, other language may be required.

### • **Old Testament and New Testament Research Colloquia**

As a means to foster collegiality and to promote research, the department sponsors research colloquia in both Old Testament and New Testament. Six colloquia in each subarea occur over the course of the academic year. Participants include Seminary graduate students (required during residency) and faculty as well as interested visiting scholars and faculty from the local area. Papers are circulated in writing, usually two weeks in advance of the colloquium's meeting. Each paper will be assigned two respondents. Faculty and students share responsibility for presenting papers and responses. Students in their first year are expected to give one response to a paper, while students in their second year will give one paper (often on a topic the student anticipates exploring in the dissertation).

### • **Topic Statement**

In consultation with pertinent faculty members, a student will compose a two-page statement describing the general topic of the dissertation. This statement is to be submitted to the chair of the student's Residency Committee in time for consideration by the department in its February meeting of the student's second year. These topic statements are provisional and heuristic, serving both to aid in the student's preparation of a thesis proposal in the third year and to guide decisions about the content of the student's Comprehensive Examinations (especially Book-and-Block, Review Essay).

### • **Comprehensive Examinations (for Old Testament PhD students)**

Students may sit for comprehensive examinations upon successful completion of all residency requirements and the recommendation of their residency committee. There are a total of six comprehensive examinations, which normally are to be completed by the middle of the third year of graduate work. Some parts of these examinations are taken earlier (see below). The nature and form of the comprehensive examinations vary, but in each, the student's knowledge and competence in a specified area of study is to be evaluated. The six exams are as follows:

#### • **1. Major Language Competency**

Attainment of competency in a student's major language will be demonstrated as prescribed in the following:

Hebrew for students in Old Testament: (i) by May of the first year, either pass an exam in Hebrew prose or satisfactorily complete the Accelerated Hebrew Reading course and (ii) in May of the second year, pass an exam in Hebrew poetry.

The department's subcommittee on language study oversees all fulfillment of these exams.

#### • **2. Minor Language Competency**

For students in Old Testament, there are two components: (i) proficiency in Greek which may be demonstrated either by passing a competency exam in May (of either the first or second year) or by satisfactorily completing an approved course in Old Testament or New Testament that includes a substantial Greek component; and (ii) proficiency in Northwest Semitic, which may be satisfied through examination or successful completion of two courses, one from each of the following areas:

- Northwest Semitic Epigraphy or Ugaritic
- Aramaic or Syriac

Faculty responsibility for overseeing these exams falls to the department's subcommittee on language study.

#### • **3. Old Testament Critical Issues Exam**

This comprehensive exam is normally to be taken early in the fall of the second year. A bibliography of important works will be given to incoming doctoral students with the expectation that they will begin reading through the bibliography during their first year and into the summer following the first year. The bibliography will include two sections: (a) classic and important current works of Old Testament scholarship (Pentateuch, Prophets, Writings, ancient Israelite religion), and (b) a reading of important ancient Near Eastern texts in translation related to the Old Testament. After the exam is graded by faculty examiners, the results will be discussed with the student and the student's residence committee as part of the first-year review. The review normally occurs in the fall semester of the second year.

#### • **4. Book-and-Block Exam**

In order to prepare for an exam to be taken in the first week of the fall semester of a student's third year, each student in the spring of the second year of residency shall choose a canonical book in which to specialize and shall indicate it to his or her residence committee chair by April 1. Students will be expected to know all critical issues pertaining to the book. Based on the book they choose, students will also be prepared to be examined on the corpus of writings (the "block") in which the book is situated. The exam will have both a written and oral component (The oral component will be conducted jointly with the oral component for the Exegetical Competency Exam [see below]). The nature of the written component will be negotiated between the student and the assigned faculty examiners before the end of May of the student's second year.

Old Testament students will ordinarily choose one of the following corpora:

- Pentateuch
- Prophetic Literature
- Deuteronomistic History
- Psalms
- Wisdom Literature
- Lyric Poetry
- Apocalyptic Writings (including New Testament)
- Ezra/Nehemiah/Chronicles

### • **5. Exegetical Competency Exam**

This exam will ordinarily not cover material in a student's area of specialization (as the Book-and-Block Exam is designed to). By the end of April of the student's second year of residency, the department will assign faculty examiners who will notify the student of the book from which the exam passage is to be taken. Students are responsible for marshaling all necessary resources in advance of the examination, which will normally be set for the week immediately following the date of a student's Book-and-Block exam in September, with joint oral to follow as soon thereafter as possible, though ordinarily no later than the end of September of the student's third year. The exam is to be open book, for which students are expected to use all the resources available to them to do advanced exegetical work. Students will be given one week to study a set passage (usually a difficult one); at the end of the week, students must be ready to discuss all aspects of the text including, as relevant, language, philology, textual criticism, literary issues, historical questions, theology, and a sufficiently persuasive close reading of the text using whatever method or combination of methods the student deems appropriate. The student is expected to demonstrate independence in exegesis, an ability to use all relevant languages, and knowledge of the primary and secondary literature. At the end of the week of study, students will turn in a copy of a seven-to-10 page essay (need not be polished) with an argument for their proposed close reading (including footnotes or end notes), together with additional working notes on other exegetical aspects of the biblical text to the Office of Academic Affairs, PhD Studies. These will provide a partial basis for the ensuing oral examination.

### • **6. Review Essay**

This essay is to focus on the status of the question of a particular issue in the field, normally a topic central to a student's anticipated dissertation project. The essay is to involve a thorough review and evaluation of the secondary literature on the topic in question and is to show promise toward publication, either as an independent essay or as a part of the dissertation (often the "history of scholarship" chapter). Ordinarily, the essay is to be submitted to the Office of Academic Affairs, PhD Studies before the Christmas break of the third year in the program. Faculty evaluations will be in writing and notification of pass or failure will be given by the end of the following January.

Successful completion of these comprehensive examinations entitles a student to move directly to the dissertation proposal and the dissertation.

### • **Comprehensive Examinations (for New Testament doctoral students)**

Students may sit for comprehensive examinations upon successful completion of all residency requirements and the recommendation of their residency committee. A total of five comprehensive examinations (two language competency requirements plus three qualifying examinations) are normally completed by the middle of the third year of matriculation. Occasionally some of these examinations, such as those in language competence, may be taken earlier. While the nature and form of the comprehensive examinations vary, each evaluates the student's knowledge and competence in a specified area of study.

The five examinations are as follows:

#### • **1. Major Language Competency**

Attainment of competency in a student's major language will be demonstrated as prescribed in the following:

Greek for students in New Testament:

- in May of the first year, pass an exam in New Testament Greek
- in May of the second year, pass an exam in Septuagint Greek

- **2. Minor Language Competency**

Attainment of competency in a student's minor languages will be demonstrated as prescribed in the following:

For students in New Testament, there are two components: (i) proficiency in Hebrew, which may be demonstrated by passing a competency exam in May (of either the first or second year) or by completing an approved course in Old Testament or New Testament, that includes a substantial Hebrew component; and (ii) proficiency in one other language chosen from the following possibilities: Aramaic, Coptic, Latin, or Syriac. Proficiency may be demonstrated through examination or through satisfactory completion of coursework during the student's first two years of residency.

- **3. Required Examination Topics**

The student will be examined in each of the following three areas:

- Second Temple Judaism and the Greco-Roman World
- Jesus, the Gospels, and Acts
- Paul and Earliest Christianity

The student will be provided with a bibliography for each of these three areas at the beginning of matriculation. These bibliographies are established by the New Testament faculty; occasionally they may be altered to take account of a student's particular interests. A three-hour examination is administered in each of these three areas of inquiry; normally one exam is given each week over a period of three weeks. The student's oral defense of all three examinations is administered by the New Testament faculty within a week or two after their written completion.

Successful completion of these comprehensive examinations entitles a student to move directly to the dissertation proposal and the dissertation.

- **Dissertation Proposal**

The dissertation proposal is to be brief (no more than 10 pages) and should be composed by the student in consultation with relevant faculty members. Normally, it is to be submitted to area faculty for evaluation (via the student's proposed dissertation committee chair) no later than March 1 following the successful completion of the comprehensive examinations. The proposal should contain within it a recommendation for the constitution of a dissertation committee. The department will record the area colleagues' evaluation of the proposal and will act on the recommendation for a dissertation committee, forwarding both findings onto the Office of Academic Affairs, PhD Studies.

## **AREA II: History and Ecumenics**

- **1. Church History and History of Doctrine**

The history of Christianity, commonly referred to as church history and the history of doctrine, is an integrative, interdisciplinary program that encompasses social, theological, institutional, and cultural history of the world's Christian communities, their ideas, and their practices. It also offers resources from related fields in the history of religions, history of worship, sociology of religion, missiology, and ecumenism. The program's goal is to train scholars to develop an area of specialization within a context of breadth, balancing particular interests with an attention to Christianity's larger history and global expansion.

- *Residence Requirements*

The program in church history and history of doctrine includes five eras: the early church, the medieval church, the Reformation, the modern European church, the American church. Over the two years of residence, a student must successfully complete eight doctoral seminars. The purpose of coursework is to develop historical breadth, hone research skills, and prepare for comprehensive exams. Students must choose these seminars in consultation with their advisers to constitute a coherent core of studies while meeting the following distribution requirements:

- A departmental seminar or individual tutorial on historical method
- Church history seminars in at least three different eras (early, medieval, Reformation, modern, American)
- One seminar chosen from doctoral offerings at Princeton University
- At least one seminar from among the department's broader offerings, such as mission, ecumenics, history of religions, and sociology of religion
- Two electives, chosen from doctoral courses of the department, the rest of the Seminary, or the university



PhD students are free to audit other courses in the Seminary catalogue, such as those offered in the master's program. If such courses are taken for PhD credit, additional work will usually be required.

Language proficiency in French and German is required. PhD students are also encouraged to develop further language skills through auditing Seminary courses or enrolling in appropriate university courses. These opportunities, however, do not count toward the eight seminars.

### • **Comprehensive Examinations**

During their first two years of residence, students choose three historical eras of specialization from among the five (early, medieval, Reformation, modern European, modern American), and communicate this to their residence committees. There will be a total of four written exams, one of which may be submitted as a research paper. Any one of these exams will combine the era with another field of study of the department (e.g., ecumenics, history of religions, missiology, sociology of religion). Depending upon the student's interests and needs, as determined by the residence committee in consultation with the student, one of the era comprehensive examinations could involve methods and materials from the World Christianity and History of Religions program; in that case a WC/HR faculty member would join a CH colleague in the setting and reading of that exam. After the written exams are completed, there will be a comprehensive oral examination based on all four of them.

The four exams will be based on the chosen eras and include the following:

1. One specialized exam in the areas defined as requisite background for the proposed dissertation. This typically falls within one of the three chosen eras. (If a student's dissertation topic involves more than one era, adjustments to the exam structure may be made by the residence committee.)
- 2/3. Two examinations, each based on one of the remaining eras of choice
4. One comparative examination focused on a topic that involves at least two different historical divisions and/or cultural contexts

All examiners are appointed by the department in consultation with the student and his or her residence committee. Bibliographies for the examinations are compiled by the student in consultation with the examiner.

Interdisciplinary exams involve one examiner for each discipline. In all cases, the instructors setting the examination have final responsibility for determining the bibliography.

### • **2. World Christianity and the History of Religions**

The program in World Christianity and the History of Religions dedicates itself to fostering an integrated, interdisciplinary approach to the study of Christianity and the history of Christianity as a pluricultural, global phenomenon. Though primarily focused on Christianity's burgeoning presence in the global South (Africa, Asia, Latin America, the Caribbean, and the Pacific), the contemporary worldwide diffusion of global South Christianity in its various diasporas also falls within the program's purview. Given that the world's religions condition the dominant context out of which Christianity emerges in the global South, the faculty responsible for the program consider a grounding in the history of religions to be indispensable for a proper understanding of World Christianity in its diverse global contexts. While nurturing a broad perspective on Christianity's variegated, cross-cultural and transnational, diasporic manifestations, the program also endeavors to provide a space in the doctoral curriculum of the Seminary for the study and practice of intercultural theologies, using as its primary resources a wide range of theologies that find expression in the global South. The program thus hopes to enhance the ecumenical interrelations of the global Christian communion, including its interactions with believers from other faith communities. As a whole, the program provides a rigorous scholarly foundation for a multifaceted study of World Christianity's many worlds.

### • *Residence Requirements*

Students are expected to complete eight seminars during two years of residence. These seminars will include at least one from each of the three major components of the program: World Christianity, the history of religions, and intercultural theologies, and at least one seminar each from history of Christianity and Princeton University. The remaining seminars may draw on courses in the MDiv program (with enhanced requirements) that have a bearing on a student's area of concentration. The program may be rounded out by doctoral seminars offered elsewhere in the Seminary or the university. The resulting program will be tailored individually by students in consultation with their residence committee. Students are encouraged to participate in the monthly colloquium for PhD students and faculty conducted by the Department of History and Ecumenics. During their two years of course work, students are expected, in consultation with their advisory committee, to craft a research topic having the potential for approval as a dissertation once the comprehensive exams have been passed.

### • **Comprehensive Examinations**

Following the two-year period of residence, students will take a series of comprehensive examinations. Passing these examinations qualifies a PhD candidate to submit her or his dissertation proposal and to begin concentrated work on the dissertation. Methods and specific content of the exams will be negotiated with the residence committee. Depending upon the student's interests and needs, as determined by the residence committee in consultation with the student, one comprehensive examination could involve methods and materials from one era of the church history program, perhaps in an examination on "the history and historiography of World Christianity." In that case a CH faculty member would join a WC/HR colleague in setting and reading the exam. There will be a total of four comprehensive examinations, with an option for a fifth:

- 1. Historiography of World Christianity (in relation to one or more of the global South areas covered by the faculty).
- 2. Theory and methodology for the history of religions in relation to one (or more than one) religious tradition found within the global South areas covered by the faculty.
- 3. Theory and methodology for the study and practice of intercultural theologies (in relation to one or more of the global South areas covered by the faculty).  
Alternatively, the exam may have a more specific focus on one or more of the following: interreligious dialogue, comparative theology, theology of religions.
- 4. Social science theory and methodology for the study of World Christianity (in relation to one or more of the global South areas covered by the faculty).

Note that in lieu of an examination in social science theory and methodology, or in addition to it, an essay may be submitted illustrative of a theme or topic that might be treated in a student's doctoral dissertation.

### • **Submission of Dissertation Proposal**

Following successful completion of the comprehensive examinations, a PhD candidate is expected to submit a dissertation proposal for approval, first by the residence committee, which will guide the process, and then by the department.

## **AREA III: Theology**

The several fields of the Department of Theology (Christian ethics, history of doctrine, philosophy, and systematic theology) are closely related. Students normally will be examined in each, as well as in the particular field chosen for specialization (see description of comprehensive examinations). The department offers a cycle of seminars in its principal fields. Students will normally register for at least one seminar in each field for which they intend to be examined. In addition to the seminars, some carefully selected MDiv courses or graduate offerings at Princeton University, which are also open to PhD students, may be recommended. In the first two years of the PhD program, students will divide their eight required courses according to a "4/4" structure:

Four courses must be taken as seminars in the theology department. The remaining four required courses can be taken as theology department seminars or taken as a combination of Princeton University courses, independent studies, PhD seminars in other departments, or MDiv courses with PhD-level writing assignments negotiated with the professor of the course. The following restrictions apply:

- Princeton University courses: No more than three out of the eight required courses
- Independent studies: No more than three out of the eight required courses
- PhD seminars in other Princeton Seminary departments: No more than three of the eight required courses
- MDiv courses: No more than one of the eight required courses. Any courses taken beyond the eight requirements can fall under the forms described above

A concentration in ethics may be pursued either within the theology department or through the religion and society program. In the theology department, ethical inquiry takes place in the context of systematic theology, history of doctrine, and philosophy. In the Religion and Society Program, ethical inquiry focuses on religion, politics, and social life. For a comparison, see the Religion and Society Program description.

A concentration in history of doctrine may be pursued within either the theology department or the history department. In the theology department, the intent is to study the history of theology for the constructive theological task in the present day. Graduates are primarily theologians whose work has been focused on historical materials. In the history department, the intent is to provide an understanding of theology in the context of the historical setting and the development of the Christian faith. Graduates are primarily historians who have focused on the development of theological ideas. The difference between the two departments and the examinations that students take is primarily methodological. For comparison, please see the history of doctrine program description under Area II, History and Ecumenics.

### • **Comprehensive Examinations**

After the completion of course work, students wishing to proceed to the dissertation stage must sit for comprehensive examinations prescribed in accordance with each of the four areas taught by the department — ethics, history of doctrine, philosophy and theology, and systematic theology. Two of these exams must be five-hour timed exams. The other two exams may be five-hour timed, 24-hour take home, or essays. The form of the examinations will be negotiated with the examiners.

- **Ethics** — Examinations in ethics, philosophy, systematic theology, and a written paper or the examination in history of doctrine or a second examination in ethics

- **History of Doctrine** — Examinations in history of doctrine, philosophy, systematic theology, and a written paper or the examination in ethics or a second examination in history of doctrine
- **Philosophy and Theology (including theology and science)** — Examinations in philosophy, systematic theology, and the examination in ethics or history of doctrine, and an examination in theology and science (or by special permission a written paper on an approved topic)
- **Systematic Theology** — Examinations in systematic theology, philosophy, ethics, and a written paper or the examination in history of doctrine or a second examination in systematic theology comprehensive examinations may be taken in May of a student's second year of study and completed in September of the third year, or they may be taken in September of a student's third year of study and completed the following January. (It is also possible for a student to take all four exams in September of the third year.) Completion of all written examinations is followed within three weeks by an oral examination. All faculty who serve as first and second readers for each exam will be present at the oral examination.

## AREA IV: Practical Theology

The Department of Practical Theology offers PhD programs in Christian education, pastoral theology, and homiletics. Students are to complete successfully a minimum of eight doctoral seminars or their equivalent, two of which must be inter-area seminars on issues of common concern to the whole field of practical theology. One of these two seminars must be PT900 History and Method of Practical Theology. In addition, each of the three areas will have specific requirements for the remaining six seminars.

### • Comprehensive Examinations

Students in practical theology are required to take five written comprehensive examinations (one departmental examination in practical theology and four area examinations), the timing of which will be determined in consultation with the residence committee. The examinations may all be taken during one of the following two examination periods, namely, September and October of the third year or January of the third year. Alternatively, the examinations may be divided, so that one or two examinations may be taken in April and May of the second year and three or four examinations in September and October of the third year, or one or two examinations in September and October of the third year and three or four examinations in January of the third year. When the examinations are divided, the examination in practical theology will always be taken as the first in the overall sequence. The oral examination will be based on the written examinations.

Students in Christian education are to write examinations in the following areas:

- Practical theology
- Christian formation, theology, and spirituality
- Christian formation and the human sciences
- Contemporary discipleship and education
- Theology and philosophy of education

Students in pastoral theology are to write examinations in the following areas:

- Practical theology
- One or more of the human sciences (e.g., psychology, sociology, anthropology)
- The theological disciplines (systematic theology, ethics, biblical theology, or philosophy as related to the theological enterprise)
- Theory, method, and practice in pastoral theology
- Psychology of religion, or another field of relevance to pastoral theology (e.g., philosophy of religion, sociology of religion, religion and science, religion and literature)

A paper may be substituted for one of the four area examinations.

Ordinarily students in homiletics are to write examinations in the following areas:

- Practical theology
- Speech, performance theory, and preaching
- History, theory, and practice of preaching
- Theology and hermeneutics in preaching
- Preaching the Gospel in diverse cultures

(On occasion, a student will be authorized to substitute a topic — such as liturgical studies and proclamation — selected by the residence committee in consultation with the student).

## AREA V: Religion and Society

- **Two Conceptual Foci**

The religion and society program promotes interdisciplinary reflection that critically examines religious and social life. With “the religious” and “the social” as its two foci, the program equips PhD students with theoretical resources and diverse perspectives that enhance and deepen their theological studies and understanding of Christian practices in church and society. These foci are important for structuring the program’s conceptual field and, especially, its comprehensive exams.

- **Comprehensive Examinations**

The interdisciplinary ethos of the religion and society program is structured for doctoral students around four comprehensive exams, usually begun toward the end of the second year of residence. One of these exams should be selected by examinees as their “theory and methods exam,” in which they include special attention to theoretical and methodological options and debates pertinent to that exam.

- Religion and Religions — This exam should demonstrate excellence in knowledge of religious studies and at least one non-Christian tradition.
- Social Sciences or the Humanities — This exam should demonstrate excellence in one theoretical perspective on the “social” in either the social science or the humanities.
- Ethics — This exam should demonstrate excellence in the knowledge of religious, social, or theological ethics.
- A Dissertation-related Theme or Problematic — This exam should demonstrate excellence in analyzing a theme or problem that will be significant in the writing of the dissertation.

The first two exams enable disciplined attention to the aforementioned two foci that set the conceptual field of religion and society. The third exam in ethics is required because analysis of the moral life, and ethical reflection upon it, has been a key site wherein religious and social themes often intersect in theological studies and Christian practice. The fourth exam enables students to focus research and thinking about their dissertations. These exams are “qualifying” exams in that they certify readiness to proceed to the dissertation proposal and writing phases of the program.

## Inter-Institutional Arrangements

- [InterAmerican University of Puerto Rico](#)
- [Reciprocal Arrangements](#)
  - [New Brunswick Theological Seminary](#)
  - [Westminster Choir College or Rider University](#)
- [International Arrangements](#)
  - [Eberhard-Karls-Universitat at Tuebingen](#)
  - [Global Network for Theology, Religious, and Christian Studies](#)
  - [L'Institut de Theologie Protestante de L'Universite Marc Bloch](#)
  - [Presbyterian University and Theological Seminary, Seoul Korea](#)
  - [Ruprecht-Karls-Universitat at Heidelberg](#)
  - [The United Graduate School of Theology, Yonsei University](#)
  - [University of Marburg, Germany](#)
  - [University of Stellenbosch \(Still Pending\)](#)
- [Jewish Theological Seminary](#)
- [MDiv and MSW Dual-Degree Program in Ministry and Social Work](#)
- [National Capital Semester for Seminarians \(NCSS\)](#)
- [Presbyterian Exchange Program](#)
- [Wesley Theological Seminary](#)

## **InterAmerican University of Puerto Rico**

The purpose of this agreement is to facilitate access of students, faculty, and staff of each institution to each other's resources for teaching, learning, and research purposes. Students wishing to participate in an exchange should contact the Office of Multicultural Relations for details. Faculty members might be exchanged between the institutions to offer short courses or collaborate on areas of mutual interest.

## International Arrangements

The Seminary has exchange programs with several international educational institutions through the Global Network for Theology, Religious, and Christian Studies, as well as agreements with other institutions across the globe. An exchange student should complete an application with basic information and particulars that would include: taking the TOEFL and subscribe accordingly to our standard requirements (92 or above in 120 score scale); an institutional endorsement (preferably from the Academic Dean or its equivalent); an ecclesial endorsement that can testify to the student's vocational direction; a transcript from the student's current institution detailing current enrolled degree program; a one-page personal essay that will describe his/her vocational interests and the student's potential to contribute to the learning environment at Princeton Seminary.

Interested persons will be second-year students in an MDiv program from the sending institution. With this being the case, the visa status that will be particularly relevant to this arrangement will be a J-1 student exchange visa. The exchange visitor (J) non-immigrant visa category is for individuals approved to participate in work- and study-based exchange visitor programs. Tuition and fees, where applicable, will be paid directly to the student's home institution. Each student will be responsible for his or her own transportation to and from the host institution, as well as room and board, books, and academic supplies while attending the host institution. The host institution will assist direct exchange students in arranging institutional housing accommodations.

Direct exchanges will ordinarily be for one academic year. Upon recommendation of the home institution, students may be accommodated by the host institution for a one-semester exchange. As such, if a student will be enrolled into the exchange program in September for either a semester or for the academic year, the student must attend and participate in the international orientation program that takes place prior to the commencement of classes in September. Exchange program applications should be submitted by February 1 for consideration for the fall semester. If a student is seeking admissions for the spring semester, the application is to be submitted by October 1 and if the way be clear, the accepted student will then participate in the spring semester orientation that takes place in January.

### **Exchange Students from PTS:**

An internal application process to participate in an exchange program must be completed by rising second-year (middler) students and submitted to the Office of Multicultural Relations at [multicultural@ptsem.edu](mailto:multicultural@ptsem.edu). Appropriate deadline should reflect the host institution's decision-making processes. For more information on these international exchange programs, please inquire in the Office of Multicultural Relations. Periodic announcements are also provided through the Office of Academic Affairs.

## **Eberhard-Karls-Universität at Tuebingen**

- Students participating in this exchange program will be accepted upon recommendation of the home institution, provided they fulfill the admission requirements of the host institution.
- Language competency should be at a level which would allow participating students to attend classes taught in the language of the host institution.
- Tuition and fees, where applicable, will be paid directly to the students' home institution.
- The student will be responsible for his or her own transportation to and from the host institution, as well as room and board in a student dormitory while attending the host institution.
- Exchanges will be for a full academic year; however, students desiring shorter exchanges will be accommodated upon the recommendation of the home institution.
- The exchange will be limited to two (2) students per year from each institution. Students in any field are eligible for the exchange provided that the host institution offers courses compatible with the students' course of study.
- Upon completion of his or her studies, a transcript of the student's academic work will be provided to the sending institution by the host institution at the request of the student.



# Global Network for Theology, Religious, and Christian Studies

The Global Network for Theology, Religious, and Christian Studies is a reciprocal program with several institutions.

- Only doctoral students will be considered (i.e., students already enrolled in doctoral programs in their home institutions).
- Applications by students will be made in the first instance to the dean of academic affairs, who will check the availability of faculty support. The dean will forward the names of suitable applicants to the registrar. Applications should not be made directly to faculty persons.
- Princeton Theological Seminary reserves the right to decline any applications.
- Students will not be enrolled for academic credit. Their status is that of auditors.
- Students are responsible for their own travel, payment for accommodation (when required by Princeton Theological Seminary), food, and medical insurance. Students must demonstrate that they have adequate medical insurance.
- Students, if admitted, will be classified as 'Global Network Doctoral Students' (GNDS). This is administratively and programmatically distinct from the Doctoral Research Student Program (DRSP), which is funded by Princeton Theological Seminary and whose admissions are administered by the PhD Studies Committee.

## **L’Institut de Theologie Protestante de L’Universite Marc Bloch**

- Students will be accepted upon recommendation of the home institution, provided they fulfill the admissions requirements of the home institution. Princeton students in Strasbourg will be enrolled under the status of “auditeurs libres.” Strasbourg students in Princeton will be enrolled under the status of “incidental students,” eligible to take courses for which they are academically qualified but not candidates for a Princeton Seminary degree.
- Language competency should be at a level which would allow participating students to attend classes taught in the language of the host institution.
- Tuition and fees, where applicable, will be paid directly to the student’s home institution. Each student will be responsible for his or her own transportation to and from the host institution, as well as for room and board while attending the host institution. The host institution will arrange for housing in a student dormitory.
- Ideally, exchanges will be for a full academic year; however, students desiring shorter exchanges will be accommodated upon the recommendation of the home institution.
- The exchange is limited to one (1) student per year from each institution. Students in any field are eligible for the exchange, provided that the host institution offers courses compatible with the student’s course of study.
- Upon completion of his or her studies, a transcript of the student’s academic work will be provided to the sending institution by the host institution at the request of the student.

# Presbyterian University and Theological Seminary, Seoul Korea

This agreement is to promote the enrichment of teaching and learning, research and discovery, and educational missions;

- to strengthen and expand mutual contacts between the two institutions
- to provide for an exchange of students and other library collaboration

## Activities Under This Agreement:

### A. Doctoral Research Scholars Program

Princeton Theological Seminary shall reserve and fund one (1) "Track A" slot for a qualified doctoral student from the Presbyterian University and Theological Seminary, and shall reserve two (2) "Track B" slots for qualified doctoral students from the Presbyterian University and Theological Seminary in accordance with the admission requirements and program procedures, rules, and regulations governing this program.

### B. MDiv Middler Student Exchange

- Students participating in exchanges will be accepted upon recommendation of the home institution, provided the exchange occurs during their middler year and that they fulfill the admission requirements of the host institution. Accepted students are eligible to take all courses for which they are academically qualified but not as candidates for a degree.
- Language competencies for exchange students will be determined by the host institution.
- Tuition and fees, where applicable, will be paid directly to the students' home institution. Each student will be responsible for his or her own transportation to and from the host institution, as well as room and board, medical insurance coverage, books, and academic supplies while attending the host institution. The host institution will defray on-campus room and board expenses.
- Student exchanges will ordinarily be for one academic year. Upon recommendation of the home institution, students may be accommodated by the host institution for a one-semester exchange.
- Student exchanges will be limited to one (1) student per academic year from the Presbyterian University and Theological Seminary and two (2) students per academic year from Princeton Theological Seminary. Qualified middler students in any field of their MDiv program are eligible for the exchange, provided that the host institution offers courses compatible with the students' course of studies.
- Upon completion of studies, a transcript of the student's academic work will be provided by the host institution to the home institution at the request of the student.

## **Ruprecht-Karls-Universität at Heidelberg**

- Students participating in this exchange program will be accepted upon recommendation of the home institution, provided they fulfill the admission requirements of the host institution.
- Language competency should be at a level which would allow participating students to attend classes taught in the language of the host institution.
- Tuition and fees, where applicable, will be paid directly to the student's home institution.
- The student will be responsible for his or her own transportation to and from the host institution, as well as room and board in a student dormitory while attending the host institution.
- Exchanges will be for a full academic year; however, students desiring shorter exchanges will be accommodated upon the recommendation of the home institution.
- The exchange will be limited to two (2) students per year from each institution. Students in any field are eligible for the exchange provided that the host institution offers courses compatible with the students' course of study.
- Upon completion of his or her studies, a transcript of the student's academic work will be provided to the sending institution by the host institution at the request of the student.

# The United Graduate School of Theology, Yonsei University

## Activities Under This Agreement:

### A. Doctoral Research Scholars Program

Princeton Theological Seminary shall reserve and fund one (1) "Track A" slot for a qualified doctoral student from the United Graduate School of Theology, Yonsei University, and shall reserve two (2) "Track B" slots for qualified doctoral students from the United Graduate School of Theology, Yonsei University in accordance with the admission requirements and program procedures, rules, and regulations governing this program. (See Attachment, "The Doctoral Research Scholars Program at Princeton Theological Seminary.")

### B. MDiv Direct Middler Student Exchange

- Students participating in direct exchanges will be accepted upon recommendation of the home institution, provided the exchange occurs during their middler year and that they fulfill the admission requirements of the host institution. Accepted students are eligible to take all courses for which they are academically qualified but not as candidates for a degree.
- Language competencies for direct exchange students will be determined by the host institution.
- Tuition and fees, where applicable, will be paid directly to the student's home institution.
- Each student will be responsible for his or her own transportation to and from the host institution, as well as adequate medical insurance coverage, room and board, books, and academic supplies while attending the host institution. The host institution will assist direct exchange students in arranging institutional housing accommodations.
- The direct student exchanges will ordinarily be for one academic year. Upon recommendation of the home institution, students may be accommodated by the host institution for a one-semester exchange.
- The direct student exchanges will be limited to one (1) student per academic year from each institution. Qualified middler students in any field of their MDiv program are eligible for the exchange, provided that the host institution offers courses compatible with the student's course of studies.
- Participating students will be subject to the procedures, rules, and regulations of the host institution. Any breach of these procedures, rules, and regulations will be dealt with in accordance with the host institution's disciplinary policies.
- Upon completion of their studies, a transcript of the student's academic work will be provided by the host institution to the home institution at the request of the student.

### C. Dual-Degree Program

- The dual-degree program provides qualified applicants admission either to the Master of Arts (Theological Studies) program or to the Master of Theology program (ThM) at Princeton Theological Seminary. Upon their completion of these programs, graduates may apply for admission to the Doctor of Theology (ThD) program at the United Graduate School of Theology, Yonsei University.
- The primary purpose of this dual-degree program is to provide international theological education for qualified applicants from the People's Republic of China and for qualified graduates of Yonsei University.
- In view of this purpose, Princeton Theological Seminary agrees to consider annually the admission into the dual-degree program of at least five qualified applicants from the People's Republic of China, vetted by the United Graduate School of Theology, Yonsei University, and funded by the Yeoido Full Gospel Church, and to consider annually the admission into the dual-degree program of at least five qualified, self-funded, graduates of Yonsei University. Admission of these ten students (total) is either into the Master of Arts (Theological Studies) program, or into the Master of Theology (ThM) program.
- It is further agreed that students making application to Princeton Theological Seminary for the Master of Arts (Theological Studies) (MA(TS)) program or the Master of Theology (ThM) program in conjunction with the dual-degree program shall only do so upon recommendation of Yonsei University, and that their admission to Princeton Theological Seminary shall be contingent upon (1) the satisfaction of all admission requirements, including those pertaining to language competency, and (2) the presentation of validated commitments for full funding.
- With respect to graduates of Yonsei University making application to the dual-degree program, Princeton Theological Seminary expresses its willingness to consider on an "as needed" and "as available" basis funding support for one admission into the Master of Arts (Theological Studies) (MA(TS)) and for one admission into the Master of Theology (ThM) program.

### D. Library Collaboration

- Princeton Theological Seminary and the United Graduate School of Theology, Yonsei University, hereby express their intent to pursue library collaboration.
- Among the agreed areas for continuing discussion between the respective institutional libraries are (1) development of and shared access to locally digitized collections and databases where possible; (2) providing scanning and delivery services for requested library materials; and (3) making mutually available duplicate copies of books and journals when possible.

E. Global Institute of Theology (GIT) of the United Graduate School of Theology, Yonsei University

- In response to the invitation of the United Graduate School of Theology, Yonsei University, Princeton Theological Seminary expresses its willingness to request the participation of individual faculty members in intensive, short-term teaching at the Global Institute of Theology (GIT), Songdo, Korea.
- Compensation of Princeton Theological Seminary faculty by GIT will be determined by regular consultation between the GIT administration and the Department of Academic Affairs at Princeton Theological Seminary.
- Princeton Theological Seminary expresses its interest in discussing future partnering with GIT on behalf of an "international MDiv" degree program.

# University of Marburg, Germany

Through an arrangement with the University of Marburg (UM), the following opportunities are available:

- Exchange graduate students participate in joint projects, exchange publications for scientific, scholarly, teaching, and information purposes as stated in the agreement.
- Financial arrangements are to be negotiated and are dependent on the availability of funds.
- Both universities agree to seek financial support for all collaborative research under the terms of this agreement from national and international organizations.
- Language proficiency is necessary for the implementation of a specific program or project.
- Each annual work program shall be negotiated in writing prior to the initiation of the particular activity.
- The annual work program shall cover all details, including financial provisions, for the development of each collaborative activity.

All exchange students must register and pay tuition and other required fees at the home institution, if applicable. The host institution will provide tuition and fee waivers, as relevant.

All exchange students will be responsible for the following expenses:

1. Transportation to and from the host university;
2. Room and board expenses, if applicable;
3. Textbooks, clothing, and personal expenses;
4. Passport and visa costs;
5. All other debts incurred during the course of the year;
6. Medical insurance.

Princeton Theological Seminary students will be eligible to receive a 2.750 € stipend (one stipend p.a.) to cover the expenses for room and board, German language courses, and other costs.

UM makes every effort to make a place available for Princeton Theological Seminary students in the residence halls on campus. The individual student will be responsible for confirming his or her oncampus housing option.

# University of Stellenbosch (Still Pending)

This agreement, covering the first five years, will pursue the following aims:

- Each institution, according to its policies and practices, will establish a procedure for supervising and administering the cooperative program and shall inform the other institution about that procedure.
- During the last six months before the date of termination both institutions shall appoint a representative or representatives to renegotiate the future goals and contents of the agreement.
- Annually, a student from each of the participating institutions may be duly selected and recommended to the hosting institution for consideration and placement in a program. Students are eligible for exchange in one of the following ways:
  - to do research toward a doctoral dissertation;
  - to participate in courses offered toward a master's degree;
  - to engage in field education amongst a previously agreed-upon faith community;
  - to participate in programs as a special student.

Every student exchange will be considered on the basis of a proposal that describes:

- how the exchange period will be utilized;
- how the student's ongoing research work will benefit from the exchange;
- how the sending institution or the church will benefit from the exchange;
- the particular research problem or field of exposure;
- the methodology to be applied.

Once selected, a student will be assigned a faculty advisor by the hosting institution.

Exchange students pay tuition fees at their home universities and are exempted from paying tuition fees at the host university.

Costs related to room and board, health care, insurance, travel, as well as incidental costs (such as photocopying and the use of computer facilities) will be the responsibility of the participating student or sending institution.

The institutions shall endeavor to facilitate and support at least one collaborative research project including one or more academic staff members from each participating institution before the termination date of the agreement.

The institutions may encourage at least two exchanges of academic staff within five years after the official endorsement of the agreement.

Academic cooperation between members of staff will also entail:

- at least one joint international seminar or conference to give profile to the benefit of the exchange agreement and this will be arranged under the auspices of the institutions;
- the exchange of research publications;
- information concerning official visits by Princeton Theological Seminary staff to the University of Stellenbosch shall be communicated to other theological institutions in the Western Cape;
- costs related to health care, insurance, travel, as well as incidental costs (such as photocopying and the use of computer facilities) will be the responsibility of the participating staff member or the sending institution.

The host institution will assist:

- in finding suitable accommodation for students and members of staff participating in the exchange program;
- the participating students and members of staff to obtain the required study permits or other immigration documentation.



## **Jewish Theological Seminary**

Jewish Theological Seminary (JTS) and Princeton Theological Seminary (PTS) make it possible for both students and faculty to participate in the life of the other institution. Eligible matriculated students may take courses at the JTS (with some restrictions). Each academic year one faculty person from JTS and one from PTS may participate in instructional exchange at the other's institution. Participation may take a variety of forms, including teaching a full-semester course.

## MDiv and MSW Dual-Degree Program in Ministry and Social Work

The MDiv and MSW is a dual-degree program provided by a collaboration between Princeton Theological Seminary and **Rutgers University Graduate School of Social Work**. The MDiv degree is completed at Princeton Theological Seminary and during the senior year, upon acceptance by both the Seminary and Rutgers University, the student begins his/her MSW program at Rutgers. This dual-degree program is available for students who expect to enter forms of ministry requiring competence in both the disciplines of theology and those associated with social work. MDiv students interested in the dual program should inquire about the program early during their junior year and then apply in October of their middler year.

The MDiv and MSW dual-degree program is very competitive. As such, completion of the application by students does not guarantee entrance into the program. The Seminary's selection process will take into consideration a student's academic achievement in the MDiv program, professional responsibility, and a strong commitment to complete the program. (The Seminary recommends and provides funding for a limited number of students, but it does not guarantee that applications to Rutgers University will be successful.)

In consultation with the registrar, the MDiv requirements are completed as usual in the first three years. During the senior year a total of twelve credits of coursework, six credits per semester (fall and spring), taken at Rutgers will be credited toward the Seminary degree, while approved Seminary courses are credited toward the MSW.

Immediately following the granting of the MDiv degree, the Rutgers student enters the summer session at the Rutgers Graduate School of Social Work with advanced standing and may complete all requirements for the MSW earlier than might otherwise be the case, ordinarily by the end of the fourth academic year. Since students end their relationship with the Seminary upon conferral of the MDiv degree, Seminary financial aid is not available during the fourth year of this program. Secondary housing eligibility may be extended to MDiv/MSW students in their fourth year of the program, after those with primary eligibility have been accommodated. An on-site information session is provided every fall semester to share the basic particulars of the dual-degrees with PTS students.

Applications for this program should be filed with the Seminary registrar in October of the middler year of study. In order to be considered by the Seminary for the MDiv /MSW dual-degree program, the student **must**:

- Complete the application for the dual-degree MDiv/MSW in ministry and social work for Princeton Theological Seminary no later than October 28. (This is found on the registrar's website.)
- Complete four required Seminary courses approved by Rutgers. (See course list below.)
- Complete all required Princeton Theological Seminary field education placement prior to the senior year.
- Meet with the designated faculty member to discuss vocational plans.
- Schedule an interview with the MSW admissions committee.
- Students will be notified of acceptance into the MDiv/MSW dual-degree program no later than December 19.
- Complete the Rutgers MSW application no later than February 1.
- Hold New Jersey residency. (You must be a resident of New Jersey in order to receive the financial support from Princeton Seminary and a discounted rate from Rutgers.)

**\*\*Note** that acceptance by Rutgers into their MSW program is not an acceptance to the MDiv/MSW dual-degree program. The Seminary application process is separate from the Rutgers application and admission process. Information on specific requirements of this program is available on the registrar's web pages.

## National Capital Semester for Seminararians (NCSS)

This spring semester-long, intensive program of study in ethics, theology, and public policy is offered through Wesley Theological Seminary in Washington, D.C. The National Capital Semester for Seminararians (NCSS) is open to MDiv students in their middler year and to dual-degree students in years two or three. NCSS brings together seminary students from accredited theological schools across the country for a combination of classroom experience, field visits, and internships. It offers seminar-style engagement with a changing array of questions in public life, exposure to those involved in policy formation, implementation, and critique, and the opportunity for hands-on experience in one of the wide range of organizations doing research, advocacy, and implementation. Participants retain their enrollment at and pay tuition to Princeton Seminary during the program, and are eligible for financial assistance. Housing and meal costs are paid directly to Wesley Theological Seminary and students bear their own costs for books, transportation, and miscellaneous expenses. Students who apply and are selected for this program will postpone their academic year field education placement until their senior year. For additional information, visit the [NCSS website](#). Interested students must complete the Princeton Seminary application supplement on the registrar's website and submit all completed material to the Office of the Registrar no later than **March 15, 2021** (for the 2021-2022 spring semester). Applications will then be submitted to the religion and society committee for approval. A maximum number of three students will be admitted during the 2021-2022 academic year. Students must confirm their admission into this program no later than June 14.

### **NCSS Program - Religion and Society Criteria**

**No. 1 – A Course Criterion:** Religion and society will review grade records supplied by the registrar, and give priority to applicants whose courses show better preparation for engaging public policy matters, *and* for relating Christian faith and theology to public policy, politics, and social ethics.

**No. 2 – A Faith Integration Criterion:** Religion and society will review student application essays to determine which ones better integrate the student's articulated Christian faith and theology with public policy and political subjects.

## **Presbyterian Exchange Program**

This cross-registration opportunity is available to Presbyterian Church (USA) (PC(USA)) students enrolled in a master's-level program at one of the 10 theological institutions of the PC(USA). PC(USA) students registered in the master's degree programs in one of the 10 institutions are eligible to take courses at any of the other institutions without payment of any additional tuition and fees. Students are not eligible to cross-register at other institutions in a cluster to which a PC(USA) institution may belong. Tuition and fees for a course will be charged and retained at the (home) school in which a student is enrolled as a degree candidate. For further information, visit the registrar's web page. Application for this program should be made through the registrar at the beginning of the semester preceding the desired exchange.

## Reciprocal Arrangements

Relations of academic reciprocity have been established between Princeton Theological Seminary and **Princeton University**, **Westminster Choir College of Rider University**, and **New Brunswick Theological Seminary**. Although the terms of these arrangements vary slightly from school to school, in general, a degree candidate at the Seminary may enroll for courses in one of the other institutions without paying additional tuition charges.

Courses taken under an inter-institutional arrangement may be credited toward a Seminary degree provided they are appropriate to the character and level of the student's program. A Seminary student may not enroll in a course at another institution that is offered at Princeton Seminary during his/her academic degree. A Seminary student is limited to one course in a cooperating institution during any semester, and the total number of such courses that may be applied to a degree at the Seminary is limited. No Princeton Theological Seminary student intending to graduate may enroll in courses at other institutions during their final semester of enrollment. Information on procedures to enroll for coursework in another institution, and on applicable regulations and restrictions, may be secured from the Office of the Registrar and on the registrar's page of the Seminary website. Inter-institutional policies do not permit a Seminary student to be matriculated simultaneously in more than one of the participating schools.

## **New Brunswick Theological Seminary**

Degree students from each institution may enroll for fall and spring semester courses in the other, subject to the rules and procedures of both institutions, with the payment of additional tuition. Enrollment of a student in any course under this program is contingent upon approval of the deans, registrar, and affected instructors of both the sending and receiving institutions. All appropriate registration forms required by either institution must be submitted by the student.

## Westminster Choir College or Rider University

The reciprocal agreement between Princeton Theological Seminary and Westminster Choir College of Rider University permits a limited number of post-baccalaureate students from each institution to enroll for courses in the other, subject to the rules and procedures of both institutions, without the payment of additional tuition.

- Only post-baccalaureate students in good academic standing may participate.
- No student may enroll at the receiving institution for more than three credits in any term or for more than six credits overall.
- Seminary students may enroll only for nonperformance music courses at Westminster; Westminster students may enroll only for theological courses at the Seminary. Westminster Choir College students are not eligible to enroll in 9000-level (doctoral) courses at Princeton Theological Seminary.
- Courses taken at the receiving institution may be presented only as electives at the sending institution; courses may not be taken to fulfill specific course requirements at the sending institution. Courses selected must not be available among the offerings of the sending institution.
- Enrollment of a student in any course under this program is contingent upon approval of the deans, registrars, and affected instructors of both the sending and receiving institutions. All appropriate registration forms required by either institution must be submitted by the student. The transcript generated by the receiving institution will be sent to the registrar of the sending institution.

# Wesley Theological Seminary

Princeton Theological Seminary maintains a program of United Methodist studies and advisory services approved by the United Methodist University Senate Commission on Theological Education.

Wesley Theological Seminary will provide the following services for United Methodist students at Princeton Theological Seminary:

1. Employ an appropriate on-site advisor to UMC students. The advisor will facilitate communication between students, the two partner schools, and the students' annual conferences, and advise students on the most effective manner to fulfill United Methodist requirements as part of their general MDiv course of study.
2. Wesley will provide regular and multiple opportunities to fulfill the following required two-credit courses of United Methodist students for ordination under paragraph 324.2a of the United Methodist Discipline: (1) United Methodist History; (2) United Methodist Doctrine, and (3) United Methodist Polity.

Some courses will be offered online, some in intensive terms (January and summer) on the Wesley campus, some in regular semester terms on the Wesley campus, and some in sections at Princeton Theological Seminary when enrollment numbers allow. Normally, these courses will be taught by Wesley's United Methodist full-time or by adjunct faculty. Online courses may have a discussion colloquy component face-to-face with appropriate leadership that Wesley will employ with sufficient enrollment. Students may take additional elective courses at Wesley if it fits into their MDiv course of study. Each spring Wesley will make available a two-year projection of opportunities to fulfill these requirements.



## **Additional Programs and Requirements**

- [Doctoral Research Scholars Program \(DRSP\) at Princeton Theological Seminary](#)
- [International Students](#)
- [Visiting Scholars](#)
- [Academic Regulations and Procedures: The Handbook](#)

## Doctoral Research Scholars Program (DRSP) at Princeton Theological Seminary

Princeton Theological Seminary welcomes doctoral students from other institutions to participate in the Doctoral Research Scholars Program (DRSP) and study for one semester (either the fall or the spring semester) at Princeton Seminary with access to the Seminary library. Princeton Theological Seminary offers two tracks for the Doctoral Research Scholars Program that allow doctoral students to visit the Seminary for research purposes:

1. “Track A: Doctoral Research Scholars Program — PTS Funded,” which is open to international doctoral students from institutions outside the 50 United States
2. “Track B: Doctoral Research Scholars Program — Self-Funded,” which is open to students in institutions both foreign or domestic

The DRSP is available to doctoral students in theology or religious studies enrolled in good standing in accredited degree programs (e.g., PhD and ThD). Admitted students will be assigned a faculty adviser, granted access to the libraries of the Seminary and Princeton University, to computer labs, and to a Princeton Theological Seminary email account and campus postal box. Admitted students may apply without charge to audit (without academic credit) up to two Princeton Theological Seminary PhD seminars during their stay. Students accepted into either Track A or Track B must pay for their roundtrip transportation, visa application fees, books, and any computer, telephone, or other personal expenses.

Two conditions of acceptance apply to both tracks:

1. A Princeton Seminary faculty member must agree to serve as the student’s local adviser while the student is in residence at Princeton Theological Seminary.
2. Visa restrictions do not permit employment of any sort, on or off campus.

### Track A: Doctoral Research Scholars Program (DRSP) — PTS-Funded

**Track A: Doctoral Research Scholars Program — PTS-Funded provides funding for a limited number of international students.**

1. Doctoral research scholars must be from institutions outside the 50 United States. International students in foreign universities or U.S. territories or commonwealths (e.g., Puerto Rico) may apply.
2. Track A is ordinarily only available for the fall semester (August–December). Students may arrive no earlier than the start of the semester and remain no longer than the end of the semester; these dates are published on the academic calendar.
3. The application deadline is February 15. Admissions decisions will be sent to applicants in May.
4. To be considered for scholarship assistance, the applicant must complete the Track A: DRSP Online Application. The DRSP application may be submitted online but will not be reviewed until all supporting documents mentioned in the instructions are received and the application is complete.
5. Successful applicants must agree to come alone (without family) and live in a furnished student residence hall.
6. Students selected for Track A receive a scholarship that covers the research fee, housing in a residence hall, a meal plan, medical insurance (if not already insured by documented equivalent coverage), and taxes, along with a modest stipend for incidental costs. The student is responsible for roundtrip transportation, visa application fees, books, and any computer, telephone, or other personal expenses.
7. As part of the paperwork prior to arrival at Princeton Theological Seminary, students must provide financial guarantees demonstrating the ability to pay for the cost of the program not covered by the scholarship.
8. Preference is given to applicants whose dissertation research will be most enhanced by access in Princeton to resources not as readily available at their current institution or who show the greatest promise for contributing to future research and teaching in their home contexts.
9. Further information and application materials are available on the Seminary website or by contacting the Office of Academic Affairs, PhD Studies at [phd@ptsem.edu](mailto:phd@ptsem.edu).

### Track B: Doctoral Research Scholars Program (DRSP) — Self-Funded

**Track B: Doctoral Research Scholars Program — Self-Funded requires that accepted students fund their own stay.**

1. Doctoral research scholars may be international or domestic students from either foreign or domestic institutions.
2. Due to the availability of Princeton Theological Seminary faculty during the fall and spring semesters, students are encouraged to apply for either the fall semester (August–December) or the spring semester (January–May). Students may arrive no earlier than the start of the semester and remain no longer than the end of the semester; these dates are published on the academic calendar.
3. Scholars may apply for the full academic year (both the fall and spring semesters) provided a Princeton Theological Seminary faculty member is available to serve as an adviser and housing accommodations are available.
4. Applicants must complete the Track B: DRSP Online Application. The DRSP application may be submitted online but will not be reviewed until all supporting documents mentioned in the instructions are received and the application is complete.

5. The application deadline is February 15. Admissions decisions will be sent to applicants in May.
6. Successful applicants whether single, married, or in other legally recognized relationships, may apply for Princeton Theological Seminary housing and/or meal plan at regular subsidized rates. Generally, single students will be housed in a furnished campus residence hall and will take their meals in the Princeton Theological Seminary dining hall. Married or legally coupled students may apply for an unfurnished Princeton Theological Seminary apartment with kitchen facilities.
7. Students selected for Track B are responsible for all expenses incurred during their stay (research fee, housing, meal plan, and medical insurance at subsidized rates, as well as incidental costs). The student is responsible for roundtrip transportation, visa application fees, books, and any computer, telephone, or other personal expenses.
8. As part of the paperwork prior to arrival at Princeton Theological Seminary, students must provide financial guarantees demonstrating the ability to pay for the cost of the program. Full payment is due upon arrival at Princeton Theological Seminary.
9. Further information and application materials are available on the Seminary's website or by contacting the Office of Academic Affairs, PhD Studies at [phd@ptsem.edu](mailto:phd@ptsem.edu).

## International Students

For an international student whose native language is not English, final approval of the application shall be contingent upon the receipt of a certificate of proficiency in written and spoken English. The basis of evaluation shall be the Test of English as a Foreign Language (TOEFL). Applicants are required to achieve a minimum score of 580 on the paper-based test, with 57 in reading; 59 in writing; and 58 in listening. On the computer-based test, a minimum score of 250 is required, with 23 in reading; 26 in writing; 23 in listening; and an essay rating of 5. Applicants who take the internet-based TOEFL are expected to test in all areas offered and achieve minimum scores as follows: writing, 23; listening, 23; reading, 23; and speaking, 23. Please note that TOEFL scores are to be submitted with the application by the January 5 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application.

Occasionally, an application is received from a student whose preparatory education reflects a system rather different from that typical of the United States. In such instances, the equivalent of the AB degree is considered to be four years of regular academic study, primarily in the humanities, arts, and sciences, beyond the secondary (GCE) level. Three additional years of full-time study, principally in the disciplines of theology, are then required to establish MDiv equivalency.

International students who wish to study at Princeton Theological Seminary must be in valid F-1 or J-1 visa status prior to the start of classes.\* For more information on the particulars of these visa categories, please contact [multicultural@ptsem.edu](mailto:multicultural@ptsem.edu).

The Office of Multicultural Relations will assist admitted students in the enrollment process. During the enrollment process, all necessary documentation must be submitted prior to the granting of any visa documentation and for proper registration of classes. All correspondence and communication with admitted international students will be facilitated through the Office of Multicultural Relations. All admitted international students will be required to attend the international orientation program that is scheduled prior to the start of the fall semester.

\*International students currently studying in the U.S. must submit a copy of their current Form I-20 issued by the educational institution at the time of application.

## Visiting Scholars

The Seminary offers its facilities to a limited number of mature scholars who wish to engage in research, ideally meant for a scholar on sabbatical leave from their institution. Such persons may apply for status as visiting scholars for one semester or the academic year, September through May, which will grant them one or more privileges in regard to the Seminary's resources; namely, the Seminary's library and Firestone Library of Princeton University, auditing classes, and low-rental furnished apartments may be among the privileges extended. The Seminary's Visiting Scholar Program is for individuals whose primary purpose for residence is to conduct independent research.

However, due to the COVID-19 pandemic, the Visiting Scholar Program has been suspended. The program and application process have been suspended until further notice.

## **Academic Regulations and Procedures: The Handbook**

Additional academic regulations and procedures governing life at the Seminary and the maintenance of candidacy are contained in the *Princeton Theological Seminary Handbook*. *The Handbook* is online and available at the beginning of each academic year and represents a portion of the educational contract between the student and the Seminary (see sections 6 and 7). Particular attention is called to the section on Standards of Academic Progress (7.2), a federally mandated guide to eligibility for certain kinds of financial assistance.

## Other Educational Opportunities at the Seminary

- [Continuing Education](#)
- [The Office of Multicultural Relations](#)
- [Asian American Program \(AAP\)](#)
- [Summer Language Program](#)
- [The Hispanic Theological Initiative](#)
- [Hispanic Summer Program](#)

## Continuing Education

Associate Dean for Continuing Education: Dayle Gillespie Rounds

Program Administrator: Sushama Austin-Connor

Assistant for Continuing Education: Maiia Avelino

Project Assistant for Continuing Education: Christine Toto

Director of the Institute for Youth Ministry: Abigail V. Rusert

Assistant Director of the Institute for Youth Ministry: Megan DeWald

Log College Project Coordinator: Carmelle Beaugelin

## Educational Offerings

Each year numerous ministry leaders convene on campus and online to share ideas, learn, and grow through the conferences, certificate programs, and courses offered through the Office of Continuing Education. Members of the Seminary community (and their spouses) can participate in many events on a space-available basis at no cost. Students may also enroll in degree courses offered in collaboration with The Office of Continuing Education, engage the original digital media and ministry resources on [The Thread](#), and subscribe to [The Distillery](#), a podcast exploring essential ingredients of book and research projects with experts in their field of study. Further information about continuing education offerings is available at [ptsem.edu/con-ed](http://ptsem.edu/con-ed) or by calling 609.688.1933.

## The Engle Institute of Preaching

The Engle Institute of Preaching is a weeklong continuing education event that was envisioned and made possible by the dream and generosity of Joe R. Engle. The institute is designed to nurture and strengthen the craft of those who preach, whether weekly or occasionally, whether in city, suburb, small town, rural community, or other specialized ministries. Engle fellows and faculty gather for the week to participate in the hospitality of the seminar room, the dinner table, and the chapel pew. Engle fellows reconnect vocationally with friends as they practice the craft of preaching in the company of colleagues.

## The Institute for Youth Ministry

The Princeton Theological Seminary Institute for Youth Ministry (IYM) provides theological education for people in ministry with youth. Through the IYM, Princeton Seminary enhances and sustains a broader effort toward theologically rigorous approaches to youth ministry by initiating research and integrating it with practice, training pastors and leaders, and connecting youth ministry with traditional theological disciplines. Committed to integrating theory and practice, the IYM carries out its mission through:

### Research

The Institute for Youth Ministry initiates original research in areas of youth, church, and culture and integrates research with the ongoing practice of youth ministry. The Princeton Lectures on Youth, Church, and Culture, sponsored and published annually, foster original scholarship pertaining to youth and the contemporary church. The IYM's most recent research project, funded by Lilly Endowment, Inc. is "The Log College Project."

### Leadership Development

The Institute for Youth Ministry provides opportunities for non-degree theological education and practical training in youth ministry. Its leadership development opportunities include The Princeton Forum on Youth Ministry, the Certificate in Youth and Theology program, online training, and events. The Princeton Forum on Youth Ministry is an annual conference that gathers youth ministers from the United States and Canada. In cooperation with faculty, the Forum is also offered for credit for Princeton Theological Seminary students. The Certificate in Youth and Theology is a 19-month, continuing education program for youth ministers focused on theological training, leadership development, and vocational friendships. It involves 40 to 50 youth ministers annually and includes on-campus and online components. Other IYM programs and events focus on particular topics such as young adult ministry, small church youth, volunteer development, and youth philanthropy. The IYM also provides online curricula and media resources.



## **Degree Programs**

Princeton Theological Seminary offers two master's-level programs to students wishing to focus part or all of their academic studies on youth ministry. The Master of Arts program and the Master of Divinity/Master of Arts dual-degree program include courses in Bible, theology, church history, and practical theology, as well as several courses on the church's ministry with youth. In addition, a Doctor of Philosophy program in practical theology is available and may emphasize youth ministry. The Institute for Youth Ministry collaborates with faculty and students to enrich and support the degree programs. For more information on these degree programs, see the sections on the specific degree programs elsewhere in this catalogue.

For more information, contact the Institute for Youth Ministry online at [ptsem.edu/iy](http://ptsem.edu/iy), by email at [iym@ptsem.edu](mailto:iym@ptsem.edu), or by telephone at 609.497.7914.

## **The Office of Multicultural Relations**

The Office of Multicultural Relations, located in the Department of Student Life, focuses on the concerns of international students, promotes campus programs relating to opportunities for and appreciation of multicultural and cross-cultural experiences, facilitates the life and work of the Faculty Advisory Committee on Diversity, and assists various Seminary constituencies in providing learning opportunities regarding multicultural concerns and issues relating to inclusion and diversity at all levels. The vision and goals of the Office of Multicultural Relations are to provide direction and leadership for the assessment and improvement of Seminary-wide efforts to create and sustain a more diverse and inclusive community of learners; to collaborate with other departments and student organizations to recognize and value difference, encourage and support positive interactions among diverse populations, maximize the benefits of a multicultural perspective, and build bridges of reconciliation through dialogue; to advise the Seminary leadership on the policies, programs, practices, and resources needed to achieve excellence, equity, and effectiveness in the research, teaching and learning, and outreach activities of the Seminary; and to assist Seminary committees, departments, and administrative offices in proactive leadership in reconciling racial /ethnic and cultural discord. The associate dean for institutional diversity and community engagement is the Seminary's chief diversity administrator and is responsible for coordinating the Seminary's compliance with Title VI of the Civil Rights Act of 1964 and Title IX of the Education Amendments of 1972. The associate dean also serves as the Seminary's primary designated school official (PDSO) in matters related to SEVIS and the enrollment of international students, presidential scholars, research students, etc. The associate dean prepares and reports annually about Princeton Theological Seminary's compliance with SEVIS guidelines and, if needed, recommends corrective measures to the president and the executive council to ensure return to compliance.

### **Urban Ministry Initiatives: Engaging Profound Experiences**

The associate dean in collaboration with Seminary departments, faculty, and urban practitioners coordinates the Seminary's multitiered urban ministry initiatives (UMI). UMI at Princeton Theological Seminary are innovative, recognizing the multi-layered dimensions of urban ministry. UMI encompasses the talents and expertise of Seminary administrative departments, faculty, students, and community practitioners. Through the collaboration of faculty, the Office of Field Education, the Office of Multicultural Relations, the Center for Continuing Education, and urban community practitioners, we seek to respectfully engage the intersection of civic, political, and church mission in the greater Princeton-Trenton-Greater Mercer County context.

### **International Exchange Programs**

Working with the Office of Academic Affairs, the Office of Multicultural Relations stewards the exchange programs with several international educational institutions through the Global Network for Theology, Religious, and Christian Studies, as well as agreements with other institutions across the globe.

For more information on the various initiatives organized through the Office of Multicultural Relations, contact Victor Aloyo, associate dean for institutional diversity and community engagement, at 609.688.1941 or at [multicultural@ptsem.edu](mailto:multicultural@ptsem.edu).

## Asian American Program (AAP)

### Vision Statement:

As the context of theological education becomes more connected internationally, the Asian American Program (AAP) seeks to establish meaningful international connections and relationships to enhance global partnerships with Christian churches, institutions, and leaders in Asian countries, such as South Korea, Japan, China, India, Indonesia, Philippines, Singapore, Vietnam, and other countries, to bridge the vision of Princeton Theological Seminary and the global context of Christian ministry.

Goal: The goal of AAP is to serve as an international nexus of interactive exchange, providing access for theologians, pastors and religious workers, Christian leaders, and socio-cultural resources in the U.S. to their counterparts internationally and beyond.

Objectives: In seeking to witness the love of Jesus Christ in concrete educational contexts, AAP seeks to:

- Establish global partnership with international institutions in further advancing the gospel ministry
- Develop contextual educational opportunities for Princeton Seminary students in cross-cultural ministry in Asian countries
- Connect Princeton Seminary students with ministry opportunities in Asian and Asian American churches in the U.S. and in Asian countries
- Develop international colloquiums and seminars among Asian scholars, pastors, and Christian leaders for the Princeton Theological Seminary community
- Provide pastoral leadership conferences, seminars, and educational programs for pastors in the U.S. and in Asian countries
- Develop meaningful connections between Princeton Theological Seminary and Asian American churches for mutual support and partnerships
- Promote the vision and purpose of Princeton Theological Seminary and Asian and Asian American churches both domestically and internationally
- Recruit prospective students from both the U.S. and the Asian countries in order to nurture a multicultural learning community at Princeton Theological Seminary
- Establish scholarship endowments for Asian students at Princeton Theological Seminary
- Enhance networks among Asian pastors both in the U.S. and in Asian countries
- Nurture Asian American students at Princeton Theological Seminary to enhance their pastoral formation processes
- Provide mentorship and counseling for Asian American students
- Organize an Asian American Theological conference in order to promote the pertinent issues of both Asian and Asian American congregations
- Establish connection between Asian American congregations and ministry sites and Asian American MDiv graduates for their search for ministry opportunities
- Engage in interdepartmental collaboration to fulfill the larger goals of Princeton Theological Seminary
- To develop and enrich formational education by closely working within the Department of Student Life

## Summer Language Program

Biblical Hebrew and New Testament Greek are offered in an intensive eight-week summer session that is open to degree candidates and to properly qualified non-degree students. Each course carries six credits. Dates of the summer program are available on the registrar's web pages. Outside full- or part-time employment is highly discouraged as language courses are quite demanding. Princeton Seminary degree candidates may not take field education for academic credit concurrently with a summer language course. Information is available in late March on the registrar's web pages regarding registration, tuition, and accommodations for the upcoming summer. If you have any questions, please contact the registrar's office by email at [registrar@ptsem.edu](mailto:registrar@ptsem.edu), by phone at 609.497.7820, or by fax at 609.524.0910. For further regulations governing the summer language program, please contact the Princeton Seminary registrar at [registrar@ptsem.edu](mailto:registrar@ptsem.edu).

## The Hispanic Theological Initiative

The Hispanic Theological Initiative (HTI) was developed in 1996 at Emory University as a scholarship, mentoring, and networking program to help Latinx church leaders become scholars in the academy. From 1996 to 2009, HTI was funded by The Pew Charitable Trusts (Pew) with \$8.35 million. In 1999, the program was relocated to Princeton Theological Seminary, its current location. In 2003, HTI also received \$888,000 from the Lilly Endowment Inc. (Lilly) to help provide new students with scholarships. In 2003, the Princeton Theological Seminary Board of Trustees adopted the HTI program, and since August 2009 has been supporting its infrastructure. In 2007, the Hispanic Theological Initiative Consortium (HTIC) was developed to help maintain a national ecumenical representation within the cohort of students. Additionally, in 2013 the Henry Luce Foundation provided the HTIC with a \$400,000 grant to support PhD students at the post-comprehensive examination stage. In 2016, the W.K. Kellogg Foundation provided HTI with a \$100,000 corporate gift to support its 20th anniversary events. HTI enters its 21st year with a \$1.5 million grant from Lilly Endowment, Inc. to support 10 dissertation students yearly with \$25,000 fellowships for the next five years. In September 2017, HTI received a planning grant from the Lilly Endowment, Inc. titled, "Synergies to Nurture, Improve, and Advance Hispanic Religious and Theological Leaders/Scholars." This grant will support three new initiatives: The first, a gathering of higher education denominational leaders to discuss opportunities and challenges in serving Hispanic leaders' educational goals; second, introduce a mentoring pilot program for first position, to nurture and address the needs of HTI Latinx graduates who are in their first position; and third, introduce a mentoring internship program for current HTI scholars to explore ways in which they can utilize their PhDs to serve in diverse contexts. HTI also received a \$475,000 grant from the Henry Luce Foundation to widen and enhance the audience of *Perspectivas*, HTI's peer-review bilingual journal, by building an app that will include access to blogs, podcasts, and HTI talks, which will address key Latinx social issues. In 2019, HTI received a \$1.4 million grant from the Lilly Endowment Inc., to continue the Early Career Orientation Program, the Mentoring Internship Program, and to develop a new Latinas in Theology Leadership Program. The grant also provides support for the strengthening of HTI's evaluation capacity, allowing it to measure its more than 20 years of mentoring and professional development curriculum. In November 2019, HTI launched **Open Plaza** ([htiopenplaza.org](https://htiopenplaza.org)), a virtual gathering space to amplify Latinx voices in the global public space through blogs, podcasts, and HTI video talks. **Open Plaza** is uniquely positioned for Latinx intellectuals in religion and theology to connect with a broader audience and exchange resources and ideas that contribute to advancing the well-being of Latinx communities and society at large.

The HTI mission is cultivating Latinx PhDs for leadership positions in the academy, the church, and the world. With the support of the Hispanic Theological Initiative Consortium (HTIC), now comprising 24 member institutions, the mission and vision of HTI revolve around three major goals:

- Increase the recruitment, retention, and graduation rates of Latinx PhD students across the nation by uniting and leveraging institutional resources in the field of religion (human, financial, and infrastructure)
- Increase the presence of Latinx leaders and faculty — especially tenured faculty in seminaries, schools of theology, and universities
- Provide a forum for exchange of information, ideas, and best practices to address the contribution of Latinx faculty and students in theological and religious education

The member institutions are:

Andrews University  
Baylor University  
Boston University School of Theology  
Brite Divinity School  
Candler School of Theology, Emory University  
Claremont Graduate University  
Claremont School of Theology  
Dallas Theological Seminary  
Drew University  
Duke Divinity School  
Fuller Theological Seminary  
Garrett-Evangelical Theological Seminary  
Graduate Theological Union  
Harvard Divinity School  
Luther Seminary  
Lutheran School of Theology, Chicago  
Lutheran Theological Seminary at Philadelphia  
Oblate School of Theology  
Perkins School of Theology, Southern Methodist University  
Princeton Theological Seminary  
The University of Chicago Divinity School  
Union Theological Seminary in the City of New York  
University of Notre Dame  
Vanderbilt Divinity School  
Wheaton College

HTI staff members include Joanne Rodríguez, executive director, João Chaves, assistant director for programming, Angela Schoepf, assistant director, and Suzette Aloyo, office coordinator. For more information visit [htiprogram.org](http://htiprogram.org) or call 609.252.1721. HTI offices are located in Adams House at 12 Library Place, Princeton, NJ 08540. During this COVID-19 season, please email us at [hti@ptsem.edu](mailto:hti@ptsem.edu).

## **Hispanic Summer Program**

The Hispanic summer program (HSP) is an ecumenical program in theology and religion geared toward master's-level Latina/o seminarians and graduate students. This annual summer program offers three-credit academic courses taught by Hispanic faculty. Princeton Theological Seminary is one of the sponsoring institutions. Courses fulfill general MDiv elective credits. Interested students may contact the registrar's office for further information.

# Course System

The stipulations regulating the courses of study as detailed below apply to the academic year 2019–2020. The course offerings are subject to such change as circumstances may require. Any course for which there is insufficient enrollment may be canceled by the Seminary.

A full-time program for MDiv, MACEF, MA(TS), and dual-degree candidates ordinarily consists of 13 credits each semester; for ThM candidates, 12 credits each semester. The minimum load for full-time candidacy in the MDiv, MACEF, and MA(TS) programs is 12 credits per semester; however, students who carry no more than the minimum 12 credits per full-time semester will require additional part-time semesters and/or January or summer study in order to complete their programs.

## Course Numbering System

1000	Introductory courses, which may fulfill a departmental distributive requirement if so noted in the catalogue descriptions, are otherwise general electives
2000	Required courses for MDiv and/or MACEF students
3000	Electives that fulfill a departmental distribution requirement
4000	Electives that <i>do not</i> fulfill a departmental distribution requirement
5000	Advanced master's-level electives, suitable for ThM students, that may fulfill a departmental distribution requirement if so noted in the catalogue description. Normally require lower level courses as prerequisites.
8000	Doctoral seminars
9000	Doctoral seminars

## Biblical Studies Course Numbering

32XX	Electives that do not fulfill close reading requirement
33XX	English-track exegesis courses that fulfill close reading requirement
34XX	Hebrew- and Greek-track exegesis courses that fulfill close reading requirement
4XXX	Electives that <i>do not</i> fulfill a departmental distribution requirement
50XX	Advanced languages

## Practical Theology Department Course Numbering

1000	Some designated education and formation (EF) courses will fulfill the practical theology elective distribution requirement.
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Course Prefixes	Area	Department
CH	Church History	History and Ecumenics
CL	Christian Literature	(secondary prefix only)
CS	Christianity and Society	History and Ecumenics



DP	Denominational History, Theology, and Polity	
EC	Ecumenics	History and Ecumenics
EF	Education and Formation	Practical Theology
ET	Christian Ethics	Theology
FE	Field Education	
HR	History of Religions	History and Ecumenics
ML	Ministry Leadership	
NT	New Testament	Biblical Studies
OT	Old Testament	Biblical Studies
PC	Pastoral Care and Specialized Ministries	Practical Theology
PhD	PhD Seminars	
PH	Philosophy	Theology
PR	Preaching	Practical Theology
PT	Practical Theology	Practical Theology
RS	Religion and Society	Religion and Society
SC	Speech Communication in Ministry	Practical Theology
SR	Sociology of Religion	History and Ecumenics
TH	Doctrinal Theology	Theology
WC	World Christianity	History and Ecumenics
WR	Worship	Practical Theology

#### **Cross-listed courses or Primary/Secondary**

CH/TH	Cross-listed course listed under both departments: Theology and History. (Prefixes are in alpha-order.)
TH(EC)	Not a cross-listed course. Theology is the primary area and Ecumenics is the secondary area. Course is listed only under the Theology Department.

#### **Course Suffixes**

cr	Christian responsibility in the public realm course
re	Christian Responses to Issues of Race and Ethnicity course

#### **Capstone Courses**

Courses designated by departments as fulfilling the senior year capstone project requirement are designated in the course description. Also, see section, Capstone Project Requirement.

## **Credit Hours**

Princeton Seminary is a residential graduate school and operates on the semester system and assigns semester credit hours to its courses. The following appears on Princeton Seminary transcripts in the transcript key: "Since September 1961, the Seminary has operated on the semester system with two semesters and a condensed summer session. A semester is approximately 15 weeks of instructional time, including periods set aside for reading and examinations, excluding major vacations. ... Beginning in September 2012, each semester is 15 weeks including two reading weeks and one examination week. In addition, there is a condensed January session."

Classes meet Monday through Friday during the day, with seven 50-minute class periods running from 8:30 a.m. to 4:50 p.m. The majority of courses are assigned three credit hours, but there are some two credit hour and one credit hour courses. A three credit hour course meets three hours per week, with 12 weeks of instruction during the 15 week semester. For each graduate credit awarded by a course at Princeton Theological Seminary, students normally are spending approximately one hour (50 minutes) in contact with the instructor and two hours (100 minutes) outside of class.

Thus, 1.0 credit hour indicates 12 hours of direct instruction, plus 45 hours outside of class over the 15 week semester; 3.0 credit hours indicate 36 hours of direct instruction, plus 135 hours outside of class over the 15 week semester. "Hours outside of class" include: advanced and daily readings, writing, participation in online discussions, studying, reflecting, projects, final papers, etc.

Intensive classes take place in the summer and in the January term. The summer language courses meet over an eight-week period. January courses meet over a two-week period. Classes typically meet for three to six hours per day, five days a week. January term courses include travel courses, courses with weekend retreats, and courses with work required prior and following the actual course dates.

## **Independent Study**

An independent study is defined as study, which is given initial faculty guidance, followed by repeated, regularly scheduled individual student conferences with a faculty member. The faculty member provides periodic as well as final evaluation of student performance. Students should expect to devote a minimum of three hours per week for each credit hour of independent study, or at least nine hours per week for a three credit independent study.

## **Biblical Studies**

### ***Old Testament***

#### ***Introductory Courses***

##### **OT1151 and OT1152 Introductory Biblical Hebrew**

A systematic introduction to Hebrew grammar, with emphasis on reading selected portions of the Hebrew Bible. The first half of a yearlong course. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun.

- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Fall and Spring Semesters, 2020-2021; Heath Dewrell, Brian Rainey

##### **OT1152 Introductory Biblical Hebrew--Summer**

An introduction to the elements of classical Hebrew grammar, with an emphasis on reading the Hebrew Bible. Standard reference works for biblical exegesis will be presented.

- This course does not fulfill Biblical Studies Department distribution requirements.
- 6 credits.

Summer, 2020-2021; Heath Dewrell

##### **OT1153 Hebrew Translation**

Designed to enable students to acquire and maintain proficiency in the reading of biblical Hebrew. Some grammar and vocabulary review will be offered as needed.

- This course does not fulfill Biblical Studies Department distribution requirements.
- Prerequisite: OT1152 or permission of the instructor.
- Pass/D/Fail.

- 1 credit.

Fall and Spring Semesters, 2020-2021; Chauncey Diego Francisco Handy

### **OT2101 Orientation to Old Testament Studies**

An introduction to selected perspectives of the Old Testament through lectures, preceptorial group study, and directed reading in the Old Testament itself and in secondary literature.

- Required of M.Div. and M.A.C.E.F., and M.A. (T.S.) candidates in the first year of study. Not open to Th.M. or Ph.D. candidates.
- 3 credits.

Fall Semester, 2020-2021; Elaine Theresa James and Jacqueline E. Lapsley

*English Exegesis courses that fulfill “close reading of the text” requirement.*

### **OT3306 Monotheism in the Old Testament**

This course pursues a robust description of monotheism according to the Old Testament. It is often assumed that monotheistic traditions deny, by definition, the existence of all but one God. The Old Testament, however, depicts a cosmos inhabited by a variety of gods and divine beings. In this class we will explore the divine world depicted in the writings of the Old Testament and its neighbors as we inspect motivating factors of biblical monotheism.

- This course fulfills the “close reading of the text” requirement.
- Prerequisite: OT2101.
- This course is eligible for Th.M. student enrollment.
- Enrollment is limited to fifteen students.
- 3 credits.

Fall Semester, 2020-2021; Ransom William Portis

### **OT3315 Women, Labor, and Justice**

This course will investigate “women’s work,” the specialized economic, social, and religious roles for women in the Old Testament. We will give particular attention to midwives, female prophets, wise women, and prostitutes. We will consider a basic ‘job description’ for each role as well as related topics like symbolic meaning, social capital, and other overlapping roles. The contested value of female knowledge and labor is an issue both in the ancient context as well as in the church and society today, so each unit will also intentionally use our texts to reflect on related contemporary topics such as women’s medical treatment and differing perceptions of labor and demeanor based on gender.

- This course fulfills the “close reading of the text” requirement.
- Prerequisite: OT2101.
- This course is eligible for Th.M. student enrollment.
- Enrollment is limited to fifteen students.
- 3 credits.

Spring Semester, 2020-2021; Leslie Grace Virnelson

### **OT3322 Biblical Poetry and the Practice of Ministry**

An introduction to biblical poetry by means of selected reading and analysis of Old Testament, ancient Near Eastern, and modern poems. Poetic conventions, themes, and structures will be investigated. The theological and pastoral significance of poetry will also be explored.

One of the Old Testament’s signal contributions to Scripture is its poetry. Poetry appears in many different contexts and comprises as much as a third of the text of the Old Testament. Unfortunately, love of, appreciation for, and ability to interpret poetry seems to be on the decline. The course seeks to expose students to poetry in order to develop their facility in reading, interpreting, and enjoying poetry, especially of the biblical kind. The course will thus combine (a) overview aspects with (b) a larger argument about biblical poetry and its significance for the life of the church. Additionally, much attention will be paid to contextual “realia” of the significance of poetry (biblical and otherwise) for preaching and teaching in the practice of ministry.

- This course fulfills the “close reading of the text” requirement.
- Prerequisite: OT2101.
- Enrollment is limited to twenty-five students.

- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2020-2021; Anne Whitaker Stewart

### **OT3345 Landscape and Ecology in the Old Testament**

This course is designed as an orientation to the questions, problems, and resources of the Old Testament/Hebrew Bible for addressing contemporary ecological concerns. Special emphasis will be given to the human situation in the natural world and the moral status of other creatures and the more-than-human realm. We will read significant texts of the Old Testament/Hebrew Bible, scholarly treatments of those texts, and both theological and non-theological voices that help frame the public nature of this important dialogue.

- This course fulfills the “close reading of the text” requirement.
- Prerequisite: OT2101.
- Enrollment is limited to nine students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2020-2021; Elaine Theresa James

### **OT3365 Ethnicity and Race in the Old Testament**

This course engages modern, theoretical perspectives on ethnicity and race to look at constructions of Israelite identity as well as the identities of foreigners in the Old Testament. The course will also probe constructions of foreigners in other ancient Near Eastern cultures. We will engage such questions as: “What is ethnicity?” “Is ethnicity or race an appropriate term to apply to a civilization like ancient Israel?” “How should exclusionary material in the Old Testament be understood both from a scholarly perspective and theologically?”

- This course fulfills the “close reading of the text” requirement.
- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- This course is eligible for Th.M. student enrollment.
- Prerequisite: OT2101.
- 3 credits.

Spring Semester, 2020-2021; Brian Rainey

### **OT3368 Sex and Gender in the Old Testament**

This course examines the portrayal of women and sexual minorities in biblical texts, the material experience of gender and sexuality in the ancient world, and the ways in which gender is constructed by and in biblical texts. Secondary texts that comment on these issues are studied with a special emphasis on how recent developments in feminist criticism have influenced interpretation of the Bible.

- This course fulfills the “close reading of the text” requirement.
- Prerequisite: OT2101.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; Elaine Theresa James

### **OT3380 Justice and Social Ethics in the Old Testament and Ancient Near East**

This course will explore concepts of “justice” in the Old Testament and the societies of the ancient Near East. As part of the course, students will look at some of the earliest known written legal collections in the world, with a primary focus on the social ethics communicated by the laws. Issues such as treatment of foreigners and strangers, respect for religious institutions, property, social status, assault, witchcraft, sexuality and gender will be considered. In a society in which the realm of the gods and the realm of humans were inseparable, we will pay particular attention to what role these societies believed God or the gods played in the execution of justice.

- This course fulfills the “close reading of the text” requirement.
- Prerequisite: OT2101.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; Brian Rainey

*Language Exegesis courses that fulfill “close reading of the text” requirement.*

#### **OT3402 Exegesis of Genesis**

The Book of Genesis is the first book in the Bible, and this course will offer students a careful theological and literary analysis of the text.

- This course fulfills the “close reading of the text” requirement.
- Prerequisites: OT2101 and OT1152.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; Mark S. Smith

#### **OT3422 Biblical Poetry and the Practice of Ministry**

An introduction to biblical poetry by means of selected reading and analysis of Old Testament, ancient Near Eastern, and modern poems. Poetic conventions, themes, and structures will be investigated. The theological and pastoral significance of poetry will also be explored.

One of the Old Testament’s signal contributions to Scripture is its poetry. Poetry appears in many different contexts and comprises as much as a third of the text of the Old Testament. Unfortunately, love of, appreciation for, and ability to interpret poetry seems to be on the decline. The course seeks to expose students to poetry in order to develop their facility in reading, interpreting, and enjoying poetry, especially of the biblical kind. The course will thus combine (a) overview aspects with (b) a larger argument about biblical poetry and its significance for the life of the church. Additionally, much attention will be paid to contextual “realia” of the significance of poetry (biblical and otherwise) for preaching and teaching in the practice of ministry.

- This course fulfills the “close reading of the text” requirement.
- Prerequisite: OT2101 and OT1152.
- Enrollment is limited to five students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2020-2021; Anne Whitaker Stewart

#### **OT3455 Exegesis of the Psalms**

The Psalms are the prayer book of the Church. In this course, we will give close attention to grammatical, literary, and theological features of the Psalms, with particular concern for both small details and broad perspectives on God, humanity and the world; we will try to bring these out and bring them together.

- This course fulfills the “close reading of the text” requirement.
- Prerequisite: OT1152.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; Mark S. Smith

#### **OT3468 Sex and Gender in the Old Testament**

This course examines the portrayal of women and sexual minorities in biblical texts, the material experience of gender and sexuality in the ancient world, and the ways in which gender is constructed by and in biblical texts. Secondary texts that comment on these issues are studied with a special emphasis on how recent developments in feminist criticism have influenced interpretation of the Bible.

- This course fulfills the “close reading of the text” requirement.
- Prerequisite: OT1152.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; Elaine Theresa James

#### **NT/OT3480 Biblical Theology and the Practice of Ministry**

Exegesis of selected biblical texts that seeks to place the Old and New Testaments in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel.

- This course fulfills the “close reading of the text” requirement.
- Prerequisites: OT2101, NT2101, OT1152 and NT1152.
- Enrollment limited to thirty students.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; C. Clifton Black

*Electives that do not fulfill Biblical Studies Department distribution requirement.*

#### **OT4000 Society and Culture in Ancient Israel**

This course examines life in Israel and Judah from the 8th through the early 6th century. From the individual family to the royal household, we'll consider the archaeological evidence of social, economic, political, and religious aspects of life in conjunction with inscriptions and biblical and non-biblical texts. Based on material culture remains, Israel is distinguished from Judah, and Israelites from their neighbors and the more distant Assyrians, Babylonians, and Egyptians. These comparisons highlight Israelites' shared cultural features and distinctive practices and beliefs.

- This course will meet at the Farminary. Students who enroll in this course agree to meet at the Farminary, where social distancing will be observed.
- This course does not fulfill Biblical Studies Department distribution requirements.
- Prerequisite: OT2101.
- Enrollment is limited to nine students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; Elizabeth Bloch-Smith

#### **OT4020 Judaism on Jewish Terms**

Many Christians perceive Judaism as Israelite religion depicted in the Old Testament. This is inaccurate. Judaism took normative shape at the same time that Christianity took normative shape. This course will present Judaism in its own terms as Jews have understood the tradition and currently understand it in order to help dispel Christian misunderstanding. It examines Jewish history, and the development of Jewish theology and way of life.

- This course does not fulfill Biblical Studies Department distribution requirements.
- Prerequisite: OT2101.
- Enrollment is limited to fifteen students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2020-2021; Elizabeth Bloch-Smith

#### ***Advanced Courses***

*(The following advanced courses do not fulfill Biblical Studies Department distribution requirement.)*

#### **OT5010 Accelerated Hebrew Reading**

A reading course designed for graduate students and others who desire to gain proficiency in the reading of Hebrew prose and Hebrew poetry. The materials covered vary from term to term, providing exposure to texts of different genres and levels of difficulty.

- This course does not fulfill Biblical Studies Department distribution requirements.
- Designed for Th.M., and advanced M.Div. students.
- Prerequisite: a middle-level course in Hebrew or Hebrew exegesis. Course may be repeated.
- Prerequisite for M.Div. students: permission of the instructor.
- 3 credits.

Spring Semester, 2020-2021; Heath Dewrell

### **OT/NT5015 Reading and Interpreting the Pentateuch in the Second Temple Period: The Temple Scroll**

This course is designed for Old Testament and New Testament doctoral and advanced Masters' level students. It will involve a close reading of a major text from the Dead Sea Scrolls, the Temple Scroll, and its parallel Pentateuch texts. Reading knowledge of Hebrew is required. The course will be conducted as a seminar. Masters students will require permission from the instructor to enroll.

- This course does not fulfill Biblical Studies Department distribution requirements.
- Prerequisite for M.Div. students: permission of the instructor.
- Designed for Th.M. and advanced M.Div. students.
- 3 credits.

Fall Semester, 2020-2021; Sidnie White Crawford

### **OT5050 Historical Hebrew**

An introduction to the study of the historical development of Classical (Biblical) Hebrew.

- This course does not fulfill Biblical Studies Department distribution requirements.
- Prerequisites: OT1152 and at least one course in Hebrew exegesis.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; Heath Dewrell

### **OT5054 Ugaritic**

Introduction to the language and literature of ancient Ugarit.

- This course does not fulfill Biblical Studies Department distribution requirements.
- Prerequisites: OT1152 and OT5050.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; Mark S. Smith

### **OT5900 Literary Approaches to Old Testament Interpretation**

A study of more recent developments in the literary study of Old Testament texts (structuralism, deconstruction, reader response, canonical analysis). Consideration of the interplay of these approaches with other historical-critical methods of exegesis.

- M.Div. and Th.M. students may enroll with permission of the instructor.
- This course does not fulfill Biblical Department distribution requirement.
- 3 credits.

Spring Semester, 2020-2021; Elaine Theresa James

### ***Ph.D. Seminars***

### **OT/NT9015 Reading and Interpreting the Pentateuch in the Second Temple Period: The Temple Scroll**

This course is designed for Old Testament and New Testament doctoral and advanced Masters' level students. It will involve a close reading of a major text from the Dead Sea Scrolls, the Temple Scroll, and its parallel Pentateuch texts. Reading knowledge of Hebrew is required. The course will explore early post-biblical Jewish interpretation both as history of interpretation of the Pentateuch in early Judaism (OT) and as Jewish background to the Jesus movement and New Testament interpretation of Old Testament texts. 3 credits.

Fall Semester, 2020-2021; Sidnie White Crawford

### **OT9090 Old Testament Research Colloquium**

Set to meet six times over two semesters, this graduate seminar will provide participants with opportunities to explore various aspects of Old Testament research through papers, prepared responses, and discussions. The goal of the seminar is to foster scholarly research and discourse that are creative, rigorous, and collegial. Yearlong course. 2 credits, one credit each semester. S/U only.

Fall and Spring Semesters, 2020-2021; Elaine Theresa James

### **OT9100 Literary Approaches to Old Testament Interpretation**

A study of more recent developments in the literary study of Old Testament texts (structuralism, deconstruction, reader response, canonical analysis). Consideration of the interplay of these approaches with other historical-critical methods of exegesis. 3 credits.

Spring Semester, 2020-2021; Elaine Theresa James

## ***New Testament***

### ***Introductory Courses***

#### **NT1151 and NT1152 Introduction to New Testament Greek**

A yearlong introduction to the elements of New Testament Greek with emphasis on the mastery of forms, basic vocabulary, and syntax. Selected portions of the Greek New Testament are read in the second semester. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be taken before registration for the second semester of the course.

- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits each semester.

Fall and Spring Semesters, 2020-2021; Lisa M. Bowens

#### **NT1152 Introduction to New Testament Greek--Summer**

An introduction to the elements of New Testament Greek, with an emphasis on mastering forms, basic vocabulary, syntax, and reading the Greek New Testament. Standard reference works for biblical exegesis will be presented.

- This course does not fulfill Biblical Studies Department distribution requirements.
- 6 credits.

Summer, 2020-2021; James Michael Neumann

#### **NT1153 Greek Translation**

Designed to enable students to acquire and maintain proficiency in the reading of Hellenistic Greek. Readings will come primarily from the Greek Bible but will also include selected extra-biblical texts.

- This course does not fulfill Biblical Studies Department distribution requirements.
- Prerequisite: NT1152 or permission of the instructor.
- Pass/D/Fail.
- 1 credit.

Fall and Spring Semesters, 2020-2021; Heelee J. Velez

#### **NT2101 Introduction to the New Testament**

This course will provide an introduction to the New Testament by (1) developing a basic knowledge of the New Testament writings with respect to their literary and theological characteristics, (2) providing insight into the cultural and religious matrix of early Christianity, (3) introducing the academic study of the New Testament and the art and methods of exegesis. A consistent concern throughout will be the integration of exegesis, theology, and life in Christ.

- This course is required of all M.Div., M.A.C.E.F. and M.A.(T.S.) students in their first year.
- 3 credits.

Spring Semester, 2020-2021; Dale C. Allison and C. Clifton Black



*English Exegesis courses that fulfill “close reading of the text” requirement.*

### **NT3223 Hermeneutics and the History of Interpretation**

This course is designed to help students think critically and theologically about the Bible by exploring the different ways in which a number of important texts and themes have been interpreted throughout Christian history. By looking at the exegetical history of controversial texts and topics students will learn to appreciate the profound questions that attend moving from historical-critical exegesis to contemporary application. In each class we will (a) look at a number of related biblical texts, (b) consider the history of their interpretation, (c) attempt to understand that history of interpretation in terms of wider cultural and theological currents, and then finally (d) discuss and evaluate various contemporary readings. Topics will include women, hell, christology, and resurrection.

- This course does not fulfill the “close reading of the text” requirement.
- Prerequisites: OT2101 and NT2101.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Dale C. Allison

### **NT3250 The Quest for the Jewish Jesus**

This course is designed to familiarize students with the issues involved in and generated by the so-called quest for the historical Jesus. The course will first offer an historical overview of the history of the quest that focuses on major contributors. It will then turn to issues of methodology. Finally, it will examine several fundamental topics, including the kingdom of God, Jesus’ self-conception, and his last week in Jerusalem. Students will also be encouraged to think through the difficult issues surrounding the recovery of ancient history and also to reflect upon the theological meaning, if any, of the quest.

- This course does not fulfill the “close reading of the text” requirement.
- Prerequisite: NT2101.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2020-2021; Dale C. Allison

### **NT3309 Paul and Apocalyptic Thought**

This class will examine the notion of apocalyptic in the writings of the apostle Paul. It will explore questions such as is Paul apocalyptic? If so, how, and in what way? The course will include reading Jewish apocalyptic texts and exploring definitions of apocalyptic including the distinctions made in scholarly research between apocalyptic literature, apocalypticism, and apocalyptic eschatology. Along with reading Jewish apocalyptic texts, works from New Testament scholars such as Albert Schweitzer, Ernst Käsemann, and J. Louis Martyn will be engaged.

- This course fulfills the “close reading of the text” requirement.
- Prerequisite: NT2101.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; Lisa M. Bowens

### **NT3341 Prayer in the New Testament**

An exploration of the forms, directions, and theological bases of prayer in the New Testament, with attention to its Jewish origins, patristic developments, and significance for the contemporary church.

- This course fulfills the “close reading of the text” requirement.
- Prerequisite: course NT2101.
- Enrollment is limited to twenty students.
- Pass/D/Fail only.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; C. Clifton Black

### **NT/TH3350 Theological Exegesis of John's Gospel**

Exegesis of selected portions of the Fourth Gospel pertinent to consideration of Johannine theology. Among the problems to be considered are the following: the identity of Jesus Christ, the problem of His pre-existence, the Father-Son relation, the I AM sayings, the Paraclete sayings, women in John's Gospel, John's use of Scripture, the role played by his theology in the canon of the Gospels (i.e. consideration of comparative issues), and the relationship between literary form and theological content.

- This course fulfills the "close reading of the text" requirement.
- This course fulfills the general distribution requirement in theology.
- Prerequisites: NT2101 and TH2100.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Bruce Lindley McCormack and George L. Parsenios

### **NT3365 Race, Ethnicity and the New Testament**

A study of the theological intersections between race, ethnicity and the New Testament. Students explore how the notions of race and ethnicity functioned in antiquity and how contemporary cultural contexts shape our interpretation of Scripture today. Particular attention is paid to the hermeneutical and theological implications of reading the texts of the New Testament in an ethnically diverse world.

- This course fulfills the "close reading of the text" requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- Prerequisite: NT2101.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Eric D. Barreto

### **NT3385 African American Pauline Hermeneutics**

Pauline language and tradition have impacted the lives of many African-Americans in terms of religious thought and experience. Yet this community's relationship with Paul is a complicated one and this course provides the opportunity to explore the complex nature of that relationship. African-American Pauline hermeneutics involves recognizing the rejection of Paul by some and examining the adoption and adaptation of Pauline language by others. By reading texts that range from ex-slave narratives to contemporary sermons and writings, students will engage in thorough analyses of the varied appropriations of Pauline scripture among African-Americans.

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: NT2101.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2020-2021; Lisa M. Bowens

***Language Exegesis courses that fulfill "close reading of the text" requirement.***

### **NT3408 Greek Exegesis of the Gospel According to Luke**

A study of the Third Gospel in which literary and historical approaches will be enlisted in engaging a contemporary audience with the goal of shaping a Christian theological imagination.

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: NT1152.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Eric D. Barreto

### **NT3414 Greek Exegesis of Romans**

An exegetical study of the letter, with particular attention to its historical setting, its theological argument, and its continuing significance for the Christian church.

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: NT1152.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; George L. Parsenios

### **NT3415 Greek Exegesis of the Johannine Epistles**

A close analysis of the three epistles of John, with attention to a broad range of historical, literary, and theological issues designed to illuminate the importance of these epistles for Christian faith and life.

- This course fulfills the “close reading of the text” requirement.
- Prerequisite: NT2101 and NT1152.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; George L. Parsenios

### **NT/OT3480 Biblical Theology and the Practice of Ministry**

Exegesis of selected biblical texts that seeks to place the Old and New Testaments in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel.

- This course fulfills the “close reading of the text” requirement.
- Prerequisites: OT2101, NT2101, OT1152 and NT1152.
- Enrollment limited to thirty students.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; C. Clifton Black

### ***Advanced Courses***

*(The following advanced courses do not fulfill Biblical Studies Department distribution requirement.)*

### **OT/NT5015 Reading and Interpreting the Pentateuch in the Second Temple Period: The Temple Scroll**

This course is designed for Old Testament and New Testament doctoral and advanced Masters' level students. It will involve a close reading of a major text from the Dead Sea Scrolls, the Temple Scroll, and its parallel Pentateuch texts. Reading knowledge of Hebrew is required. The course will be conducted as a seminar. Masters students will require permission from the instructor to enroll.

- This course does not fulfill Biblical Studies Department distribution requirements.
- Prerequisite for M.Div. students: permission of the instructor.
- Designed for Th.M. and advanced M.Div. students.
- 3 credits.

Fall Semester, 2020-2021; Sidnie White Crawford

### **NT5028 Hellenistic Jewish Texts**

This course is a Greek reading course. It will involve weekly in-class translation and discussion of portions of a number of Greek Jewish texts including the Septuagint, the Testament of Abraham, the Testament of Job, the Testament of Solomon, Fourth Baruch, and Josephus. The aim of the class is to improve the students' understanding of early Judaism as well as their Greek skills.

- This course does not fulfill Biblical Studies Department distribution requirement.
- M.Div. and Th.M. students may enroll with permission of the instructor.
- 3 credits.

Fall Semester, 2020-2021; Dale C. Allison

### **NT5040 Advanced Greek Reading**

Grammatical and syntactical analysis and reading of more difficult religious and philosophical Greek texts from the Hellenistic period.

- This course does not fulfill Biblical Studies Department distribution requirement.
- M.Div. and Th.M. students may enroll with permission of the instructor.

- 3 credits.

Spring Semester, 2020-2021; George L. Parsenios

### ***Ph.D. Seminars***

#### **NT9028 Hellenistic Jewish Texts**

This course is a Greek reading course. It will involve weekly in-class translation and discussion of portions of a number of Greek Jewish texts including the Septuagint, the Testament of Abraham, the Testament of Job, the Testament of Solomon, Fourth Baruch, and Josephus. The aim of the class is to improve the students' understanding of early Judaism as well as their Greek skills. 3 credits.

Fall Semester, 2020-2021; Dale C. Allison

#### **NT9030 Jesus, Christology, and the Gospels**

A seminar on important aspects of Jesus' activity, its interpretation by early Christian theologians, and the formation of the Gospels. Selected readings from prominent interpreters of the nineteenth and twentieth centuries. 3 credits.

Fall Semester, 2020-2021; C. Clifton Black

#### **NT9041 Advanced Greek Reading**

Grammatical and syntactical analysis and reading of more difficult religious and philosophical Greek texts from the Classical and Hellenistic periods. 3 credits.

Spring Semester, 2020-2021; George L. Parsenios

#### **NT9090 New Testament Research Colloquium**

Set to meet six times over two semesters, this graduate seminar offers participants with opportunities to explore various aspects of New Testament and related research through papers, prepared responses, and discussions. The goal of the seminar is to foster scholarly research and discourse in a creative, rigorous, and collegial. Yearlong course. 2 credits, one credit each semester. S/U only.

Fall and Spring Semesters, 2020-2021; Dale C. Allison

### **History and Ecumenics**

#### ***Church History***

##### ***Early/Medieval***

#### **CH1100 Survey of Early and Medieval Church History**

The life and thought of the Christian church from the apostolic period to the eve of the Reformation. Lectures and group discussions of brief writings representative of major movements and doctrinal developments. Designed as an orientation to the shape of the whole tradition in its social setting.

- This course fulfills the early/medieval church history distribution requirement.
- 3 credits.

Fall Semester, 2020-2021; Mary Farag and Paul E. Rorem

#### **CH3212 The Christian Mystical Tradition**

An investigation of the theological and philosophical roots, the motifs, practices, and literary expressions of Christian mystical piety with special attention given to selected medieval mystics. Discussions, lectures, interpretations of primary sources.

- This course fulfills the early/medieval church history distribution requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; Paul E. Rorem

#### **CH3218 Women Leaders of the Medieval Church**

A survey of specific women who influenced medieval Christianity: abbesses, educators, playwrights, mystics, reformers, mothers, legends, monarchs, martyrs, composers, saints and other theologians.

- This course does not fulfill the early/medieval church history requirement.
- Pass/D/Fail.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Paul E. Rorem

### **CH3260 Practices of Mercy in the Early Church**

How did ministers in the early centuries of Christianity show Christ's mercy to others? How did these ministers understand the call to perform mercy and how did they perform mercy despite the constraints of their institutional and social world? This course will introduce students to the ways in which Christian ministers practiced mercy, how ministers exhorted others to act mercifully, and the social and political consequences ministers faced as a result of their merciful work. Students will be invited to compare ancient institutions to modern analogs (e.g., slavery, asylum, imprisonment, inpatient care) and explore how ancient voices can widen our perspective on how to preach and practice mercy today.

- This course fulfills the early/medieval church history requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2020-2021; Mary Farag

### **CH3261 The Making of Churches in Late Antiquity**

What was a church to a late ancient Christian? How were church buildings constructed and why were they so ornate? This course will analyze the making of churches from the first archaeologically extant Christian meeting place of Dura Europos in the 240s to the building of Holy Wisdom in the 530s. The historical evidence under discussion will not be limited to material culture, but will also include texts, such as hymns, homilies, orations, narratives, and laws.

- This course fulfills the early/medieval church history requirement.
- Enrollment is limited to twenty students.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Mary Farag

### **CH5223 Theological Legacy - the Dionysian Forgery**

An investigation of the Pseudo-Dionysian writings and their influence on Christian theology and spirituality, especially medieval mysticism. Attention will also be given to medieval angelology, theological aesthetics (including Gothic architecture), ecclesiastical hierarchy, Thomas Aquinas and scholastic philosophy, negative (apophatic) theology, and liturgical commentaries. Lectures, discussion of readings, and research paper.

- This course does not fulfill the early/medieval church history requirement.
- Prerequisite: CH1100, or a course in early church history.
- This course is eligible for Th.M. student enrollment.
- 2 credits.

January Term, 2020-2021; Paul E. Rorem

## ***Reformation***

### **CH3219 Women Leaders and Voices in the Reformation**

Women in religious and lay life, women reformers and renewers of tradition, are voices often neglected or added-on although they almost always make up more than half of the church. The course examines the lives and writings, devotion and theology of women leaders of all religious traditions, with special attention to Argula von Grumbach (Lutheran), Katharina Schütz Zell (Reformed), Theresa of Avila (Roman Catholic), and Margaret Fell (Quaker).

- This course fulfills the Reformation church history requirement.
- This course is eligible for Th.M. student enrollment.

- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; Elsie Anne McKee

### **CH/WR3300 Worship Renewal in the Late Middle Ages and Reformation**

In many ages to be a Christian is to worship, and to reform the church is in good measure to reform worship. Some themes circa 1400–1700: reshaping of liturgy and piety by and for clergy and laity; influence of biblical studies, humanism, and printing; complementary or competing ideas of reform; theological and practical, institutional and individual dimensions of worship; male and female participants. Group or individual projects, visits to worship services.

- This course fulfills the Reformation church history requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Elsie Anne McKee

### **CH3315 The Theology of John Calvin**

Central to traditional understanding of Calvin is the Institutes of the Christian Religion in its final version (1559). Besides shifting attention to the early Institutes (1536, 1541), this course engages with Calvin's equally important exegetical writings (commentaries, sermons) and the wide range of his ecclesial and pastoral writings (liturgies, music, catechisms, letters, etc.), in the context of his work as a pastor and preacher as well as reformer and teacher.

- This course fulfills the Reformation church history distribution requirement.
- Prerequisite: studies in Reformation history or theology.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; Elsie Anne McKee

### **CH3320 Martin Luther and the German Reformation**

This course offers an introduction to the German Reformation, with particular focus on Martin Luther's contribution in thought and work. Emphasis will be on the history of key events and developments, their implications for the public and institutional life of the early-modern church as well as on personal piety, and on understanding Luther's theological writings.

- This course fulfills the Reformation church history distribution requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Kenneth Appold

### **CH3340 English and Scottish Reformations**

Although clearly related to continental reforms, churches in the British Isles developed their own distinctiveness, including broadening the ecclesial patterns of the Reformed tradition. Begins with late medieval Lollardy, focuses on the growing diversity within the English church and the shaping of Scottish Presbyterianism, with attention to liturgical and devotional practices, biblical translation and theology, polity, and art. Group or individual projects welcomed.

- This course fulfills the Reformation church history requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Elsie Anne McKee

### **CH3350 The Radical Reformation**

An examination of radical sixteenth-century religious movements with particular emphasis on their social views and theology. Focusing on a selection of primary and secondary sources, the course will include studies of the Anabaptists, the Peasant Movement, Unitarians, Christian Communists, and so-called Enthusiasts and Spiritualists, assessing their long-term importance for church history and their legacy for contemporary Christianity.

- This course fulfills the Reformation church history distribution requirement.
- This course is eligible for Th.M. student enrollment.

- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; Kenneth Appold

#### **CH4576 The Christian Kingdom of the Congo**

This course studies one of the most important examples of an African Christian society during the 16th and 17th centuries, one that adopted Christianity while fending off efforts of European colonization and maintaining its political integrity. Attention will be paid to the emergence of the Congolese kingdom within its larger “medieval” African context, to factors that may have caused Congolese interest in Christianity, and to the specific expressions of Christianity that emerged. It will also focus on the kingdom’s interactions with Portuguese missionaries and soldiers, other African and European powers, the Pope, and with the transatlantic slave trade. Students will read eyewitness accounts from the period, encounter African Christian artwork, and engage with secondary literature and theoretical debates about the kingdom’s historical significance.

- This course is an elective and does not fulfill any church history distribution requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- This course is eligible for Th.M. student enrollment.
- 3 credits (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Kenneth Appold

#### ***Modern***

#### **CH3515 Presbyterian History and Theology**

History of the Presbyterian tradition, beginning with its roots in Europe and including an examination of its development in the United States from the colonial era to the present. Particular attention is given to the Presbyterian Book of Confessions and the historical context of its various documents.

- This course fulfills the modern church history distribution requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; James C. Deming

#### **CH3520 Church, Sports, and Leisure in Modern Europe**

Explores the attitudes and interaction of European Christianity to the development and spread of sports and leisure in the modern era. Representative topics are the involvement of religious institutions in early modern festivals, the impact of demographic and economic changes on the structures of church and leisure, the emergence of muscular Christianity, debates about Sabbath observance, commercialization, professionalism, and gender as well as ancillary activities like gambling, drinking, and hooliganism.

- This course fulfills the modern church history distribution requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; James C. Deming

#### **CH5620 American Protestantism after Darwin**

An analysis of major religious issues from the Civil War to the 1920s. Topics to be studied include the relationship of science and theology, especially the effect of Darwin's evolutionary theory; biblical criticism; the growth of modernism and fundamentalism; the social gospel; the African American churches; the impact of changing gender roles; and the temperance and foreign missionary crusades.

- This course fulfills the modern church history requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; Irene Stroud

#### ***Ecumenics***

### **EC/HR3340 Islam in America**

The course looks at Islam historically to understand how it transcended its original boundaries and became an American religion; it puts a human face on Islam by creating opportunities outside the Seminary for interacting with local immigrant and African American Islamic communities, to learn from interpersonal dialogue what it means to be and become Muslim in today's America; it asks why and how we predispose ourselves to interact and dialogue with our Muslim neighbors; and it scrutinizes various models for responding biblically, theologically, and missiologically to America's fastest-growing but most misunderstood religious minority.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; Richard F. Young

### ***History of Religions***

### **EC/HR3340 Islam in America**

The course looks at Islam historically to understand how it transcended its original boundaries and became an American religion; it puts a human face on Islam by creating opportunities outside the Seminary for interacting with local immigrant and African American Islamic communities, to learn from interpersonal dialogue what it means to be and become Muslim in today's America; it asks why and how we predispose ourselves to interact and dialogue with our Muslim neighbors; and it scrutinizes various models for responding biblically, theologically, and missiologically to America's fastest-growing but most misunderstood religious minority.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; Richard F. Young

### **HR/RS3340 Making Christianity in Contemporary East Asia**

Starting in the early 20th century, the course explores the diverse contexts—religious, social, and political—that conditioned the emergence of East Asia's most distinctive expressions of Christianity (Catholic, Protestant, and Pentecostal). With a special focus on Korea as an interstitial contact zone, colonized by China culturally and Japan politically, the topics of overriding interest are the sources of growth and vigor that Korean Christianity experienced in the post-WWII era. Premised on an approach to 'religion' as a meaning-making activity, the course introduces critical concepts of 'agency,' 'conversion,' and 'syncretism' in the Korean milieu of Buddhism, Confucianism, and Shamanism.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Richard F. Young

### **HR/RS3341 Buddhism, from India to America**

An exploration, historical, empathetic and critical, of the kaleidoscopic aggregate of texts, traditions, events, persons, practices, and institutions that together constitute the global religion called 'Buddhism.' Special attention will be given to Buddhism's diffusion from ancient India to modern America via Southeast, Central, and East Asia. Other major foci of interest include: Theravada, Mahayana, Vajrayana and other forms of intra-Buddhist diversity; the sources of Buddhism's cross-cultural elasticity; its interactions with Asia's other indigenous religions; its flourishing dialogue with Euro-American Christianity; and the contemporary emergence of a socially-engaged, ecological "Green Buddhism." Opportunities for out-of-the-classroom dialogue with Princeton-area Buddhism are included.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Richard F. Young



### **HR/CL3370 African Religions in the Achebe Trilogy**

The course uses Chinua Achebe's *Things Fall Apart*, *Arrow of God*, and *No Longer at Ease* as literary resources of exceptional ethnographic and historiographic value for understanding African traditional religion, the Christianization of the Igbo of West Africa, and the Africanization of Christianity. Offering rich, diachronic perspectives on the emergence and transformation of Christianity among the Igbo, Achebe follows one family through three generations, from one that sees Christianity on the horizon as a threat, to another that appropriates the new religion in specifically Igbo ways, and then a third, for which Christianity represents power and prestige in post-colonial Nigeria.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; Richard F. Young

### ***World Christianity***

#### **WC/RS3422 Concepts, Methods and Themes in World Christianity**

This course offers the opportunity to study in-depth Christian practice, history and thought in and from Africa, Asia and Latin America. The course introduces students to some of the most central themes and issues in the history and contemporary thought and practice of Christianity in and from Africa, Asia and Latin America. Primary attention is given to methods for the study of indigenous forms and expressions of Christianity, to issues of understanding the interface between religion and culture, culture and gender, and to changing patterns of relationship between Christianity in the West and other parts of the world. Issues of religious pluralism feature significantly in terms of the interaction between Christianity and other religious traditions such as Islam and Indigenous religious traditions.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; Afe Adogame

#### **WC/RS3570 The Changing Face of Religion in Latin America**

Weekly lectures and workshops will address changes in the contemporary Latin American religious scenario, particularly since the second half of the twentieth century, and their impact upon Latin American society. The course examines key changes in Latin American Roman Catholicism since the Vatican II, the growth of Evangelical and Pentecostal Christianities, and other contemporary religious movements (indigenous and African-based religions) that have contributed to making religious pluralism more prominent in the region. Students will be encouraged to think about the significance of such changes for the future of Latin American Christianity.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Raimundo César Barreto

#### **WC/RS5000 Understanding Research Methods, Techniques and Data Analysis**

Graduate training in research methodologies and methods for doing fieldwork or writing ethnography has historically been underrepresented in seminaries, whereas many theological, historical and social science-focused research in these institutions now increasingly engage ethnography and other research methods. This course will highlight the significance and complexities of research methods and research methodologies, thus providing a unique opportunity, for doctoral and advanced masters students from a range of disciplines, to experience a hands on focus on the theory, logic and practice of research involving different methods – i.e. fieldwork ethnography, qualitative and quantitative – and techniques for conducting meaningful research inquiry and data analysis; and to provide them with an understanding of the upsides and downsides of various methods and approaches. Using concrete case examples, the course will seek to demystify research and research methods by focusing on the kinds of methods researchers tend to adopt; the contexts in which certain research methods are used; the benefits, drawbacks and ethical implications of research.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2020-2021; Afe Adogame

### **WC/RS5470 World Christianity as Public Religion**

This course reviews Christian public discourses from the Global South, as they reflect on the intersection between Christian faith, political action, and public policy. It examines theological responses to the challenges posed to Global South Christians as they engage the public square, through the lenses of global south scholars. It explores different views about religion's role in public life, highlighting critical issues, and offering a range of approaches and understandings of citizenship and justice in the Global South.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- Prerequisite: TH2100.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Raimundo César Barreto

### ***Ph.D. Seminars***

#### **CH9000 Historical Method**

Readings in the basics of historical methodology and research. Written projects will focus on skills required in editing texts, evaluating evidence, and critically evaluating secondary literature in the area of the student's primary interest. Required of Ph.D. candidates in church history during the first year of residence.

- Offered on S/U basis.
- 3 credits.

Fall Semester, 2020-2021; Mary Farag

#### **WC/RS9000 Understanding Research Methods, Techniques and Data Analysis**

Graduate training in research methodologies and methods for doing fieldwork or writing ethnography has historically been underrepresented in seminaries, whereas many theological, historical and social science-focused research in these institutions now increasingly engage ethnography and other research methods. This course will highlight the significance and complexities of research methods and research methodologies, thus providing a unique opportunity, for doctoral and advanced masters students from a range of disciplines, to experience a hands on focus on the theory, logic and practice of research involving different methods – i.e. fieldwork ethnography, qualitative and quantitative – and techniques for conducting meaningful research inquiry and data analysis; and to provide them with an understanding of the upsides and downsides of various methods and approaches. Using concrete case examples, the course will seek to demystify research and research methods by focusing on the kinds of methods researchers tend to adopt; the contexts in which certain research methods are used; the benefits, drawbacks and ethical implications of research. 3 credits.

Spring Semester, 2020-2021; Afe Adogame

#### **EC/WC9070 Interculturality and Intercultural Theologies in World Christianity**

A Ph.D. seminar examining historical and theoretical developments in intercultural theology vis-à-vis the increasing use of intercultural approaches in the study of world Christianity. Colonialism, modern missionary expansion, and global migration have contributed in different ways for the intensification and complexification of interreligious, interethnic, and intercultural relations. Intercultural hermeneutics and intercultural theologies offer original frames to articulate the continual translation and interaction of faith in newly constructed worlds. Consequently, intercultural, inter-confessional, and interfaith communication remain central to the task of World Christianity (Irvin, 2008). This Ph.D. seminar scrutinizes the concept of interculturality and its use and understanding in multiple global contexts. Select readings introduce the roots and development of intercultural theology, its multifaceted emphasis on encounters with other religions, theologies, and churches (Kuster, 2014), and particular methodological approaches in the study of intercultural theologies—and intercultural relations, more broadly. Among the approaches examined in this seminar, special attention is given to recent Latin American contributions to intercultural education and theologizing, which stand in dialogue with liberationist and decolonial thinking. These contributions from Latin America have widened the conversation by including the interrogation of political and epistemological structures, which impact human relations (Walsh, 2005). Latin American studies of interculturality tend to emphasize 'dialogo dos saberes,' a dialogue among multiple kinds of knowledge and ways of knowing, representative of an envisioned reality where multiple 'saberes' are interwoven and co-exist harmoniously—and where 'sabaduria india' can simultaneously nurture and inform the development of multinational and multiethnic societies. 3 credits.

Spring Semester, 2020-2021; Raimundo César Barreto

### **Theology**

#### ***Christian Ethics***

### **ET3319 Foundations of Christian Ethics**

This lecture-based course examines principal Christian conceptions of the possibility, nature, and purpose of ethics by investigating major alternative Christian interpretations of the relationship of religion to ethics, the character of moral obligation, and the ends of the ethical life. Engaging many of Christianity's most eminent exponents, the course aims to display the logic, power, and limitations of the views it considers, as well as the ethical and theological import of these views' affinities and differences. Cumulatively, the class endeavors to cultivate facility with primary ethical concepts, to provide a framework to further understanding of and contribution to Christian ethical thought, and to foster appreciation for the spiritual, moral, and pastoral significance of Christianity's enduring ethical diversity.

- This course fulfills the general requirement for Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- Prerequisite: TH2100.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2020-2021; Frederick Simmons

### **TH/ET3344 Reformed Theologies on Living with Strangers**

Reformed churches have a deeply ambiguous history regarding issues of inclusion and exclusion. On the one hand, the Reformed faith knows a deep-seated intuition to recognize and accept "both the image of God and one's own flesh" (Calvin) in all others, irrespective of all differences, on the other hand, the Reformed faith has often practiced a passion for questions of identity and preferences for context, the own, the nation, the volk. The South African history of apartheid and the struggle against apartheid offers one well-known illustration of these internal contradictions in the Reformed tradition. This course will study some of the influential Reformed theological positions and experiences on "living with strangers" as an urgent contemporary ethical and human challenge, in its many concrete forms in a globalizing world – including nationalism, hospitality, and dealing with refugees and migrants.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the general distribution requirement in theology or the philosophy or ethic distribution requirement.
- Prerequisite: TH2100.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; Dirk J. Smit

### **TH/ET3350 Global Economics as Theological Question**

This course explores the relationship between Christian faith and free-market economics. A central emphasis of this course will be how global economics is framed as a theological question about the formation of moral virtue, liberation, and human flourishing. Specifically, this course examines both Catholic and Protestant perspectives on global economics. The course will draw upon the work of sociologists, philosophers, economists, cultural theorists, and theologians who have written about economics from a religious perspective in promoting liberation, flourishing, and human fulfillment for persons within American society and around the world. Major themes covered include American poverty, global poverty, the feminization of poverty, and the racialization of poverty among people of color.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the general distribution requirement in theology or the philosophy or ethic distribution requirement.
- Prerequisite: TH2100.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; Keri Leigh Day

### **TH/ET3426 Reinhold Niebuhr and Martin Luther King Jr.**

This course is a critical analysis of two of the most influential American Christian voices in the twentieth century, with particular emphasis on their theological background, their understanding of the relation of theology and culture, and their methodological importance for ethical thought and practice in our day. Topics to be explored include Niebuhr's influence on King; King's place in American theology and ethics; the relationship of each man to the Social Gospel movement; the place of race, gender, and politics in their work; and their continuing influence on progressive religious thought today.

- This course fulfills the requirement for a doctrine or theologian course, or the general distribution requirement in theology, or the philosophy or ethics distribution requirement.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; William Stacy Johnson

### **ET/TH3460 Theology and Ethics of Dietrich Bonhoeffer**

This course will explore and assess Dietrich Bonhoeffer's distinct approach to theology and ethics, analyzing the method and content of his work, the context in which he lived and wrote, and the extent to which his work still speaks to the church today. Particular attention will be given to the political implications of his life and work. After reading a biography, we will focus on two essays ("The Leadership Principle" and "The Church and the Jewish Question") and portions of Discipleship. The rest of the semester will focus on his last book, Ethics.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills either the requirement for a doctrine or theologian course or the philosophy or ethics distribution requirement.
- Prerequisite: TH2100.
- Pass/D/Fail.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Nancy J. Duff

### ***Doctrinal Theology***

#### **TH2100 Systematic Theology**

A foundational course covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, Trinitarian scope, and contemporary significance for Christian life and ministry.

- Required of all juniors.
- Enrollment is limited to one-half of the entering class per semester.
- 3 credits.

Fall Semester, 2020-2021; Keri Leigh Day and William Stacy Johnson

Spring Semester, 2020-2021; Hanna Reichel and Dirk J. Smit

#### **TH3110 Introduction to Missional Theology**

Missional theology involves critical, imaginative, and practical reflection on the interactions between the gospel and culture and the creative outworking of this activity in socially embodied forms of communal life. This course will provide an introduction to missional theology and explore the implications of such an approach for the formation, life, and witness of the church. Particular attention will be given to the historical concept of *missio Dei*; the mission of the church; the nature, task, and purpose of missional theology; missional hermeneutics; and contextual theology.

- This course fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- Enrollment is limited to thirty students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

January Term, 2020-2021; John R. Franke

#### **TH3215 Asian American Theology**

This course examines the positive contribution of lived, Asian American experiences for doctrinal construction. We will listen to the testimonies of Asian American Christians provided by sociological and biographical accounts. These testimonies will help students assess the coherence of a variety of Asian American theological methods (including intercultural, liberationist, feminist, postcolonial, and confessional) and doctrinal proposals (such as the doctrines of God, Christ, atonement, and church). Each week, there will be an opening lecture which will then be followed by discussion. The end of this course is to equip leaders in the church and academy through the construction of a distinctively Asian American theology that is faithful to Scripture and the Christian tradition. This course is open to all, not just those of Asian heritage; the topics and methodologies are highly relevant to anyone doing theology in contemporary society.

- This course fulfills the general theology distribution requirement.
- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- Enrollment is limited to thirty students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; David Chi-Ya Chao

### **TH3314 The Justice of Grace: Forgiveness, Sacrifice, and Salvation**

Christians claim that Jesus' life and work bring at least the possibility of reconciliation between humans and God—but how? Why should his historically distant life and gruesome public execution carry such universal and momentous freight? Christian theologians across the centuries have often appealed to accounts of forgiveness and sacrifice to explain how this could be so. We will examine these accounts. Recently, theologians and critics have worried that the notions of forgiveness and sacrifice employed in Christian accounts of grace are themselves toxic and unjust, reinforcing domination rather than encouraging liberation. We will consider these accounts too and assess whether and how Christians might rethink grace in order to live justly.

- This course fulfills the general theology distribution requirement.
- Prerequisite: TH2100.
- This course is eligible for Th.M. student enrollment.
- Enrollment is limited to fifteen students.
- 3 credits.

Spring Semester, 2020-2021; Andrew John Peterson

### **TH/ET3344 Reformed Theologies on Living with Strangers**

Reformed churches have a deeply ambiguous history regarding issues of inclusion and exclusion. On the one hand, the Reformed faith knows a deep-seated intuition to recognize and accept “both the image of God and one’s own flesh” (Calvin) in all others, irrespective of all differences, on the other hand, the Reformed faith has often practiced a passion for questions of identity and preferences for context, the own, the nation, the volk. The South African history of apartheid and the struggle against apartheid offers one well-known illustration of these internal contradictions in the Reformed tradition. This course will study some of the influential Reformed theological positions and experiences on “living with strangers” as an urgent contemporary ethical and human challenge, in its many concrete forms in a globalizing world – including nationalism, hospitality, and dealing with refugees and migrants.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the general distribution requirement in theology or the philosophy or ethic distribution requirement.
- Prerequisite: TH2100.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; Dirk J. Smit

### **NT/TH3350 Theological Exegesis of John's Gospel**

Exegesis of selected portions of the Fourth Gospel pertinent to consideration of Johannine theology. Among the problems to be considered are the following: the identity of Jesus Christ, the problem of His pre-existence, the Father-Son relation, the I AM sayings, the Paraclete sayings, women in John's Gospel, John's use of Scripture, the role played by his theology in the canon of the Gospels (i.e. consideration of comparative issues), and the relationship between literary form and theological content.

- This course fulfills the “close reading of the text” requirement.
- This course fulfills the general distribution requirement in theology.
- Prerequisites: NT2101 and TH2100.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Bruce Lindley McCormack and George L. Parsenios

### **TH/ET3350 Global Economics as Theological Question**

This course explores the relationship between Christian faith and free-market economics. A central emphasis of this course will be how global economics is framed as a theological question about the formation of moral virtue, liberation, and human flourishing. Specifically, this course examines both Catholic and Protestant perspectives on global economics. The course will draw upon the work of sociologists, philosophers, economists, cultural theorists, and theologians who have written about economics from a religious perspective in promoting liberation, flourishing, and human fulfillment for persons within American society and around the world. Major themes covered include American poverty, global poverty, the feminization of poverty, and the racialization of poverty among people of color.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the general distribution requirement in theology or the philosophy or ethic distribution requirement.
- Prerequisite: TH2100.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; Keri Leigh Day

### **TH3380 Classics of Christian Theology**

Examination of classical theological texts from within the broad Christian tradition. Roman Catholic and Protestant theologians predominate, but patristic theologians important to Eastern Orthodoxy are included as well. Each unit will involve the close reading of one or more major texts, with special attention to method, form, and content. Material about the life and times of theologians will be included in each case. To be considered are such theologians as Irenaeus, Athanasius, Cyril, Augustine, Aquinas, Luther, Bunyan, and Edwards.

- This course fulfills the requirement for a doctrine or theologian course or this course fulfills Theology Department distribution requirements.
- 3 credits.

Spring Semester, 2020-2021; George Hunsinger

### **TH3414 Power, Liberation, and Doctrine**

This course places Asian and Asian American theologies (that employ liberationist and postcolonial methods) adjacent to postliberal discussions of doctrine in order to interrogate the white racial framing of systematic theology in general. It attends to the role of power in the construction of doctrine by analyzing the problems of colonialism and racism. It accents the relationship between doctrinal claim and the practical actions of ordinary Asian and Asian American Christians. Along the way, this course introduces students to a social-practical account of doctrine that highlights the role of power in the norms and concepts we use. This social-practical account of doctrine articulates a path toward liberation and justice through democratic practices of mutual accountability.

- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- Enrollment is limited to thirty students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2020-2021; David Chi-Ya Chao

### **TH3415 Doctrine of God**

This course is a study of the mystery and self-revelation of God; the tension between the biblical understanding of God and classical philosophical conceptions; the attributes of God; the doctrine of the Trinity; and the inseparability of knowledge of God and knowledge of ourselves.

- This course fulfills the requirement for a doctrine or theologian course or this course fulfills Theology Department distribution requirements.
- Prerequisite: TH2100.
- 3 credits. (Capstone course)

Spring Semester, 2020-2021; Bruce Lindley McCormack

### **TH/RS3415 Radical Christianity**

The word “radical” (from the Latin, radix) means going to the “root” of things. What are the root convictions of Christianity? When we refer to the “gospel,” what are we really talking about? And once we gain clarity on these core Christian convictions, how do they help us discern what matters most for living justly, wisely, and well? How do they help us in the political realm? These questions and more are explored through an examination of scripture and the writings of pivotal theologians and philosophers with a view towards discerning what it is that makes Christianity Christian.

- This course fulfills the general requirement for Christian responsibility in the public realm.
- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; William Stacy Johnson

#### **TH/ET3426 Reinhold Niebuhr and Martin Luther King Jr.**

This course is a critical analysis of two of the most influential American Christian voices in the twentieth century, with particular emphasis on their theological background, their understanding of the relation of theology and culture, and their methodological importance for ethical thought and practice in our day. Topics to be explored include Niebuhr’s influence on King; King’s place in American theology and ethics; the relationship of each man to the Social Gospel movement; the place of race, gender, and politics in their work; and their continuing influence on progressive religious thought today.

- This course fulfills the requirement for a doctrine or theologian course, or the general distribution requirement in theology, or the philosophy or ethics distribution requirement.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; William Stacy Johnson

#### **TH3427 The Theology of Karl Barth**

This course will provide an introduction to the theology of Karl Barth by examining selected portions of his Church Dogmatics. Topics to be considered may include knowledge of God, the reality of God, the Trinity, creation, human sin, Christology, the church, and the Christian life. The context, development, coherence, and continuing significance of Barth’s thought will be examined. The goals of the course are to explore both the contributions and the limitations of Barth’s theology and to determine what resources it offers for the tasks of Christian theology and the ministry of the church today.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; George Hunsinger

#### **TH/RS3444 The Liberation Theology of Gustavo Gutiérrez**

A critical examination of the doctrinal structure of Gutiérrez’s theology of liberation. Special attention also given to theology’s relation to ecclesial, economic, cultural, and political dynamics in Latin America, especially as bearing upon the struggle of indigenous peoples in the Americas.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Mark L. Taylor

#### **TH3468 Sovereignty? Doctrine of God and Political Theology**

Sovereignty is a major theme in the doctrine of God as well as in political theory. This course introduces classical theologies of sovereignty in the Reformed tradition and appropriations of the concept in political philosophy. We explore the relevance of the concept in the development of political theology. We assess theological criticisms of sovereignty as well as proposals of alternative ways to speak about divine power and powerlessness from post-Holocaust theologies, feminist criticism, biblical criticism, and deconstruction, and we consider theological rationales to continue to hold on to divine sovereignty.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the requirement for a doctrine or theologian course or fulfills Theology Department distribution requirements.
- Prerequisite: TH2100.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2020-2021; Hanna Reichel and Dirk J. Smit

### **TH/RS3583 Critical Race Theory as Theological Challenge**

A study of new theories of racism and white supremacy, as a challenge to constructive and systematic theologies. Readings focus on theorists of “race” and racism, with special attention to the U.S. contexts of “white studies” and issues in Asian American, African American, and Latina(o) studies. Theological readings concentrate on contemporary theologians explicitly addressing issues in U.S. ethnicity and white racism.

- This course fulfills the general distribution requirement in theology.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; Mark L. Taylor

### **TH/RS3660 Incarnation and Incarcerated Bodies**

Examination of the political dimensions of christology, as they illumine issues in contemporary mass incarceration. Special focus on the “becoming human” of the divine logos in relation to the human suffering of long sentences, isolation and abandonment, rape, torture and despair – and sometimes resistance and hope—in U.S. prisons and detention centers. Readings will draw from diverse prison writings on Jesus, as well as from the prison-related christological reflections of Barth, Bonhoeffer, Moltmann, Ellacuria, Sobrino and other theologians. Not only recommended for chaplains in prison ministries, but also for others seeking critical analysis of Christian faith in relation to the “1 in 100” U.S. residents now behind bars.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (Capstone course)

Fall Semester, 2020-2021; Mark L. Taylor

### **TH5376 Feminist Epistemology and the Task of Theology**

Feminist, womanist, and queer critiques have in various ways challenged established epistemological assumptions of objectivity, rationality, and scientific method. They have shed light on the importance of subjectivity, partiality, and situatedness in knowledge construction, foregrounded embodiment and performance, viewed communities instead of individuals as agents of knowledge, and/or advocated for the epistemic privilege of subjugated knowledges. How does and how can theology as a field of inquiry between God-science and “faith seeking understanding” understand itself in light of these kinds of critical interventions? In this course, we will read classics of feminist epistemology and inhabit proposals of feminist, womanist, postcolonial, and queer theology. We will also develop our own positions vis-a-vis diverse proposals and their practical and theoretical challenges.

- This course fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Hanna Reichel



### **TH5415 Holy Scripture and Modern Criticism**

The course will address the question of how to think about the authority of holy scripture in light of modern biblical criticism. How might modern criticism enhance our understanding of biblical authority, and how might biblical authority embrace modern criticism responsibly while also transcending it? Authors to be considered include D. F. Strauss, Gerhard Von Rad, Rudolf Bultmann, Raymond E. Brown, Gerhard Ebeling, and Karl Barth.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2020-2021; George Hunsinger

### **TH5452 Emerson and Contemporary Christianity**

A study in the ongoing transformation of Christianity in the American context, considering especially its more eclectic, humanistic, perfectionist, and nonconformist side as embodied in Ralph Waldo Emerson and his heirs. The course is anchored in Emerson but also looks at a selection of figures (chosen in consultation with students), such as Thoreau, Whitman, King, Baldwin, Toni Morrison, Cornel West, Cavel, etc. Attention will be given to theological treatment of causes that cry out for redress (e.g. slavery, the rights of women, civil rights, LGBTQ issues, environmentalism), to the contemporary phenomenon of being “spiritual but not religious,” and to developing a liveable version of Christianity for the present day.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the general theology distribution requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2020-2021; William Stacy Johnson

### ***Ph.D. Seminars***

#### **TH/RS9010 Workshop in Theology and Religion and Society**

A year-long workshop focused on current student and faculty research. Meets six times/semester. For all doctoral students in Theology and Religion and Society. 2 credits for the year.

Fall and Spring Semesters, 2020-2021; Mark L. Taylor

#### **TH9035 The Theology of Calvin**

Topic of the Seminar: Calvin's Institutes with reference to his biblical commentaries. 3 credits.

Spring Semester, 2020-2021; George Hunsinger

#### **TH9047 Ethics of the Othered**

A critical examination of ethics and notions of the other(s), explored predominantly within current proposals and debates about “intersectionality theory.” The seminar will explore proposals - theoretical and theological - about the vulnerabilities and demands of those constructed and/or subordinated as “other.” Particular attention given to the question of whether and how different groups’ vulnerabilities and demands “intersect” and on the significance of any such intersection for theology and ethics. Readings will be drawn from various areas: decolonial, black radical, queer and LGBTIQ+ theory; womanist and feminist theories, critical disability studies and environmental approaches to the “othered” earth and its species. 3 credits.

Spring Semester, 2020-2021; Mark L. Taylor

#### **TH9065 Reformed Doctrine and Public Life: The Thought of Michael Welker**

The German theologian Michael Welker is one of the most prolific and influential contemporary systematic theologians in the world. In this course his work will be studied in order to follow the key trajectories of his thought and to understand their implications for contemporary life. This will include his methodological approach of doing so-called biblical-realistic theology, including his understanding of reformation theology and the role of Scripture, as well as the importance of the distinction between law and gospel for his whole project, but also his material work on several traditional doctrines, including for example his constructive work on Christology (with key roles played by historical Jesus research, by the resurrection of Jesus, and by the presence of the living Christ and the three-fold office of Christ); his constructive work on the Holy Spirit (which proved innovative for contemporary theology, fruitful in ecumenical circles, and inspiring to many students); his work on the doctrine of God and specifically on the doctrines of creation and of anthropology (including many inter-disciplinary and collaborative works on religion and science dialogues); and his work on ecclesiology, the eucharist, and eschatology (again involving several inter-disciplinary projects). In the light of his methodological and doctrinal contributions, attention will be given to his (typically Reformed) interest in theology with implications for public and political life, his constructive contributions to pluralism and complex social understanding, and his inter-disciplinary work on for example freedom, law, the economy, and public media and public opinion. 3 credits.

Fall Semester, 2020-2021; Dirk J. Smit

### **TH9076 Topics in Modern Christology**

A thematically driven study focused on leading questions which have controlled modern reflection on Christology. Among them are the following: can and should Chalcedon continue to be a guiding authority? Under what conditions? What role, if any, should metaphysics play in constructing a Christology? What role should historical reconstructions of the life of Jesus play in Christology? What is the role of Christian (and human) experience(s) in interpreting biblical texts and constructing a Christology? The figures to be read include the following: Hegel, Schleiermacher, Ritschl, Schweitzer, Barth, Tillich, Cone, Sobrino, and Ruether. 3 credits.

Fall Semester, 2020-2021; Bruce Lindley McCormack and Hanna Reichel

### **Practical Theology**

#### ***Education and Formation***

### **EF1109 Youth Ministry Practicum for Field Education**

This course is open to students in the dual-degree program in youth ministry and to those whose field education involves them in youth ministry. Participating students meet weekly for one hour with the director of the Institute for Youth Ministry. Using a praxis-based model of education, the director, along with a faculty member, assumes the primary responsibility for helping students approach their ministry with young people theologically. The class serves as a mentor group within which students can process their experience from outside the field education setting, under the guidance of a pastor/mentor. Weekly discussions focus on theological reflection on actual experience in pastoral ministry.

- This practicum does not fulfill any department distribution requirements.
- Yearlong course.
- Pass/D/Fail only.
- 1 credit for the year.

Fall and Spring Semesters, 2020-2021; Abigail Visco Rusert

### **EF1340 Teaching the Bible in the Church**

Pastors and teachers in congregational settings require dynamic conceptions of the theory and practice of teaching scripture in order to carry out the church's ministry of education and formation in effective ways. This course will explore the dynamic intersections between biblical knowledge, needs of various learners in congregations, and creative pedagogies.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Fall Semester, 2020-2021; Gordon Stanley Mikoski

### **EF1500 Introduction to Spirituality and Missional Formation**

This course explores the potential contribution of traditions of Christian spirituality to missional formation in contemporary congregations. Special attention is given to the upbuilding of congregations in prayer and biblical formation and their sending in evangelism and social action.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- Retreat (required) – To be determined.

- Enrollment is limited to thirty-five students.
- 3 credits.

Fall Semester, 2020-2021; Bo Karen Lee

### **EF2352 Theological Foundations for Youth Ministry**

This course explores the theological foundations of ministry with young people, ranging from those entering puberty to late adolescence and emerging adulthood. Primary attention will be given to the role faith plays in adolescent development and identity formation, and to the church's responsibility to young people in and beyond congregations. This course emphasizes incarnational and missional approaches to the gospel, as well as young people's own agency as participants in the total mission of the church.

- Required for M.A.C.E.F. students emphasizing youth ministry (no prerequisite).
- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- Priority given to M.A.C.E.F., dual, and senior students.
- 3 credits.

Fall Semester, 2020-2021; Kenda Creasy Dean

### **EF/RS3221 Religion, Vulnerability and Resilience**

Explores the way religion contributes to individual and community resilience. Draws on contemporary sociological studies of resilience to explore definitions and quantitative as well as qualitative measurement of individual and community resilience. Examines conceptual questions about human vulnerability and resilience after experiencing adversity. Explores how community, individual, biological and spiritual factors interact, leading to variations in resilience.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- Enrollment is limited to twenty-five students.
- Letter grade only.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2020-2021; Margarita Mooney

### **EF3361 Contexts and Communities: Social Foundations of Education**

Through examination of social contexts, cultures, and identities of learners, this course will provide foundational frameworks for the theory and practice of educational ministry. Course readings and in-class learning activities will be supplemented by limited qualitative empirical research on one or more contexts of learning.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2020-2021; Gordon Stanley Mikoski

### **EF3366 Curriculum and the Methods of Teaching**

The content and the pedagogical strategies of the teaching-learning process are deeply intertwined. This course will cover major issues in curriculum theory and practice. It will also introduce participants to a wide range of available teaching methods. Attention will be given to the theological and pragmatic dimensions of both curriculum and teaching methods. Participants will be expected to engage in curriculum evaluation exercises as well as in experimentation with unfamiliar teaching methods.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; Gordon Stanley Mikoski

### **EF/RS3478 Christianity and the Liberal Arts Tradition**

Examines various ways that theology, spirituality, piety and prayer are related to learning in a liberal arts framework. Compares various notions of the role of teachers in liberal arts education. Reviews the role of Christianity in the rise of the modern university, as well as the secularization of higher education in the 20th century. Explores how Christian friendship and communities can help create an integral environment that fosters truth-seeking in all aspects of learning. Considers the place of Christian theology and philosophy in classical liberal arts education curricula.

Examines how congregations can be a site of continuing learning of classical texts and their renewed application to contemporary Christian living.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- This course is eligible for Th.M. student enrollment.
- Letter grade only.
- 3 credits.

January Term, 2020-2021; Margarita Mooney

### **EF/RS3484 Aesthetics in Christian Education and Ministry I**

Considers ways that aesthetics shapes Christian congregations, educational institutions, and spirituality. Poses questions about the relationship between theological aesthetics, Christian formation, and Christian spirituality, including how Christian practices of everyday living are related to concepts about nature of human person, the meaning of human freedom, and what constitutes human flourishing. Examines debates on the relationship between aesthetics and the formation of theological and human virtues. Considers classical questions about the relationship between beauty and truth in both faith and science. Explores how Christian authors integrate aesthetics into the sharing of Christian revelation. This course will take place over an evening meal provided for students. Students who enroll in this class are encouraged to enroll in Aesthetics in Christian Education and Ministry II in the spring.

Thurs., 6:00 – 8:00pm; Sept. 10, 17, 24, Oct. 1, 8, 15

- This course fulfills the Practical Theology elective distribution requirement.
- Enrollment limited to fifteen students.
- 1 credit.

Fall Semester, 2020-2021; Margarita Mooney

### **EF/RS3485 Aesthetics in Christian Education and Ministry II**

Considers ways that aesthetics shapes Christian congregations, educational institutions, and spirituality. Poses questions about the relationship between theological aesthetics and Christian formation and Christian spirituality, including how Christian practices of everyday living are related to concepts about nature of human person, the meaning of human freedom, and what constitutes human flourishing. Examines debates on the relationship between aesthetics and the formation of theological and human virtues. Considers classical questions about the relationship between beauty and truth in both faith and science. Explores how Christian authors integrate aesthetics into the sharing of Christian revelation. This course will take place over an evening meal provided for students. Two Sundays a semester will include visits to congregations or church-based educational institutions to learn about aesthetics and Christian formation. Those visits will include time for observation of a religious service or educational program and a meeting with leaders about how aesthetics enters into their educational or religious formation programs. Enrollment in this course is limited to those who have enrolled in Aesthetics and Christian Formation I in the fall.

Thurs., 6:00 – 8:00pm; Jan. 21, 28, Feb. 4, 11, 18, 25; Sat., 9:00am – 3:00pm, Jan. 23, Feb. 27

- This course fulfills the Practical Theology elective distribution requirement.
- Enrollment limited to fifteen students.
- Prerequisite: EF/RS3484.
- 2 credits.

Spring Semester, 2020-2021; Margarita Mooney

### **EF3561 Contemplative Listening I: Intro to Spiritual Direction**

This course introduces students to the basic principles of spiritual direction and contemplative listening (both in personal prayer and communal conversations). It explores the rich history of the tradition of spiritual direction and makes connections between the wisdom of that ancient path and today's practices in the church. It also nurtures attentive, careful listening in students as they seek to integrate theory and life. (A required class retreat to be determined.)

- Retreat (required) – To be determined.
- Enrollment limited to twenty students.
- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.

- Pass/D/Fail.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; Bo Karen Lee

### **EF3562 Contemplative Listening II: SD Theory & Practice**

This course (Part 2) introduces students to the basic principles of spiritual direction and contemplative listening (both in personal prayer and communal conversations). It explores the rich history of the tradition of spiritual direction and makes connections between the wisdom of that ancient path and today's practices in the church. It also nurtures attentive, careful listening in students as they seek to integrate theory and life.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- Retreat – A class retreat, in which you serve as peer group leader, will take place on Saturday, March 20th, from 9:30am-3:30pm. You will have the choice to participate either at Dr. Lee's backyard or virtually online. The rain date will be Saturday March 27th, in case of rain or overly cold weather on March 20th.
- Prerequisite: EF3561 or equivalent.
- Pass/D/Fail.
- 3 credits.

Spring Semester, 2020-2021; Bo Karen Lee

### **EF3565 Restoring Our Soul: Connecting Within, Between, and Beyond through Practices for Abundant Living**

This course will help students embrace their God-given and God-guided "True Self" and recover a sense of their own hidden wholeness, which will then help them to be better attuned ministers for others. The format will include lectures and readings from the fields of Christian spirituality (e.g., Ignatian and Benedictine) and psychology. The course entails opportunity to experience a variety of practices for "inner rewiring" and abundant living (e.g., bio-spiritual focusing, inner-bonding journaling, among others). Topics include understanding the brain-body-mind-Spirit communication network, as well as the neurobiology and relational patterns that result from early attachment experiences. Students will use a journaling process to explore their own "inner family," and feelings, beliefs, and default protective behaviors that have helped them survive. They will also explore new strengths and resources for thriving, both in their spiritual lives and outward ministries.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- Retreat – A required class retreat will take place on Saturday March 20th, from 9:30am-3:30pm, and you will have the choice to participate either at Dr. Lee's backyard or virtually online. The rain date will be Saturday March 27th, in case of rain or overly cold weather on March 20th.
- Pass/D/Fail.
- Enrollment is limited to twenty students.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; Bo Karen Lee

### **EF/RS4230 Practicum in Theology, Ecology, and Faith Formation**

This practicum focuses on issues of theology, ecology and faith formation as they pertain to contemporary church and society. This practicum will give students a common experience, dialogue, and foundation for critical reflection on the integration of theological education and agrarianism, with a view toward positive change as needed. Practicum will include shared meals and time at the Farminary.

Mon., 12:30 – 2:30pm; Jan. 25 (online), Mar. 22, 29, Apr. 5, 12, and 19

- Registration by application.
- Pass/D/Fail only.
- This course is eligible for Th.M. student enrollment.
- Enrollment is limited to eight students.
- 1 credit.

Spring Semester, 2020-2021; Kenda Creasy Dean and Nathan T. Stucky

### **EF4336 Educational Ministry and Neurodiversity**

Participants in this course will explore issues surrounding the concept of neurodiversity from the perspective of educational ministry. The course will consider how ministry leaders can foster healthy environments for persons with various special needs, including learning disabilities, ADD/ADHD, autistic spectrum disorders, intellectual disabilities, and emotional and behavioral disorders. This course aims to provide students with conceptual tools and practical skills for educational ministry that supports various strengths and abilities and cultivates caring Christian communities.

- This course is an elective and does not fulfill any distribution requirements.
- This course is eligible for Th.M. student enrollment.
- Enrollment is limited to fifteen students.
- 3 credits.

Spring Semester, 2020-2021; Michael Paul Cartledge

#### **EF4391 Soil and Sabbath: Roots for a Vital Church**

“The industrial economy, by definition, must never rest.” “The logic that led to slavery and segregation in the Americas...is the same one that leads to the exploitation of animals and the ravaging of nature.” With these statements Wendell Berry and James Cone, respectively, describe two sides of the same coin. They describe a situation the byproducts of which are ceaselessness and degraded bodies (human, animal, plant, land). Assuming the interconnectedness of all reality, this course explores ceaselessness and the degradation of creation as intertwined core challenges of contemporary society which demand a practical theological response. Looking to the Sabbath, garden, and table as fruitful possibilities, the course asks what practices and ways of life may restore vitality and justice to the church and world. This course meets at the Farminary. It includes time working the Farminary gardens and socially-distanced meals. All course participants will covenant to practice Sabbath throughout the semester.

- Requires application.
- This course does not fulfill the education and formation requirement or the Practical Department elective requirement
- Enrollment is limited to nine students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; Nathan T. Stucky

#### **EF4393 Land, Food, and the Black Church**

Lack of racial diversity in environmental movements—in the church, the academy, and beyond—creates acute lack of awareness on issues such as food security, conservation, and climate change. This lack leaves us ignorant of the legacies of African Americans and the Black Church as it relates to land, food, and agricultural resistance to oppression. This course begins rectifying this situation by studying people of faith such as Mrs. Fannie Lou Hamer, Rev. Vernon Johns, Rev. Albert Cleage and more. Particular attention will also be given to the Black Church’s past and present engagement in land and food sovereignty projects.

- This course does not fulfill the education and formation requirement.
- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- Enrollment is limited to thirty students.
- 1 credit.

January Term, 2020-2021; Heber M. Brown

#### **EF5003 Philosophies of Practical Reason**

The field of Practical Theology and its constituent disciplines work in the midst of a very vibrant and complicated intersection of disciplines. Multiple perspectives, problems, and possibilities arise from the dynamic interaction of lived human realities in concrete sociocultural contexts, theological and ecclesial norms, and strategies for intervention in service to the Reign of God. Philosophies of practical reason underlie much of the interdisciplinary interaction in the field of practical theology. Competency and constructive contributions to the field of practical theology and its constituent subdisciplines requires a working knowledge of the philosophy of practical reason.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2020-2021; Gordon Stanley Mikoski

#### **EF5302 When (Youth) Ministry Happens Online: Now What?**

Pandemic or not, recent events have forced a reckoning between faith formation and technology. What does ministry with young people look like online? What happens to our understanding of standard educational concepts like time, redundancy, interaction, and materiality in a digital environment--and what bearing do these have on faith? Which Biblical and theological questions surface with new force in virtual settings, and which seem to recede in significance? Which creative muscles does the online environment stretch in us as educators, and how does this shape the post-pandemic church—and the faith of young people coming of age in the culture that surrounds it? Finally, and crucially, what does it mean to teach well, humanely and sacramentally, in a two-dimensional medium? This is a teaching course, with an emphasis on theological reflection and practical strategies of online teaching with a faith-informed objective. NOTE: This course will take place online.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- Enrollment limited to sixteen students.
- 3 credits.

Fall Semester, 2020-2021; Kenda Creasy Dean

### **EF5345 Failing Well: Imagination, Risk, and Transformation**

Despite the critical role failure plays in learning, innovation, and transformation, most of us are fortified against it. Yet the Christian imagination is shaped by a “crucified God,” and the first Christian theologians grappled with what appeared to be a failed messianic movement. This course explores theologies of failure--and failures of theology--and their importance for Christian formation. Through field work and experiential learning, Biblical texts, case studies, and theologians like Sharon Daloz Parks, James Loder, and Marika Rose, we will examine our own attitudes toward rejection and failure as participants in the American success narrative and Christian community. We will also explore topics such as “achievement addiction,” start-up culture’s fetishization of failure, research on declining resilience in young people, and how to acclimate to rejection and failure in light of the death and new birth narratives that are core to Christian faith.

- Students are selected for this pilot initiative by application.
- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- P/D/F only.
- 3 credits.

January Term, 2020-2021; Kenda Creasy Dean

### ***Pastoral Care and Specialized Ministries***

#### **PC5248 Family Stories and Ministry**

This course explores family loss and major tragedies (abandonment, rape, incest, accidental death, suicide, alcoholism, mental illness, homicide, adoption, sexual identity disclosure, extra-marital affair, non-ID MSM, racial identity conflict, and physical disability) as interpreted by a family member through personal (autobiographical) account. The course will engage in issues related to the experiences of the suffering endured by the author and other family members, their efforts in alleviating such suffering, the role of religious convictions in their coping with the suffering, and implications for pastoral care of families in pain. In addition, such experiences of the suffering will be reflected in light of family systems theory.

- This course fulfills the pastoral care requirement or Practical Theology elective requirement.
- Enrollment is limited to thirty students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; Angella M. Pak Son

#### **PC5253 Pastoral Care of Adolescents**

Examines theoretical and clinical approaches to pastoral care and counseling with young people in church and community. Consideration will be given to the adolescent self in various cultural contexts, thus enabling students to gain understanding and competence for entering diverse situations of adolescent crisis and need. Case studies derived from contemporary young adult literature will be incorporated throughout.

- This course fulfills the pastoral care requirement.
- Enrollment is limited to thirty-six students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2020-2021; John Joon-Young Huh

### **PC5285 Pastor as Person**

Examines aspects of the self-experience of ministers and the formation of pastoral identity, integrity, and leadership. The development of essential communication skills in relation to various forms of pastoral care and counseling (crisis, bereavement, premarital, couples, children, and family) is emphasized throughout, toward enabling flexibility, confidence, and sound theological assessment for entering diverse situations of need in parish and institutional settings of ministry.

- This course fulfills the pastoral care requirement or the Practical Theology Department elective requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Robert C. Dykstra

### **PC5330 Sleep, Surrender, and the Sabbath**

This course examines struggles of autonomy and surrender by means of recent scientific research on sleep and dreams, reflection on the nature of the unconscious from biblical and psychological perspectives, and consideration of a resurgent interest in the theology and practices of the Sabbath. Sleep and Sabbath observance paradoxically contribute to personal formation in part by regularizing experiences of self-surrender. Implications throughout for contemporary pastoral care with individuals and congregations.

- This course fulfills the pastoral care requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; Robert C. Dykstra

### **PC5461 Pastoral Care and the Life Cycle**

This course presents Erik H. Erikson's life cycle model as a conceptual framework for understanding the opportunities and challenges of childhood, adolescence, young adulthood, adulthood, and older adulthood, and for insights into the intentions and goals of pastoral care ministry in congregational and other institutional settings. Connections will be drawn between his life stages and the journey of life metaphor in popular Christian writings and Christian models of moral struggle. The course also focuses on Daniel J. Levinson's life structure model, considering its emphasis on adult developmental issues, especially professional formation.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; Robert C. Dykstra

### **PC5472 The Minister and Mental Illness**

This course centers on selected mental health conditions, including mood disorders, anxiety disorders, psychotic disorders, personality disorders, and addictive behaviors. We review the Diagnostic Statistical Manual-5 diagnoses, supplemented with autobiographical accounts of mental illness. Attention is given to social location and context, and will include both individual counseling and social justice perspectives in caring for those who suffer mental health conditions and their families. Students will consider strategies to strengthen mental health resiliency (whether chaplaincy, congregational ministry, or social work professions), and to reflect theologically on the issues surrounding mental illness.

- Enrollment limited to thirty students.
- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; Sonia E. Waters

### ***Speech Communication in Ministry***

#### **SC2101 Speech Communication in Ministry I**



Weekly workshops on speech communication in the context of ministry emphasizing critical and empathic study of biblical and other literature as encountered in the spoken word. Exploration of principles involved in perceiving and expressing denotative and connotative meaning through verbal, vocal, and physical gesture. Course will focus on helping students to develop technical, theoretical, and theological evaluation skills. In addition to weekly workshops and required outside reading, required lecture-demonstrations may be scheduled live or by video at the discretion of the professor.

- Required of all junior M.Div., M.A.C.E.F., and M.A.(T.S.) candidates.
- Students are expected to remain in the same section both semesters for SC2101 and SC2102.
- Each section is limited to eight students.
- Letter grade only.
- 1 credit.

Fall Semester, 2020-2021; Speech Staff

### **SC2102 Speech Communication in Ministry II**

Weekly workshops offering practical exploration of the interpretive and theological dynamics in speaking scriptural and other texts, and in presenting one's own creative work. Continuing attention to vocal and physical gesture and the evaluation of one's own work and the work of others. In addition to weekly workshops and outside reading, lecture-demonstrations may be scheduled live or by video at the discretion of the professor. Students are expected to remain in the same section as SC2101.

- Required of all junior M.Div. and M.A.(T.S.) candidates.
- Prerequisite: SC2101.
- Each section is limited to eight students.
- Letter grade only.
- 1 credit.

Spring Semester, 2020-2021; Speech Staff

### **SC3346 Vocalizing English Translations of the Bible in Contemporary Times**

The Bible is the most translated book in the world. Currently, there are over 450 English translations alone! Explore various English translations of the Bible and consider their significance for today. Learn and implement selected theories from translation, communication, education, and congregational studies when making decisions for teaching, worship, and preaching. Think about how decisions, such as choice in translation, can have significant implications in the education and formation of the body of Christ. This course assists aspiring ministries and leaders in the church by demystifying why one might choose a particular translation of the Biblical text versus another. Participants will develop their own system for making a determination.

- This course fulfills the Practical Theology elective requirement.
- Prerequisites: SC2101.
- Enrollment is limited to thirty students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2020-2021; Yvette Joy Harris-Smith

### **SC/WR3390 Word and Act: Service for the Lord's Day**

Exploration of the performative, interpretative, theological and contextual dynamics of the spoken word and gesture in the leading of services of Christian worship from the Call to Worship to the Benediction. Student presentations will include: Call to Worship, Call to Confession, Confession, Assurance of Pardon, Prayer for Illumination, Scripture Reading, Pastoral Prayer and the Benediction. Some assignments will be internalized (i.e. learned by heart, not by rote). Students will inform the class of distinctives of their traditions in order for all to understand what is at stake in the leadership of spoken word and action in particular worshipping communities. Lecture-demonstration, workshops, video recording and critique.

A requirement for many Presbyterians, this course is taught every other year. Both rising middle and seniors who are planning to take the course should register for the 2020-2021 academic year. The course will not be offered again until academic year 2022-2023.

- Required by some Presbyteries and denominational governing bodies.
- This course counts towards the Practical Department elective requirement.
- Prerequisite: SC2102.
- Enrollment is limited to eight students.

- 1 credit. (MA(TS) Capstone eligible)  
(SC/WR3390 will not be offered in 2021-2022)

Fall Semester, 2020-2021; Nancy Lammers Gross

### **SC/WR3391 Word and Act: Sacraments, Funerals, Weddings**

Administration of the sacraments of baptism and communion, and leadership in the conduct of marriage and funeral services. Particular attention is given to non-verbal elements. Includes case analysis of pastoral situations and the preparation and presentation of complete services for Christian marriage and memorial services (i.e., witness to the resurrection). Lecture-demonstration, workshops, videotaping, and critique.

A requirement for many Presbyterians, this course is taught every other year. Both rising middlers and seniors who are planning to take the course should register for the 2020-2021 academic year. The course will not be offered again until academic year 2022-2023.

- This course counts towards the Practical Theology Department distribution requirement.
- Prerequisite: SC2102.
- Each section is limited to eight students.
- 1 credit. (MA(TS) Capstone eligible)  
(SC/WR3390 will not be offered in 2021-2022)

Spring Semester, 2020-2021; Nancy Lammers Gross

### ***Preaching***

#### **PR2100 Introduction to Preaching**

An intensive introduction to preaching and the designing and delivery of sermons. Weekly sessions include lectures, discussion, and/or student preaching with critique.

- Required of all M.Div middlers.
- Prerequisite: SC2101 and SC2102.
- Enrollment in each section is limited to thirty-six students.
- Pass/D/Fail only.
- 3 credits.

Fall Semester, 2020-2021; Cleophus J. LaRue, Gerald C. Liu

Spring Semester, 2020-2021; Sally A. Brown, Andrew Thompson Scales

#### **PR3272 Preaching in the African American Tradition**

This course focuses on the particular characteristics of preaching in the African American religious experience, with historical, methodological, and theological components. Historical emphasis will provide a sense of the contribution of African Americans to three centuries of preaching. Methodology will consider the impact of social location and racial particularity on the form, structure, and content of African American preaching. Exploration of the place of theological themes that are common to African American preaching, e.g., providence, liberation, self-help, and racial solidarity.

- Enrollment limited to twenty students; preference given to those closest to graduation who are concentrating in the field.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; Cleophus J. LaRue

#### **PR3405 Storytelling and Work of Preaching**

Joan Didion says, "We tell ourselves stories to live." Open to anyone interested in stories, this course will discuss the role of narrative in creating and sustaining a preaching ministry. The well-chosen story is among the most powerful tools in the preacher's kit. Stories move people, inspire people, and open up new imaginative possibilities. Jesus taught using stories and the Hebrew and Christian scriptures are full of sophisticated storytelling. Christian identity has been formed largely by the shaping force of stories. In this course, students will reflect on the oral storytelling origins of scripture, theories of narrative and metaphor, discussions of structure, plot, and character. Additionally, students will compose stories, find stories, and tell stories in class. These stories will then find life within sermons preached in class.

- Prerequisite: PR2100.
- This course fulfills the Practical Theology elective requirement.

- Enrollment is limited to twelve students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; Adam Wayne Hearlson

#### **PR5240 From Text to Sermon**

This course will focus on the movement from biblical texts to sermons on those texts. Several types of text will be examined, such as historical narrative, proverb, miracle story, parable, lament, and epistle.

- This course fulfills the Practical Theology elective requirement.
- Enrollment limited to twenty students; preference given to those closest to graduation who are concentrating in the field.
- Prerequisite: PR2100.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Cleophus J. LaRue

#### **PR5382 Sunday's Sermon, Monday's World: Shaping Witness**

This advanced preaching course focuses on ways to strengthen the relationship between the sermons we preach on Sunday and the capacity of listeners to undertake daring public witness to the love and justice of God in everyday life. Participants will develop specific homiletical strategies that can help their listeners develop and exercise "faithfully improvisational" imagination, a key skill in lives that witness boldly to God's love and justice in ordinary setting of everyday life. Themes of the course include: 1) critical assessment of missional and other understandings of Christian public witness; 2) engaging theories of improvisation as a model for faithful Christian action; and 3) practicing homiletical strategies that help listeners discern and participate in the Spirit's redemptive work in the world. Participants will submit exegesis and manuscript materials for three sermons and preach two of these in class. This preaching course aims to foreground the connection between the sermons preached in worship services and the formational task of strengthening listeners' capacity to imagine and undertake faithfully inventive action in the ordinary settings of their everyday lives, bearing assessment of missional and other theological accounts of the public witness of Christians in ordinary life, explicitly connecting these to preaching strategies. The course focuses uniquely on specific sermon designs that can strengthen listeners' capacities to undertake faithfully improvisational action in everyday life.

This course will focus on the movement from biblical texts to sermons on those texts. Several types of text will be examined, such as historical narrative, proverb, miracle story, parable, lament, and epistle.

- This course fulfills the Practical Theology elective requirement.
- Prerequisite: PR2100.
- Enrollment is limited to eighteen students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2020-2021; Sally A. Brown

#### ***Worship***

##### **WR1100 Chapel Choir**

Introduction to fundamental musical resources used in Christian worship. The focus of the course is on the function and creative use of the hymnal, the psalter (metrical and responsorial), global music, and service music. Open upon vocal placement with instructor.

- This course does not fulfill any Practical Department distribution requirements.
- May be repeated for a maximum of 2 credits.
- 1 credit each semester.

Fall and Spring Semesters, 2020-2021; Martin Tel

##### **WR3101 Introduction to Christian Worship**

A survey of the history, practice, and theology of Christian worship, with particular attention to ecumenical developments in North American contexts. Topics will include the service of the Word, the celebration of baptism and the Lord's Supper, weddings, and funerals. Must be taken with one of the following courses for a minimum of three credits total: Christian Worship and Artistic Languages, Christian Worship and the Presbyterian Tradition, Christian Worship and the Methodist Tradition, Christian Worship and the Lutheran Tradition, Worship in the African American Traditions, Worship as Resistance, or Word and Act in Christian Worship.

- This course does count toward the Practical Department elective requirement.
- Prerequisite: SC2102
- This course is eligible for Th.M. student enrollment.
- 2 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Gerald C. Liu

### **WR3103 Christian Worship and the Presbyterian Tradition**

Christian worship as practiced in the Presbyterian Church (USA), with special attention to the Book of Confessions, the Directory for Worship, the rites of ordination, and the liturgical responsibilities of the ministerial office. Strongly advised for those preparing for ordination in the Presbyterian Church (USA).

Tues., 3:30 – 5:20pm; Oct. 27, Nov. 3, 10, 17, 24, Dec. 1

- WR3101 is required in combination with this course and should be taken concurrently.
- This course does count toward the Practical Department elective requirement.
- Prerequisites: SC2102 and WR3101.
- This course is eligible for Th.M. student enrollment.
- 1 credit. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; David A. Davis

### **WR3104 Christian Worship and the Lutheran Tradition**

Christian worship as practiced in the Evangelical Lutheran Church in America, with special attention to the service and sacramental rites in the Lutheran Book of worship and Evangelical Lutheran Worship, and the liturgical responsibilities of the pastoral office. Strongly advised for those preparing for ordination in the Lutheran Church in America.

Fri. 3:00 - 4:50pm; Sept. 4, 11, 18, 25, Oct. 2, 9

- This course does count toward the Practical Department elective requirement.
- Pass/D/Fail only.
- 1 credit.

(WR3104 will not be offered in 2021-2022)

Fall Semester, 2020-2021; Jennifer L. Phelps

### **WR3146 Musical Resources for the Congregation**

An exploration of the clergy's role in fostering congregational involvement in church music. The focus of this course will be on the use of the psalter and hymnal in planning and leading corporate worship. Other components of this course include clergy-musician relations, issues in the accompaniment of congregational song, and theological reflection on musical style.

- This course does count toward the Practical Department elective requirement.
- 1 credit.

Fall Semester, 2020-2021; Martin Tel

### **CH/WR3300 Worship Renewal in the Late Middle Ages and Reformation**

In many ages to be a Christian is to worship, and to reform the church is in good measure to reform worship. Some themes circa 1400–1700: reshaping of liturgy and piety by and for clergy and laity; influence of biblical studies, humanism, and printing; complementary or competing ideas of reform; theological and practical, institutional and individual dimensions of worship; male and female participants. Group or individual projects, visits to worship services.

- This course fulfills the Reformation church history requirement.

- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Elsie Anne McKee

### **SC/WR3390 Word and Act: Service for the Lord's Day**

Exploration of the performative, interpretative, theological and contextual dynamics of the spoken word and gesture in the leading of services of Christian worship from the Call to Worship to the Benediction. Student presentations will include: Call to Worship, Call to Confession, Confession, Assurance of Pardon, Prayer for Illumination, Scripture Reading, Pastoral Prayer and the Benediction. Some assignments will be internalized (i.e. learned by heart, not by rote). Students will inform the class of distinctives of their traditions in order for all to understand what is at stake in the leadership of spoken word and action in particular worshipping communities. Lecture-demonstration, workshops, video recording and critique.

A requirement for many Presbyterians, this course is taught every other year. Both rising middlers and seniors who are planning to take the course should register for the 2020-2021 academic year. The course will not be offered again until academic year 2022-2023.

- Required by some Presbyteries and denominational governing bodies.
- This course counts towards the Practical Department elective requirement.
- Prerequisite: SC2102.
- Enrollment is limited to eight students.
- 1 credit. (MA(TS) Capstone eligible)

(SC/WR3390 will not be offered in 2021-2022)

Fall Semester, 2020-2021; Nancy Lammers Gross

### **SC/WR3391 Word and Act: Sacraments, Funerals, Weddings**

Administration of the sacraments of baptism and communion, and leadership in the conduct of marriage and funeral services. Particular attention is given to non-verbal elements. Includes case analysis of pastoral situations and the preparation and presentation of complete services for Christian marriage and memorial services (i.e., witness to the resurrection). Lecture-demonstration, workshops, videotaping, and critique.

A requirement for many Presbyterians, this course is taught every other year. Both rising middlers and seniors who are planning to take the course should register for the 2020-2021 academic year. The course will not be offered again until academic year 2022-2023.

- This course counts towards the Practical Theology Department distribution requirement.
- Prerequisite: SC2102.
- Each section is limited to eight students.
- 1 credit. (MA(TS) Capstone eligible)

(SC/WR3390 will not be offered in 2021-2022)

Spring Semester, 2020-2021; Nancy Lammers Gross

### ***Ministry Leadership***

#### **ML4300 Introduction to Ecclesial Leadership and Administration**

In this course we will understand that administration in ecclesial organizations has fundamentally to do with the art of leadership: inspiring, guiding and enabling Christians to minister together in an effective organization. Administration for a pastor or faith organization leader is about “adding ministers,” and in that light it is at the heart of ministry. Using a communal understand-by-doing structure in which students learn as they also teach, we will reflect on theological understandings of leadership and administration, as well explore effective leadership using concepts from design thinking, leadership theory and other disciplines. We will then apply these concepts to the specific skills of which an effective faith leader needs some degree of mastery, such as managing finances, raising money, running meetings, time management, dealing with conflict, working with staff, and many other topics.

- This course will not meet Practical Theology Department distribution requirements.
- Preference will be given to graduating seniors.
- Enrollment is limited to thirty students.
- Pass/D/Fail only.
- 3 credits.

January Term, 2020-2021; Jeffrey A. Vamos

***Ph.D. Seminars***

**PT9003 Philosophies of Practical Reason and Practical Theology**

This seminar examines a range of philosophical perspectives on practical reason and the various ways in which such perspectives inform approaches to practical theology. The seminar focuses on such issues as views of what it means to be human, the distinctive character of practical reason, construal of the complex interplay between theory and practice, the role of social context, strategies for effective action, and the ultimate horizons of practical reason. Close readings of relevant texts from a number of sources including but not limited to Aristotle, Greco-Roman Moralists, Kant, Marx, Dewey, and Habermas. Particular attention is paid to the deployments of various conceptions of practical reason in the theory and practice of practical theology and its sub-disciplines. 3 credits.

Spring Semester, 2020-2021; Gordon Stanley Mikoski

**PT9020 Philosophy of Social Science**

Reviews some of the philosophical underpinnings of current problems in social theory. Considers how critical realism, virtue ethics and personalist philosophy might help better understand the interaction between human freedom, social structure, and culture. Examines how normative positions about human nature and human flourishing influence empirical social science. Considers how ontology and metaphysics influence the methodological approaches and interpretive frameworks of empirical social science. 3 credits.

Fall Semester, 2020-2021; Margarita Mooney

**PT9028 Theories of Teaching in America: 1860-present**

This seminar will consider contemporary theories of teaching in America from the late nineteenth century through the present, from Bushnell through contemporary theories of informal learning. Special attention will be given to the influence of these theories on approaches to Christian formation and discipleship, and vice versa. Students will examine their own approaches to Christian formation in light of the theoretical literature. 3 credits.

Spring Semester, 2020-2021; Kenda Creasy Dean

**PT9051 Foundations and Explorations in Pastoral Theology**

Protestant pastoral theology was revived in the early 20th century by America's interest in psychoanalysis, growing into an interdisciplinary field that studied individual and congregational emotional and spiritual healing. In the last two decades, the field has moved outwards to contextual perspectives on personal and communal suffering, including new interdisciplinary partners such as feminist and womanist perspectives, liberation theology, and social theory. This class will explore key sources in this history, then focus on contextual perspectives in the current field. Students will critically engage authors towards articulating their own pastoral theological perspective and identify scholarly interests for further research. 3 credits.

Fall Semester, 2020-2021; Sonia E. Waters

**PT9066 Technologies of the Self**

Analysis of the self, including conceptions of its madness and technologies for its transformation from biblical, theological, historical, and psychological perspectives relevant to contemporary pastoral theology. The relation of self to soul and the implications of imago Dei will shape the seminar discussion. Readings in Foucault, Kohut, LaCugna, Lifton, Moltmann, Ricoeur, Rogers, Weiss, and others. 3 credits.

Spring Semester, 2020-2021; Robert C. Dykstra

**PT9073 Homiletical Theory**

A study of representative texts from the classical rhetorical tradition, the history of preaching, and the history of theology which are formative for the development of homiletical theory. Among thinkers, preachers, or movements examined are Aristotle and Augustine, Luther and Calvin, Puritanism and Anglicanism, works from the Scottish Enlightenment and Romanticist rhetorical traditions, approaches to preaching theory representing the New Hermeneutic/New Homiletic and the "turn toward the listener," works reflecting the impact of critical social theory, and homiletical theories responsive to postmodern theologies. 3 credits.

Fall Semester, 2020-2021; Nancy Lammers Gross

**PT9085 Preaching the Gospel in Diverse Cultures**

An examination of the diverse cultural and subcultural worlds of congregations, introduction to methods for "exegeting" them, and exploration into their significance for the theology of sermons and for the many forms of verbal and non-verbal communication through which they are proclaimed. Includes critical analysis of alternative models for contextualizing theology in light of which readings in congregational studies and intercultural communication will be considered. 3 credits.

Spring Semester, 2020-2021; Cleophus J. LaRue

## **Religion and Society**

### **EF/RS3221 Religion, Vulnerability and Resilience**

Explores the way religion contributes to individual and community resilience. Draws on contemporary sociological studies of resilience to explore definitions and quantitative as well as qualitative measurement of individual and community resilience. Examines conceptual questions about human vulnerability and resilience after experiencing adversity. Explores how community, individual, biological and spiritual factors interact, leading to variations in resilience.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- Enrollment is limited to twenty-five students.
- Letter grade only.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2020-2021; Margarita Mooney

### **EF/RS3478 Christianity and the Liberal Arts Tradition**

Examines various ways that theology, spirituality, piety and prayer are related to learning in a liberal arts framework. Compares various notions of the role of teachers in liberal arts education. Reviews the role of Christianity in the rise of the modern university, as well as the secularization of higher education in the 20th century. Explores how Christian friendship and communities can help create an integral environment that fosters truth-seeking in all aspects of learning. Considers the place of Christian theology and philosophy in classical liberal arts education curricula.

Examines how congregations can be a site of continuing learning of classical texts and their renewed application to contemporary Christian living.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- This course is eligible for Th.M. student enrollment.
- Letter grade only.
- 3 credits.

January Term, 2020-2021; Margarita Mooney

### **EF/RS3484 Aesthetics in Christian Education and Ministry I**

Considers ways that aesthetics shapes Christian congregations, educational institutions, and spirituality. Poses questions about the relationship between theological aesthetics, Christian formation, and Christian spirituality, including how Christian practices of everyday living are related to concepts about nature of human person, the meaning of human freedom, and what constitutes human flourishing. Examines debates on the relationship between aesthetics and the formation of theological and human virtues. Considers classical questions about the relationship between beauty and truth in both faith and science. Explores how Christian authors integrate aesthetics into the sharing of Christian revelation. This course will take place over an evening meal provided for students. Students who enroll in this class are encouraged to enroll in Aesthetics in Christian Education and Ministry II in the spring.

Thurs., 6:00 – 8:00pm; Sept. 10, 17, 24, Oct. 1, 8, 15

- This course fulfills the Practical Theology elective distribution requirement.
- Enrollment limited to fifteen students.
- 1 credit.

Fall Semester, 2020-2021; Margarita Mooney

### **EF/RS3485 Aesthetics in Christian Education and Ministry II**

Considers ways that aesthetics shapes Christian congregations, educational institutions, and spirituality. Poses questions about the relationship between theological aesthetics and Christian formation and Christian spirituality, including how Christian practices of everyday living are related to concepts about nature of human person, the meaning of human freedom, and what constitutes human flourishing. Examines debates on the relationship between aesthetics and the formation of theological and human virtues. Considers classical questions about the relationship between beauty and truth in both faith and science. Explores how Christian authors integrate aesthetics into the sharing of Christian revelation. This course will take place over an evening meal provided for students. Two Sundays a semester will include visits to congregations or church-based educational institutions to learn about aesthetics and Christian formation. Those visits will include time for observation of a religious service or educational program and a meeting with leaders about how aesthetics enters into their educational or religious formation programs. Enrollment in this course is limited to those who have enrolled in Aesthetics and Christian Formation I in the fall.

Thurs., 6:00 – 8:00pm; Jan. 21, 28, Feb. 4, 11, 18, 25; Sat., 9:00am – 3:00pm, Jan. 23, Feb. 27

- This course fulfills the Practical Theology elective distribution requirement.
- Enrollment limited to fifteen students.
- Prerequisite: EF/RS3484.
- 2 credits.

Spring Semester, 2020-2021; Margarita Mooney

### **EF/RS4230 Practicum in Theology, Ecology, and Faith Formation**

This practicum focuses on issues of theology, ecology and faith formation as they pertain to contemporary church and society. This practicum will give students a common experience, dialogue, and foundation for critical reflection on the integration of theological education and agrarianism, with a view toward positive change as needed. Practicum will include shared meals and time at the Farinary.

Mon., 12:30 – 2:30pm; Jan. 25 (online), Mar. 22, 29, Apr. 5, 12, and 19

- Registration by application.
- Pass/D/Fail only.
- This course is eligible for Th.M. student enrollment.
- Enrollment is limited to eight students.
- 1 credit.

Spring Semester, 2020-2021; Kenda Creasy Dean and Nathan T. Stucky

### **HR/RS3340 Making Christianity in Contemporary East Asia**

Starting in the early 20th century, the course explores the diverse contexts—religious, social, and political—that conditioned the emergence of East Asia’s most distinctive expressions of Christianity (Catholic, Protestant, and Pentecostal). With a special focus on Korea as an interstitial contact zone, colonized by China culturally and Japan politically, the topics of overriding interest are the sources of growth and vigor that Korean Christianity experienced in the post-WWII era. Premised on an approach to ‘religion’ as a meaning-making activity, the course introduces critical concepts of ‘agency,’ ‘conversion,’ and ‘syncretism’ in the Korean milieu of Buddhism, Confucianism, and Shamanism.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Richard F. Young

### **HR/RS3341 Buddhism, from India to America**

An exploration, historical, empathetic and critical, of the kaleidoscopic aggregate of texts, traditions, events, persons, practices, and institutions that together constitute the global religion called ‘Buddhism.’ Special attention will be given to Buddhism’s diffusion from ancient India to modern America via Southeast, Central, and East Asia. Other major foci of interest include: Theravada, Mahayana, Vajrayana and other forms of intra-Buddhist diversity; the sources of Buddhism’s cross-cultural elasticity; its interactions with Asia’s other indigenous religions; its flourishing dialogue with Euro-American Christianity; and the contemporary emergence of a socially-engaged, ecological “Green Buddhism.” Opportunities for out-of-the-classroom dialogue with Princeton-area Buddhism are included.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.



- This course fulfills the Christian responsibility in the public realm requirement.  
3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Richard F. Young

#### **RS4010 U.S. Christianity During the Cold War**

Whether in pews, pulpits, or public offices, most Christians viewed the Cold War as a deeply religious fight against communism with profound moral stakes. Many Christians in the U.S. considered not only democracy and capitalism, but also Christianity itself to be under threat—and spiritual problems were thought to require spiritual solutions. U.S. actors in government positions, mostly Christians, mobilized religion as an ideological tool during the Cold War while Christian leaders on the right and the left developed distinct theological responses to the Cold War, differences that persist to this day. One component of this course is historical, examining how U.S. actors “weaponized” religion, theologized the Cold War struggle, and made a lasting impact on U.S. foreign policy and theology. The other component is ethical, considering the moral responsibilities and consequences of Christian responses and contributions to the Cold War’s popular social ideologies.

- This course is an elective and does not fulfill any distribution requirements.
- This course is eligible for Th.M. student enrollment.
- Enrollment is limited to fifteen students.
- 3 credits.

Spring Semester, 2020-2021; Thomas William Seat

#### **RS5100 Black Church Studies Colloquium**

Focuses on contemporary Christian witness within the Black Church today (broadly defined as African/African American/historically black churches and congregations). It provides a common intellectual experience for students who are pursuing the certificate in Black Church Studies. While students will be able to fulfill the core of their requirements from any courses offered at PTS with a Black Church focus, this colloquium will give the students a common experience, dialogue, and foundation for understanding the concept of “Black Church” within the broader theological/religious concept. Required of students who intend to earn a certificate in Black Church Studies. Because a cohort of students will graduate every year with a Black Church Studies certificate, the colloquium will be offered yearly and can be taken at any point in the M.Div. experience. Students are only required to take it once, but they can repeat the colloquium if they choose.

- Prerequisite: one prior course in Black Church Studies
- Pass/D/Fail Only.
- 1 credit.

Spring Semester, 2020-2021; Kermit Cornell Moss

#### **RS5200 Colloquium in Theology, Women, and Gender**

This colloquium focuses on issues of theology and gender as they pertain to contemporary church and society. It provides a common intellectual experience for students who are pursuing the Certificate in Theology, Women, and Gender. While students will be able to fulfill the core of their requirements from any PTS courses on the list of approved theology and gender courses, this colloquium will give students a common experience, dialogue, and foundation for critical reflection on the understanding of gender in church and society, with a view toward positive change as needed. Required of students who intend to earn a Certificate in Theology, Women, and Gender. Because a cohort of students will graduate every year with a Theology, Women and Gender certificate, the colloquium will be offered yearly and can be taken during the second and third year in the MDiv experience or the second year in the MA(TS) experience. Topics will vary from year to year; although students are only required to take it once, they may repeat it if they choose.

Thurs., 6:30 – 8:30pm, Jan. 21, Feb. 4, 18, Mar. 11, 25, April 8

- Prerequisite: one prior course in Theology and Gender (from the list)
- Enrollment is limited to twenty students, with priority given to seniors.
- Pass/D/Fail ONLY.
- 1 credit.

Spring Semester, 2020-2021; Leslie Grace Virnelson

#### **TH/RS3415 Radical Christianity**

The word “radical” (from the Latin, radix) means going to the “root” of things. What are the root convictions of Christianity? When we refer to the “gospel,” what are we really talking about? And once we gain clarity on these core Christian convictions, how do they help us discern what matters most for living justly, wisely, and well? How do they help us in the political realm? These questions and more are explored through an examination of scripture and the writings of pivotal theologians and philosophers with a view towards discerning what it is that makes Christianity Christian.

- This course fulfills the general requirement for Christian responsibility in the public realm.
- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2020-2021; William Stacy Johnson

#### **TH/RS3444 The Liberation Theology of Gustavo Gutiérrez**

A critical examination of the doctrinal structure of Gutiérrez’s theology of liberation. Special attention also given to theology’s relation to ecclesial, economic, cultural, and political dynamics in Latin America, especially as bearing upon the struggle of indigenous peoples in the Americas.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Mark L. Taylor

#### **TH/RS3583 Critical Race Theory as Theological Challenge**

A study of new theories of racism and white supremacy, as a challenge to constructive and systematic theologies. Readings focus on theorists of “race” and racism, with special attention to the U.S. contexts of “white studies” and issues in Asian American, African American, and Latina(o) studies. Theological readings concentrate on contemporary theologians explicitly addressing issues in U.S. ethnicity and white racism.

- This course fulfills the general distribution requirement in theology.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; Mark L. Taylor

#### **TH/RS3660 Incarnation and Incarcerated Bodies**

Examination of the political dimensions of christology, as they illumine issues in contemporary mass incarceration. Special focus on the “becoming human” of the divine logos in relation to the human suffering of long sentences, isolation and abandonment, rape, torture and despair – and sometimes resistance and hope—in U.S. prisons and detention centers. Readings will draw from diverse prison writings on Jesus, as well as from the prison-related christological reflections of Barth, Bonhoeffer, Moltmann, Ellacuria, Sobrino and other theologians. Not only recommended for chaplains in prison ministries, but also for others seeking critical analysis of Christian faith in relation to the “1 in 100” U.S. residents now behind bars.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (Capstone course)

Fall Semester, 2020-2021; Mark L. Taylor

#### **WC/RS3422 Concepts, Methods and Themes in World Christianity**

This course offers the opportunity to study in-depth Christian practice, history and thought in and from Africa, Asia and Latin America. The course introduces students to some of the most central themes and issues in the history and contemporary thought and practice of Christianity in and from Africa, Asia and Latin America. Primary

attention is given to methods for the study of indigenous forms and expressions of Christianity, to issues of understanding the interface between religion and culture, culture and gender, and to changing patterns of relationship between Christianity in the West and other parts of the world. Issues of religious pluralism feature significantly in terms of the interaction between Christianity and other religious traditions such as Islam and Indigenous religious traditions.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2020-2021; Afe Adogame

#### **WC/RS3570 The Changing Face of Religion in Latin America**

Weekly lectures and workshops will address changes in the contemporary Latin American religious scenario, particularly since the second half of the twentieth century, and their impact upon Latin American society. The course examines key changes in Latin American Roman Catholicism since the Vatican II, the growth of Evangelical and Pentecostal Christianities, and other contemporary religious movements (indigenous and African-based religions) that have contributed to making religious pluralism more prominent in the region. Students will be encouraged to think about the significance of such changes for the future of Latin American Christianity.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Raimundo César Barreto

#### **WC/RS5000 Understanding Research Methods, Techniques and Data Analysis**

Graduate training in research methodologies and methods for doing fieldwork or writing ethnography has historically been underrepresented in seminaries, whereas many theological, historical and social science-focused research in these institutions now increasingly engage ethnography and other research methods. This course will highlight the significance and complexities of research methods and research methodologies, thus providing a unique opportunity, for doctoral and advanced masters students from a range of disciplines, to experience a hands on focus on the theory, logic and practice of research involving different methods – i.e. fieldwork ethnography, qualitative and quantitative - and techniques for conducting meaningful research inquiry and data analysis; and to provide them with an understanding of the upsides and downsides of various methods and approaches. Using concrete case examples, the course will seek to demystify research and research methods by focusing on the kinds of methods researchers tend to adopt; the contexts in which certain research methods are used; the benefits, drawbacks and ethical implications of research.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2020-2021; Afe Adogame

#### **WC/RS5470 World Christianity as Public Religion**

This course reviews Christian public discourses from the Global South, as they reflect on the intersection between Christian faith, political action, and public policy. It examines theological responses to the challenges posed to Global South Christians as they engage the public square, through the lenses of global south scholars. It explores different views about religion's role in public life, highlighting critical issues, and offering a range of approaches and understandings of citizenship and justice in the Global South.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- Prerequisite: TH2100.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2020-2021; Raimundo César Barreto

#### ***Ph.D. Seminars***

#### **TH/RS9010 Workshop in Theology and Religion and Society**

A year-long workshop focused on current student and faculty research. Meets six times/semester. For all doctoral students in Theology and Religion and Society. 2 credits for the year.

Fall and Spring Semesters, 2020-2021; Mark L. Taylor

### **WC/RS9000 Understanding Research Methods, Techniques and Data Analysis**

Graduate training in research methodologies and methods for doing fieldwork or writing ethnography has historically been underrepresented in seminaries, whereas many theological, historical and social science-focused research in these institutions now increasingly engage ethnography and other research methods. This course will highlight the significance and complexities of research methods and research methodologies, thus providing a unique opportunity, for doctoral and advanced masters students from a range of disciplines, to experience a hands on focus on the theory, logic and practice of research involving different methods – i.e. fieldwork ethnography, qualitative and quantitative – and techniques for conducting meaningful research inquiry and data analysis; and to provide them with an understanding of the upsides and downsides of various methods and approaches. Using concrete case examples, the course will seek to demystify research and research methods by focusing on the kinds of methods researchers tend to adopt; the contexts in which certain research methods are used; the benefits, drawbacks and ethical implications of research. 3 credits.

Spring Semester, 2020-2021; Afe Adogame

### **General Requirements and Electives**

#### ***Field Education***

#### **FE2101 Summer Field Education**

#### **FE3101 Summer Elective Field Education**

For Current PTS students only – After the placement has been secured and the Partnership in Ministry Agreement has been signed by the site supervisor, the student, the student's FE advisor and the FE director, the FE office will complete the registration process. Confirmation of registration is posted on the student's portal.

Supervised ministry in a church or specialized ministry is selected from a pool of approved sites. Full-time work for a period of at least ten weeks takes place under the direction of a pastor or agency supervisor.

- Pass/D/Fail Only.
- 2 credits.

Summer, 2020-2021; Catherine Cook Davis

#### **FE2102 Academic-Year Field Education**

#### **FE3102 Elective Academic-Year Field Education**

Supervised ministry in a church or specialized ministry setting selected from a pool of approved sites. Students work a minimum of ten hours onsite, with preparation and work not to exceed fifteen hours each week, for a total of thirty weeks over two semesters.

After the placement has been secured and the Partnership in Ministry Agreement has been signed by the site supervisor, the student, the student's FE advisor, and the FE director the FE office will complete the registration process. Confirmation of registration is posted on the student's portal. While students are registered for one field education credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester.

- Pass/D/Fail only.
- 2 credits.

Full Year, 2020-2021; Catherine Cook Davis

#### **FE2110 Summer Field Education: Clinical Pastoral Education**

#### **FE3110 Summer Elective Field Education: Clinical Pastoral Education**

For Current PTS students only – After the Field Education Office receives the student's acceptance letter to the student's summer CPE placement the FE Office will complete the registration process. Confirmation of registration is posted on the student's portal.

Clinical Pastoral Education (CPE) is considered a specialized ministry and can be used to satisfy a field education requirement. During the summer, students work full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision and Psychotherapy (CPSP). Students are strongly encouraged to enroll in a one-semester course in pastoral care

during the academic year prior to the summer placement. The CPE final evaluation with field education supplemental questions is submitted as the field education appraisal.

- Pass/D/Fail only.
- 2 credits and 1 ACPE or CPSP unit.

Summer, 2020-2021; Catherine Cook Davis

#### **FE2111 Academic-Year Field Education: Clinical Pastoral Education**

Considered a specialized ministry, Clinical Pastoral Education (CPE) may be used to satisfy the academic-year field education requirement. Sixteen hours per week are spent in various hospitals and other health and welfare institutions working under the guidance of chaplain supervisors approved by the Association for Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision and Psychotherapy (CPSP). Students are strongly encouraged to enroll in a one-semester course in pastoral care prior to the CPE placement. A CPE learning plan may be submitted in place of the learning/serving covenant. CPE evaluations plus field education supplemental questions are submitted in place of Princeton Seminary field education appraisals.

After the FE office receives the student's acceptance letter from the CPE site, the FE office will complete the registration process. Confirmation of registration is posted on the student's portal. While students are registered for one field education credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester. One ACPE or CPSP unit is awarded only at the end of the second semester.

- Pass/D/Fail only.
- 2 credits and 1 ACPE or CPSP unit.

Full Year, 2020-2021; Catherine Cook Davis

#### **FE2121 Summer Church Field Education (Church Requirement)**

For current PTS students only – After the placement has been secured and the Partnership in Ministry Agreement has been signed by the site supervisor, the student, the student's FE advisor and the FE director, the FE office will complete the registration process. Confirmation of registration is posted on the student's portal.

Supervised ministry in a church setting selected from a pool of approved sites. Full-time work for a period of at least ten weeks takes place under the direction of a pastor. Work must include preaching twice, participation in worship services, pastoral care and teaching.

- Pass/D/Fail only.
- 2 credits.

Summer, 2020-2021; Catherine Cook Davis

#### **FE2122 Academic-Year Field Education (Church Requirement)**

Supervised ministry in a church setting selected from a pool of approved sites. Students work a minimum of ten hours onsite, with preparation and work not to exceed fifteen hours each week, for a total of thirty weeks over two semesters. Work must include preaching twice, participation in worship services, pastoral care, and teaching.

After the placement has been secured and the Partnership in Ministry Agreement has been signed by the site supervisor, the student, the student's FE advisor, and the FE director the FE office will complete the registration process. Confirmation of registration is posted on the student's portal. While students are registered for one field education credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester.

- Pass/D/Fail only.
- 2 credits.

Full Year, 2020-2021; Catherine Cook Davis

#### **FE3103 Elective Full-time Ministry Internship**

Full-time supervised ministry for a nine-to-twelve-month period at a church or specialized ministry setting (selected from a pool of approved sites).

After the placement has been secured and the Partnership in Ministry Agreement has been signed by the site supervisor, the student, the student's FE advisor, and the FE director the FE office will complete the registration process. Confirmation of registration is posted on the student's portal. While students are registered for one field education credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester.

- Pass/D/Fail only.
- 2 credits.

Full Year, 2020-2021; Catherine Cook Davis

***Denominational History, Theology, and Polity***

**DP1201 Presbyterian Church Polity**

An introduction to the theology and practice of Presbyterian polity. Lectures, class discussions, and small group work will focus on and amplify the contents of the Book of Order, for the purpose of helping students apply the principles of Presbyterian polity with pastoral sensitivity. This course is designed for students entering the Presbyterian Church or students interested in entering the PCUSA denomination or ministry. Other students may enroll with permission of the instructor.

- Prerequisite: TH2100.
- Pass/D/Fail only.
- 2 credits.

Spring Semester, 2020-2021; D. Paul LaMontagne

**DP1205 Baptist History, Theology, and Polity**

This course is designed to deepen one's knowledge of Baptist principles, history and mission, to understand more fully the unities and diversities of Baptist life in the past and present, to learn more about some historical Baptist leaders, men and women, to become more aware of the various theological traditions among Baptists, to reflect on the development of Baptist polity as it shapes church practices today, to become aware of the Baptist contribution to the Christian community, and to help prepare for ministry among and for Baptists of various backgrounds.

- Prerequisite: CH1100 or TH2100.
  - Pass/D/Fail.
  - 2 credits.
- (This course is offered every other year.)

Spring Semester, 2020-2021; Peter Charles Wool

**DP1213 Anglican Formation**

The purpose of this course is to identify and explore the distinctive contribution of Anglicanism to the history, theology and liturgy of the Church, and to enable Episcopal/Anglican students to study the ecclesiastical character and theological foundations of their denomination. The course has three main themes: The Book of Common Prayer as a theological affirmation; Anglican theology of the sacraments; the history, constitution and character of the Anglican Communion.

- 3 credits.
- (This course is offered every other year.)

Spring Semester, 2020-2021; Kara Nicole Slade

**DP3210 Lutherans in North America**

This course will provide a historical overview of the subject according to the formative dynamics of migration and settlement, denominational coalescence and conflict, Catholic-Protestant dichotomy, national and global engagements, and perennial institutional challenges.

- This course fulfills the general requirement for Christian responsibility in the public realm.
- Pass/D/Fail.
- 1 credit. (MA(TS) Capstone eligible – for Lutheran only.)

Spring Semester, 2020-2021; Paul Baglyos

***The Institute for Youth Ministry***

**IYM1101 Princeton Forum on Youth Ministry**

This course involves full participation in and reflection on the Princeton Forum on Youth Ministry, which will take place on April 21-22, 2021. Students will attend the Princeton Lectures on Youth, Church, and Culture and participate in a three-session extended seminar relating a theological discipline to youth ministry, five one-session

electives exploring specialized subjects in practical theology, and a precept with the instructor. Emphasis will be on the integration of theology and practice. Faculty and lecturers at this conference include PTS faculty, faculty from other seminaries, and experienced pastors. Students are expected to participate in conference worship as well as the lectures and courses.

- This course does not fulfill any departmental distribution requirement.
- Pass/D/Fail only.
- Enrollment is limited to fifteen students.
- 1 credit.

Spring Semester, 2020-2021; Kenda Creasy Dean

#### **Ph.D. Seminars and PhD Continuation**

##### ***Teaching Apprenticeship Program (T.A.P.) Colloquia Course Descriptions***

#### **PHD8300 Foundations for Teaching**

This required monthly colloquium for all incoming (or second-year depending on rotation) Ph.D. students will address the following topics: philosophy of teaching and learning; educational aims and goals; roles of the teacher and learner; race, class, and gender in the classroom; diversity of learning styles; classroom management; assessment of student learning; and course design and development. S/U only. 1.5 credits (for year).

Fall and Spring Semesters, 2020-2021; Gordon Stanley Mikoski

#### **PHD9000 Pre-Seminar Summer Independent Study**

A pre-seminar course of independent reading and language study available to newly admitted Ph.D. students as preparation for beginning seminar work the following September. Description of individual study program to be submitted to the director of Ph.D. studies for approval. .25 credits.

Summer, 2018-2019; Rose Ellen Dunn

#### ***Ph.D. Continuation (For students in years 6-9.)***

#### **PHD9997 Ph.D. Continuation - Full**

(Full time is defined as working 30 or more hours per week on your dissertation.)

#### **PHD9998 Ph.D. Continuation - Half**

(Half Time is defined as working 15 hours or more per week on your dissertation.)

#### **PHD9999 PHD Less Than Half Time**

(Less than Half Time is defined as working less than 15 hours per week on your dissertation.)

## General Requirements and Electives

### Reformed Church of America Courses

Students who are in need of Reformed Church of America (RCA) courses may enroll in courses offered at New Brunswick Theological Seminary in New Brunswick, New Jersey. Princeton Seminary has an inter-institutional agreement with New Brunswick Seminary, which permits this. For further information, contact the registrar's office.

### United Methodist Courses

Princeton Theological Seminary is approved by the University Senate of the General Board of Higher Education and Ministry of the United Methodist Church (UMC) to prepare students seeking ordination in the UMC. The Seminary participates in a partnership program with Wesley Theological Seminary. The courses listed as Princeton courses are offered on the campus of Princeton Theological Seminary. Additional courses from other partner schools are also available to Princeton Seminary students through this program (see below). United Methodist studies courses are ordinarily offered on a two-year cycle.

(This course is offered as needed.)

#### **ST 460 United Methodist History & Doctrine I (2 credits):**

Life and thought of John Wesley, early English Methodism, American Methodism to the present covering both historical and theological development. History and doctrine of black Methodists, the Evangelical United Brethren Church, the formation of The United Methodist Church. Attention also given to the development of indigenous theologies in various cultures. When taken with ST 461, fulfills the UM History and Doctrine requirement for election to probationary membership and commissioning in The United Methodist Church as specified in The Book of Discipline 2008, Par. 324.4a.

To be announced; Staff

(This course is offered as needed.)

#### **ST 461 United Methodist History & Doctrine II (2 credits):**

When taken with ST 460, fulfills the UM History and Doctrine requirement for election to probationary membership and commissioning in The United Methodist Church as specified in The Book of Discipline 2008, Par. 324.4a.

To be announced; Staff

(This course is offered as needed.)

#### **CM 251 Polity: UMC (2 credits)**

The Constitution and structural relationships of The United Methodist Church are examined with a particular focus upon the workings of the local church. Fulfills the UM polity requirement for election to probationary membership and commissioning in The United Methodist Church as specified in The Book of Discipline 2008, Par. 324.4a.

To be announced; Staff

#### **TH3110 Introduction to Missional Theology**

Missional theology involves critical, imaginative, and practical reflection on the interactions between the Gospel and culture and the creative outworking of this activity in socially embodied forms of communal life. This course will provide an introduction to missional theology and explore the implications of such an approach for the formation, life, and witness of the church. Particular attention will be given to the historical concept of mission Dei; the mission of the church; the nature, task, and purpose of missional theology; missional hermeneutics; and contextual theology.

- This course fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

2020-2021 January Term; John R. Franke

For further information regarding the United Methodist courses offered through the Wesley partnership program, contact the Princeton Seminary registrar at [registrar@ptsem.edu](mailto:registrar@ptsem.edu).



# Field Education

Field education is an integrative practice that uses the action/reflection model of education to unite the theological curriculum with experiential learning to form a holistic and comprehensive understanding of the Christian faith. Integration occurs as students practice the art of theological reflection while serving in churches, specialized ministries, and focused ministries such as teaching or international ministry. Field education is where theology and ministry merge as supervisor and student bring to bear the resources of the Christian faith, acquired through Seminary coursework and life experience, upon the practical decisions of ministry as they search for theological meaning in life.

Field education occurs in either a Christian congregation or in a specialized ministry site. An acceptable specialized ministry site engages in ministry within the world promoting Christian values, but might not be designated as a religious organization (for example social justice organizations, soup kitchens, crisis ministries, organic farms, advocacy groups, organizations associated with the U.N.) . In these cases, the on-site supervisor must hold at least a master's degree, but might not have specific theological training. For these sites, a Christian theological conversation partner must be identified who will have regular conversations (monthly during the academic year, biweekly during the summer) focused on Christian theological issues that integrate the practice of ministry with the work the student is doing in the academy.

Through field education, students grow in self-understanding, gain an awareness of the role of supervision in ministry, and develop overall competence in the practice of ministry. In addition to these overarching goals, the five specific outcomes for field education are self-awareness, relationship development, skill acquisition, testing and affirming vocational call, and integration of practice with theological understanding.

Within the first two weeks of the placement, the student and supervisor develop a learning/serving covenant that identifies specific, measurable, achievable, realistic, and transferable goals for each of the five aforementioned areas of development. A general description for the placement is tailored to meet the needs and desired outcomes for the student and the site. Weekly supervisory sessions enable the student and supervisor to track their progress using selected models for reflection. A formal assessment process by student and supervisor completes the placement.

In addition to integration of theology with practice, program outcomes seek to enable students to:

- Identify and enhance strengths and address weaknesses
- Develop leadership skills
- Become more adept at accomplishing the tasks of ministry
- Improve effectiveness in planning and communicating
- Engage a process of call clarification
- Become effective practitioners

## Program

Some students enter Seminary with a clear and specific sense of their vocation, while others are searching for clarity about the form of their ministry. Through ongoing discernment and practical experience, changes in vocational objectives occasionally occur. The field education program offers experiences that take into account the various needs of students while at the same time providing an integrated and consistent program. The program aims to expand students' vision of the church by exposing them to its mission and ministry in its ecumenical, cross-cultural, and racial/ethnic dimensions.

Every Master of Divinity, Master of Arts in Christian Education and Formation, or dual-degree student must do two placements, one of which is in a church. The second placement can also be in a church, or in a specialized ministry setting, depending on the student's emerging call. MDiv, MACEF, and dual-degree students are expected to complete one summer placement, which is a minimum of 35 hours each week for a minimum of 10 weeks (350 hours), and one academic-year placement, which is 10 to 15 hours each week for a minimum of 30 weeks (300 hours). MA(TS) students are required to do only one placement (either summer or academic year) in a church or specialized ministry. Students are encouraged to seek different contexts for each placement and discouraged from seeking a placement in their home churches.

Ordinarily, field education is not done during the junior academic year. Typically the first placement is full time during the summer after the first year and the second is part time during the middler year. Each placement carries two semester hours of credit, resulting in the accumulation of the four required academic credits for field education for MDiv, MACEF, and dual-degree students. MA(TS) will accumulate two required academic credits for field education.

A Master of Divinity, Master of Arts in Christian Education and Formation, MA(TS), or dual-degree student may do a yearlong intensive internship for two credits in place of either a summer or academic-year placement. Yearlong intensive placements are usually done after the student has completed two years of theological education. Students have the option of doing additional field education placements for elective credit. As with required placements, two credits are awarded for elective field education placements, except for PC4110 and PC4111 for elective CPE, which give three credits.

Master of Divinity, Master of Arts in Christian Education and Formation, dual-degree, and MA(TS) students are required to register for field education courses each semester of participation, according to the procedures that govern the selection of academic courses. A grade of P (pass), D, or F (fail) is recorded at the end of the course. Additional information about field education can be found in the Field Education Handbook.

## **Placement Opportunities**

All field education placements are done in sites approved by the Office of Field Education under the direction of certified supervisors. There are several kinds of placements: churches and specialized ministries, clinical pastoral education, international placements, and placements that focus on the ministry of teaching. The pool of more than 600 churches and specialized ministries is representative of 70 different denominations with locations in rural, suburban, urban, and metropolitan contexts. Specialized ministries include prisons, health institutions, community service agencies, educational institutions, retirement centers, and organizations for individuals with special needs. A clinical pastoral education (CPE) unit can satisfy one field education requirement. CPE placements are available in urban, rural, metropolitan, and suburban areas within commuting distance of the Seminary or during the summer in more than 30 states in the U.S. The Field Education Office provides opportunities for cross-cultural, racial/ethnic, and international placements. International placements are located in Europe, Africa, Asia, the Caribbean, and Latin and South America.

## **Field Education Advisement System**

Upon entering the Seminary, each MDiv, MACEF, MA(TS), and dual-degree student is assigned a field education advisor. Students are required to have two meetings per year with their advisor: the first one by the end of October to discuss their call and general objectives in field education; the second one in January to focus on the type of field education placements they would like to pursue. Whenever possible, students are placed in settings of their own denomination. All programs for MDiv, MACEF, MA(TS), and dual-degree students must be planned with the approval of their field education advisor and secured by March 25.

# The Center for Black Church Studies

The Center for Black Church Studies offers a graduate certificate program enabling students at Princeton Theological Seminary to develop a focused academic program centered on African and African American religious traditions. This certificate prepares students for vocational ministry or scholarly pursuits that value the unique contributions of black religious experiences to the totality of Christian faith, life, and witness. It assists seminarians interested in shaping their ministerial preparation for a wider knowledge and deeper appreciation of black life within American or global Christianity. It is also designed for those who have a scholarly interest in the shape and depth of black religious life throughout the African diaspora. Among the requirements for receiving the certificate are earning 12 credits from approved courses and a one-credit colloquium (RS5100 Black Church Studies Colloquium, see below.) Two courses (or a maximum of six credits) can be taken at Princeton University in order to fulfill the certificate requirements.

Interim Director: Mr. Kermit C. Moss, Sr.

## Black Church Studies Program Courses

CH3625	African American Religious History
CH4430	Major African American Religious Intellectual: James Baldwin
CH9072	Race, Racism, Religion
CH/EC3250	Ethiopian Church History
CH/NT3315	A Womanist Reading of the Gospel of Mark
CS/HR3410	The New African Christian Diaspora
CS/HR3412	Towards Understanding Other Cultures – Travel Course (South Africa)
CS/HR3420	Vitality of Indigenous Religions of sub-Saharan Africa
CH/TH3672	Spiritual Dimensions of African-American Autobiography
EC1300	Christianity in Africa – Some Trends
EC/CH3338	Women in African Christianity
ET/TH3356	Christian Faith and Democracy
ET/TH3480	The Theology and Ethics of James Cone
ET/RS3380	Black Religion in the New Public Square
HR/CL3370	African Religions in the Achebe Trilogy
NT3385	African American Pauline Hermeneutics
OT3365	Ethnicity and Race in the Old Testament
PC5217	Transformation of Shame, Transformation of Self
PC5291	Intercultural Pastoral Care
PR3272	Preaching in the African-American Tradition
PR3620	Sermons from the Civil Rights Movement
TH3330	Religious Radicals
TH3336	African-American Political Theologies

TH3452	Womanist and Black Liberationist Theologies on Christology
TH3453	The Idea of Pentecost
TH3583	Critical Race Theory
TH5452	Emerson and Contemporary Christianity
TH/ET3350	Global Economics as Theological Question
TH/ET3351	Theories of Justice: A Decolonial Investigation
TH/ET3426	Reinhold Niebuhr and Martin Luther King, Jr.
TH/ET3430	Doctrine of Justification and the Love of Justice

# The Center for Theology, Women, and Gender

The Center for Theology, Women, and Gender offers a graduate certificate program for master's students at Princeton Theological Seminary that allows students to focus their academic work on issues pertaining to theology and gender. This certificate prepares students for vocational ministry or scholarly pursuits by a) valuing the unique contributions of women and sexual minorities to the life of the church and Christian faith, and b) by exploring critically the ways that gender and sexualities are understood and represented in church and society. The requirements for the certificate involve earning twelve (12) credits from approved courses and a one (1)-credit colloquium, RS5200 Colloquium in Theology and Gender (topics to rotate). Two courses (or a maximum of six credits) may be taken at Princeton University in order to fulfill the certificate requirements, subject to the approval of the director and the associate dean for academic administration.

Interim Director: Ms. Stephanie M. Thurston

Current courses that count for the Certificate in Theology, Women, and Gender:

OT3366	Gender and Sexuality in the Bible
OT3370	Texts of Terror, Texts of Hope
OT3467	Gender and Old Testament Narratives
CH3217	Christian Women in the World of Late Antiquity
CH3218	Women Leaders of the Medieval Church
CH3219	Women Leaders and Voices in the Reformation
CH3213	Medieval Female Spirituality
CH/EC3338	Women in African Christianity
CH/EF3460	Prayer and Spiritual-Devotional Life
CH3620	Women and the History of American Religion
CH3510	Women and Religion in Modern Europe
ET5348	Issues in Human Sexuality
ET/RS3380	Black Religion in the New Public Square
NT3376	Queer Hermeneutics: The Bible in Queer Imagination
NT3385	African American Pauline Hermeneutics
PR3426	Preaching and the Problem of Evil
TH3332	Masculinity – A Theological Investigation
TH3334	Theologies of Order and Chaos
TH3336	African-American Political Theologies
TH3376	Feminist Hermeneutics and the Task of Theology
TH3452	Womanist and Black Liberationist Theologies on Christology
TH3466	Feminist and Womanist Theology
TH5376	Feminist Epistemology and the Task of Theology
PC5242	Sexuality and the Christian Body
PC5268	Pastoral Care of Women

PR3261	Exploring Women's Preaching Traditions
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## Certificate in Christian-Jewish Studies

The program in Christian-Jewish Studies offers a graduate certificate for master's students at Princeton Theological Seminary that allows students to focus their academic work on issues pertaining to the relationship between Christianity and Judaism. The certificate prepares students for vocational ministry and scholarly pursuits by critically exploring the relationship between Christianity and Judaism in its biblical, historical, theological, and practical dimensions. It also prepares students to make constructive contributions to the interaction of Christian and Jewish communities. The requirements for the certificate involves earning 12 credits from approved courses and a one-credit colloquium, in select themes in Christian-Jewish relations. Two courses (or a maximum of six credits) may be taken at Princeton University or Jewish Theological Seminary in order to fulfill the certificate requirements, subject to the approval of the coordinators and the associate dean for academic administration.

Coordinators: Dr. James C. Deming and Dr. Elizabeth Bloch-Smith

Current courses that count for the Certificate in Christian-Jewish Studies:

CH3455cr	Christian-Jewish Relations in Modern Europe
CH3516cr	The German Church Struggle
EF1340	Teaching the Bible in the Church
EF3200	Judaism, Christianity, and Islam in Israel/Palestine
ET5350cr	Preparing for Jewish/Christian Conversation
NT3250	The Quest for the Jewish Jesus
NT3330	Jews and Judaism in Christian Scripture, Preaching, and Theology
OT3215	Biblical Interpretation in a Postmodern World
OT3402	Exegesis of Genesis
OT3355/OT3455	Exegesis of Psalms
OT4000	Society and Culture in Ancient Israel
OT4012	The Archaeology of Jerusalem from King David to Sultan Suleiman
OT4020	Judaism in Jewish Terms
RS5300	Colloquium in Christian-Jewish Studies
TH3200	Judaism, Christianity, and Islam in Israel/Palestine
TH/EF3201	Judaism, Christianity, and Islam in Israel/Palestine - Travel Course
TH3210	Christian Theologies of the Jewish People
TH3429	The Theology of Jurgen Moltmann
TH/ET3461	Dietrich Bonhoeffer's Theology in Context
TH3705	The Meaning of Revelation in a Postmodern, Post-Holocaust World
WR3101	Introduction to Christian Worship

# Certificate in Theology, Ecology, and Faith Formation

Princeton Theological Seminary in conjunction with The Farminary Project will offer a graduate certificate program that allows master's students to focus their academic work on issues pertaining to theology, sustainability, faith formation, ecology, and justice.

This certificate prepares students for vocational ministry or scholarly pursuits by a) lifting up agrarian and ecological perspectives within the Christian theological tradition, b) exploring the interconnectedness of critical contemporary concerns such as sustainability, food justice, racial justice, climate change, and ecology, and c) cultivating holistic and innovative approaches to theological education and formation. The requirements for the certificate involve earning 12 credits from approved courses and a one-credit practicum, EF/RS4230 Practicum in Theology, Ecology, and Faith Formation (topics to rotate). Students must take at least one three-credit course at the Farminary. One course (or a maximum of three credits) could be taken at Princeton University in order to fulfill the certificate requirements, subject to the approval of the coordinator and the associate dean for academic administration.

Coordinator: Dr. Nathan T. Stucky

Current courses that count for the Certificate in Theology, Ecology, and Faith Formation:

CH3464	Church and Poverty in Modern Europe
CH3465	The “Dechristianization” of Europe
CH5062	European Christianity and the Natural World
EF1520	Ecologies of Faith Formation
EF/RS3480	Intentional Communities
EF4390	Scripture and Food: Teaching the Bible in Congregations
EF4391	Soil and Sabbath: Roots for a Vital Church
EF4392	American Agrarians
EF4400	Laboratory for Sustainable Models of Ministry
ET3321	Contemporary Cosmology and Christian Ethics
ET3470	The Ethics of Resisting and Accepting Death
NT3307	Luke’s Theology at the Table
NT3411	Parables of Jesus
OT3260	Text and Terrain: Connecting Scripture, Land, and Interpretation
OT3275	Wine and the Bible
OT3300	Exegesis of Genesis
OT3405	Exegesis of Exodus
OT3410	Exegesis of Jeremiah
OT3413	God, Humanity, and Creation in the Old Testament
OT4000	Society and Culture in Ancient Israel
PC5380	The Creative Unconscious and Visual Life
PC5470	Dying and Grieving in Pastoral Care
TH3469	Theologies of Order and Chaos



TH3432	Biology and Augustinian Thought
TH3462	Toward a Theology of Creation and Ecology

# Lutheran Studies Concentration for MDiv Students

The Lutheran studies concentration consists of the following five requirements:

1. Four courses specifically centered on Lutheran material which would ordinarily be the following courses: Martin Luther and the German Reformation (three credits), The Lutheran Confessions (three credits), History of the Lutheran Churches in America (one credit), Case Studies in Lutheran Ministry (two credits, with prerequisite of course on Luther or Lutheran Confessions). In case of an unavoidable scheduling conflict with some other curricular requirement, one of these may be covered in another way (e.g., independent study).
2. Two options: Either a one-credit "Lutheran Studies" colloquium to aid students' integration of Lutheran studies and their other Princeton Theological Seminary courses (taught by a Lutheran Princeton Theological Seminary faculty member) or a one-credit History of Lutherans in North America course.
3. Two additional courses which by their nature and with a professor's permission may lend themselves to a final paper or project that will interact in some significant way with the Lutheran tradition, history or theology (possible examples include Biblical Theology and the Practice of Ministry, Augustine, Church and State in the Medieval Period, German Church Struggle, Classics of Christian Theology, Doctrine of God, Reformed and Lutheran Confessions, The Lord's Supper, Missional Theology and Evangelism, Musical Resources for the Congregation, Educational Psychology, Introduction to Education and Formation, among others). Students should consult with professors in these courses early in the semester to assure the final project may include some Lutheran component.
4. One field education unit would be in a Lutheran congregation.

Successful completion of all requirements will result in a notation being placed by the registrar on the student's transcript — "Lutheran Studies Concentration."

## **Worship Studies**

The emphasis in worship studies is designed for ThM candidates. This interdisciplinary perspective provides students with an opportunity to reflect on the church's liturgical life by drawing on coursework from all departments of the theological curriculum.

Working with an adviser, students select from a variety of offerings those courses that will meet their purposes and interests, complement their educational objectives, and fulfill the requirements of their program. The registrar, in consultation with faculty, identifies courses each year that give particular or concentrated attention to worship in its many forms. Students may also elect other courses in which it is possible to focus on issues of worship. In addition, courses at Westminster Choir College of Rider University, particularly in the Department of Church Music, may be taken under the Seminary's inter-institutional arrangement.

# World Christianity and the History of Religions (WCHR)

Relating to all academic levels as a division of the Department of History and Ecumenics, the program seeks to widen the horizons of theological education by means of interdisciplinary inquiry into the cross-cultural diffusion of Christianity, its emergence as a dynamic religion in the global South, and its various diasporas. Considering that the religions are the primary matrix out of which Christianity arises in the global South, World Christianity is an integral component of the history of religions as an academic field of study. In certain courses, provision is also made for the study of intercultural theologies as a sub-field of World Christianity. All parts of the program are integrally interrelated. No one part can be studied in isolation, and in most of the program's curriculum the study of World Christianity has a geographic specificity (Latin America, the Caribbean, Africa, Asia, or the Pacific, and its various diasporas). In addition to course offerings, field education opportunities include approved internships at home or abroad with course credit where appropriate. The faculty also supervises elective senior research papers for either three or six credits.

## **Fall Semester, 2019–2020**

CS/HR3410 The New African Christian Diaspora; Mr. Adogame

CS/HR3420 Vitality of Indigenous Religions of Sub-Saharan Africa; Mr. Adogame

EC/WC3200 Understanding World Christianity; Mr. R. Barreto

HR3345 Hinduism; Mr. Young

HR5338 Pluralism, Dialogue, and Witness; Mr. Young

## **January Term, 2019–2020**

CS/HR3412 Towards Understanding Other Cultures - Travel Course; Mr. Adogame and Mr. R. Barreto

## **Spring Semester, 2019–2020**

CS/HR3425 New Religious Movements in Global Perspective; Mr. Adogame

EC/CH3380 East Asian Christianity 1500-1800; Mr. Appold

HR/CL3300 World Christianity through World Literature; Mr. Young

HR/EC3600 Jesus Beyond Christianity; Mr. Young

WC3560 Introduction to U.S. Latina/o Christianities; Mr. R. Barreto

## **Fall Semester, 2020-2021**

HR/RS3340 Making Christianity in Contemporary East Asia, Mr. Young

HR/RS3341 Buddhism, from India to America, Mr. Young

WC/RS3570 The Changing Face of Religion in Latin America, Mr. R. Barreto

WC/RS5470 World Christianity as Public Religion, Mr. R. Barreto

## **Spring Semester, 2020-2021**

EC/HR3340 Islam in America, Mr. Young

HR/CL3370 African Religions in the Achebe Trilogy, Mr. Young

WC/RS3422 Concepts, Methods and Themes in World Christianity, Mr. Adogame

WC/RS5000 Understanding Research Methods, Techniques and Data Analysis, Mr. Adogame

# Religion and Society Program

## Two Conceptual Foci

The religion and society program promotes interdisciplinary reflection that critically examines religious and social life. With “the religious” and “the social” as its two foci, the program equips both master's and doctoral students with theoretical resources and diverse perspectives that enhance and deepen their theological studies and understanding of Christian practices in church and society. These foci are important for structuring the program’s conceptual field and, especially at the PhD level, its comprehensive exams.

## Scope of the Program

Faculty currently participating in the religion and society program teach in the academic departments of the Seminary, and bring to the program different types of theoretical expertise and skills from the following range of areas:

- Religious Studies (e.g., sociology of religion, history of religion, philosophy of religion)
- Social Sciences (e.g., sociology, anthropology, political science, economics, critical theory)
- Humanities (e.g., history, religion and literature)
- Ethics (e.g., religious, social, theological)
- Theology (e.g., systematic, doctrinal, constructive, practical)

## Faculty Research Areas

Faculty currently participating in the religion and society program invite proposals from doctoral candidates in their respective areas of research, including the following:

- Church and Society (especially their future in the North American context)
- Diaspora Christianities (including migration and immigration)
- Environmental Studies
- Ethics and Social Criticism
- Political Theologies
- Race, Gender, and Sexuality
- Religion and Literature

## Interdisciplinary Ethos

The religion and society program fosters an interdisciplinary ethos at the master's level by supporting instruction on religious and social issues in the course offerings of all departments, and by sponsoring special campus events and ongoing seminars on key religious and social themes. The purpose of these efforts at the master's level is to help promote reflection on religion and social life as they are informed by theological perspectives. This interdisciplinary ethos is more formally structured as a PhD degree program in religion and society. PhD students are expected to pass four comprehensive examinations. One of these exams should be selected by examinees as their “theory and methods exam,” in which they include special attention to theoretical and methodological options and debates pertinent to that exam.

- Religion and Religions (demonstrates excellence in knowledge of religious studies and at least one non-Christian tradition)
- Social Sciences, the Humanities, or Religion and Literature (demonstrates excellence in one theoretical perspective on “the social” in either social science or the humanities)
- Ethics (demonstrates excellence in the knowledge of religious, social, or theological ethics)
- A Dissertation-related Theme or Problematic (demonstrates excellence in analyzing a theme or problem that will be significant in the writing of the dissertation)

The first two exams enable disciplined attention to the aforementioned two foci of the conceptual field of religion and society. The third exam, in ethics, is required because analysis of the moral life and ethical reflection upon it has been a key site wherein religious and social themes often intersect in theological studies and Christian practice. The fourth exam enables students to focus research and thinking about their dissertations. While the nomenclature of “comprehensive examinations” is used by the Seminary in accordance with language used by its accreditors, these exams may be understood to be “qualifying exams” in the sense that, while wide ranging, they certify readiness to proceed to the dissertation proposal and writing phases of the program.

## **Seminary and University Scholarship**

PhD students are expected to learn from disciplines of the university, even as they focus those disciplines for the distinctive concerns and contexts of Christian theological traditions. This program not only enables scholarship at the Seminary to sustain its own community of research into religious and social issues, it also serves a liaison function between the Seminary and Princeton University and, occasionally, between the Seminary and other institutions.

## **U.S. and International Scholarship**

The dual focus on religion and society, and its distinctive interdisciplinary work, has traditionally made the religion and society program an important resource for international as well as U.S. scholars. The program places a high value on a functioning diversity of scholars from this country and abroad, who come together to reflect critically on issues of justice and peace, and on human differences that are not only religious, social and theological, but also cultural, political, and economic. Thus, the religion and society program has traditionally sought to fuse rigorous reflection with social criticism and prophetic discourse.

## **The Tennent School of Christian Education**

Pursuant to the action of the Presbyterian General Assembly of 1941, which recommended that colleges of Christian education belonging to the Presbyterian Church should become related to seminaries or colleges, negotiations were entered into between the Trustees of Princeton Theological Seminary and the Trustees of Tennent College of Christian Education in Philadelphia. Following these negotiations the Trustees of Tennent College decided to close the latter institution and to make over its assets in trust to Princeton Theological Seminary. The Seminary, on its part, agreed to carry forward the work of Tennent College on a graduate level, and to perpetuate the name of Tennent upon the campus of Princeton Theological Seminary and in the Seminary's annual catalogue. The Tennent School of Christian Education was inaugurated in September 1944.

## Seminary Resources

- [The Seminary Library](#)
- [IT Services](#)
- [Computer Labs and Workstations](#)
- [Media Services](#)
- [Child Care](#)
- [Placement Services](#)
- [Academic Support](#)



## The Seminary Library

The Princeton Theological Seminary Library is one of the world's foremost theological libraries, with holdings of over 1,200,000 individual items, including books, periodicals, microforms, manuscripts, subscription databases, digital books, and online journals. The special focus of the library is on Christian studies and includes one of the country's most extensive collections of Latin American theology. Working in collaboration with the Princeton University Library, the resources of other religious traditions of the world are also available to faculty and students.

The library's effectiveness depends on its continuing progress in building and implementing technological infrastructure, tools, and applications necessary to support work in religious and theological studies. The library is home to one of the regional scanning centers of the Internet Archive and has leveraged this relationship to create the Theological Commons ([commons.ptsem.edu](https://commons.ptsem.edu)), a searchable digital library of books, periodicals, audio recordings, and other formats, all freely accessible online.

The library also houses the Reigner Collection, named for publisher Charles G. Reigner, which focuses on educational and religious curriculum materials to support church ministry.

Special Collections complements the Library's general collections with particular strengths in a number of areas. The records of Princeton Theological Seminary, as well as those of other organizations including the Academy of Homiletics, the American Theological Society, and the Consultation on Church Union, comprise parts of the archives. The papers of numerous individuals are also accessible through Special Collections and include those of Justo L. Gonzalez, Josef L. Hromadka, Samuel H. and Eileen F. Moffett, and Thomas F. Torrance. Rare collections of books and pamphlets supporting research in American and British religious thought include the William Sprague Collection of Early American Religious Pamphlets, the A.B. Grosart Library of Puritan and Nonconformist Theology, and the James R. Tanis Collection on the Great Awakening. Reformed research collections are represented by the Moffett Korea Collection, the Karl Barth Collection, and the Abraham Kuyper Collection, including the Digital Library of Abraham Kuyper ([kuyper.ptsem.edu](https://kuyper.ptsem.edu)) and the Barth Literature Search Project ([barth.mediafiler.org](https://barth.mediafiler.org)).

## Additional Information

More detailed information on the library is available at [library.ptsem.edu](https://library.ptsem.edu), including the access and borrowing policy and links to the online catalog and to database resources.

## IT Services

Various IT services are available to students, including computer labs/work stations, printing facilities, training, technical support, file storage, email access, and audio/video services.

The most up-to-date information on services offered is available at the ITS website, [its.ptsem.edu](https://its.ptsem.edu).

Technical support for supported systems is available by:

1. Phone: 609.497.7812 (Monday through Friday, 8 a.m. to 5 p.m.)
2. Email: [help.desk@ptsem.edu](mailto:help.desk@ptsem.edu)
3. Walk-in: Room 0130 in the library (currently available by appointment only)

Please consult the ITS website for additional details.

Student job opportunities include a limited number of paid student positions available each year to qualified applicants. Applications and more information are available by emailing [its.jobs@ptsem.edu](mailto:its.jobs@ptsem.edu).

## Computer Labs and Workstations

The Seminary operates multiple computer labs as well as computer work stations for student use. Each computer has high-speed connection to the Seminary network and permits printing to laser printers. All Princeton Theological Seminary provided computers are intended for student use only and require a Seminary user account to operate. The usage of computer labs and workstations by dependents under the age of 18 is strictly prohibited. In addition, dependents under 18 must be accompanied by an adult at all times.

### Templeton Hall Computer Lab \*(Currently Closed)

The Templeton Hall Computer Lab is located on the lower level of Templeton Hall, Room LL-4, and is open 24 hours a day, seven days a week. The Lab offers a total of 12 computers, 6 Windows-based computers and 6 macOS-based computers. Each computer is loaded with access to the Microsoft Office application suite, internet access, email access, printing services, web communications services (Skype, Zoom, etc.), Adobe Creative Suite, video and audio production software, and Accordance Bible software.

This computer lab offers two black-and-white laser printers for student use. Each of these printers is tied to the Princeton Theological Seminary student printing system and requires a Seminary user account.

### Library Computer Workstations \*(Currently Unavailable)

The library has 15 desktop computers dispersed throughout the building on the west side of the building on the lower level, second and third floors. These computers are available during the normal operating hours of the library. These 15 Windows-based computers provide access to Microsoft Office application suite, internet access, email access, printing services, web communications services (Skype, Zoom, etc.), and Accordance Bible software.

Four stand-up stations are in the concourse and one is on the second floor in the South Gallery for quick research and internet use only.

There are five printers located in the library for student use. There two color copiers located on the main level of the library near the circulation area. There are an additional three black-and-white laser printers located on the west side of the building on the lower level, second and third floors. Each of these printers is tied to the Princeton Theological Seminary student printing system and requires a Seminary user account.

### Digital Learning Lab \*(Currently Closed)

## Computer lab Staffing

The computer lab is not staffed. Please report any issues or problems to the Princeton Theological Seminary Information Technology help desk at [help.desk@ptsem.edu](mailto:help.desk@ptsem.edu).

## Privacy

All of the Princeton Theological Seminary-provided computers are public workstations designed to not save any information on them. Please be sure to save all of your work to an external source, e.g., an external hard drive, flash drive, cloud storage, network shared drive, etc. All information not saved to an external source will be deleted and permanently lost at log out, shutdown, or restart of the computer. This policy is in place to ensure individual privacy when accessing these public machines.

Please be mindful of others in the computer labs. Please bring a set of headphones with you if you plan on watching videos or listening to music as to not distract other patrons of the computer labs.

## Family Use of Computer Labs

The computer lab and workstations are provided for use by students in conducting research, writing papers, and in general carrying out their studies. These computers should only be utilized by Seminary students and usage by family members is strictly prohibited in accordance with the Seminary's computer usage policy. If a child or family member is present in the computer labs, he or she must be accompanied by a student and is not to use the computers. Network privileges of the parent may be revoked if there are abuses of this policy.

## Media Services

Located on the ground level of Templeton Hall, the IT/media services department provides various media services and facilities for faculty and staff. The media services office includes a media services support center, a media encoding and editing workstation, a production studio and control room, and a soundproof narration booth. Campus services include audiovisual assistance, audio- and video-recording services, audio and videoconferencing, live streaming, personal consultation on the selection and use of technologies for curricular needs, and production of Seminary multimedia productions. The audio narration booth can be reserved by students upon request.

**The Media Services Support Center** is designed for consultation and simple media duplication of CDs and DVDs. (Individuals who use duplication equipment are responsible for observing all applicable copyright laws.)

**The Media Services Production Center** is used for Seminary productions as well as other communications department-related video productions. The production center is also home to the Certificate of Theology and Ministry: Inside Live Experience program, which takes place throughout the academic year.

Student job opportunities include a limited number of paid positions available each year to qualified applicants. Applications and more information is available at the IT /media services office in Templeton Hall. Applications and more information are also available by emailing [its.jobs@ptsem.edu](mailto:its.jobs@ptsem.edu).

More information about services available can be found on the IT services web page at [its.ptsem.edu](http://its.ptsem.edu).

## Child Care

The Carol Gray Dupree Center for Children is located in the Charlotte Newcombe Center on Emmons Drive on the Seminary's West Windsor Campus and managed by Bright Horizons. Licensed by The State of New Jersey, it offers full-day or half-day (7:30 a.m.-12:30 p.m. or 12:30 p.m.-5:30 p.m.) daycare, year round, for children ages six weeks through five years old. Daycare is available as space permits to children of all students, faculty, administrators, and staff, and is also open to the public. The Dupree Center's primary goal is to provide loving and quality care for each child as a unique and valuable member of the community. Social, physical, emotional, intellectual, and spiritual growth is provided for. Learning experiences appropriate for the developmental age of each child are provided daily in a loving, safe, and stimulating environment.

For more information concerning availability, costs, and registration, please contact Danielle Seneca, the director of the Dupree Center for Children, at [Dupree@brighthorizons.com](mailto:Dupree@brighthorizons.com). Space is limited.

## Placement Services

The Office of Senior Placement works to assist master's-level students in preparation of dossiers and resumés and in finalizing their vocational plans in the variety of ministries available to graduates. It provides seminars and workshops designed to give practical information and skill training related to interviewing, resumé writing, and other vocational issues. The placement office welcomes individual churches, schools, governing bodies, and other institutions to use campus facilities and staff expertise as they seek to fill vacant positions. In addition to circulating dossiers and resumés from graduating seniors, the office maintains a variety of resources for the placement process and an up-to-date listing of churches and other institutions seeking to fill staff vacancies.

The Office of Academic Affairs, PhD Studies partners with [interfolio.com](https://interfolio.com) to provide convenient, reliable, and secure dossier service, for a fee, to PhD candidates and recent graduates seeking placement. At any time after successful completion of the comprehensive examinations, the candidate may prepare a dossier, consisting of his/her curriculum vitae, personal statement, letters of recommendation, and PhD transcript. All management of dossier materials, including control of dissemination to potential employers, can be accomplished online by the candidate through this service. The internet link to this service can be found on the PhD studies website.

## Academic Support

The Office of Academic Affairs offers workshops from time to time on efficient and effective academic study skills and strategies. Professional staff and student assistants provide free and confidential instruction in areas such as time/project management, academic reading and writing, study skills, and exam preparation and test-taking strategies. Student writing assistants will work with students on understanding a writing prompt, brainstorming ideas, creating a thesis, and improving writing structure and clarity. To request writing assistance, please email [writing@ptsem.edu](mailto:writing@ptsem.edu).

Princeton Theological Seminary provides reasonable accommodations to students with disabilities who self-identify through the Office of Academic Affairs. The office coordinates student accessibility services; in particular, the academic support components including the use and implementation of assistive technology and other strategies to maintain an accessible learning environment. Students must register with the office for disability verification and determination of eligibility for reasonable academic accommodations. Please submit requests at the beginning of the semester or as soon as possible. Contact academic support at [academic.support@ptsem.edu](mailto:academic.support@ptsem.edu).

## Tuition and Fees for 2020–2021

All Seminary charges and fees are payable in U.S. funds. Foreign checks or money orders must have the U.S. bank with which they are affiliated printed on the check or money order. For those persons not enrolled in the CASHnet Tuition Installment Plan, charges for tuition and fees are due and payable on or before the first class day of each semester.

Application fees vary by program. Please refer to the section in this catalogue that describes your program of interest.

Based on fiscal year: July 1, 2020–June 30, 2021

Candidates for the MDiv, MACEF, MA(TS), MDiv/MACEF (Dual) Degrees		
Annual full-time tuition, billed \$9,250 each semester		\$18,500
Full-time students are those in the MDiv, MACEF, MA(TS), and MDiv/MACEF dual-degree programs, as well as resident special students who are registered for a minimum of 12 credits. Those degree program students enrolled less than full time are charged at \$715 per credit.		
Additionally, students will be allowed to take up to six credits during the summer. Any out-of-pocket tuition expense specifically pertaining to summer credits will be refunded in the form of a tuition credit, provided full-time status is maintained (12 credits minimum) during the ensuing fall and spring semesters. The reduction of tuition will be applied to the student's account equally at the end of each semester. Please note that for graduation purposes, MDiv candidates are required to be registered as full-time students for six semesters.		
Candidates for the ThM Degree		
Annual tuition for the program, which is to be completed in one academic year, assuming 12–15 credits per semester, billed \$9,250 each semester		\$18,500
ThM candidates must be enrolled for at least 12 credits to be considered full time. ThM candidates enrolled less than full time are charged at \$715 per credit.		
Optional January Term		
The annual tuition for full-time students includes January term credits. However, students who have registered for and subsequently wish to drop a January term course must do so by the close of January term registration on Friday, November 6. Dropping a January term course after Friday, November 6 will result in a \$110 cancellation fee. Students who fail to attend a January term class for which they are registered will likewise be charged the \$110 cancellation fee. Estimated airfare and other travel costs for travel courses will be billed to students immediately following the receipt of that information at the business office. Because non-refundable deposits for travel need to be paid by the Seminary in advance, payment for all January term travel expenses will be due October 31. If for any reason the travel course is cancelled, only the money charged and paid through the student travel account will be refunded.		
A student will be allowed to take up to 30 credits in an academic year (including the fall semester, January term, and spring semester) without advance approval of the associate dean for academic administration.		
Tuition Installment Plan (CASHnet)		
The Tuition Installment Plan for fall 2020 and spring 2021 terms will consist of five-month plans beginning on August 15, 2020 and ending on December 1, 2020 for the fall term, and beginning on January 15, 2021 and ending on May 1, 2021 for the spring. Payments will be due in five equal installments on 8/15, 9/15, 10/15, 11/15, and 12/1 for the fall, and 1/15, 2/15, 3/15, 4/15, and 5/1 for the spring. A \$35 application fee will be assessed to the student account once the application is received and approved. The fall and spring payment plans must be applied for each semester. A link to the CASHnet application is available on the bursar's page.		
For those persons not enrolled in the payment plan, charges for tuition, housing, and fees are due and payable on or before the first class day of each semester with the exception of the January term. Payment for all January term travel costs is due and payable on or before October 31.		



<b>Candidates for the PhD Degree</b>		
Annual tuition for a minimum of two years of resident study, billed \$9,250 each semester		\$18,500
Reduced tuition for years three+, after two years resident study, billed \$720 each semester		\$1,440
<b>Note: PhD candidates residing in Seminary housing during years three, four, and five of their program will be assessed the comprehensive fee in addition to the reduced tuition. Both will be charged at the then-current rate.</b>		
<b>Under certain circumstances and with the approval of the associate dean for academic administration and the registrar, PhD students may take courses during the first semester of their third year without incurring additional tuition charges.</b>		
<b>Non-degree students</b>		
Part-time non-degree students taking courses for academic credit are charged on a per-credit basis at \$900.		\$900
<b>Regularly enrolled students in Princeton University, Westminster Choir College of Rider University, and New Brunswick Theological Seminary, when properly certified by the registrar, may be admitted to Seminary classes without charge.</b>		
<b>Interns</b>		
Interns, abroad and/or living off campus, are billed \$710 for one credit each semester, plus an administrative fee of \$345 per semester and are certified as full-time students while on internship; these charges are billed \$1,055 per semester.		\$2,110
Interns living on campus are billed \$710 for one credit each semester, plus an administrative fee of \$730 per semester and are certified as full-time students while on internship; these charges are billed \$1,440 per semester.		\$2,880
<b>Doctoral Research Scholars</b>		
A research fee of \$520 is charged to those participating in this one semester program.		\$520
<b>Unaffiliated Auditors</b>		
Persons who, although neither students nor guests of the Seminary but with the necessary authorization are attending classes during either the fall or spring semester on a non-credit basis, are charged per credit hour of class at \$155.		\$155
<b>Fees</b>		
<b>Late Registration Fee</b>		
Charged to any continuing student who registers for the fall semester after 4:30 p.m. on July 8, 2020, or registers for the spring semester after 4:30 p.m. on December 10, 2020. No new registration or re-registration will be accepted after 4:30 p.m. on the fifth day of classes of a semester.		\$110
<b>Drop/Add Fee</b>		
Charged to a student's account upon submission of a drop/add form (per change).		\$25
<b>Degree Change Application Fee</b> (if more than one change).		\$200
<b>Comprehensive Fee</b>		
Charged to all full-time students and those part-time students residing in Seminary housing. Billed at \$730 each semester to partially defray various institutional and instructional costs, such as the cost of counseling services, student publications, technological and media services, internet, transportation system, parking permits, etc. <b>PhD</b> (years 1 and 2 and anyone living in campus housing \$560/semester, \$1,120/year).		\$1,460

<b>NOTE: Due to the limited in-person experiences being offered on campus this year due to COVID-19, the comprehensive fee (\$1,460/year) will be waived for all students. Students who live in Seminary housing will be charged the basic fee (\$730/year) for services related to health protocols including enhanced cleaning measures and health screening, and limited campus services.</b>		
<b>Basic Fee</b>		
Charged to all part-time students not residing in Seminary housing. Billed at \$365 each semester to partially defray various institutional and instructional costs, such as the cost of student publications, technological and media services, internet, parking permits, etc.		\$730
<b>NOTE: Due to the limited in-person experiences being offered on campus this year due to COVID-19, the comprehensive fee (\$1,460/year) will be waived for all students. Students who live in Seminary housing will be charged the basic fee (\$730/year) for services related to health protocols including enhanced cleaning measures and health screening, and limited campus services.</b>		
<b>Student Health Insurance</b>		
Annual premium for a single student, billed \$1,750 per semester.		\$3,500
<b>Graduation Fee</b>		
a. Candidates for PhD degree		\$175
b. Candidates for all other degrees and certificates		\$150
<b>Transcripts or Certification Letters</b> (each)		\$10
<b>Diploma Replacement Fee</b> (each)		\$200
<b>ID Card Replacement Fee</b> (each)		\$20
<b>Student Mail Box Key Replacement Fee</b> (each)		\$15
<b>Parking Fee</b> per semester (Part-time non-matriculating student)		\$50
<b>Printing Charges:</b> Visit the information technology services website at <a href="http://technology.ptsem.edu">technology.ptsem.edu</a> for information regarding printing and copying charges, as well as to check an individual balance.		

## Housing and Meal Plans

Housing is available to full-time students only and must maintain that status to remain in housing. Housing eligibility does vary based on degree program as follows:

PhD candidates - are eligible to occupy Seminary housing during the first five years of their program

ThM candidates - ordinarily may occupy Seminary housing for one academic year only, based on availability, during which period they are expected to pursue a full-time program.

MDiv candidates - are eligible to occupy Seminary housing for three academic years

MA, MATS, MACEF candidates - are eligible to occupy Seminary housing for two academic years

MDiv/MA (dual-degree) candidates - are eligible to occupy Seminary housing for four academic years

## Residence Halls

**PLEASE NOTE - RESIDENCE HALLS ARE NOT IN USE IN 2020-2021. THE FOLLOWING INFORMATION IS FROM 2019-2020.**

### Housing Deposits

Each residence hall resident shall be assessed a housing deposit of \$150, and each apartment resident shall be assessed a housing deposit equal to one month's rent. The deposit shall be returned after the tenant has vacated, provided an inspection determines the premises were left in satisfactory condition.

### Room and Meal Plan

Residence Halls (single students) fall/spring terms combined

Single residence hall room	\$3,900 (\$1,950 per semester)
Single residence hall suite or large room	\$4,300 (\$2,150 per semester)
Single residence hall suite room with private bath	\$4,700 (\$2,350 per semester)
<b>Meal Plans</b>	
Declining balance plan 1	\$3,000 (\$1,500 per semester)
Declining balance plan 2	\$3,500 ( \$1,750 per semester)

Students living in the residence halls are required to be on one of the room and declining balance plans stated above, no exceptions. Rooms in the Seminary's residence halls are furnished with bed frame, XL-twin-size mattress, chest of drawers, chairs, desk, nightstand, mirror, and bookcase. Bed linens, pillow, blankets, and towels must be provided by the student.

A single student on a regular program is expected to room in one of the Seminary residence halls.

A drawing for choice of rooms for current residents in the residence halls is held in late April, and remaining rooms are assigned to new students. Please refer to the housing web page for detailed information.

Residence hall accommodations are intended primarily for students who are enrolled full time; however, provision occasionally may be made on a space available basis for persons registered for part-time studies.

Residence halls are open during the academic year only, and on a limited basis during the summer. Priority for summer goes to summer language students and is based upon availability. A limited number of residence hall rooms may be available to single students in Seminary degree programs who find it necessary to remain in Princeton, even though they are not enrolled in the summer program. For further information, contact the director of housing and auxiliary services.

### Meal Plan Information

Your account will start with a balance beginning the first day of each semester based on the plan you select. Whatever food or beverage items you select at the Brick Cafe or the dining hall, the value of those items will be deducted from your balance when your card is swiped at the register. Any unused balance from fall semester will be carried over to the spring semester. However, balances will expire on the day before commencement and will not be transferred to summer or the following academic year. Balances are non-transferrable to any other student accounts. You will also be able to add to your declining balance at any time.

Please refer to the [dining calendar](#) which lists all meal plan dates and Mackay Campus Center dining operating hours for the year.

## Apartments

### Roberts, Tennent, Dickinson, Hibben

One-bedroom units	\$9,540 (\$1,590/summer and \$3,975/fall and spring)
Two-bedroom units	\$12,000 (\$2,000/summer and \$5,000/fall and spring)
Three-bedroom units	\$13,440 (\$2,240/summer and \$5,600/fall and spring)
Three-bedroom shared per person	\$5,380 (\$980/summer and \$2,200/fall and spring)

### Witherspoon

One-bedroom units	\$10,020 (\$1,670/summer and \$4,175/fall and spring)
Two-bedroom shared per person	\$5,380 (\$980/summer and \$2,200/fall and spring)

### CRW Apartments

One-bedroom units	\$10,980 (\$1,830/summer and \$4,575/fall and spring)
Two-bedroom units	\$13,920 (\$2,320/summer and \$5,800/fall and spring)
Three-bedroom units	\$16,320 (\$2,720/summer and \$6,800/fall and spring)
Four-bedroom units	\$18,840 (\$3,140/summer and \$7,850/fall and spring)

A large number of unfurnished apartments are located at the Charlotte Rachel Wilson Apartment Complex, approximately three miles from the main campus. They are available to married students with or without children and to single parents with dependents. Each unit contains a living room, dining area, kitchen, bath, with apartment sizes ranging from one to four bedrooms. A smaller number of unfurnished apartments of varying sizes, some with provision for couples with children, are available on the Tennent campus. The Witherspoon apartments, located on the Charlotte Rachel Wilson campus, are available for single students only. Seminary apartments are rented to students under a lease arrangement. The period of the lease is from July 1 to June 30, except for a student's first year when the lease begins on September 1. Please note that waterbeds, laundry equipment (Witherspoon and Tennent), and space heaters are not permitted in Seminary apartments.

Although an increasing number of married students will occupy Seminary apartments, some families will find it desirable or necessary to secure accommodations in Princeton or the surrounding area. The Seminary maintains an Office of Housing and Auxiliary Services to assist couples in finding adequate accommodations, although final responsibility for obtaining such accommodations rests with the student. More complete information on lease terms is contained in the Princeton Theological Seminary Handbook. All inquiries concerning student housing, whether Seminary or off campus, should be made to [housing@ptsem.edu](mailto:housing@ptsem.edu) or 609.497.7730.

Housing fees may increase each year. Notification of increases will be posted online in April/May.

## **Financing Your Seminary Education**

The purpose of the Princeton Theological Seminary Program for Student Financial Aid is to assist students in the educational preparation for ministry. We do this by providing fellowships, need-based grants, work opportunities, and loans to our eligible students. A more detailed breakdown of this eligibility by degree program is within this section.

## **CASHnet (TRANSACT) Payment Plan**

Students who wish to pay all or any portion of their tuition and other charges on an installment basis may take advantage of this plan which is made available through the bursar's office. The plans are managed by CASHnet, and consist of five equal monthly installments by semester. The fall plan will be available beginning on **July 15, 2019** for sign up, and the first payment will be due on **August 15, 2019**. Payments are due every month by the 15th, with the final payment being due **December 1, 2019**. The spring payment plan will be available for registration in December 2019, and the first payment will be due **January 15, 2020**. Payments will be due every month on the 15th, with the final payment being due on **May 1, 2020**.

All payments are to be made online to CASHnet, not to your Seminary account.

Information and a link to the CASHnet can be found on the bursar's webpage along with your student account information.

## **Federal Aid**

The Seminary participates in the federal financial aid programs outlined below: the Federal Direct Loan, Federal Graduate PLUS Loan, and Federal Work Study. These Title IV federal aid programs can be used to help meet matriculated students' unmet financial need for the academic terms in which they are enrolled. International students do not qualify for federal aid. For more information about federal aid opportunities and the application process, please contact the [Office of Student Administrative Services](#) (this department includes financial aid).

### **Federal Direct Loan and Grad PLUS Loan**

This unsubsidized Federal Direct Loan can provide up to \$20,500 in loan assistance each academic year. The Graduate PLUS Loan can provide additional funds beyond the Direct Loan. Matriculated Princeton Theological Seminary students enrolled at least half time may apply for these loans. Federal loans are made by the U.S. Department of Education and are processed through the Office of Admissions and Financial Aid. The interest rate for Federal Direct Loan borrowers is currently fixed at 4.3% and the interest rate of the Grad PLUS loan is 5.3%. Students must pay a small origination fee to process a federal loan. Interest accrues, but repayment is not required, while the student is enrolled in a program of study on at least a half-time basis. There is also a six-month grace period following the student borrower's last date of at least half-time attendance, during which time, interest accrues. Repayment then begins on a monthly basis.

### **Federal Work Study (FWS)**

Each year, the federal government awards the Seminary matching funds used to offer Federal Work Study placements to needy students. Eligible students who wish to be considered for an FWS-funded position should contact the Office of Admissions and Financial Aid to obtain an application and review available job opportunities.

## Self-Support

It is assumed that a Seminary student will make every effort toward self-support to meet the demands of his or her program of study. It is suggested that students consider employment on or off campus as a way of reducing their dependency on loans. Field education placements for both the summer and the academic year (except in the case of first-year students) are another way for students to fund their Seminary expenses.

On-campus employment is available to interested Seminary students. The Office of Student Administrative Services assists students in finding positions on campus and helps spouses by publishing a booklet that contains a listing of outside employers who frequently hire Seminary spouses.

It is also highly recommended that students inquire about outside resources, such as aid from their church or denomination. When outside scholarships are received by the Seminary, the normal procedure is to split the amount between the fall and the spring semesters. However, if the student has an outstanding balance from a previous semester or a summer charge, the bursar's office will pay that first and then split the remainder between the current year fall and spring semesters. If, when the scholarship is applied, it causes a credit balance in the student's account, that amount will be refunded to the student according to the Handbook, section 8.6 which reads: Credit balances caused by a scholarship or outside funding are paid out twice during each of the fall and spring semesters, the Wednesday after add/drop and the first week in December in the fall and the Wednesday after add/drop and the first week of April in the spring.



## **Institutional Aid for MDiv, MACEF, MA(TS), and Dual-Degree Candidates**

The Princeton Theological Seminary financial aid program assists our full-time master's-level candidates by providing need-based grants and merit-based scholarships.

The majority of the generous financial aid offered by Princeton Seminary is need-based. We do offer merit-based scholarships to a portion of our admitted applicants, but as a matter of theological conviction we try to cover as many educational costs as we can for the greatest number of students. This is why we favor a need-based approach to financial aid.

We want to ensure that those who experience God's call in their lives and desire to come to Princeton Seminary in faithful response to that calling are able to do so financially. Our need-based approach enables us to help make Princeton Seminary financially feasible for our entire student body, not just a select group. This is our way of supporting the faithful women and men who are willing to use their talents in the service of Christ's church. The Seminary therefore offers a variety of institutional aid programs (outlined below) to assist first professional degree candidates in funding their Princeton Theological Seminary degree programs.

A single master's candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. \*Please note, this requirement is waived for the academic year 2020-2021. Consult the director of Student Administrative Services for further information on eligibility for an exclusion from this policy.

The grant and scholarship amounts listed below are applicable to those degree candidates who begin their program in fall 2020.

### **Need-based Aid**

#### **PRINCETON THEOLOGICAL SEMINARY GRANT**

- Eligible degree candidates who are currently members of a PC(USA) church may qualify for a grant which covers up to 100 percent tuition in the Princeton Theological Seminary grant program each academic year.
- Eligible non-PC(USA) degree candidates may qualify for a maximum Princeton Theological Seminary grant which would cover a maximum of 80 percent of the cost of tuition.

*\*Please note that the amount a student receives in Princeton Theological Seminary grant aid is also dependent on whether they were awarded the Princeton Theological Seminary Promise for Ministry Award, as the combination of the Princeton Theological Seminary Grant and Promise for Ministry Award cannot exceed the Princeton Theological Seminary grant maximums listed in the merit-based awards section below. Questions about aid programs and application procedures should be directed to the [Office of Student Administrative Services](#) (this department includes financial aid).*

#### **THOMAS W. GILLESPIE GRANT**

This grant program is designed to help our students reduce their dependency on educational loans. Awardees must work a minimum of 10 hours per week and attempt to raise money from outside sources in order to be considered for this need-based Princeton Theological Seminary aid program. The award maximum for single students and married students without children is \$2,000 per year. Single and married students with children may qualify for up to \$4,000 per year. Grant recipients must:

- Qualify for the maximum Princeton Theological Seminary grant
- Demonstrate need beyond the maximum Princeton Theological Seminary grant offer
- Have outstanding student loan debt in their name of \$20,000 or more at the time of application
- Complete the Gillespie grant application and supply the required documentation by the November 1 deadline

#### **PRINCETON THEOLOGICAL SEMINARY PRESBYTERIAN LOAN PROGRAM**

Eligible PC(USA) MDiv and MDiv/MACEF candidates who demonstrate financial need beyond the maximum Princeton Theological Seminary Grant may qualify for a low-interest loan which has the potential to be forgiven if the recipient serves the PC(USA) in ordained ministry after graduating. Applicants for this forgivable loan must complete the application each year and provide documentation of Inquirer status to qualify for year one and two of their program and candidacy for year three and in the case of a dual-degree candidate, year four. The maximum award for this forgivable loan is \$4,000 per academic year.

*\*Please note that a merit-based aid recipient who can document need beyond their scholarship offer may be eligible to apply for the Gillespie grant or Princeton Theological Seminary Presbyterian loan program as well.*

## **Merit-based Aid**

Merit-based scholarship recipients are selected through the admissions process on the basis of high academic achievement and commitment to the life and mission of the church. These awards are renewable based on the candidate maintaining full-time enrollment and satisfactory academic progress. They are available to MDiv, MDiv /MACEF, and MA(TS) candidates who are U.S. citizens or permanent residents of the U.S. They are offered to approximately 20 percent of our degree candidates each year.

Applicants who wish to be considered for the Grimke Scholarship, Presbyterian Leadership Award, Seminary Fellowship, and Presidential Scholarship must have an admissions interview and complete and submit the scholarship application by the February 1 priority scholarship deadline.

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### **GRIMKE SCHOLARSHIP**

- Selected from students who are descendants of slaves or from underrepresented groups, including but not limited to African, Latino/a, Asian-Pacific Islander or First Nations descent. (Note: Current federal nondiscrimination guidelines and case law permit educational institutions to focus but not limit scholarships to particular racial/ethnic groups. Within the context of the Seminary's complete financial aid program, the Grimke scholarship will focus on African American students to the extent permitted by these guidelines.)
  - Granted to up to 10 admitted students per year (up to 30 active scholarships at a time)
  - Covers the full cost of tuition plus \$15,000 per academic year
  - An interview is required to be considered for the Francis Grimke Scholarship
- 

### **PRESBYTERIAN LEADERSHIP AWARD**

- Granted to up to 12 admitted students per year
- Awarded to top PC(USA) candidates
- Covers the full cost of tuition plus \$8,000 per academic year
- An additional application and an interview are required for those that are considered for the Presbyterian Leadership Award

### **SEMINARY FELLOWSHIP**

- Granted to up to 14 admitted students per year
  - Covers the full cost of tuition plus \$4,000
  - An additional application and an interview are required for those that are considered for the Seminary fellowship
- 

### **PRESIDENTIAL SCHOLARSHIP**

- Selected from the top candidates already offered a Presbyterian Leadership Award or Seminary fellowship
- Scholarship is worth \$5,000 per academic year
- The Presidential scholarships are normally awarded after the February 1 priority scholarship deadline

## **Presbyterian Church (USA) Denominational Aid**

### **Financial Aid for Studies Grant**

Students who are under care of a PC(USA) presbytery and are pursuing their first professional degree in the Seminary's MDiv, MACEF, or dual-degree program may qualify for one or more of the financial aid programs offered by the PC(USA), including the Presbyterian studies grant. Visit the PC(USA) website at [pcusa.org](http://pcusa.org) for more information about their financial aid programs.

## International Scholars

Annually, a limited number of scholarships are given to ThM, MA(TS), and MACEF students with advanced standing (MDiv candidates are not considered for the international scholars program) coming to study at Princeton Seminary from outside the United States. There are two tiers of international scholarships. The first is the Princeton International Presidential Fellowship, which covers full tuition, comprehensive fee, single student health insurance premium, single room and board, and a small amount of money for incidental expenses.

The second is the Trustee International Scholarship, which covers full tuition, comprehensive fee, single student health insurance premium, and a small amount of money for incidental expenses.

As a rule, these awards are offered by the admissions committee to prospective students who do not currently reside in or have not previously studied in the United States. The committee also considers the applicant's academic qualifications and the leadership positions to which they will return in their home country (as outlined in the ecclesiastical endorsement presented with the admissions materials).

## PhD Candidates

Each admitted applicant will receive at minimum (a) a Merit Tuition Scholarship and (b) either a Princeton Doctoral Fellowship or the George S. Green Fellowship for a period of up to five consecutive years of full-time study. All admitted applicants will also be considered for supplemental funding through either the Presidential Merit Scholarship or the Trustees Merit Scholarship. Eligible admitted applicants will also be considered for the Peter Paris Fellowship.

Seminary health insurance will be subsidized for each admitted student; this applies only to the Seminary health plan and only to the admitted student. Further, an (unfurnished) apartment (size dependent on availability) will be reserved for each admitted applicant in campus housing and will be made available for up to five consecutive years or for the duration of the student's PhD program, whichever comes first. Single students may choose instead to live in one of the residence halls. In either case, the housing is heavily subsidized and thus represents a substantial enhancement to the overall admissions package.

The terms of all financial award packages offered to students require that they remain in good academic standing and hold no more than 20 hours a week of employment of any type, inclusive of any teaching assignments. It also requires that students maintain local residency in order to fulfill the teaching requirements of their scholarship award. Candidates who receive an outside grant for overseas study and relinquish their Seminary fellowship during one of their first five years of doctoral work are eligible to receive the fellowship during a sixth year. All fellowships are disbursed during the academic year.

PhD students who wish to be considered for federal loans must complete the FAFSA form ([fafsa.ed.gov](https://fafsa.ed.gov)) and the Princeton Seminary Student Financial Aid Application. These forms, as well as more information about the financial aid application process, are available online or may be requested from the Office of Student Administrative Services.

### Merit Tuition Scholarship

This scholarship covers the annual cost of tuition, which in 2020-2021 is \$18,500, and is credited to the student's account, one half each semester, on his or her behalf.

### Princeton Doctoral Fellowship

The Princeton Doctoral Fellowship is awarded for up to five years (ten semesters) of study in the PhD program. Beginning with the entering class of 2019–2020, it provides an annual stipend of \$25,000 and is offered to aid students in pursuing their doctoral education with the requirement that they serve as a teaching assistant or teaching apprentice for one master's-level course per year for each year of funding support (with no additional remuneration).

### The George S. Green Fellowship for Doctoral Study

One fellowship for doctoral work, preferably but not exclusively in Old Testament, may be awarded for up to five years of study to a senior in the Master of Divinity program in the Seminary, or a candidate in the Master of Theology program at the Seminary, who has displayed outstanding academic achievement and scholarly promise. Beginning with the entering class of 2019–2020, it provides an annual stipend of \$25,000 and is offered to aid students in pursuing their doctoral education with the requirement that they serve as a teaching assistant or teaching apprentice for one master's-level course per year for each year of funding support (with no additional remuneration).

### Peter Paris Fellowship

This fellowship of \$5,000 per year above the current doctoral stipend is awarded annually to one student who is a descendant of slaves or from an underrepresented group, including but not limited to African, Latino/a, Asian-Pacific Islander, or First Nations descent. (Note: Current federal nondiscrimination guidelines and case law permit educational institutions to focus but not limit scholarships to particular racial/ethnic groups. Within the context of the Seminary's complete financial aid program, the Peter Paris Fellowship will focus on African American students to the extent permitted by these guidelines.)

### Presidential Merit Scholarship

This scholarship of \$5,000 per year is awarded to students in each entering class whose applications, in the judgment of the PhD Studies Committee, are of excellent quality. The scholarship is awarded as a supplement to either the Princeton Doctoral Fellowship or The George S. Green Fellowship for Doctoral Study.

### Trustees Merit Scholarship

This scholarship of \$6,000 per year is awarded to two students in each entering class whose applications, in the judgment of the PhD Studies Committee, are of superior quality. This represents the highest award offered by the Seminary to an entering doctoral student. The scholarship is awarded as a supplement to either the Princeton Doctoral Fellowship or The George S. Green Fellowship for Doctoral Study.

## **Additional Information**

More detailed written information from the Office of Student Administrative Services concerning the aid programs administered by the Seminary is available upon request. The Student Financial Aid Handbook includes a description of the entire financial aid program, policies, and procedures, and criteria for selecting recipients, for determining award amounts and limits, and for initial and continuing eligibility, payment arrangements, current costs, the Seminary's refund policy, and aid recipient rights and responsibilities. Other information available includes:

- Student Health Benefits Program Brochure
- Guide to Student/Spouse Employment
- Financial Aid Brochure
- The PTS Guide to Outside Resources

In addition, as mandated by federal regulations, summaries of student placement and remuneration surveys of graduates are available upon request from the Office of Student Relations.

## Department of Veterans Affairs Benefits (Title 38, U.S. Code 3679)

In accordance with Title 38 US Code 3679 subsection (e), this school adopts the following additional provisions for any students using U.S. Department of Veterans Affairs (VA) Post 9/11 G.I. Bill® (Ch. 33) or Vocational Rehabilitation and Employment (Ch. 31) benefits, while payment to the institution is pending from the VA. This school will not:

- Prevent the students enrollment;
- Assess a late penalty fee to;
- Require student secure alternative or additional funding;
- Deny their access to any resources (access to classes, libraries, or other institutional facilities) available to other students who have satisfied their tuition and fee bills to the institution.

However, to qualify for this provision, such students may be required to:

- Provide Chapter 33 Certificate of Eligibility (or its equivalent) or for Chapter 31, VA VR&E's contract with the school on VA Form 28-1905 by the first day of class.
- Note: Chapter 33 students can register at the VA Regional Office to use E-Benefits to get the equivalent of a Chapter 33 Certificate of Eligibility. Chapter 31 student cannot get a completed VA Form 28-1905 (or any equivalent) before the VA VR&E case-manager issues it to the school.
- Provide written request to be certified;
- Provide additional information needed to properly certify the enrollment as described in other institutional policies.



# Awards and Prizes

## Senior Class Fellowships

Princeton Seminary offers six fellowships for the pursuit of advanced study in theology. The fellowships are awarded in accordance with the following rules and guidelines:

1. The candidate is required to be a senior in the MDiv, Dual, MACEF, or M(TS) program who has been in residence in the Seminary as a member of the graduating class.
2. The candidate must indicate (by email to the academic dean at [academic.dean@ptsem.edu](mailto:academic.dean@ptsem.edu)), no later than April 1, 2021, the intent to submit a thesis in competition along with the specified area in which the thesis is to be considered.
3. The candidate must present a thesis written for regular academic credit in a specified field. Guidelines for writing such a thesis will be posted on the registrar's web page. An electronic copy of the thesis must be submitted, with the name(s) of the professor(s) under whose direction it was written, to [academic.dean@ptsem.edu](mailto:academic.dean@ptsem.edu) by noon on April 20, 2021.
4. The fellowship award will be made by the faculty, upon recommendation of the department or program concerned, and will be announced at commencement. The faculty in all instances reserves the right not to grant a fellowship during a particular year, if in the judgment of the readers no thesis in the area qualifies for this special consideration.
5. A candidate who submits a thesis in competition for a fellowship, whether or not he or she is successful in the competition, will receive departmental and/or elective academic credit for the work, provided it meets the usual requirements for a thesis in the department to which it is submitted.
6. The fellowship may be used for any education-related purpose.

### The Senior Fellowship in Old Testament

The Senior Fellowship in Old Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

### The Senior Fellowship in New Testament

The Senior Fellowship in New Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

### The Senior Fellowship in History

The Senior Fellowship in History may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

### The Senior Fellowship in Theology

The Senior Fellowship in Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

### The Senior Fellowship in Practical Theology

The Senior Fellowship in Practical Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

### The Senior Fellowship in Religion and Society

The Senior Fellowship in Religion and Society may be awarded to that student who presents the best senior thesis in this program area and who qualifies under the fellowship regulations outlined above.

## Prizes and Special Awards

Each year a considerable number of awards are available for special work or attainments. The recipients of such awards must have completed creditably recorded grades, verified by the Office of the Registrar, for all courses taken in the year that the award is granted.

**The following awards are open to all students:**

### **The Robert P. Goodlin Award**

Through the generosity of family and friends, this award was established in memory of Robert Paul Goodlin (Class of 1961).

Guidelines and qualifications: The award is made to a worthy student who has displayed a particular interest in clinical training.

### **The Henry James Sr. Award**

Established in 2002 by Professor Donald E. Capps of the Seminary faculty, the Henry James Sr. Award is awarded to a student whose work reflects the inquiring spirit of Henry James Sr., and the regard for psychological awareness and complexities for which his illustrious sons, psychologist-philosopher William James and novelist Henry James, are famous.

Guidelines and qualifications: The candidate for this award is nominated by the Department of Practical Theology in conversation with faculty from other departments.

### **The David Hugh Jones Award in Music**

Through the generosity of former members of the Princeton Seminary Choir, an award was established in honor of Dr. David Hugh Jones, professor of music, who taught at the Seminary from 1934 until his retirement in 1970.

Guidelines and qualifications: This award is offered periodically to the student who, in the judgment of the faculty, has contributed most to the musical life of the Seminary.

### **The Frederick Neumann Award for Excellence in Greek and Hebrew**

Through the generosity of Dr. Edith Neumann, this award was established in memory of her husband. Frederick Neumann worked as a missionary in Haifa until Israel became a nation, and then his work with postwar refugees took him to New York City, where he became a pastor of the Brunswick Avenue Congregational Church in Brooklyn.

Guidelines and qualifications: This award is granted upon recommendation of the Department of Biblical Studies to the student who has demonstrated excellence and the most promise in the basic courses in Hebrew and Greek.

### **The Samuel Robinson Foundation Awards**

*(Examination-based award)*

Through the generosity and vision of Presbyterian layman Samuel Robinson, a number of awards were created to stimulate interest in the Westminster Shorter Catechism. Awards are granted to students who pass both an oral examination on the text and a written examination on the text and interpretation of the *Westminster Shorter Catechism*. A student may receive an award through the Robinson Foundation only once during his or her period of study at the Seminary.

Guidelines and qualifications: The basis of awarding prizes is examination on the text of the *Westminster Shorter Catechism*. Any student may submit for examination, provided he or she has not previously received a Samuel Robinson Award.

### **The Robert E. Speer Award in College Ministry**

This award was established in 1998 by the Reverend Dr. Robert K. Kelley (Class of 1948), and honors Robert E. Speer, who inspired hundreds of college students to serve in the Student Volunteer Movement and in Presbyterian missions.

Guidelines and qualifications: this award is made annually to a student who has demonstrated experience in ministry to college students and shown exceptional promise in that area, and who intends to pursue such ministry through a local church or campus-based program.

### **The George E. Sweazey Award for Excellence in Homiletics**

Through a gift from the estate of Ruby M. Cheek, this award was established in 1996 to honor the memory of Dr. George E. Sweazey (Class of 1930). Sweazey was the Francis Landey Patton Professor of Homiletics at Princeton Theological Seminary from 1970 to 1975.

Guidelines and qualifications: This award is given annually to a student who has demonstrated excellence in the area of homiletics.

**The following awards are open only to seniors:**

### **The Asian American Ministry Award**

Created by the Korean alumni/ae of Princeton Theological Seminary under the leadership of Dr. Samuel D. Kim (Class of 1971), this award is to be given annually to one or more members of the graduating class, regardless of ethnic background, who have made a significant contribution to and have a creative vision for ministry in an Asian American context.

Guidelines and qualifications: There are no nationality, age, or gender restrictions. The recipient must contribute to research in Asian American ministry in the United States for a period of at least 12 months after graduation from the Seminary. Seminary staff members select the recipient(s) with collaborative input from the Asian American Program of Princeton Theological Seminary.

### **The Samuel Wilson Blizzard Memorial Award**

Through the generosity of former students, colleagues, and friends, this award was established in 1976 in memory of the Reverend Samuel Wilson Blizzard, Jr. (Class of 1939). Blizzard joined the Princeton Theological Seminary faculty in 1957. At the time of his death in 1976 he was the Maxwell M. Upson Professor of Christianity and Society Emeritus at the Seminary.

Guidelines and qualifications: This prize is given annually to a member of the graduating class who, in the judgment of the faculty, has displayed particular concern and aptitude for the social ministry of the church. Faculty judge the recipient during the spring semester one month prior to graduation.

### **The Frederick Buechner Prize for Writing (essay-based award)**

In 2014 Princeton Seminary introduced an annual competition for excellence in theological writing sponsored by the Frederick Buechner Center. Carl Frederick Buechner, a Presbyterian minister, authored more than 30 books during his 60-year career. An award of \$1,000 is offered to a senior graduating in May with a Master of Divinity, Master of Arts (Theological Studies), Master of Arts in Christian Education and Formation, or MDiv/MACEF dual-degree. The prize is divisible if there is more than one winner.

Guidelines and qualifications: Graduating seniors may submit one piece of writing, which may be from a variety of genres: an essay; advocacy article; sermon; or an imaginative, narrative, or dramatic piece (not a research paper or thesis). The piece of writing should 1) reflect excellent English composition in relation to one of these genres, and 2) evoke the character of Frederick Buechner's writing, and 3) be theologically illuminating. It is acceptable to submit a piece in one of these genres that has been previously submitted as part of course work during the student's Princeton Theological Seminary career.

Carl Frederick Buechner, a Presbyterian minister, has authored more than 30 books in a career of more than 60 years. His first novel, *A Long Day's Dying*, was begun in his senior year at Princeton University. Published in 1950, it is one of his greatest critical successes. His inspirational writing also includes, essays, short stories, historical fiction, and sermons. He has received numerous honorary degrees and awards in literature. Graduating from Union Theological Seminary in New York, he was ordained in 1958 at the Madison Avenue Presbyterian Church in New York.

A wonderful resource for the life and work of Buechner is [frederickbuechner.com](http://frederickbuechner.com), the website of the Frederick Buechner Center. Students considering writing an essay for this prize will be especially interested in carefully reviewing the sections of the website dedicated to descriptions and themes in Buechner's works.

Procedure for essay submission:

- A statement of intent to submit an essay must be received by April 1, 2021 in writing (via email to the Office of the Dean of Academic Affairs, [academic.dean@ptsem.edu](mailto:academic.dean@ptsem.edu)).
- An electronic copy of the essay must be submitted via email to the Office of Academic Affairs, [academic.dean@ptsem.edu](mailto:academic.dean@ptsem.edu) by noon on April 20, 2021.

### **The Wilbur R. and Mae Closterhouse Award in Church History and Pastoral Ministry**

This award was established in 2008 through the generosity of the Reverend Dr. Wilbur Closterhouse and his wife, Mae Closterhouse. The Rev. Closterhouse (Class of 1941) combined outstanding leadership in the church with a love of scholarship; his ministry was characterized by a strong emphasis on the history of the church.

Guidelines and qualifications: This award is awarded annually to a graduating Presbyterian student earning a Master of Divinity who demonstrates great promise for pastoral ministry, with an educational experience marked by significant proficiency in church history.

### **The Friar Club Award**

Through the generosity of alumni of the Friar Club, this award was established in 1977. The Friar Club was a Princeton Theological Seminary eating club established in 1892 whose mascot, an English bulldog, was named Friar Tuck. In 1952 all Seminary eating clubs were disbanded. The alumni Friars, however, continued their organization and fraternization, establishing this award in memory of the club that brought them together as lasting friends.

Guidelines and qualifications: This award is given to a member of the senior class who has contributed significantly to the life of the Seminary community.

### **The John T. Galloway Award in Expository Preaching**

Established in 1971 in honor of the Reverend Dr. John T. Galloway (Class of 1933), this award is given to a senior who has shown great aptitude in the area of homiletics. Galloway was a pastor in Wayne, Pennsylvania, a visiting lecturer at Princeton Seminary, and a member of the Seminary's Board of Trustees from 1959 until his retirement to emeritus status in 1983.

Guidelines and qualifications: This award is given upon recommendation of the homiletics faculty to a member of the senior class who, as a Master of Divinity candidate, indicated a special interest and competence in courses in expository preaching, and delivered an exceptionally good expository sermon in a preaching class.

### **The Aaron E. Gast Award in Urban Ministry**

In 1986, the Aaron E. Gast Fund for Urban Ministry was established through the Presbyterian Church (USA) Foundation, with the income to go to Princeton Seminary to fund an annual award in honor of the Reverend Dr. Aaron E. Gast (Class of 1953) and an alumni/ae trustee of the Seminary from 1971 to 1974.

Guidelines and qualifications: This award is made annually to a graduating senior who has a special commitment to urban ministry and has accepted a call to a parish within a major metropolitan area.

### **The Mary Long Greir-Hugh Davies Award in Preaching**

In 1923, the Synod of Pennsylvania, by a gift to the trustees of the Seminary, established the Hugh Davies Fund in memory of the Reverend Hugh Davies (1831–1910), an honored minister and historian of the Calvinistic-Methodist Church in Pennsylvania. In 1944 Elizabeth J. Greir left funds to establish one or more awards in connection with the work of students “for excellence in oratory, in delivery of sermons, addresses, or declamations.” These two gifts were combined to establish this award.

Guidelines and qualifications: This award is given to a member of the senior class whose preaching and other forms of oral communication are accounted the best in thought, composition, and delivery.

### **The Graduate Study Fellowship for the Parish Pulpit Ministry**

The Graduate Study Fellowship for the Parish Pulpit Ministry is a fellowship for study overseas. This fellowship is granted to a PC(USA) MDiv senior who is committed to pulpit and to parish ministry. Homiletic talent, academic performance, and strength of character are considered for this award.

### **The John Havran Award for Excellence in Christian Education**

Doris Havran (Class of 1985) established this award in Christian education in honor of her husband. Throughout their lives, they were nourished in faith by teachers who led them to a deeper life in Christ. This gift recognizes the people who by word and deed helped to form and inspire their lives as disciples of Christ.

Guidelines and qualifications: This award is made annually, upon nomination by the faculty in Christian education, to a graduating MA student who shows creativity and promise of excellence for the practice of educational ministry.

### **The Edler Garnet Hawkins Memorial Award for Scholastic Excellence**

Through the generosity of friends and former parishioners, this award was established in memory of the Reverend Dr. Edler G. Hawkins, who was pastor of St. Augustine Presbyterian Church in Bronx, New York, for more than 30 years. He was moderator of the 176th General Assembly of the United Presbyterian Church in the United States of America (1964) and a member of the Central Committee of the World Council of Churches. Hawkins joined the Princeton Theological Seminary faculty in 1971 as professor of practical theology and coordinator of black studies.

Guidelines and qualifications: This award is made to an African American member of the senior class who in five semesters of academic work has achieved the highest cumulative grade point average within the range of the first and second fifths of the previous year's graduation class. The award takes the form of a gift card from Amazon for the purchase of books.

### **The Seward Hiltner Award in Theology and Personality**

The Seward Hiltner Award in Theology and Personality was made possible by the gifts of friends and graduates of the Seminary. It honors Seward Hiltner, who taught at Princeton Seminary from 1961 to 1980 as professor of theology and personality. He was a prolific scholar for decades in the fields of pastoral and practical theology.

Guidelines and qualifications: This award is made annually to a senior student who, in the judgment of the faculty, displays outstanding academic promise in the area of pastoral theology.

### **The Jagow Awards in Homiletics and Speech**

Through the generosity of Charles H. Jagow, an officer of the Metropolitan Life Insurance Co., the Jagow Family Fund was established. He began his association with Princeton Seminary after being referred to the institution by the United Presbyterian Foundation, to whom he was also a generous donor.

Guidelines and qualifications: Two awards are made annually, ordinarily to seniors who, during the year, have made the greatest progress or displayed outstanding achievement in homiletics or speech.

### **The Gerald R. Johnson Memorial Award in Speech Communication in Ministry**

This award was established in memory of the Reverend Gerald R. Johnson (Class of 1943). Recognized for his congregational and denominational leadership, he was named a Sagamore of the Wabash, Indianapolis, the highest citizen's honor available in Indiana.

Guidelines and qualifications: This award is given annually to the senior who, in the judgment of the faculty in the area of speech communication in ministry, best exemplifies present gifts and future promise in the delivery of sermons as a preacher and communicator of the gospel.

### **The Robert K. Kelley Memorial Award in Youth Ministry**

This award was established in 2008 by Dr. Dolores Kelley in honor of her husband. The Reverend Dr. Robert K. Kelley (Class of 1948) provided outstanding leadership to the church during nearly 40 years of ministry; he emphasized encouraging youth through his ministries in New Jersey, Pennsylvania, and California.

Guidelines and qualifications: This award is awarded annually to a graduating MA or MDiv student who demonstrates great promise for a ministry with youth that is marked by the enthusiastic leadership for which Dr. Kelley was known.

### **The Bryant M. Kirkland Award for Excellence in Practical Theology**

This award was endowed in 1989 by Mr. and Mrs. George B. Beitzel, in honor of the Reverend Dr. Bryant M. Kirkland, in appreciation of his 25-year ministry at the Fifth Avenue Presbyterian Church in New York City. Kirkland (Class of 1938) was elected to the Seminary Board of Trustees in 1957 and served as president of the Board from 1973 to 1979.

Guidelines and qualifications: This award recognizes a graduating senior who has demonstrated excellence in the academic disciplines of practical theology, and who shows promise for effective pastoral ministry.

### **The C. Frederick and Cleta R. Mathias Memorial Award in Worship and Pastoral Ministry**

This award was established and endowed in 1999 by the Westminster Presbyterian Church of Wilmington, Delaware, in memory of the Reverend Dr. C. Frederick Mathias and Mrs. Cleta Mathias, who were tragically killed during their ministry at Northminster Presbyterian Church in Indianapolis.

Guidelines and qualifications: This award is to be granted annually to a graduating Presbyterian MDiv student who demonstrates great promise for pastoral ministry marked by significant leadership in worship.

### **The Robert Boyd Munger Award in Youth Ministry**

Through the generosity of friends, this award was established in 1986 to honor the Reverend Dr. Robert Boyd Munger (Class of 1936) and alumni/ae trustee of the Seminary from 1967 to 1970. It honors a person who helped organize some of the first deputation teams to young people while he was a student at the Seminary, and who was an effective communicator of the gospel to young people throughout his ministry.

Guidelines and qualifications: The award is made annually to a graduating student in either the Master of Divinity or Master of Arts in Christian Education program who has demonstrated academic achievement and taken part in a significant ministry to teenage or college-age young adults. The nomination is made by an interdepartmental committee.

### **The Thomas A. and Alma Neale World Mission and Evangelism Award in Speech Communication in Ministry**

Through the generosity of Dr. G. Robert Jacks (Class of 1959), associate professor of speech and communication at Princeton Seminary, this award was established in memory of his grandparents, Thomas A. and Alma Neale.

Guidelines and qualifications: The award is given annually to the senior who, in the judgment of the faculty in the field of speech communication in ministry, has most effectively exemplified in speech and action the church's call to world mission and evangelization as found in the Great Commission (Matthew 28:18–20).

### **The Arthur Paul Rech Memorial Award in Theology and Pastoral Ministry**

In 1990, Seminary trustee Jean May Rech established an award in memory of her husband, the Reverend Dr. Arthur Paul Rech (Class of 1945). Together, Dr. and Mrs. Rech began the Young Life Ministry in Chester, Pennsylvania and in Los Angeles, California. Later, Paul Rech was a field director for Young Life in Los Angeles.

Guidelines and qualifications: This award is given annually, upon nomination by the Department of Practical Theology, to a graduating senior who has demonstrated academic excellence in the disciplines of practical theology, and a personal commitment to the practice of ministry in the life of the church.

### **The Charles J. Reller Abiding Memorial Fund Award**

The Neshaminy-Warwick Presbyterian Church in Hartsville, Pennsylvania, established this award in memory of Charles J. and Caroline Z. Reller, devoted members of that congregation who gave unstintingly of their time and talent in leadership to their church and community.

Guidelines and qualifications: The award is granted annually to the student in any degree program who is adjudged as having actively exhibited the greatest Christian concern for others in the year preceding graduation.

### **The George L. Rentschler Award in Speech Communication**

Through the generosity of the Reverend George L. Rentschler (Class of 1941), this award was established in the area of speech communication. Rentschler served several congregations, including churches in New York, New Jersey, Michigan, and Wisconsin. He also served as chaplain of the Anclote Psychiatric Hospital in Tarpon Springs, Florida, and later became a consultant for chaplain services.

Guidelines and qualifications: Upon nomination by the professor of speech communication in ministry, this award annually recognizes a student in the graduating class who has shown excellence in speech.

### **The John Alan Swink Award in Preaching**

Mr. and Mrs. Sylvan S. Swink created this award in memory of their son, John Alan Swink, a member of the Princeton Seminary Class of 1952. It was subsequently endowed by John's sister, Mrs. William Sieber, and her husband.

Guidelines and qualifications: This award is granted to a member of the senior class who has shown the most improvement in preaching.

### **The Jean Anne Swope and James L. Mechem Award in Christian Ethics**

This award was established in 1993 by the Moriah-Olivet United Presbyterian Church of Utica, New York, in honor of two of their former pastors, the Reverend Jean Anne Swope (Class of 1972) and the Reverend James L. Mechem (Class of 1958). Swope was the interim executive for the Presbytery of Utica and executive director of a retreat center. Mechem became pastor of Lockridge Church in Alburtus, Pennsylvania. He also served as an associate general director of the Vocation Agency of the then United Presbyterian Church in the U.S.A.

Guidelines and qualifications: This award is given to a graduating senior for excellence in the field of Christian ethics without submitting a thesis.

### **The David B. Watermulder Award in Church Leadership**

In January 1990, the Seminary Board of Trustees announced the establishment of an award in honor of the Reverend Dr. David B. Watermulder (Class of 1945), pastor emeritus of Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania. The award is in recognition of his outstanding leadership in the church at all levels and his dedicated service to the Seminary as a trustee and as chairman of its Board of Trustees from 1985 to 1991.

Guidelines and qualifications: This award is granted annually to the graduating senior who shows the greatest promise of exercising the quality of leadership in the church characterized by Watermulder's distinguished ministry.

### **The David Allan Weadon Award in Sacred Music**

Through the generosity of David MacPeck, MD and the Princeton Seminary Class of 1996, this award was established in memory of Dr. David Allan Weadon, the Seminary's former C.F. Seabrook Director of Music and Lecturer in Church Music, who died in 1995. Weadon was an accomplished musician who earned both his BA and MA from Westminster Choir College, before earning his PhD in liturgical studies from Drew University.

Guidelines and qualifications: The award is granted annually by the faculty, on the recommendation of the director of music, to a graduating senior for excellence in sacred music.

### **The Kenyon J. Wildrick Award for Excellence in Homiletics**

The Benevolence Committee of the Community Congregational Church of Short Hills, New Jersey, established this award in 1985 in honor of the church's pastor, the Reverend Kenyon J. Wildrick (Class of 1958). Wildrick attended Trinity College for his undergraduate education and was ordained by the Presbytery of Morris and Orange in New Jersey.

Guidelines and qualifications: This award is given annually for excellence in homiletics, and is presented to a student in the graduating class.

**The following award is open to seniors or middlers:**

### **The Edward A. Dowey Jr. Award for Excellence in Reformation Theology**

Following their 50th anniversary celebration in 1993, members of the Class of 1943 founded this award to honor their classmate Dr. Edward A. Dowey, Jr. in recognition of his teaching career at Princeton Theological Seminary. Dowey, who taught at the Seminary from 1957 to 1990, was the Archibald Alexander Professor of the History of Christian Doctrine, and his teaching focused on the Reformation period.

Guidelines and qualifications: The award is given upon recommendation of the Department of Theology to either a middler or senior student who has demonstrated academic excellence in the discipline of Reformation theology.

**The following awards are open only to middlers:**

### **The Covin Award in Youth Ministry**

Through the generosity of Mr. and Mrs. David Covin, the Covin Award in Youth Ministry was established in 2000 to recognize outstanding students who are preparing for youth ministry in service to Christ's church. Beth and David Covin moved to Princeton in 2000 and sought out Princeton Theological Seminary as a place to further their support of youth ministry. They are committed to helping to train and equip pastors in this important aspect of Christian ministry.

Guidelines and qualifications: Covin scholars are selected at the beginning of the fourth year of the Master of Divinity/Master of Arts dual-degree program in youth ministry, and must demonstrate ability for and commitment to youth ministry. Recipients are chosen by the Institute for Youth Ministry staff and the vice president for Seminary relations.

### **The Henry Snyder Gehman Award in Old Testament**

Established through the generosity of the Reverend Dr. Robert E. Hansen (Class of 1943), the Henry Snyder Gehman Award in Old Testament honors a distinguished biblical scholar and member of the Seminary faculty. Gehman came to Princeton Theological Seminary in 1930, where he taught New Testament Greek, Old Testament, and Old Testament literature. He retired in 1958 as the William Henry Green Professor of Old Testament Literature.

Guidelines and qualifications: This award is given annually to a member of the middler class for excellence in the field of Old Testament without submitting a thesis.

### **The Archibald Alexander Hodge Award in Systematic Theology**

Through the generosity of Margaret McLaren Woods Hodge, this award was established in 1907 in memory of her husband, the Reverend Archibald Alexander Hodge. The son of Charles Hodge and Sarah Bache, A.A. Hodge (Class of 1847) moved to Princeton and assumed the chair of didactic and polemic theology at the Seminary that his father had occupied. Hodge became a trustee of the Seminary in 1881 and was considered one of the greatest pulpit orators in the nation.

Guidelines and qualifications: This award is periodically given to a member of the middler class on the basis of excellence in the field of systematic theology without submitting a thesis.

### **The Jagow Scholarship in Preaching**

Through the generosity of Charles H. Jagow, the Jagow Family Fund was established in 1977. Believing that teaching, training, and encouraging good preaching and good delivery was of utmost importance earlier in a student's program, in 1992 Charles Jagow established the Jagow Scholarship in Preaching to be awarded to a middler.

Guidelines and qualifications: This scholarship is given to a middler who shows great promise in the area of preaching.

### **The Raymond Irving Lindquist Fellowship in the Parish Ministry**

This fellowship, established in honor of the Reverend Dr. Raymond Irving Lindquist (Class of 1933) is given to a rising senior for a commitment to parish ministry. Lindquist attended Wheaton University and Princeton University before earning his Bachelor of Divinity from Princeton Seminary.

Guidelines and qualifications: The fellowship is awarded by the faculty, on the recommendation of the director of field education, to a rising senior each year who has been judged outstanding in his or her gifts and preparation for the parish ministry and is planning a career as a pastor.

### **The Earl F. Palmer Award**

The Earl F. Palmer Award for Excellence in Expository Preaching and Teaching of the Bible is awarded to a Masters student entering their final year of study at Princeton Seminary. *Students are selected in the spring preceding their final year at PTS.* The award shall promote the joy of teaching and preaching through exposition of the Bible and shall be based on the award recipient's demonstrated (1) excellence in expository preaching and teaching of the Bible; and (2) desire to serve the Christian church through pastoral ministry in the USA or in a worldwide mission posting.

### **The Edward Howell Roberts Scholarship in Preaching**

Through the generosity of George M. Dunlap, Jr., the Marple Presbyterian Church of Broomall, Pennsylvania, established an annual scholarship in memory of Edward Howell Roberts (Class of 1923). Roberts spent many years at Princeton Seminary as an instructor in systematic theology, professor of homiletics, secretary of the faculty, and dean of the Seminary.

Guidelines and qualifications: This scholarship is made annually by the faculty to a member of the middler class who shows promise in the field of preaching, and who requires financial aid to continue studying in this area.

### **The Benjamin Stanton Award in Old Testament**



In 1890, the Reverend Horace C. Stanton, D.D. (Class of 1873), established the Benjamin Stanton Award in memory of his father (Class of 1815). After his ordination by New Brunswick Presbytery, Stanton faithfully served as pastor of several churches in New York, Connecticut, and Virginia.

Guidelines and qualifications: This award is given to a member of the middler class on the basis of excellence in the field of Old Testament without submitting a thesis.

### **The William Tennent Scholarship**

The Neshaminy-Warwick Presbyterian Church of Hartsville, Pennsylvania, established a scholarship in the name of their first pastor, William Tennent, who came to America in 1718 and settled near “the forks of the Neshaminy,” where he began the Neshaminy Church. He constructed a small school, which would later be known as the “Log College.” The origins of 63 colleges or universities, including Princeton University, can be traced back to the influence or work of the men William Tennent taught at his school.

Guidelines and qualifications: This scholarship is given to a member of the rising senior class who has shown special interest and ability in the teaching aspects of the work of the church.

### **The E.L. Wailes Memorial Award in New Testament**

Created by a gift from the estate of the Reverend George Handy Wailes, D.D. (Class of 1897) and a visiting professor of Hebrew at the Seminary from 1929 to 1937, this award was established in 1968 in honor of his father, Ebenezer Leonard Wailes.

Guidelines and qualifications: This award is given to a member of the middler class on the basis of excellence in the field of New Testament without submitting a thesis.

#### **The following awards require submission of an essay:**

Procedure for essay submission:

- A statement of intent to submit an essay must be received by April 1, 2021 in writing (via email to the Office of the Dean of Academic Affairs, [academic.dean@ptsem.edu](mailto:academic.dean@ptsem.edu)).
- An electronic copy of the essay must be submitted via email to the Office of Academic Affairs, [academic.dean@ptsem.edu](mailto:academic.dean@ptsem.edu) by noon on April 20, 2021.

### **The Robert L. Maitland Awards in New Testament Exegesis and English Bible**

In 1890, Alexander Maitland, a member of the Seminary’s Board of Trustees from 1892 to 1907, established the Robert L. Maitland Award in memory of his father. The award is for the best exegesis of a passage of the New Testament. The passage for 2020-2021 must be related to the topic: “Practices of Faithfulness in the New Testament.”

The second award will be given for the best essay on an assigned subject in the English Bible. The topic for 2020-2021 is: “The Bible and the Significance of Identity.”

Guidelines and qualifications: The awards are open to MDiv middlers. One award is given for the best exegesis of a passage in the New Testament on a specified topic. Exegesis papers using either English or the Greek text are eligible. A second award is given for the best essay on an assigned subject in English Bible. Essays must be signed with a pseudonym. The suggested length of these papers is 15 to 25 double-spaced pages, including footnotes and a selected bibliography.

### **The John Finley McLaren Award in Biblical Theology**

Through a generous gift of Margaret McLaren Woods Hodge, an award in biblical theology was established in memory of her father, Dr. John Finley McLaren (Class of 1828). The award is based on the best essay on the assigned subject in biblical theology. The subject for 2020-2021 is “Land and Creation in Biblical Narrative or Poetry.” Suggested length of the paper is 15 to 25 pages, double-spaced, including footnotes and a selected bibliography.

Guidelines and qualifications: This award is open to middlers and seniors. This award is given for the best essay on the assigned subject in biblical theology. Essay must be signed with a pseudonym.

## **The Matthew Anderson, Jonathan C. Gibbs, John B. Reeve Award**

Created by the Reverend William L. Eichelberger (Class of 1962), the award honors three well-known African American clerics and laypeople: Matthew Anderson, Jonathan C. Gibbs, and John B. Reeve.

Guidelines and qualifications: The award is open to juniors, middlers, and seniors and is based on a student essay/research paper pertaining to one or two African American or Native American clergy or laypeople. The recipient is selected by Seminary faculty.

## **Bishop Epiphanius al-Maqari Memorial Award**

Epiphanius al-Maqari (1954-2018) was a Coptic Orthodox bishop and abbot of the historic Monastery of St. Macarius in Wadi al-Natrun, Egypt when he was murdered on July 29, 2018 at the age of 64. In memory of his commitment to scholarship and his vision for the cooperation of the church and academia, a fund in his name has been established to promote the production of scholarship in the field of study in which he was actively engaged: Christianity and Egypt.

Any student currently enrolled in a degree program at Princeton Theological Seminary is eligible to apply for an award. Applicants are required to submit an original paper (of a minimum of 5,000 words and a maximum of 10,000) that advances knowledge in any topic relating to Christianity in Egypt or Egyptian Christianity outside of Egypt. The paper need not be written expressly for the application, but could be written, for example, to fulfill the requirement of a term paper in a course. One recipient will be selected by a board that will review the submissions. Exceptional papers will be considered for publication in the journal *Coptica*.

**Note: Except where an essay is required, the inclusion of an award in the descriptive paragraphs above does not constitute an assurance of its availability during the year 2020-2021.**

## Summary of Students in 2018-2019

Candidates for the Doctor of Philosophy degree, Enrolled		21
Candidates for the Master of Theology degree, Enrolled		25
Candidates for the Master of Divinity degree		272
Senior Class	117	
Middler Class	70	
Junior Class	81	
Interns	4	
Candidates for the Extended Master of Divinity/Master of Arts in Christian Education and Formation degree		32
Fourth Year	12	
First to Third Year	20	
Candidates for the Master of Arts in Christian Education and Formation degree		13
Senior Class	4	
Junior Class	9	
Candidates for the Master of Arts (Theological Studies) degree		27
Senior Class	14	
Junior Class	13	
Special Students		2
Post-Resident Doctor of Philosophy Candidates		49
<b>Total Active Enrollment</b>		<b>441</b>

## Summary of Students in 2019-2020

Candidates for the Doctor of Philosophy degree, Enrolled		15
Candidates for the Master of Theology degree, Enrolled		11
Candidates for the Master of Divinity degree		220
Senior Class	75	
Middler Class	78	
Junior Class	65	
Interns	2	
Candidates for the Extended Master of Divinity/Master of Arts in Christian Education and Formation degree		33
Fourth Year	13	
First to Third Year	20	
Candidates for the Master of Arts in Christian Education and Formation degree		7
Senior Class	4	
Junior Class	3	
Candidates for the Master of Arts (Theological Studies) degree		25
Senior Class	8	
Junior Class	17	
Special Students		4
Post-Resident Doctor of Philosophy Candidates		49
<b>Total Active Enrollment</b>		<b>364</b>

## Degrees Conferred in 2019

<b>Degrees Conferred in 2019*</b>	
Doctor of Philosophy degree	9
Master of Theology degree	23
Master of Divinity degree	115
Master of Divinity and Master of Arts in Christian Education and Formation degrees	13
Master of Arts (Theological Studies) degree	9
Master of Arts in Christian Education and Formation degree	4
Total number of degrees granted	186
<b>Total number of graduates</b>	<b>173</b>

\*Footnote: This includes all degrees conferred from September 2018 to May 2019, during the 2018–2019 academic year.

## Degrees Conferred in 2020

<b>Degrees Conferred in 2020*</b>	
Doctor of Philosophy degree	10
Master of Theology degree	10
Master of Divinity degree	74
Master of Divinity and Master of Arts in Christian Education and Formation degrees	13
Master of Arts (Theological Studies) degree	9
Master of Arts in Christian Education and Formation degree	3
Total number of degrees granted	132
<b>Total number of graduates</b>	<b>119</b>

\*Footnote: This includes all degrees conferred from September 2019 to May 2020, during the 2019–2020 academic year.

## Student Government and Koinonia

Visit [ptsem.edu](http://ptsem.edu) for more information about student government.

## Endowed Lectureships

Eight lectureships have been endowed that, through the publication of the lectures as delivered or in expanded form, have produced a considerable body of theological and missionary literature.

The Levi P. Stone Lectureship

The Students' Lectureship on Missions

The Annie Kinkead Warfield Lectureship

The Reverend Alexander Thompson Memorial Lecture

The Frederick Neumann Memorial Lecture

The Donald Macleod/Short Hills Community Congregational Church Preaching Lectureship

The Toyohiko Kagawa Lecture

The Sang Hyun Lee Lectures on Asian American Theology and Ministry

## PTS Lectureships

Geddes W. Hanson Lecture

Martin Luther King, Jr. Lecture

Dr. Prathia Hall Lecture

For more information about current lecturers, times, and locations, visit [Upcoming Events](#).

# Faculty by Department

## Biblical Studies

Professors: Dale C. Allison, C. Clifton Black, Frederick W. Dobbs-Allsopp\*\*, Jacqueline E. Lapsley, Dennis T. Olson+, George L. Parsenios (Chair-Spring), Mark S. Smith

Associate Professors: Eric D. Barreto\*\* (Chair-Fall), Lisa M. Bowens, Elaine T. James

+On leave both semesters

\*\*On leave spring semester

### Departmental Faculty

**Dale C. Allison, Jr.**, Richard J. Dearborn Professor of New Testament Studies. MA, Duke University; PhD, Duke University. His research and teaching interests include the historical Jesus, the canonical Gospels, especially Matthew, early Jewish and Christian eschatology, inner-biblical exegesis, the Jewish Pseudepigrapha, and the history of the interpretation and application of biblical texts. (Presbyterian)

**Eric D. Barreto**, Frederick and Margaret L. Weyerhaeuser Associate Professor of New Testament. MDiv, Princeton Theological Seminary; PhD, Emory University. His interests include Luke-Acts, the construction and theological import of race and ethnicity in Scripture and today, biblical hermeneutics, the letters of Paul, and theological readings of the New Testament. (Baptist)

**Carl Clifton Black II**, Otto A. Piper Professor of Biblical Theology. MA, University of Bristol, UK; MDiv, Emory University; PhD, Duke University. His interests include the Synoptic Gospels, particularly Mark, theology of the Old and New Testaments, Greco-Roman rhetoric, and the history of scriptural interpretation. (United Methodist)

**Lisa Marie Bowens**, associate professor of New Testament. MSBE, MLIS, University of North Carolina at Greensboro; MTS, ThM, Duke Divinity School; PhD, Princeton Theological Seminary. Her particular interests include 2 Corinthians, the letters of Paul, the relationships between epistemology, cosmology, and anthropology in the Pauline correspondence, elements of discipleship in the Gospels, exegetical methods, and New Testament interpretation. (Pentecostal)

**Frederick William Dobbs-Allsopp**, professor of Old Testament and James Lenox Librarian. MDiv, Princeton Theological Seminary; PhD, Johns Hopkins University. His research and teaching interests include Hebrew poetry (especially Lamentations and Song of Songs), integration of literary and historical methods of interpretation and postmodern thought and theology, Semitic languages and linguistics, and comparative study of Old Testament literature within its ancient Near Eastern context. (Presbyterian)

**Elaine Theresa James**, associate professor of Old Testament; MDiv and PhD, Princeton Theological Seminary. Her primary research and teaching areas include literary and aesthetic approaches to biblical texts, especially Hebrew poetry; feminist and ecological hermeneutics; and reception history. (Episcopal)

**Jacqueline E. Lapsley**, professor of Old Testament, dean and vice president of academic affairs; MA, University of North Carolina, Chapel Hill; MDiv, Princeton Theological Seminary; PhD, Emory University. Her primary research and teaching interests include literary and theological approaches to the Old Testament, with a particular interest in theological anthropology; interdisciplinary connections between the Old Testament, ethics, and theology; and the history of interpretation. (Presbyterian)

**Dennis Thorald Olson**, professor of Old Testament. MDiv, Luther Seminary; MA, MPhil, PhD, Yale University. His primary teaching and research interests are in the Pentateuch, literary approaches to Old Testament interpretation, and Old Testament theology. (Lutheran)

**George Lewis Parsenios**, professor of New Testament. MDiv, Holy Cross Greek Orthodox School of Theology; PhD, Yale University. His research and teaching interests include the Johannine literature, the interaction between early Christianity and classical culture, and patristic hermeneutics, particularly in the interpretation of the Gospel of John. (Greek Orthodox)



**Mark Stratton Smith**, Helena Professor of Old Testament Literature and Exegesis. MA, The Catholic University of America; MTS, Harvard Divinity School; MA, MPhil, PhD, Yale University. His current research and teaching focus on biblical literature (Genesis, Exodus, Judges, Psalms) and on gods and goddesses in West Semitic cultures, particularly in ancient Israel and the Ugaritic texts. (Roman Catholic)

### Adjunct Faculty

**Elizabeth Bloch-Smith**, MA, PhD, University of Chicago. Her primary research and teaching interests include archaeology of the southern Levant, Israelite religion, and the intersection of Bible and archaeology. (Jewish)

**Sidnie Crawford**, MTS, PhD, Harvard University. Her research and teaching interests include the Dead Sea Scrolls, Textual Criticism of the Hebrew Bible, and the history of the Second Temple Period. (Episcopal)

**James Neumann**, MDiv, ThM, Gordon-Conwell Theological Seminary; PhD, Princeton Theological Seminary. His research and teaching interests include the canonical Gospels, especially Mark, biblical intertextuality, the interaction between early Christianity and both Jewish and Greco-Roman culture, and ancient biblical hermeneutics. (Baptist)

### Graduate Instructors

**Chauncey Handy**, PhD candidate in Old Testament, Princeton Theological Seminary. MA in Bible, The Hebrew University of Jerusalem; MDiv, Duke Divinity School (summa cum laude); BA in Latin American Studies – Spanish, Seattle Pacific University. His research focuses on the book of Deuteronomy—putting Pentateuchal literature in conversation with theories of ethnicity, Latinx constructions of identity, and ancient textual production. (Presbyterian)

**Ransom Portis**, PhD candidate in Biblical Studies – Old Testament, Princeton Theological Seminary. MDiv, Princeton Theological Seminary; BS Social and Behavioral Sciences, Warner Pacific University. (Evangelical Friends Church)

**Heelee Velez**, PhD candidate in Biblical Studies – New Testament, Princeton Theological Seminary. MDiv, MA, Princeton Theological Seminary, Bachelor of Theology, Presbyterian University and Theological Seminary. (Presbyterian)

**Leslie Virnelson**, PhD candidate in biblical studies with a focus on Old Testament/Hebrew Bible and the interim director of the Center for Theology, Women, and Gender. Her dissertation focuses on professional roles for women in biblical texts and in the ancient world. (Episcopal)

### Administrative Teaching Personnel

**Heath Daniel Dewrell**, lecturer in Biblical Hebrew, MAR, Yale Divinity School; PhD, Johns Hopkins University. His teaching and research interests include the history of Israelite religion, the ancient Near Eastern context of the Old Testament, the Hebrew prophets, and Semitic languages and literature. (Episcopal)

**Brian Rainey**, lecturer in Biblical Studies, MDiv, Harvard Divinity School; PhD, Brown University. His research and teaching interests include ethnicity in the Old Testament and the ancient Near East, gender and sexuality in the Old Testament, and biblical hermeneutics. (Episcopal)

**Anne W. Stewart**, vice president for external relations, Princeton Theological Seminary. MDiv, Princeton Theological Seminary; PhD, Emory University. Her research and teaching interests include Old Testament studies and biblical poetry. (Presbyterian)

## History and Ecumenics

Professors: Afeosemimo ("Afe") Adogame\* (Chair-Spring), Kenneth G. Appold, Elsie A. McKee, Paul E. Rorem

Associate Professors: Raimundo C. Barreto Jr., Heath Carter+, James C. Deming\*\* (Chair-Fall), Richard Fox Young

Assistant Professor: Mary K. Farag

+ On leave both semesters

\*On leave fall semester

\*\*On leave spring semester

## Departmental Faculty

**Afeosemimo ("Afe") Adogame**, Maxwell M. Upson Professor of Religion and Society. MA, Obafemi Awolowo University, Nigeria; PhD University of Bayreuth, Germany. Key interests include African religions: indigenous religions, African Christianities, and religions in the African diaspora; the relationship of religion to migration, globalization, conflict, and violence; and to youth identities, sports, and development. He also studies the globalization of indigenous religions and spiritualities. (Anglican)

**Kenneth G. Appold**, James Hastings Nichols Professor of Reformation History. MA, MPhil, PhD, Yale University. DrTheolHabil, Martin-Luther-Universität Halle-Wittenberg, Germany. His areas of interest include the history and global legacy of the Reformation, contemporary ecumenical dialogue, and the history of theology. (Lutheran)

**Raimundo César Barreto, Jr.**, associate professor of World Christianity. BTh, Seminario Teológico Batista do Norte do Brasil; MDiv, McAfee School of Theology; PhD, Princeton Theological Seminary. The central theme of his research is the relation between churches/Christians and their broader religious, cultural, and social contexts. One specific focus is ecumenical and interfaith movements at the grassroots in Brazil; another is the transcultural conversations among Christians in the Global South ("South-South") as well as between Global North and South, particularly with regard to issues of peace and justice. (Baptist)

**Heath W. Carter**, associate professor of American Christianity. MA, University of Chicago Divinity School; MA, PhD, University of Notre Dame. He is broadly interested in the intersection of Christianity and public life in the modern United States. His current research focuses on the Christian fight against structural inequality in the century stretching from the Civil War to the Civil Rights Movement. (Lutheran)

**James Clifford Deming**, associate professor of modern European church history. MA, PhD, University of Notre Dame. His research and teaching interests center on the interaction of religion and society in modern Europe. He is currently developing a study of the relation between religion and social control in early industrial France. (Presbyterian)

**Mary K. Farag**, assistant professor of early Christian studies. MA, PhD, Yale University. Her research focuses on the history of Christianity in late antiquity, particularly the liturgical and regulatory practices of church leaders, with attention to material culture. Her geographic specialty of Egypt often leads her abroad to study Coptic and Arabic manuscripts and participate in archaeological projects. She is fluent in both English and Egyptian Arabic, with advanced knowledge of German, and reading knowledge of French, Arabic, Coptic, Greek, and Latin. (Orthodox)

**Elsie Anne McKee**, Archibald Alexander Professor of Reformation Studies and the History of Worship. DiplTh, Cambridge University; PhD, Princeton Theological Seminary. Her specialty is the 16th century Reformation, notably John Calvin and Katharina Schütz Zell, the history of exegesis, and the doctrine of the church and the practice of ministry. In the history of worship, her particular interests include ecumenical and cross-cultural relations, and the theology and ethics of worship. (Presbyterian)

**Paul Edward Rorem**, Benjamin B. Warfield Professor of Medieval Church History. MDiv, Luther Seminary; PhD, Princeton Theological Seminary. His research interests are medieval theology and spirituality, along with the history of biblical and liturgical interpretation. (Lutheran)

**Richard Fox Young**, Elmer K. and Ethel R. Timby Associate Professor of the History of Religions. PhD, University of Pennsylvania (Oriental Studies). His research interests focus on the history of encounter between Christianity and various religions of Asian origin (Hinduism and Buddhism especially), the place of Christianity in non-Western pluralisms, and contemporary understandings of inter-religious dialogue. (Presbyterian)

## Adjunct Faculty

**Irene Elizabeth Stroud**, MA, PhD, Princeton University; MDiv, Union Theological Seminary; guest professor of religion, Sarah Lawrence College. Teaching interests in American religious history from colonial encounter to the present; religion, science, and health; religion, race, and sexuality in American culture; religious diversity in the U.S.; African American religious history; ethnographic field methods and research ethics.

## Theology

Professors: John R. Bowlin+, George Hunsinger, W. Stacy Johnson, Bruce L. McCormack (Chair), Dirk J. Smit, Mark L. Taylor

Associate Professors: Keri L. Day, Nancy Duff, Hanna Reichel

+On leave both semesters

## Departmental Faculty

**John R. Bowlin**, Robert L. Stuart Professor of Philosophy and Christian Ethics. MDiv, Union Theological Seminary in New York; MA, PhD, Princeton University. His areas of specialization are Christian moral theology, moral philosophy, medieval religious thought, contemporary social ethics and criticism. (Presbyterian)

**Keri L. Day**, associate professor of constructive theology and African American religion. MDiv, Yale University Divinity School; PhD, Vanderbilt University. Her research and teaching interests are in womanist/feminist theologies, social critical theory, cultural studies, economics, and Afro-Pentecostalism. (Pentecostal/Church of God in Christ)

**Nancy J. Duff**, Stephen Colwell Associate Professor of Theological Ethics. MDiv, Union Presbyterian Seminary; PhD, Union Theological Seminary in New York. Her teaching and research interests focus on the theological foundations of Christian ethics from a Reformed and feminist perspective, exploring how theological claims identify the church's responsibility in the world. (Presbyterian)

**George Hunsinger**, Hazel Thompson McCord Professor of Systematic Theology. BD, Harvard University Divinity School; PhD, Yale University. An internationally recognized scholar in the theology of Karl Barth, he has broad interests in the history and theology of the Reformed tradition and in "generous orthodoxy" as a way beyond the modern liberal/conservative impasse in theology and church. He was a major contributor to the recent Presbyterian catechism. (Presbyterian)

**W. Stacy Johnson**, Arthur M. Adams Professor of Systematic Theology. JD, Wake Forest University School of Law; MDiv, Union Presbyterian Seminary; PhD, Harvard University; DD (Hon), Coe College. His interests focus on constructive theology, with historical interests in the theologians of the Reformation (Luther, Zwingli, Calvin) and the modern development and contemporary significance of their work. (Presbyterian)

**Bruce L. McCormack**, Charles Hodge Professor of Systematic Theology, and Director of the Center for Barth Studies. MDiv, Nazarene Theological Seminary; PhD, Princeton Theological Seminary; DrTheol (Hon.), University of Jena. His major interest is in the history of Reformed doctrinal theology, with an emphasis on the 19th and 20th centuries. (Presbyterian)

**Hanna Reichel**, associate professor of Reformed theology. MDiv, DrTheol., Ruprecht-Karls-Universität Heidelberg. Her theological interests include Christology, scriptural hermeneutics, political theology, constructive theology, poststructuralist theory, and the theology of Karl Barth. (Lutheran)

**Dirk Jacobus Smit**, Rimmer and Ruth deVries Professor of Reformed Theology and Public Life. DTh, Stellenbosch University; PhD (Hon), Umea University. His areas of interest are Christian dogma, public theology, ecumenical theology, and reformed theology. (Uniting)

**Mark Lewis Taylor**, Maxwell M. Upson Professor of Theology and Culture. MDiv, Union Presbyterian Seminary; PhD, University of Chicago Divinity School. His teaching and research interests are in the areas of cultural anthropology, political theory, and liberation theology. His publications focus on the work of Paul Tillich and on issues in contemporary hermeneutics, liberation theology, and the spirituality of political struggle. (Presbyterian)

## Adjunct Faculty

**John R. Franke**, theologian in residence, Second Presbyterian Church, Indianapolis; affiliate professor of theology, Christian Theological Seminary; and general coordinator of the Gospel and Our Culture Network. DPhil, University of Oxford. His research and writing focus on the intersection between postmodern thought, missional theology, and congregational formation. (Presbyterian)

**Frederick V. Simmons**, John Templeton Foundation Research Scholar. MDiv, Yale Divinity School; PhD, Yale University. His research and teaching concern Christian theology and the natural sciences, Christian ethics and political theology, and philosophy of religion. (United Methodist)

## Graduate Instructors

**Andrew Peterson**, PhD candidate in theology at Princeton Theological Seminary and adjunct professor of religion at Rowan University. MDiv, Princeton Theological Seminary; BA in philosophy and religion (summa cum laude), Hope College. He is interested in the debates about the nature of Christ's atoning work and its ethical and political implications for us. (Presbyterian)

## Administrative Teaching Personnel

**David C. Chao**, is the director of the Asian American Program. BA, Yale University, MDiv, Regent College, and ThM and PhD, Princeton Theological Seminary. His interests include systematic theology, political theology, and Christian ethics. His research and writing focus on Asian American theology, the uses of Christian doctrine for liberation, and the convergence and divergence of Protestant and Catholic dogmatics. (Presbyterian)

# Practical Theology

Professors: M. Craig Barnes, Sally A. Brown\*, Kenda Creasy Dean, Robert C. Dykstra, Nancy Lammers Gross, Cleophus J. LaRue Jr.

Associate Professors: Michael A. Brothers+, Bo Karen Lee, Gordon S. Mikoski (Chair), Margarita A. Mooney, Sonia E. Waters\*\*

Assistant Professors: Jay-Paul Hinds\*, Gerald C. Liu

Administrative Faculty: Nathan T. Stucky, Martin Tel

+ On leave both semesters

\*On leave fall semester

\*\*On leave spring semester

## Departmental Faculty

**M. Craig Barnes**, president and professor of pastoral ministry. MDiv, Princeton Theological Seminary; PhD, University of Chicago, LHD (Hon.) Wake Forest University. His writing and academic work reflect his deep commitment to the theological formation of pastors to lead the church in changing times. (Presbyterian)

**Michael A. Brothers**, associate professor of speech communication in Ministry. MA, Northwestern University; MDiv, ThM, PhD, Princeton Theological Seminary. His interests include the relationship between performance studies, narrative, improvisation, preaching, and worship. (Presbyterian)

**Sally A. Brown**, Elizabeth M. Engle Professor of Preaching and Worship. MDiv, Gordon-Conwell Theological Seminary; PhD, Princeton Theological Seminary. Her research interests include the impact on contemporary preaching theory and practice of feminist/womanist, postliberal, and poststructuralist biblical interpretation; the challenges of interpreting the cross as a redemptive symbol in a world of violence; and the relationship between preaching and ecclesial formation, particularly ethical formation. (Presbyterian)

**Kenda Creasy Dean**, Mary D. Synnott Professor of Youth, Church, and Culture. MA, Miami University; MDiv, Wesley Theological Seminary; PhD, Princeton Theological Seminary. Her special interests include the relationship between practical theology, adolescence, and culture; the practices of the church; and spiritual formation. (United Methodist)

**Robert C. Dykstra**, Charlotte W. Newcombe Professor of Pastoral Theology. MDiv, PhD, Princeton Theological Seminary. His special interests include pastoral care and counseling, developmental theory and self-psychology, and the integration of biblical and theological precepts with contemporary research in the human sciences. (Presbyterian)

**Nancy Lammers Gross**, Arthur Sarell Rudd Professor of Speech Communication in Ministry. MDiv, PhD, Princeton Theological Seminary. Her research and teaching interests include hermeneutical issues in oral interpretation of the proclaimed Word of God and the special concerns women face in embracing their bodies as the instrument God has chosen for proclaiming the Word. (Presbyterian)

**Jay-Paul M. Hinds**, assistant professor of pastoral theology. MDiv, ThM, Princeton Theological Seminary. PhD in Religious Studies, Emory University. Before coming to Princeton Seminary, he served as assistant professor of pastoral care, practical theology, and psychology of religion at the Howard University School of Divinity. His special interests include multicultural and intercultural pastoral theology, psychology of religion, critical social theory, African American faith development and spiritual formation, object relations theory, and the correlation between postmodern/postcolonial theologies and the human sciences. His research publications focus on the loss and, in some cases, restoration of the father-son dyad in the lived experiences and literature of prominent African American figures such as James Baldwin, Ernest Gaines, Martin Luther King, Jr., and Richard Wright. (Pentecostal)

**Cleophus J. LaRue, Jr.**, Francis Landey Patton Professor of Homiletics. MA, Baylor University; MDiv, PhD, Princeton Theological Seminary; DD (Hon.) Coe College. His research and teaching interests focus on the origin and development of African American preaching. He is also investigating the impact of social location and racial particularity on contemporary homiletical theory. (Baptist)

**Bo Karen Lee**, associate professor of spiritual theology and Christian formation at Princeton Theological Seminary. MDiv, Trinity International University; ThM, PhD, Princeton Theological Seminary. Her research interests include Christian mysticism, medieval and early modern women's spiritual writings, and classical treatises on prayer. She is working on a volume on contemplative pedagogies and research strategies, and teaches courses on contemplative listening, spiritual direction training, as well as themes like forgiveness and reconciliation, and "the face of the other." (Presbyterian)

**Gerald C. Liu**, assistant professor of worship and preaching. MDiv, Candler School of Theology, Emory University; PhD, Vanderbilt University. He teaches and writes about worship and preaching, multicultural worship, Asian American identity, theology and the arts, and imaginative ministry. (United Methodist)

**Gordon Stanley Mikoski**, associate professor of Christian education. MDiv and MA, Princeton Theological Seminary; PhD, Emory University. His research interests include Christian education and the doctrine of the Trinity, sacraments and Christian education, and philosophies of practical reason in relation to practical theology. (Presbyterian)

**Margarita A. Mooney**, associate professor of congregational studies. MA, PhD, Princeton University. Her research interests are in religion and resilience, religion and social theory, sociological research methods, and sociological approaches to virtues and the common good. (Roman Catholic)

**Sonia E. Waters**, associate professor of pastoral theology. MDiv, The General Theological Seminary; PhD, Princeton Theological Seminary. She has a background in social work, feminist advocacy, and parish ministry. Interests include liberation and contextual theologies, relational psychoanalysis, critical theory, social issues in pastoral care and congregational life, affect theory, and embodiment. (Episcopal)

#### Adjunct Faculty

**Paul Baglyos**, MDiv, Lutheran Theological Seminary; PhD, University of Chicago.

**Heber Brown**, MDiv, Virginia Union University; DMin, Wesley Theological Seminary. (Baptist)

**David Davis**, pastor, Nassau Presbyterian Church, Princeton, New Jersey. MDiv, PhD, Princeton Theological Seminary. His research and teaching interests include the active role of the listener in the preaching event, preaching and the sacraments, and preaching that shapes the corporate identity of the Body of Christ. (Presbyterian)

**Adam Hearlson**, Pastor of Overbrook Presbyterian Church. MDiv, PhD Princeton Theological Seminary. His teaching and writing focuses on homiletics, subversion, theories of practice, and the intersection of popular culture and ministerial practice. (UCC/Presbyterian)

**John Joon Young Huh**, MDiv, PhD, Princeton Theological Seminary. His research and teaching interests include pastoral care and counseling in the Asian American context, congregational care, adolescent development, and positive psychology. (PC(USA))

**D. Paul La Montagne**, MDiv, PhD, Princeton Theological Seminary. Research interests are Karl Barth, the science and theology dialogue, and the philosophy of mathematics. He is for ten years the stated clerk of the Presbytery of New Brunswick. (Presbyterian)

**Michael Dean Morgan**, MFA, University of California, Irvine. He is a Broadway actor who has led Disney Theatrical marquee properties such as "The Lion King" and "Mary Poppins." Most recently seen in Broadway's "Amazing Grace" and founder of the Dialect Lab of Princeton. [www.MichaelDeanMorgan.com](http://www.MichaelDeanMorgan.com) (Presbyterian)

**Jennifer L. Phelps**, MDiv, STM, DMin, Lutheran Theological Seminary at Philadelphia. Her studies, writing and interests include Lutheran Worship and preaching. (Evangelical Lutheran Church in America)

**Kara N. Slade**, Associate Rector of Trinity Church in Princeton and Canon Theologian of the Diocese of New Jersey. MS, MDiv, PhD, Duke University. Her research and teaching interests include Anglican studies, Christology, political theology, and the ethics of science, technology, and medicine. (Episcopal)

**Angella Son**, MDiv, ThM, PhD, Princeton Theological Seminary. Her research and teaching interests include issues of narcissism, shame, joy, women, racism, spirituality, and Korean *comfort girls-women*.

**Jeffrey Vamos**, has been a pastor for over 30 years, serving congregations in New York City, Palo Alto, California, and since 2005 his current pastorate at The Presbyterian Church of Lawrenceville, N.J. He received his MDiv from Union Theological Seminary (N.Y.) and his DMin from Wesley Theological Seminary. He is deeply passionate about community organizing, healthy churches, woodworking, and fiction writing.

**Peter Wool**, DMin, MDiv, Eastern Baptist Theology Seminary; BS, University of Delaware. (Baptist)

#### Graduate Instructor

**Michael Cartledge**, PhD candidate in practical theology (Christian education), Princeton Theological Seminary; MDiv/MA in Christian education and formation, Princeton Theological Seminary; BA in communication and media studies, Stetson University. His research focuses on educational ministry with persons suffering from depression. (Presbyterian)

**Samantha Gilmore**, PhD candidate in practical theology/homiletics, Princeton Theological Seminary; MDiv/MA, Princeton Theological Seminary; BA in biblical studies and music and worship, Trinity Lutheran College. Her research centers on vulnerability as an essential dynamic for Christian preaching that may be fostered through theologically alert, embodied voice training in the preaching classroom. (Methodist)

### **Administrative Faculty**

**Nathan T. Stucky**, director of The Farinay Project. MDiv, PhD, Princeton Theological Seminary. His research and teaching interests include youth ministry, education, and Sabbath. (Mennonite)

**Martin Tel**, C.F. Seabrook Director of Music. MM, University of Notre Dame. MA, Calvin Theological Seminary. DMA, University of Kansas. His research interests include church music philosophy and developments in congregational singing, particularly within the Reformed traditions. (Reformed)

### **Administrative Teaching Personnel**

**Yvette Joy Harris-Smith**, senior lecturer in speech communication and ministry. MDiv, Princeton Theological Seminary; PhD, Howard University. Her teaching and research interests include communication, culture, religion, and Black women's experience in religious contexts. (Pentecostal/AME)

**Kermit C. Moss Sr.**, interim director of the Center for Black Church Studies. PhD candidate and MDiv, Princeton Theological Seminary. His research and teaching interests include education and formation studies, youth ministry, and Black church studies.

**Abigail Rusert**, MDiv, Princeton Theological Seminary, is the director of the Institute for Youth Ministry, where she conducts research, designs training programs, and creates resources for congregations and Christian leaders who work with youth. She is currently the principal investigator on a 1.2 million dollar grant from The Lilly Endowment that is focused on the research and design of innovative youth ministry models in twelve congregations across the United States.

## **Religion and Society Program Committee (2020-2021)**

**Afeosemimo ("Afe") Adogame**, Maxwell M. Upson Professor of Religion and Society. MA, Obafemi Awolowo University, Nigeria; PhD University of Bayreuth, Germany. Key interests include African religions: indigenous religions, African Christianities, and religions in the African diaspora; the relationship of religion to migration, globalization, conflict and violence; and to youth identities, sports, and development. He also studies the globalization of indigenous religions and spiritualities. (Anglican)

**Raimundo César Barreto, Jr.**, assistant professor of World Christianity. BTh, Seminario Teológico Batista do Norte do Brasil; MDiv, McAfee School of Theology; PhD, Princeton Theological Seminary. The central theme of his research is the relation between churches/Christians and their broader religious, cultural, and social contexts. One specific focus is ecumenical and interfaith movements at the grassroots in Brazil; another is the transcultural conversations among Christians in the Global South ("South-South") as well as between Global North and South, particularly with regard to issues of peace and justice. (Baptist)

**Keri L. Day** (fall), associate professor of constructive theology and African American religion. MDiv, Yale University Divinity; PhD, Vanderbilt University. Her research and teaching interests are in womanist/feminist theologies, social critical theory, cultural studies, economics, and Afro-Pentecostalism. (Pentecostal/Church of God in Christ)

**W. Stacy Johnson**, Arthur M. Adams Professor of Systematic Theology. JD, Wake Forest University School of Law; MDiv, Union Presbyterian Seminary; PhD, Harvard University; DD (Hon), Coe College. His interests focus on constructive theology, with historical interests in the theologians of the Reformation (Luther, Zwingli, Calvin) and the modern development and contemporary significance of their work. (Presbyterian)

**Mark Taylor**, Maxwell M. Upson Professor of Theology and Culture. MDiv, Union Presbyterian Seminary; PhD, University of Chicago Divinity School. His teaching and research interests are in the areas of cultural anthropology, political theory, and liberation theology. His publications focus on the work of Paul Tillich and on issues in contemporary hermeneutics, liberation theology, and the spirituality of political struggle. (Presbyterian)

**Richard Fox Young** (Chair), Elmer K. and Ethel R. Timby Associate Professor of the History of Religions. PhD, University of Pennsylvania (Oriental Studies). His research interests focus on the history of encounter between Christianity and various religions of Asian origin (Hinduism and Buddhism especially), the place of Christianity in non-Western pluralisms, and contemporary understandings of inter-religious dialogue. (Presbyterian)

### **R&S Affiliates**

**Eric D. Barreto**, Frederick and Margaret L. Weyerhaeuser Associate Professor of New Testament. MDiv, Princeton Theological Seminary; PhD, Emory University. His interests include Luke-Acts, the construction and theological import of race and ethnicity in Scripture and today, biblical hermeneutics, the letters of Paul, and theological readings of the New Testament. (Baptist)

**Frederick William Dobbs-Allsopp**, professor of Old Testament and James Lenox Librarian. MDiv, Princeton Theological Seminary; PhD, Johns Hopkins University. His research and teaching interests include Hebrew poetry (especially Lamentations and Song of Songs), integration of literary and historical methods of interpretation and postmodern thought and theology, Semitic languages and linguistics, and comparative study of Old Testament literature within its ancient Near Eastern context. (Presbyterian)

#### **Graduate Instructor**

**Thomas Seat**, PhD candidate in religion and society, Princeton Theological Seminary; ThM in religion and society, Princeton Theological Seminary; MDiv, Princeton Theological Seminary; BA in philosophy, religion, and biblical literature (summa cum laude), Indiana Wesleyan University. His academic work focuses on political and ethical dimensions of religious practice in the 20<sup>th</sup> century, with special attention to Cold War ideology and Christianity. (United Church of Christ)