

PRINCETON
THEOLOGICAL
SEMINARY

2021–2022
CATALOGUE

VOLUME XLV
SEPTEMBER 2021



1. Overview	3
2. Academic Calendars	8
3. Communicating with the Seminary	13
4. Experiencing Our Campus	15
5. Board of Trustees	16
6. Administration and Professional Staff	19
7. Faculty	24
8. Master's-level Programs	30
8.1 Master's Application	31
8.2 Advanced Standing/Transfer Credits/Internal Transfer of Master's Programs	32
8.3 Mid-year Admissions	34
8.4 Master's Admission Requirements	35
8.5 Non-degree Students	36
8.6 Auditing and Auditors	37
8.7 Unclassified Students	38
8.8 Academic Advising	39
8.9 Master of Divinity Program	40
8.10 Master of Arts in Christian Education and Formation Program	43
8.11 Master of Divinity/Master of Arts in Christian Education and Formation Dual-Degree Program	45
8.12 Post-MDiv MACEF Program	47
8.13 Master of Arts (Theological Studies) Program	48
8.14 Master of Theology Program (Advanced Master's Degree)	51
9. Doctor of Philosophy Program	53
9.1 PhD Vision Statement	54
9.2 PhD Learning Outcomes	55
9.3 PhD Admission Requirements	56
9.4 Language Requirements	57
9.5 PhD Application	59
9.6 Program of Study	60
9.7 The Teaching Apprenticeship Program (TAP)	62
9.8 PhD Seminars at Princeton University	63
9.9 Areas and Fields of Study	64
10. Inter-institutional Arrangements	72
10.1 InterAmerican University of Puerto Rico	73
10.2 International Arrangements	74
10.2.1 Eberhard-Karls-Universitat at Tuebingen	75
10.2.2 Global Network for Theology, Religious, and Christian Studies	76
10.2.3 L'Institut de Theologie Protestante de L'Universite Marc Bloch	77
10.2.4 Presbyterian University and Theological Seminary, Seoul Korea	78
10.2.5 Ruprecht-Karls-Universitat at Heidelberg	79
10.2.6 The United Graduate School of Theology, Yonsei University	80
10.2.7 University of Marburg, Germany	82
10.2.8 University of Stellenbosch (Still Pending)	83
10.3 Jewish Theological Seminary	84
10.4 MDiv and MSW Dual-Degree Program in Ministry and Social Work	85
10.5 National Capital Semester for Seminararians (NCSS)	86
10.6 Presbyterian Exchange Program	87
10.7 Reciprocal Arrangements	88
10.8 Wesley Theological Seminary	89
11. Additional Programs and Requirements	90
11.1 Doctoral Research Scholars Program (DRSP) at Princeton Theological Seminary	91
11.2 International Students	93
11.3 Visiting Scholars	94
11.4 Academic Regulations and Procedures: The Handbook	95

12. Other Educational Opportunities at the Seminary	96
12.1 Continuing Education	97
12.2 The Office of Multicultural Relations	99
12.3 Summer Language Program	100
12.4 The Hispanic Theological Initiative	101
12.5 Hispanic Summer Program	103
13. Course System	104
14. General Requirements and Electives	155
15. Field Education	157
16. The Betsey Stockton Center for Black Church Studies	159
17. The Center for Asian American Christianity	161
18. Certificate in Christian-Jewish Studies	162
19. The Center for Theology, Women, and Gender	164
20. Concentration in Christian-Jewish Studies	166
21. Concentration in Theology, Ecology, and Faith Formation	168
22. Lutheran Studies Concentration for MDiv Students	170
23. Worship Studies	171
24. World Christianity and the History of Religions (WCHR)	172
25. Religion and Society Program	173
26. The Tennent School of Christian Education	175
27. Seminary Resources	176
27.1 The Seminary Library	177
27.2 IT Services	178
27.3 Computer Labs and Workstations	179
27.4 Media Services	180
27.5 Child Care	181
27.6 Placement Services	182
27.7 Academic Support	183
27.8 The Erdman Center: Lodging and Meeting Room Facility	184
28. Tuition and Fees	185
29. Housing and Meal Plans	188
30. Financing Your Seminary Education	190
30.1 CASHnet (TRANSACT) Payment Plan	191
30.2 Federal Aid	192
30.3 Self-Support	193
30.4 Institutional Aid for MDiv, MACEF, MA(TS), and Dual-degree Candidates	194
30.5 Presbyterian Church (USA) Denominational Aid	196
30.6 International Scholarships	197
30.7 PhD Candidates	198
30.8 Additional Information	200
30.9 Department of Veterans Affairs Benefits (Title 38, U.S. Code 3679)	201
31. Awards and Prizes	202
32. Summary of Students in 2021-2022	212
33. Degrees Conferred in 2021	213
34. Activities and Special Lectureships	214
35. Faculty by Department	215

Princeton Theological Seminary

2021–2022 Catalogue

Two Hundred and Tenth Year
64 Mercer Street, Princeton, New Jersey 08540
609.921.8300
ptsem.edu

This catalogue is an account of the academic year 2021–2022 and an announcement of the proposed program for the 2021–2022 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 2021–2022 are subject to change without notice and are in no way binding upon the Seminary. Tuition and fees listed herein cover the 2021–2022 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 chief financial officer (Administration Building Room 2, 609.487.7705) and the director of student life programs (204 Templeton Hall, 609.430.2771) have been designated to handle inquiries and grievances until Title VI, 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

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

10 Summit Park Drive
Pittsburgh, PA 15275-1110
412.788.6505 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).

Princeton Theological Seminary is licensed by the State of New Jersey.

This catalogue is true and correct in content and policy.

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 2019-2020 class: 91% for Master of Divinity, 67% for Master of Arts in Christian Education and Formation, 100% for Master of Arts (Theological Studies), 95% for Master of Theology (ThM), and 60% for Doctor of Philosophy (PhD).

2) Completion rates for the 2019-2020 graduating class:

- 80% of the Master of Divinity (MDiv) graduates completed the degree in three years, 17% in four years, and 3% in five or more years.
- 70% of the Master of Theology (ThM) graduates completed the degree in one year, 20% in two years, and 1% in four years.
- 100% of the Master of Arts in Christian Education and Formation (MACEF) graduates completed the degree in two years.
- 67% of the Master of Arts (Theological Studies) graduates completed the degree in two years and 33% in three years.
- 40% of the Doctor of Philosophy (PhD) graduates completed the degree in five years and 60% in six or more years.

3) PC(USA) January 2021 ordination exam pass rates for Princeton Theological Seminary students:

- Biblical Exegesis: 88% (national average: 67%)
- Theological Competence: 100% (national average: 81%)
- Worship and Sacraments: 100% (national average: 82%)
- Polity: 78% (national average: 67%)

4) 2020 graduating MDiv students' rating of educational effectiveness in facilitating skills in 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: 4.4
- Ability to use and interpret Scripture: 4.3
- Ability to relate social issues to faith: 4.3
- Ability to preach well: 4.2
- Ability to work effectively with women and men: 4.2
- Knowledge of church history and doctrine: 4.0
- Ability to conduct worship and liturgy: 4.0
- Ability to work effectively within my own religious tradition: 4.0

5) Placement information for various graduating classes:

MDiv and ThM Graduates

- Placement for the 2018-2019 graduating MDiv, dual, and MA students who have reported to the Office of Field Education and Vocational Placement: 44% in Vocational church ministry placement, 0% in non-church placement, 15% on to further study, 29% seeking placement, and 12% unknown.
 - Church ministry: pastor (senior/associate/youth/campus), Christian education director
 - Non-church ministry: chaplain (college/hospital/military), teacher at a Christian school

PhD Graduates

- Placement for PhD graduates from 2011–2021: 48% in higher education faculty positions, 7% in contingent faculty positions, 16% in professional clergy /ministry positions, 3% in post-doctoral fellowships, 18% in other professional positions (private and nonprofit enterprises, higher education administration), and 8% unknown.
- Princeton Theological Seminary PhD graduates are serving at institutions such as Canadian Mennonite University, Candler School of Theology, China Graduate School of Theology, Duke Divinity School, Evangelical Theological Seminary (Cairo, Egypt), Fuller Theological Seminary, Lancaster Theological Seminary, California Lutheran Theological Seminary, Pittsburgh Theological Seminary, Busan Presbyterian University (Korea), Princeton Theological Seminary, Seattle Pacific University, Seigakuin University (Japan), Taiwan Theological Seminary, Tokyo Christian University, Torch Trinity Graduate University (Korea), Union Presbyterian Seminary, Université de Genève (Switzerland), University of Greenland, University of Texas, Villanova University, Wartburg College, Wesley Theological Seminary, Wheaton College, Yale Divinity School, and others.

Academic Calendars

2021–2022		
Summer Session 2021		
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 7	Wednesday	Deadline for continuing students fall semester registration without penalty
July 21	Wednesday, 4:00 p.m.	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
Fall Semester 2021		
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, 4:00 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. 22	Wednesday, 4:30 p.m.	Offices closed for Christmas/New Year's holidays
January 2022		
Jan. 3	Monday	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. 25	Tuesday	January term ends
Spring Semester 2022		
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. 11	Friday, 4:30 p.m.	Spring semester P/D/F grade change deadline
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)
2022–2023		
Summer Session 2022		
June 1	Wednesday	Summer registration deadline without penalty
June 17	Friday	Final deadline for summer registration
June 27	Monday	Summer Language classes begin
June 27	Monday	New Student Orientation
July 4	Monday	Fourth of July holiday, offices closed, no classes
July 6	Wednesday	Deadline for continuing students fall semester registration without penalty
July	to be announced	Online registration opens for entering students
Aug. 17	Wednesday	Deadline for entering students to complete the admissions process and pay fall tuition
Aug. 19	Friday	Summer Language classes end
Fall Semester 2022		
Aug. 22	Monday	International students arrive
Aug. 23–26	Tuesday–Friday	International Student Orientation
Aug. 27-31	Saturday–Wednesday	New Student Orientation
Aug. 30	Tuesday	Faculty Conference
Aug. 31	Wednesday	Advising Day
Aug. 31	Wednesday, 7:00 p.m.	Opening Convocation
Sept. 1	Thursday, 8:30 a.m.	Classes begin
Sept. 1	Thursday, 11:30 a.m.	Opening Communion Worship
Sept. 5	Monday	Labor Day, offices closed, no classes
Sept. 8	Thursday, 4:30 p.m.	End of fall semester drop/add period without penalty
Sept. 15	Thursday, 4:30 p.m.	End of fall semester drop/add period
Oct. 14	Friday, 4:30 p.m.	Fall semester P/D/F grade change deadline

Oct. 17–21	Monday–Friday	Reading Week
Oct. 24	Monday	Classes resume
Nov.	to be announced	Advising Day
Nov. 4	Friday	Deadline for January term registration without penalty
Nov. 11	Friday	Spring semester online registration opens
Nov. 23–25	Wednesday–Friday	Thanksgiving recess, no classes
Nov. 24–25	Thursday–Friday	Thanksgiving recess, offices closed
Nov. 28	Monday, 8:30 a.m.	Classes resume
Dec. 6	Tuesday	Wednesday classes meet; fall classes end
Dec. 7–12	Wednesday–Monday	Reading Period
Dec. 8	Thursday, 4:30 p.m.	Deadline for spring semester registration without penalty
Dec. 13–16	Tuesday–Friday	Final examinations
Dec. 15	Thursday	Deadline for submission of application to graduate
Dec. 16	Friday, 4:30 p.m.	All master's and PhD final papers due
Dec. 16	Friday	Final examinations end; fall semester ends
Dec. 22	Thursday, 4:30 p.m.	Offices closed for Christmas/New Year's holidays
January 2023		
Jan. 2	Monday	Offices closed for New Year's holiday
Jan. 3	Tuesday	Offices open
Jan. 3	Tuesday	January term begins
Jan. 11	Wednesday	Fall semester grades due (master's courses)
Jan. 16	Monday	Martin Luther King Jr. holiday, offices closed
Jan. 24	Tuesday	January term ends
Jan. 27	Friday	Fall semester grades due (doctoral seminars)
Spring Semester 2023		
Jan. 30	Monday, 8:30 a.m.	Classes begin
Jan. 30	Monday, 11:30 a.m.	Opening Communion Worship
Feb. 3	Friday, 4:30 p.m.	End of spring semester drop/add period without penalty
Feb. 6	Monday	January term grades due
Feb. 10	Friday, 4:30 p.m.	End of spring semester drop/add period
Mar. 10	Friday, 4:30 p.m.	Spring semester P/D/F grade change deadline
Mar. 13–17	Monday–Friday	Reading Week

Mar. 20	Monday, 8:30 a.m.	Classes resume
Apr. 7	Good Friday	Offices closed, no classes
May 1	Monday	Friday classes meet; spring classes end
May 2–8	Tuesday–Monday	Reading Period
May 4	Thursday	Fall semester online registration opens
May 9–15	Tuesday–Monday	Final examinations
May 11	Thursday, 4:30 p.m.	Final papers due for graduating students
May 15	Monday, 4:30 p.m.	All master's and PhD final papers due
May 15	Monday	Final examinations end; spring semester ends
May 15	Monday, 12:00 p.m.	Graduate grades due
May 20	Saturday, 10:00 a.m.	Commencement
May 29	Monday	Memorial Day holiday, offices closed
May 31	Wednesday	Spring semester grades due (master's courses)
June 13	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

Contacts:

Admission to PhD Program:

Director of PhD Studies
609.497.7818; Fax: 609.497.7819; phd@ptsem.edu

Admission to Master's-level Programs:

Director of Admissions and Enrollment Management
609.497.7805; Fax: 609.497.7870; admissions@ptsem.edu

Alumni Services:

Director of Alumni Relations
609.497.3673; alumni@ptsem.edu

Business Affairs and Payment of Bills:

Chief Financial Officer
609.497.7700; Fax: 609.497.7709; business.office@ptsem.edu

Continuing Education Programs:

Associate Dean for Continuing Education
609.688.1933; Fax: 609.497.0709; coned@ptsem.edu

Capital Funds, Gifts, and Bequests:

Director of Philanthropy and Strategic Engagement
609.497.7782; advancement@ptsem.edu

Chapel Office:

Minister of the Chapel
Director of Music
609.497.7890; chapel.office@ptsem.edu

Communication:

Director of Communication and Marketing
609.497.7760; communication@ptsem.edu

External Relations:

Vice President for External Relations
609.688.1949; external.relations@ptsem.edu

Faculty Personnel:

Dean and Vice President of Academic Affairs
609.497.7815; Fax: 609.497.7819; academic.dean@ptsem.edu

Field Education Opportunities:

Director of Field Education and Vocational Placement
609.497.7970; field-ed@ptsem.edu

Multicultural Relations:

Associate Dean for Institutional Diversity and Community Engagement
609.688.1943; multicultural@ptsem.edu

Office of the President, Trustees:

609.497.7800; president@ptsem.edu

Placement Services, Master's Degree Candidates:

Director of Field Education and Vocational Placement
609.497.7970; field-ed@ptsem.edu

Placement Services, PhD Candidates:

Director of PhD Studies
609.497.7818; Fax: 609.497.7819; phd@ptsem.edu

Student Administrative Services:**(Financial Aid, Grants, Loans, Housing, Student Employment, Student Health Insurance)**

Director of Student Administrative Services
609.497.7730; Fax: 609.228.5015; sas@ptsem.edu

Transcripts:

Registrar
609.497.7820; Fax: 609.524.0910; registrar@ptsem.edu

Experiencing Our Campus

There are many ways to connect with Princeton Theological Seminary as a prospective student. Whether you are planning to attend a virtual open house, participate in an application workshop, visit campus in person, or would like to speak with someone individually, the Admissions team is happy to assist you! View upcoming events and register online at ptsem.edu/visit.

For more information about experiencing our campus, please send an email to admissions@ptsem.edu.

Board of Trustees

Officers

Michael G. Fisch, MBA, chair

Karen Jackson-Weaver, PhD, vice chair

Margaret Grun-Kibben, DMin, secretary

Trustees Emeriti

Robert M. Adams, PhD, Princeton, New Jersey

Fred R. Anderson, DMin, Bethlehem, New Hampshire

Robert W. Bohl, PhD, Naples, Florida

Paul A. Branstad, MBA, Wickenburg, Arizona

Sang Chang, PhD, Seoul, Korea

Stewart B. Clifford, MBA, Palm Beach, Florida

Gary O. Dennis, DMin, La Cañada, California

John H. Donelik, MBA, Middletown, New Jersey

Peter E.B. Erdman, BS, Skillman, New Jersey

Mary Lee Fitzgerald, EdD, Oro Valley, Arizona

John T. Galloway, BD, Villanova, Pennsylvania

Francisco O. Treto-García, PhD, San Antonio, Texas

Joan I. Gotwals, PhD, Rydal, Pennsylvania

C. Thomas Hilton, DMin, Atlantic Beach, Florida

David H. Hughes, Mission Hills, Kansas

Dorothy A. Johnson, BA, Grand Haven, Michigan

Justin M. Johnson, JD, Pittsburgh, Pennsylvania

David M. Mace, LLB, Darien, Connecticut

Kari Turner McClellan, DMin, Levittown, Pennsylvania

Earl F. Palmer, BD, Seattle, Washington

Thomas J. Rosser, JD, Oxford, Mississippi

Virginia J. Thornburgh, MA, MEd, Verona, Pennsylvania

Paul E. Vawter Jr., MBA, Newtown, Pennsylvania

Jane C. Wright, MSS, Berwyn, Pennsylvania

Ralph M. Wyman, BS, Greenwich, Connecticut

Members

Class of 2022

Michael G. Fisch, MBA, New York, New York

Gordon B. Fowler, MSc, Bryn Mawr, Pennsylvania

Charles B. Hardwick, PhD, Birmingham, Michigan

Thomas R. Johnson, JD, Sewickley, Pennsylvania

Todd B. Jones, MDiv, Nashville, Tennessee

Shannon J. Kershner, MDiv, Chicago, Illinois

Margaret G. Kibben, DMin, Alexandria, Virginia

Phebe Novakovic, MBA, McLean, Virginia

Ruth Faith Santana-Grace, MDiv, MPA, Philadelphia, Pennsylvania

Mark P. Thomas, DMin, St. Louis, Missouri

Robert S. Underhill, MBA, Bronxville, New York

Class of 2023

Camille Cook, DMin, Washington, D.C.

Robert M. Franklin, Jr., PhD, Atlanta, Georgia

Nancy Oliver Gray, MEd, Roanoke, Virginia

Karen Y. Jackson-Weaver, PhD, Lawrenceville, New Jersey

Deborah A. McKinley, MDiv, Craftsbury, Vermont

Michele Minter, MFA, Princeton, New Jersey

Scott D. Renninger, MBA, Bryn Mawr, Pennsylvania

William P. Robinson, PhD, Spokane, Washington

Jonathan L. Walton, PhD, Winston-Salem, North Carolina

George B. Wirth, DMin, Atlanta, Georgia

Sung Bihn Yim, PhD, Seoul, Korea

Class of 2024

Darrell L. Armstrong, MDiv, MFT, Trenton, New Jersey

Doris Garcia-Rivera, PhD, Carolina, Puerto Rico

Heather Sturt Haaga, BA, La Cañada, California

Hana Kim, PhD, Seoul, Korea

Don D. Lincoln, MDiv, West Chester, Pennsylvania

Jane Doty MacKenzie, MBA, MDiv, Lafayette, California

Joseph H. Marshall, MBA, Wimberley, Texas

Jeffrey V. O'Grady, MDiv, Nashville, Tennessee

Peter E. Whitelock, DMin, Lafayette, California

Steven T. Yamaguchi, DMin, Tokyo, Japan

Administration and Professional Staff

M. Craig Barnes, MDiv, PhD

President

Catherine W. Ahmad, BA, MBA, MA

Deputy to the President

Jacqueline Evangeline Lapsley, PhD

Dean and Vice President of Academic Affairs

Sushama Austin-Connor, MTS

Program Administrator for Continuing Education

Carmelle Beaugelin, BS, MDiv

Program Coordinator for Log College Project, the Institute for Youth Ministry

Sally A. Brown, PhD

Director of Master's Studies

Catherine Cook-Davis, DMin

Interim Director of Vocational and Field Education

David Chao, PhD

Director of the Center for Asian American Christianity

James C. Deming, PhD

Coordinator of the Certificate in Christian-Jewish Studies

Megan Dewald, BA, MDiv

Assistant Director of the Institute for Youth Ministry

F.W. "Chip" Dobbs-Allsopp, MDiv, PhD

James Lenox Librarian

Kaitlyn Dugan, MDiv

Managing Director of the Center for Barth Studies

Rose Ellen Dunn, PhD

Associate Dean for Academic Administration

Thomas John Hastings, PhD

Executive Director, Overseas Ministries Study Center

David Latimore, PhD

Director of the Betsey Stockton Center for Black Church Studies

Gordon Stanley Mikoski, PhD

Director of PhD Studies

Shawn L. Oliver, PhD

Senior Associate Academic Dean

Joan Petrowski, BA, MA

Senior Administrative Assistant

Jennie Lee Salas, MDiv, MSW

Associate Director of Field Education

Joanne Rodriguez, MDiv
Director of the Hispanic Theological Initiative

Dayle Gillespie Rounds, ThM
Associate Dean for Continuing Education

Abigail V. Rusert, MDiv
Director of the Institute for Youth Ministry

Angela M. Schoepf
Assistant Director of the Hispanic Theological Initiative

Mark S. Smith, PhD
Coordinator of the Certificate in Christian-Jewish Studies

Nathan T. Stucky, PhD
Director of the Farminary Project

Brenda D. Williams, BS
Registrar

Anne W. Stewart, MDiv, PhD
Interim Vice President for Advancement

Cheryl Ali, BA
Director of Annual Giving

Caryl E. Chambers, MPA
Director of Foundation Relations

Ann-Henley Nicholson, BA, MDiv
Director of Alumni Relations

Timothy Son, MDiv, PhD
Liaison for Korean Church Relations

Lorelei L. Zupp
Associate Director of Development Operations

Kurt A. Gabbard, MBA, CPA
Vice President for Finance and Chief Financial Officer

Stephen Cardone, MA
Director of Contracts and Procurement

Elise Cheng, BComm
Senior Accountant

Kelley Parsons, BA, MLitt
Bursar

Frances Sammons, BS
Financial Analyst

C. Rachele Sylvan, MBA
Deputy to the Chief Financial Officer

Shane Berg, MDiv, PhD
Executive Vice President Operations

Emmanuel Baez
Web Systems Specialist

Robin Braun, BS
Office Manager, Facilities

William Braun, BA
Assistant Director of Digital Media

Denis Castanon, MPA
Associate Vice President for Operations

Jacob Easo, BCom, PMP, CSM
Technical Architect

Amy Ehlin, BS
Director of Conferences, Events and Auxiliary Services

Kurt A Gabbard, MBA, CPA
Vice President for Finance and Chief Financial Officer

James Gilchrist, BA
Associate Director of Computer Services

Brian Gugger
Web Systems Specialist

German Martinez, Jr.
Director of Construction Management

John F McAloon, III, MS
Director of Security

Vincent Papp
Director of Dining Services

James Sadlon
Director of Facilities

Zach Siegle
Support Services Manager

Jeffrey Sieben, BA, MSC
Director of IT Services and CIO

Lindsey Trozzo, PhD
Associate Director of Digital Learning

Matthew Joseph Witkowski, Jr.
Director of Institutional Research

Anne W. Stewart, MDiv, PhD
Vice President for External Relations

Joel Estes, BA, MDiv
Director of Admissions and Enrollment Management

Candice King, BS
Assistant Director of Communications and Marketing

Michael David Livio, MEd
Director of Student Administrative Services

Nicole Pride, BA
Director of Communications and Marketing

Lydia Tembo, BA, MDiv
Assistant Director of Recruitment

Robert Manchen, MBA
Vice President for Investment Management and Chief Investment Officer

Thomas Hennessy
Investment Associate

Brenda Gale Lucadano, BS
Investment Operations Manager

Homayoun Saleh, MBA
Director of Investments

John E. White, DMin
Dean of Student Life and Vice President for Student Relations

Victor Aloyo, Jr., MDiv, EdD
Associate Dean for Institutional Diversity and Community Engagement

Janice Smith Ammon, MDiv
Bryant M. Kirkland Minister of the Chapel

Daniel Anthony Heath, JD, MDiv
Student Life Resident

Wanda Sevey, MDiv, LMFT
Director of Student Counseling

Martin Tel, DMA
C.F. Seabrook Director of Music

Yedea Walker, BA, JD, MDiv
Director of Student Life Programs

F.W. "Chip" Dobbs-Allsopp, MDiv, PhD
James Lenox Librarian

Virginia Dearborn, MLS
Discovery and Web Services Librarian

Evelyn Frangakis
Managing Director of the Library

Sarah Danser, MLS

Serials and Cataloging Librarian

Jenifer Gundry, MLIS, PhD

Director of Collections, Preservation, and Assessment

Melvin Hartwick, BA

Head Cataloging and Collection Services Librarian

Margarete E. Capewell, MLS

Metadata Librarian

Gregory P. Murray, MA

Director of Academic Technology and Digital Scholarship Services

Christine Schwartz, MLS, MDiv

Systems and Electronic Resources Librarian

Jeremy D. Wallace, MDiv, PhD

Collection Development Librarian

Faculty

M. Craig Barnes, PhD, LHD (Hon.)

President and Professor of Pastoral Ministry

Afeosemimo ("Afe") Adogame, PhD

Maxwell M. Upson Professor of Religion and Society

Dale C. Allison, Jr., PhD

Richard J. Dearborn Professor of New Testament

Kenneth Glenn Appold, PhD, DrTheolHabil.

James Hastings Nichols Professor of Reformation History

Carl Clifton Black II, PhD

Otto A. Piper Professor of Biblical Theology

John Rennell Bowlin, PhD

Robert L. Stuart Professor of Philosophy and Christian Ethics

Sally A. Brown, PhD

Elizabeth M. Engle Professor of Preaching and Worship

Kenda Creasy Dean, PhD

Mary D. Synnott Professor of Youth, Church, and Culture

Frederick William Dobbs-Allsopp, PhD

Professor of Old Testament and James Lenox Librarian

Robert Craig Dykstra, PhD

Charlotte W. Newcombe Professor of Pastoral Theology

Nancy Lammers Gross, PhD

Arthur Sarell Rudd Professor of Speech Communication in Ministry, Chair and Director of Masters' Studies

George Hunsinger, PhD

Hazel Thompson McCord Professor of Systematic Theology

William Stacy Johnson, PhD, JD, DD (Hon.)

Arthur M. Adams Professor of Systematic Theology

Jacqueline Evangeline Lapsley, PhD

Dean and Vice President of Academic Affairs and Professor of Old Testament

Cleophus James LaRue, Jr., PhD, DD (Hon.)

Francis Landey Patton Professor of Homiletics

Bruce Lindley McCormack, PhD, DrTheol (Hon.)

Charles Hodge Professor of Systematic Theology and Director of the Center for Barth Studies

Dennis Thorald Olson, PhD

Charles T. Haley Professor of Old Testament Theology

Dirk Jacobus Smit, DTh, PhD (Hon.)

Rimmer and Ruth deVries Professor of Reformed Theology and Public Life

Mark Stratton Smith, PhD

Helena Professor of Old Testament Literature and Exegesis

Mark Lewis Taylor, PhD
Maxwell M. Upton Professor of Theology and Culture

Eric D. Barreto, PhD
Frederick and Margaret L. Weyerhaeuser Associate Professor of New Testament

Raimundo César Barreto, Jr., PhD
Associate Professor of World Christianity

Lisa M. Bowens, PhD
Associate Professor of New Testament

Michael Allen Brothers, PhD
Associate Professor of Speech Communication in Ministry

Heath Carter, PhD
Associate Professor of American Christianity

Keri L. Day, PhD
Associate Professor of Constructive Theology and African American Religion

James Clifford Deming, PhD
Associate Professor of Modern European Church History

Elaine T. James, PhD
Associate Professor of Old Testament

Bo Karen Lee, PhD
Associate Professor of Spiritual Theology and Christian Formation

Gordon Stanley Mikoski, PhD
Associate Professor of Christian Education, Chair and Director of PhD Studies

Margarita A. Mooney, PhD
Associate Professor of Congregational Studies

Hanna Reichel, ThD
Associate Professor of Reformed Theology

Sonia E. Waters, PhD
Associate Professor of Pastoral Theology

Richard Fox Young, PhD
Elmer K. and Ethel R. Timby Associate Professor of the History of Religions

Mary K. Farag, PhD
Assistant Professor of Early Christian Studies

Jay-Paul Hinds, PhD
Assistant Professor of Pastoral Theology

Adjunct Faculty

Christopher M. Bellitto, PhD

History and Ecumenics

Elizabeth Bloch-Smith, PhD

Old Testament

Brandy Daniels, PhD

Theology

David Davis, PhD

Presbyterian Worship

Drew Dyson, PhD

Practical Theology

Adam Hearlson, PhD

Practical Theology

Jarret Kerbel

Theology

Willy A. Mafuta, PhD

History and Ecumenics

Michael Dean Morgan, MFA

Speech Communication in Ministry

James Neumann, PhD

Biblical Studies

Frederick V. Simmons, PhD

Theology

Angella Son, PhD

Practical Theology

Kamalesh Stephen, PhD

Practical Theology

Joyce MacKichan Walker, MA

Presbyterian Church Polity

Timothy J. Wengert, PhD

Lutheran Church Polity

B. Daniel Whitener, Jr.

Lutheran Church Polity

Myounghun Yun, PhD

Practical Theology

Administrative Faculty

Thomas John Hastings, PhD

Executive Director, Overseas Ministries Study Center

Nathan T. Stucky, PhD

Director of Farminary and Sustainable Educational Initiatives

Martin Tel, DMA

C.F. Seabrook Director of Music

Administrative Teaching Personnel

David Chi-Ya Chao, PhD

Director of the Center for Asian American Christianity

Catherine Cook Davis, DMin

Director of Vocational and Field Placement

Heath Dewrell, PhD

Lecturer in Biblical Hebrew

Yvette Joy Harris-Smith, PhD

Senior Lecturer in Speech Communication and Ministry

David G. Latimore, PhD

Director of the Betsey Stockton Center for Black Church Studies

Brian Rainey, PhD

Lecturer in Biblical Studies

Abigail Visco Rusert, MDiv

Director of the Institute for Youth Ministry

Jennie Lee Salas, MDiv, MSW

Associate Director of Field Education

Anne Whitaker Stewart, PhD

Vice President for External Relations

Lindsey Trozzo, PhD

Associate Director of Digital Learning

Graduate Instructors

Chauncey Handy, MA

Biblical Studies

Bonnie Lin, ThM

Practical Theology

Devlin McGuire, MDiv

Biblical Studies

Leslie Virmelson, MDiv

Biblical Studies and Interim Director of the Center for Theology, Women, and Gender

Nicola Whyte, MA

Theology

Faculty Emeriti/ae

Charles Louis Bartow, PhD

Carl and Helen Egner Professor of Speech Communication in Ministry Emeritus

James Hamilton Charlesworth, PhD, LHD (Hon.)

George L. Collord Professor of New Testament Language and Literature Emeritus

Ellen Tabitha Charry, PhD

Margaret W. Harmon Professor of Systematic Theology Emerita

Jane Dempsey Douglass, PhD, LHD (Hon.), DD (Hon.), DTheol (Hon.)

Hazel Thompson McCord Professor of Historical Theology Emerita

Nancy Janine Duff, PhD

Stephen Colwell Associate Professor of Christian Ethics Emerita

Elizabeth Gordon Edwards, ThD

Assistant Professor of New Testament Emerita

Abigail Rian Evans, PhD, LHD (Hon.)

Charlotte W. Newcombe Professor of Practical Theology Emerita

Richard Kimball Fenn, PhD

Maxwell M. Upson Professor of Christianity and Society Emeritus

Karlfried Froehlich, DrTheol

Benjamin B. Warfield Professor of Ecclesiastical History Emeritus

Beverly Roberts Gaventa, PhD, DD (Hon.)

Helen H.P. Manson Professor of New Testament Literature and Exegesis Emerita

Lawrence Gordon Graham, PhD, FRSE

Henry Luce III Professor of Philosophy and the Arts Emeritus

Darrell Likens Guder, PhD, DD (Hon.)

Henry Winters Luce Professor of Missional and Ecumenical Theology Emeritus and Interim Director of the Center for Church Planting and Revitalization

Scott Hampton Hendrix, DrTheol

James Hastings Nichols Professor of Reformation History and Doctrine Emeritus

Deborah van Deusen Hunsinger, PhD

Charlotte W. Newcombe Professor of Pastoral Theology Emerita

James Franklin Kay, PhD

Dean and Vice President of Academic Affairs and Joe R. Engle Professor of Homiletics and Liturgics Emeritus

James Norvell Lapsley, Jr., PhD

Carl and Helen Egner Professor of Pastoral Theology Emeritus

Sang Hyun Lee, PhD, LHD (Hon.), DD (Hon.)

Kyung-Chik Han Professor of Systematic Theology Emeritus

Conrad Harry Massa, PhD, HD (Hon.)

Charlotte W. Newcombe Professor of Practical Theology Emeritus and Dean of Academic Affairs Emeritus

Elsie Anne McKee, PhD

Archibald Alexander Professor of Reformation Studies and the History of Worship Emerita

Kathleen Elizabeth McVey, PhD

Joseph Ross Stevenson Professor of Church History

Daniel Leo Migliore, PhD, LHD (Hon.)

Charles Hodge Professor of Systematic Theology Emeritus

James Howell Moorhead, PhD

Mary McIntosh Bridge Professor of American Church History Emeritus

Richard Robert Osmer, PhD

Ralph B. and Helen S. Ashenfelter Professor of Mission and Evangelism Emeritus

Peter Junior Paris, PhD, DD (Hon.)

Elmer G. Homrighausen Professor of Christian Social Ethics Emeritus

Luis Rivera-Pagán, PhD

Henry Winters Luce Professor of Ecumenics and Mission Emeritus

Jimmy Jack McBee Roberts, PhD

William Henry Green Professor of Old Testament Literature Emeritus

Paul Edward Rorem, PhD

Benjamin B. Warfield Professor of Medieval Church History Emeritus

Katharine Doob Sakenfeld, PhD, STD (Hon.)

William Albright Eisenberger Professor of Old Testament Literature and Exegesis Emerita

John William Stewart, PhD, DD (Hon.)

Ralph B. and Helen S. Ashenfelter Associate Professor of Ministry and Evangelism Emeritus

Iain Richard Torrance, DPhil, DD (Hon.), DTheol (Hon.), LHD (Hon.), CorrFRSE

President and Professor of Patristics Emeritus

Jacobus Wentzel Vrede van Huyssteen, DTh, DTh (Hon)

James I. McCord Professor of Theology and Science Emeritus

Master's-level Programs

Master of Divinity Program

The three-year Master of Divinity program (MDiv) is the foundational professional degree for ministry. It 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.

Master of Arts in Christian Education and Formation Program

The Master of Arts in Christian Education and Formation (MACEF) is a professional degree that includes basic studies in Bible, theology, history and ecumenics, and practical theology and continues the ministry of the Tennent School of Christian Education. The program emphasizes theory and practice for the ministry of education and formation for the church and attends to the theological/theoretical, human sciences, contextual, and practical dimensions of Christian education and 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, education, and formation 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. Through this four-year program, students attain greater proficiency in theological studies as related to areas of Christian education and formation.

Post-MDiv MACEF Program

Candidates who hold the MDiv degree may be able to complete the Master of Arts in Christian Education and Formation requirements in one additional year of full-time study.

Master of Arts (Theological Studies) Program

The Master of Arts (Theological Studies) degree enables students to develop a specific competence in a dimension of theological studies. Students gain knowledge and judgment appropriate to an initial graduate level degree.

Master of Theology Program (advanced master's degree)

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

Master's Application

A student desiring to enroll at Princeton Theological Seminary must file a formal admissions application, which can be accessed through the Princeton Seminary website at ptsem.edu. Prospective students are welcome to apply online for the following Princeton Seminary degree programs: Master of Divinity (MDiv), Master of Arts in Christian Education and Formation (MACEF), Master of Divinity/Master of Arts (MDiv/MACEF dual-degree), Master of Arts in Theological Studies (MA(TS)), and Master of Theology (ThM).

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.

Degree Application Deadlines

The deadline dates for admission application for Fall Semester 2022 are listed below:

Dec. 15, 2021:	Fall 2022 deadline for all PhD applicants
January 15, 2022:	Fall 2022 deadline for all master's-level international applicants
January 15, 2022:	Fall 2022 priority deadline for scholarship consideration for MDiv, MA(TS), and MDiv/MACEF (dual-degree) applicants
April 1, 2022:	Fall 2022 deadline for MDiv, MA(TS), MACEF, dual-degree (MDiv/MACEF), and ThM applicants who are U.S. citizens or permanent residents of the U.S. Applications that become complete after this deadline date are considered by the admissions committee on a "space available basis."

Advanced Standing/Transfer Credits/Internal Transfer of Master's Programs

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 Admissions at admissions@ptsem.edu to request a preliminary review of transfer credit.

- Courses credited toward fulfillment of a previous degree cannot be transferred, but the student may apply for advanced placement.
- Admitted students who plan to transfer credits from study at another accredited graduate program and who have final transcripts showing all work to be transferred should contact the Office of Admissions at admissions@ptsem.edu.

Transfer Credit

Princeton Theological Seminary may receive transfer credit toward the MDiv, MACEF, MA(TS) degrees, and toward the Dual (MDiv/MACEF) program in accordance with the following procedures and limitations:

1. Transfer credit is normally accepted only for graduate courses actually taught in seminaries and divinity schools accredited by a recognized accrediting organization. This principle also applies to work pursued at extension or satellite centers. The courses underlying the transfer credit must be similar in content and design to the Seminary's own course offerings. Students requesting transfer of credit may be required to submit additional documentation.
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.

Mid-year Admissions

Under normal circumstances the student should begin Seminary work in the fall semester. However, in some cases students may request approval to 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

Requirements for all master's applicants include:

- An undergraduate degree (typically a BA or BS) from a school accredited by one of the accrediting agencies recognized by our faculty
- Completed admissions application
- Unofficial transcripts from all post-secondary institutions previously attended uploaded to the online application
- Three letters of recommendation: one pastoral endorsement, one academic, and one additional
- Application fee of \$50

ThM applicants must also hold a Master of Divinity degree 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 degree is required for admission to concentrations in the area of Practical Theology.

After receiving a submitted application, Princeton Seminary will order a background check from CastleBranch and the result will be part of the candidate's application. If an applicant is accepted for admission to the Seminary, final official transcripts 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, MDiv/MACEF (dual-degree), MA(TS), and MACEF applicants. For domestic students, an interview is required for merit scholarship consideration. Once applicants begin an application, interviews may be scheduled online anytime before the application deadline, but we encourage applicants to book an interview early in the process as slots fill quickly. If no interview slots are available in our online system, please email us at admissions@ptsem.edu.

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 emailing 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 financial aid or housing. They pay tuition either by the semester or by the unit of credit. These students are also not permitted to take courses via any inter-institutional arrangement or seek enrollment in a travel course. 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 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@pts-em.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 primary advisor for a first-year MDiv, MA(TS), Dual, and MACEF student is the instructor for the student's Life Together course. Academic advising will occur as part of the course. The senior associate dean and registrar organize two faculty advising days for the academic year for first-year ThM students and any returning students wanting advising. One of the advising days is scheduled for the day prior to the beginning of the fall semester and another in November in preparation for spring registration. Students sign up for a 20-minute advising session through an online registration system. Some students may want to discuss possible changes to their schedules or electives with their faculty advisor. 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: Students may apply to participate in a cohort ordinarily consisting of eight to 12 students led by a faculty member or administrator. 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 three-year Master of Divinity program (MDiv) is the foundational professional degree for ministry. It 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 rooted in a broad theological foundation while still allowing flexibility for students and their goals. Alongside classroom preparation there is required hands-on ministry experience.

Master of Divinity (MDiv) Learning Outcomes

In service to the mission of Princeton Theological Seminary, graduates of the Master of Divinity (MDiv) Program will be able to:

1. Demonstrate a mature understanding of the biblical, historical, practical, and theological traditions.
2. Develop an appreciative, critical, and contextual knowledge of self, others, and God's creation.
3. Integrate theoretical perspectives with the practices of ministry and Christian life.
4. Lead creatively, imaginatively, and wisely in an ever-changing world.
5. Display critical awareness of their own and other cultures through discerning engagement with diverse cultural and religious contexts.
6. Deepen spiritual foundations and practices that support a lifetime of learning and service.

Curriculum

The Master of Divinity (MDiv) is a three-year program requiring the successful completion of 78 credits drawn from at least three courses from each academic department of the Seminary, and fulfilling six primary components:

Foundation Courses (20 credits)

Introductions or Foundations in the following areas (18 credits)

- Biblical Studies – Orientation to Old Testament and Exegesis (3 credits), Orientation to New Testament and Exegesis (3 credits)
- History and Ecumenics – World Christian History I (3 credits), World Christian History II (3 credits)
- Theology – Doing Christian Theology (3 credits)
- Practical Theology – An elective in Education and Formation or Pastoral Care (3 credits)

Speech Communication in Ministry I and II (2 credits)

Additional Department Courses (18 credits)

- One elective course in Biblical Studies (3 credits)
- One elective course in History and Ecumenics (3 credits)
- Doctrine course in Theology (3 credits)
- Ethics/constructive Theology course (3 credits)
- Introduction to Preaching (3 credits)
- One elective course in Practical Theology in remaining area of Education and Formation or Pastoral Care (3 credits)

Core Commitment Courses and Other Requirements (17 credits)

One course from each of the following categories:

- A Life Together Course (3 credits)
- A Theological Imagination Course (3 credits)
- A course designated as fulfilling the Christian Leadership: Church, Religion, and Society core commitment (3 credits)
- A course designated as fulfilling the Renewal of Creation, Self, and Communities core commitment (3 credits)
- A course designated as fulfilling the Spiritual Practices of the Faith core commitment (3 credits)

Intercultural Communication (1 credit)

Digital Media Studies in Ministry (1 credit)

Field Education (4.5 credits) and Second-Year Discernment Process (.5 credit)

Students take an Introduction to Field Education and Vocational Discernment course during their first year (.5 credit for the year). Students then engage in two field education placements: one typically during the fall and spring of the second year (2 credits) and a second typically during the summer preceding or following the second year (2 credits). Field education placements range from local to international locations.

The second-year discernment process can occur during the fall or spring semester of the second year. It provides an opportunity for students to reflect on their vocational trajectory and engage in conversation with members of the Seminary community.

General Elective Courses (18+ credits)

The number of general elective credits may be higher if student takes courses that count for more than one requirement. In some cases, a course can fulfill two distribution requirements.

Alternative Context Requirement

The Alternative Context Requirement seeks to provide ministry experience, skills, and competence in cross-cultural contexts. Most students would meet this requirement through a travel course. Alternative ways to fulfill it could be through international field education, a local field education placement in a location significantly different from one's own, or certain classes with a high degree of context immersion. The Alternative Context Requirement seeks to immerse students in cross-cultural experiences, engage them in careful listening and learning from local communities, and encourage significant theological reflection on both.

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	9
Maximum credits per semester	15
Maximum credits per year*	30
Core Requirements	60
Departmental	55

Field Education	5
Electives	18

*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 Master of Arts in Christian Education and Formation (MACEF) is a professional degree that includes basic studies in Bible, theology, history and ecumenics, and practical theology and continues the ministry of the Tennent School of Christian Education. The program emphasizes theory and practice for the ministry of education and formation for the church and attends to the theological/theoretical, human sciences, contextual, and practical 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 the MDiv.

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 Degree (MACEF) 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 a focal area of Christian education and formation.
3. Possess skills for effective teaching and dynamic leadership for Christian education and formation.
4. Display critical awareness of their own and other cultures through discerning engagement with diverse cultural and religious contexts.

Curriculum

The Master of Arts in Education and Formation (MACEF) is a two-year program requiring the successful completion of 52.5 credits fulfilling five primary components:

Foundation Courses (20 credits)

Departmental Gateways, Introductions, or Foundations in the following areas (18 credits)

- Biblical Studies – Orientation to Old Testament and Exegesis (3 credits), Orientation to New Testament and Exegesis (3 credits)
- History and Ecumenics – World Christian History I (3 credits), World Christian History II (3 credits)
- Theology – Doing Christian Theology (3 credits)
- Practical Theology – An elective in Education and Formation in first year (3 credits)

Speech Communication in Ministry I and II (2 credits)

Additional Department Courses (6 credits)

- One elective course in Theology (3 credits)
- One elective course in Practical Theology in either Pastoral Care or Preaching/Worship/Speech Communication (3 credits)

Core Commitment Courses (6 credits)

- A Life Together Course (3 credits)
- One course designated as fulfilling one of the following core commitments: Theological Imagination; Christian Leadership: Church, Religion, and Society; Renewal of Creation, Self, and Communities; Spiritual Practices of the Faith (3 credits)

Education and Formation Courses (16 credits)

One course from each of the following categories:

- Theological/Theoretical Foundations (3 credits)
- Human Sciences (3 credits)
- Contextual Issues in Ministry (3 credits)
- Skills and Practices (3 credits)

Elective course in Education and Formation (3 credits)

Reflective Practicum (1 credit)

Field Education (4.5 credits)

MACEF students take an Introduction to Field Education and Vocational Discernment course during their first year (.5 credit for the year). Students then engage in two field education placements: one during the summer preceding their second year (2 credits) and a second during the fall and spring of the second year (2 credits). Field education placements range from local to international locations.

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, education, and formation 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. Through this four-year program, students attain greater proficiency in theological studies as related to areas of Christian education and formation.

Master of Divinity/Master of Arts (MACEF) Learning Outcomes

Refer to the learning outcomes for the MDiv and MACEF degree programs.

Curriculum

The dual MDiv/MACEF is designed to be completed in four years, and requires the successful completion of 103 credits drawn from all four academic departments of the Seminary. The seven components of the curriculum include:

Foundation Courses (20 credits)

Departmental Gateways, Introductions, or Foundations (18 credits)

- Bible – Orientation to Old Testament and Exegesis (3 credits), Orientation to New Testament and Exegesis (3 credits)
- History – World Christian History I (3 credits), World Christian History II (3 credits)
- Theology – Doing Christian Theology (3 credits)
- Practical Theology – An elective in Education and Formation in first year (3 credits)

Speech Communication in Ministry I and II (2 credits)

Additional Department Courses (18 credits)

- One "close reading of the text" course in Biblical Studies (3 credits)
- One elective course in History and Ecumenics (3 credits)
- Doctrine course in Theology (3 credits)
- Ethics/constructive course in Theology (3 credits)
- Introduction to Preaching (3 credits)
- One elective course in Practical Theology in Pastoral Care (3 credits)

Core Commitment Courses and Other Requirements (17 credits)

- A Life Together course (3 credits)
- A Theological Imagination course (3 credits)
- A course designated as fulfilling the Christian Leadership: Church, Religion, and Society core commitment (3 credits)
- A course designated as fulfilling the Renewal of Creation, Self, and Communities core commitment (3 credits)
- A course designated as fulfilling the Spiritual Practices of the Faith core commitment (3 credits)

Intercultural Communication (1 credit)

Digital Media Studies in Ministry (1 credit)

Education and Formation Courses (16 credits)

One course from each of the following categories:

- Theological/Theoretical Foundations (3 credits)
- Human Sciences (3 credits)
- Contextual Issues in Ministry (3 credits)
- Skills and Practices (3 credits)

Education and Formation Elective (3 credits)

Reflective Practicum (1 credit)

Field Education (4.5 credits) and Second-Year Discernment Process (.5 credit)

Dual MDiv/MACEF students take an Introduction to Field Education and Vocational Discernment course during their first year (.5 credit for the year). Students then engage in two field education placements: one typically during the fall and spring of the second or third year (2 credits) and a second typically during the summer preceding or following the second or third year (2 credits). Field education placements range from local to international locations.

The second-year discernment process can occur during the fall or spring semester of the second year. It provides an opportunity for students to reflect on their vocational trajectory and engage in conversation with members of the Seminary community.

General Elective Courses (27+ credits)

The number of general elective credits may be higher if student takes courses that count for more than one requirement. In some cases, a course can fulfill two distribution requirements.

Alternative Context Requirement

The Alternative Context Requirement seeks to provide ministry experience, skills, and competence in cross-cultural contexts. Most students would meet this requirement through a travel course. Alternative ways to fulfill it could be through international field education, a local field education placement in a location significantly different from one's own, or certain classes with a high degree of context immersion. The Alternative Context Requirement seeks to immerse students in cross-cultural experiences, engage them in careful listening and learning from local communities, and encourage significant theological reflection on both.

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, 25 credits. In each case, the specific program will be determined in terms of the student's previous education and experience.

Master of Arts (Theological Studies) Program (Program is currently under review with revisions soon)

The Master of Arts (Theological Studies) degree enables students to develop a specific competence in a dimension of theological studies. Students gain knowledge and judgment appropriate to an initial graduate level degree. This program includes basic studies in Bible, theology, history and ecumenics, and practical theology, alongside a specialization in one of these areas 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 specialization).
3. Display critical awareness of their own and other cultures through discerning engagement with diverse cultural and religious contexts.
4. Deepen spiritual foundations and practices that support a lifetime of learning and service.

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 their 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 their 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 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.

An interview before January 15 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 alum who lives in the area. All interviews must be scheduled through the Office of Admissions before January 15 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 September. 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 the candidate 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 they are 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

The Master of Arts (Theological Studies) is a two-year program requiring the successful completion of 52.5 credits fulfilling six primary components:

Foundation Courses (20 credits)

Departmental Gateways, Introductions, or Foundations in the following areas (18 credits)

- Biblical Studies – Orientation to Old Testament and Exegesis, Orientation to New Testament and Exegesis
- History and Ecumenics – World Christian History I, World Christian History II
- Theology – Doing Christian Theology
- Practical Theology – An elective in Education and Formation, Pastoral Care, or Preaching

Speech Communication in Ministry I and II (2 credits)

Additional Department Courses (6 credits)

- One elective course in Theology
- One elective course in Practical Theology in one of two remaining areas of Education and Formation, Pastoral Care, or Preaching

Core Commitment Courses (9 credits)

- A Life Together Course
- Two courses designated as fulfilling two of the following core commitments: Theological Imagination; Christian Leadership: Church, Religion, and Society; Renewal of Creation, Self, and Communities; Spiritual Practices of the Faith

Specialization Courses (15 credits)

Students may specialize in one of the five subfields: Biblical Studies, Theology, History and Ecumenics, Practical Theology, or Religion and Society.

Field Education (2.5 credits)

MA(TS) students take an Introduction to Field Education and Vocational Discernment course during their first year (.5 credit for the year). Students then engage in one field education placement (2 credits) during the summer preceding their second year or during the fall and spring of the second year. Field education placements range from local to international locations.

Capstone Requirement

All students in the MA(TS) program are required to complete a capstone project during the senior or final year. Courses designated as capstone courses have “capstone course” listed in the course description. A capstone course may be a one, two, or three credit course.

Definition of Capstone Project

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: a final paper; an essay; a sermon or series of sermons; a lesson plan or unit of curriculum; or a video series posted on the internet. The course catalogue will indicate courses that are eligible to meet this requirement.

Master of Theology Program (Advanced Master's Degree)

The advanced Master of Theology (ThM) program is designed for students who wish to improve or deepen their preparation for ministry beyond the level reached by their MDiv or MA(TS) degree, or who desire to acquire 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 (ThM) 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. Deepen spiritual foundations and practices that support a lifetime of learning and service.

Students may specialize in one of the five subfields:

- Biblical Studies
- Theology
- History and Ecumenics
- Practical Theology*
- Religion and Society

Applicants for the ThM program are required to have obtained either a:

- Master of Divinity degree, 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 degree is required for admission to the Practical Theology specialization area.

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 15 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 they are in good and regular standing with the denomination, together with three additional letters of reference from persons in a position to assess their 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 they have 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 15 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

The Master of Theology program (ThM) requires the successful completion of 24 credits composed of the following:

Specialization Courses (24 credits)

Students arrange their programs of study in consultation with their adviser, and in accordance with the programs developed for their chosen area of study. Courses are generally taken in the area of specialization; however, students may also be permitted to take courses in other areas, if the advisor determines that the courses are related to the student's field of specialization.

Optional Thesis

Students have the option to complete a thesis (3 or 6 credits) to meet some of the specialization course credit requirements, with the approval and support of an adviser.

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.

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

Web: 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 Princeton Theological Seminary 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 the student's 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. The final deadline for receipt of all applications is December 15. All applicants, including alumni, 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.
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 their 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 Princeton Theological Seminary 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) 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 Princeton Theological Seminary 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 teaching portfolio; and
- Develop a self-determined long-range plan for growth in pedagogical expertise in higher education.

TAP entails five interrelated components aimed at developing students' proficiency in the ministry of teaching:

- One 1.5 credit yearlong TAP colloquium on the practices of teaching and pedagogical methods;
- Experience in multiple teaching roles that recognizes various levels of teaching experience;
- Online evaluations of PhD students' teaching by course participants for inclusion in a teaching portfolio;
- Coaching and mentoring by faculty supervisor(s); and
- Professional development workshops.

All first-year PhD students are required to participate in the yearlong TAP colloquium: Foundations for Teaching. This colloquium is a component of the residency requirements of the PhD program. Students will meet monthly to discuss readings and special issues related to teaching philosophies and methods. The colloquium is graded satisfactory/unsatisfactory (S/U) for 1.5 credits.

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 fellow, or graduate instructor. The terms of the PhD fellowship award agreement require that students serve as a teaching assistant or teaching fellow 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).
2. Course participants will complete online evaluations of PhD students' teaching.
3. Supervising faculty may provide written assessments of students' teaching; 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.

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 them to shape their 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 their 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 their 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 their 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
- International Arrangements
 - Eberhard-Karls-Universität 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-Universität 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 subscribing 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 the student's vocational interests and their 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 is clear, the accepted student will then participate in the spring semester orientation that takes place in January.

Exchange Students from Princeton Theological Seminary:

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. 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 their 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 their 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 their 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 their 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 their 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 their 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 their 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 their 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 some 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 Princeton Seminary 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 30. (This is found on the registrar's website.)
- Complete four required Seminary courses approved by Rutgers. (Consult the registrar for an approved list of courses.)
- 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 18.
- 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 any financial aid 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 Seminarians (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 Seminarians (NCSS) is open to MDiv students in their middle 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.

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.

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.

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 15 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.

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.

The Visiting Scholar Committee will accept applications for the 2022-23 academic year from September 1, 2021 - December 1, 2021. Please note that even if you apply and are accepted into the program, your ability to come to our campus must be in total compliance with the Seminary Health and Wellness Guidelines as well as the regulations issued by the state of New Jersey and the Centers for Disease Control and Prevention (CDC). These policies and regulations change frequently. You can find an application and more information about the program [here](#). Please direct any questions to Catherine Ahmad, deputy to the president, at catherine.ahmad@ptsem.edu.

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](#)
- [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 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/coned 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 iym.ptsem.edu, by email at iym@ptsem.edu, or by telephone at 609.497.7914.

The Office of Multicultural Relations

The Office of Multicultural Relations, located in the Office 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 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 Office of 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.

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, 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.

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), 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. In 2021, HTI received a \$100,000 grant from the Trinity Wall Street Church to support the creation of HTI's Professional Development Conference virtually. This new platform will allow Latinx PhD students attending non-member schools to participate in HTI's programming.

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; Suzette Aloyo, office coordinator; and Noreen Santos, data and research assistant. For more information visit 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.

Hispanic Summer Program

The Hispanic summer program (HSP) is an ecumenical program in theology and religion geared toward master's-level Latinx 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

10 00	Introductory courses, which may fulfill a departmental distributive requirement if so noted in the catalogue descriptions, are otherwise general electives
20 00	Required courses for MDiv and/or MACEF students
30 00	Electives that fulfill a departmental distribution requirement
40 00	Electives that <i>do not</i> fulfill a departmental distribution requirement
50 00	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.
80 00	Doctoral seminars
90 00	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.
------	---

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, 2021-2022; Heath Dewrell and Brian Rainey

OT1152 Introductory Biblical Hebrew

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 Term, 2021-2022; 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, 2021-2022; Leslie Grace Virnelson

OT2102 Orientation to Old Testament and Exegesis

An inquiry into the Old Testament as Christian Scripture and the Bible's multiple ways of presenting the nature of God and God's commitments to the world and its peoples. Students develop a nuanced outlook on the Old Testament as they gain experience identifying differences and developments in theological ideas and practices. Precepts provide opportunities to interpret several books from the Old Testament in greater depth while attending to those books' connections to other parts of Scripture. Students consider how they lead others in making sense of the Old Testament in light of their current realities and for the sake of exploring and articulating their Christian faith. The course brings students' cultural contexts into conversation with the Old Testament and emphasizes how understanding the Old Testament requires them to engage other biblical interpreters as essential conversation partners.

- 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.

Fall Semester, 2021-2022; Heath Dewrell and Jacqueline E. Lapsley

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

OT3316 Deuteronomy and the Formation of Racial/Ethnic Worldviews

This course will explore the book of Deuteronomy as well as literature focused on the formation of ethnicity and processes of racialization. Students will evaluate our own connection to ethnic and racialized worldviews while we will seek to understand what sort of community Deuteronomy is attempting to form in ancient Israel. Then, we will consider what interpreting Deuteronomy could lead to shaping the church's call to racial and ethnic justice.

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

Spring Semester, 2021-2022; Chauncey Diego Francisco Handy

OT3337 Old Testament Theology of Community

Study of Old Testament texts exploring the positive and negative possibilities of human community in several of its forms: the family, the city, the nation, and the community of faith and worship.

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: OT2101.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (Capstone course)

Fall Semester, 2021-2022; Dennis T. Olson

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.

Fall Semester, 2021-2022; Brian Rainey

OT/NT3380 Biblical Theology and Practice of Ministry

Exegesis of selected Old and New Testament biblical texts 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. Weekly use of case studies.

- This course fulfills the department's "close reading of the text" requirement.
- Prerequisite: OT2101 and NT2101.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2021-2022; Dennis T. Olson

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

OT3405 Exegesis of Exodus

Exegesis and interpretation of the book of Exodus, with attention to grammatical, literary, and theological features of the text.

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

Spring Semester, 2021-2022; Dennis T. Olson

OT3410 Exegesis of Jeremiah

This course will look at the Book of Jeremiah with a special emphasis on the portrayal of Jeremiah as a prophetic figure situated in a period of political crisis and intrigue for ancient Judea. Other themes that will be explored include: sin and redemption, explanations for tragedy and horror, and determining the "truth" in the midst of conflicting truth claims.

- 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.

Spring Semester, 2021-2022; Brian Rainey

OT3412 Exegesis of Judges

The Book of Judges comprises a collection of stories about Israel's Iron Age I past written by scribes in the Iron Age II period. The stories are at times shocking, at times humorous, and at times frustratingly terse. Yet they offer a unique portrayal of Israel's early history. How does Judges conceive theologically of Israel's history? How does the book relate to the archaeological evidence from Israel? How are these stories similar to and different from stories told by other ancient Near Eastern cultures? How can we read these stories of Israel's history with some awareness of our own social location as readers? These and other questions will guide our examination of the Book of Judges.

- 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)

Fall Semester, 2021-2022; Mark S. Smith

OT3426 Old Testament Wisdom Literature in Bible, Church, and Culture

An introduction to the wisdom tradition in the Old Testament, focused on the books of Proverbs, Ecclesiastes, and Job, including the ancient Near Eastern context of this tradition and its contemporary relevance to ecclesial and social contexts.

One of the primary convictions of the Old Testament wisdom tradition is that learning is meant to happen in the real world and that wisdom must be in conversation with contemporary realities and observations. Accordingly, this course will take up the central books of the Old Testament wisdom tradition with special attention to the conversation that these books provoke with our current context to consider the theological gift of the wisdom tradition to the church, culture, and biblical canon.

- 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.

Spring Semester, 2021-2022; Anne Whitaker Stewart

OT3437 Song of Songs

Exegesis and interpretation of the Song of Songs. Issues of historical, literary, and theological interest are taken up throughout.

- 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, 2021-2022; Elaine Theresa James

Electives that do not fulfill Biblical Studies Department distribution requirement.

OT4010 Archaeology and the Bible

The varying agendas of biblical authors and editors plus additions and revisions over the centuries compromise the value of the Bible as a record of historical events. By contrast, archaeology presents an un-edited record of the same period and independent data against which to evaluate the historicity of biblical and extra-biblical texts. Studying the archaeological and biblical evidence in tandem enables synchronic and diachronic reconstructions of early Israelite society; facilitates distinguishing between texts relating Israel's mythic and legendary past from texts roughly contemporary with the events described; and raises questions regarding ancient and contemporary manipulation of the past and the significance of the past for the present.

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

Fall Semester, 2021-2022; Elizabeth Bloch-Smith

OT4012 The Archaeology of Jerusalem from King David to Sultan Suleiman

Jerusalem has served as a sacred center and symbol from the Iron Age II (ca. 1000 BC) through to the present for Israelites/Jews, Romans, Christians, and Muslims. These roles are expressed through material remains including city plans, monumental constructions such as religious structures and tombs, coins, maps, and religious writings. Each community's self-expression and its treatment of the physical remains of its predecessors served to formulate and inculcate religious identity, define relations with "the other," and manipulate memory. Our attention will focus on Iron Age and Hellenistic Periods, but this diachronic survey of Jerusalem from the Israelite King David to the Ottoman Sultan Suleiman brings to life the historical periods with an appreciation for the defining monuments and material culture that served material, spiritual, and symbolic purposes in a city that remains sacred to three major world religions.

- This course does not fulfill Biblical Studies Department distribution requirements.
- Prerequisite: OT2101.
- 3 credits.

Spring Semester, 2021-2022; 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, 2021-2022; Heath Dewrell

OT5020 Biblical Theology I (Old Testament)

This seminar will consider a number of recent proposals and issues in the theological and ethical study of the Old Testament relating to God, humans and the world. We will reflect on the character of God, the search for coherence within the diversity of biblical traditions, the relationship of history and faith, the interplay of ideology and theology, the contributions of feminist, liberationist, Jewish and postcolonial perspectives, and the role of wisdom and creation in Old Testament theology.

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

Fall Semester, 2021-2022; Dennis T. Olson

OT5041 History of Ancient Israel and Judah

An examination of the history of the Levant from the end of the Late Bronze Age to the Persian era, focusing on the kingdoms of Israel and Judah. Proceeding chronologically, we will survey topics essential to obtaining a broad overview of the important rulers, political events, economies, and cultural developments of this time. Archaeological and written evidence, both biblical and extra-biblical, will be utilized. Since understanding and reconstructing history frequently involves the interpretation of complex and elusive evidence, and the interpretation of such evidence is often debated, attention will be paid to historiography and the sources that have been used to reconstruct and analyze this history, particularly the challenges involved in using the Bible as a historical resource.

- This course does not fulfill Biblical Studies Department distribution requirements.
- Designed for Th.M. and advanced M.Div. students.

- Prerequisite for M.Div. students: permission of the instructor.
- 3 credits.

Fall Semester, 2021-2022; F. W. Dobbs-Allsopp

OT5045 Aramaic Survey

A brief introduction to the general grammar of Aramaic, followed by an inductive survey of a variety of Aramaic dialects (e.g. Biblical Aramaic, Old Aramaic, Official Aramaic, Targumic Aramaic, Palmyrene), with special attention to the distinct features of each.

- This course does not fulfill Biblical Studies Department distribution requirements.
- Prerequisites: OT11512 and one Hebrew exegesis course or permission of the instructor.
- 3 credits.

Spring Semester, 2021-2022; F. W. Dobbs-Allsopp

OT5051 Intermediate Biblical Hebrew

This course provides a third semester of Biblical Hebrew, focusing on the reading of biblical prose stories. It includes a review of grammar covered in the first-year Biblical Hebrew course and further instruction in morphology, syntax and lexicography.

- 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, 2021-2022; Mark S. Smith

Ph.D. Seminars

OT9020 Biblical Theology I (Old Testament)

This seminar will consider a number of recent proposals and issues in the theological and ethical study of the Old Testament relating to God, humans and the world. We will reflect on the character of God, the search for coherence within the diversity of biblical traditions, the relationship of history and faith, the interplay of ideology and theology, the contributions of feminist, liberationist, Jewish and postcolonial perspectives, and the role of wisdom and creation in Old Testament theology. 3 credits.

Fall Semester, 2021-2022; Dennis T. Olson

OT9041 History of Ancient Israel and Judah

An examination of the history of the Levant from the end of the Late Bronze Age to the Persian era, focusing on the kingdoms of Israel and Judah. Proceeding chronologically, we will survey topics essential to obtaining a broad overview of the important rulers, political events, economies, and cultural developments of this time. Archaeological and written evidence, both biblical and extra-biblical, will be utilized. Since understanding and reconstructing history frequently involves the interpretation of complex and elusive evidence, and the interpretation of such evidence is often debated, attention will be paid to historiography and the sources that have been used to reconstruct and analyze this history, particularly the challenges involved in using the Bible as a historical resource. 3 credits.

Fall Semester, 2021-2022; F. W. Dobbs-Allsopp

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, 2021-2022; Dennis T. Olson

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, 2021-2022; James Michael Neumann

NT1152 Introduction to New Testament Greek

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 Term, 2021-2022; 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, 2021-2022; Devlin Riskedahl McGuire

NT2102 Orientation to New Testament and Exegesis

An inquiry into the New Testament as Christian scripture and the Bible's multiple ways of presenting the nature of God and God's commitments to the world and its peoples. Students develop a nuanced outlook on the New Testament as they gain experience identifying how theological ideas and practices receive different expression in the various books of the New Testament. Precepts provide opportunities to interpret several books from the New Testament in greater depth while attending to those books' connections to other parts of scripture. Students consider how they lead others in making sense of the New Testament in light of their current realities and for the sake of exploring and articulating their Christian faith. The course brings students' cultural contexts into conversation with the New Testament and emphasizes how understanding the New Testament requires them to engage other biblical interpreters as essential conversation partners.

- 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, 2021-2022; Eric D. Barreto and Lisa M. Bowens

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

NT3305 The Bible and Religious Experience

The Bible is full of accounts of extraordinary religious experiences—speaking in tongues, miraculous healings, answers to prayer, unexpected conversions, inspired dreams, visions of angels, supernatural auditions, etc. Christian history is also full of such things, which continue to play a role in many contemporary Christian circles. This class is an attempt to think in an informed, critical manner about such religious experiences in the light of Scripture, tradition, and modern knowledge. Each class will look at a collection of biblical texts and at what important theologians and modern scholars have said about those texts; this will then be followed by discussion of interpretations and applications in the light of modern knowledge.

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

Spring Semester, 2021-2022; Dale C. Allison

NT3306 Exegesis of the Gospel of Mark

A study of the earliest 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: NT2101.
- Enrollment is limited to twenty students.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2021-2022; C. Clifton Black

NT3309 Paul and Apocalyptic Thought

This course 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 a variety of ancient 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, students will engage works from New Testament scholars such as Albert Schweitzer, J. Christiaan Beker, Ernst Käsemann, and J. Louis Martyn. Another significant component to this course is the understanding of apocalyptic literature as resistance or protest literature and students will have opportunities to reflect upon this aspect of apocalyptic thought as well. This class facilitates space for students to read assigned texts carefully, to explore, and to analyze how apocalyptic thought can affect the life of the church and its practices.

- 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, 2021-2022; Lisa M. Bowens

NT3311 The Parables of Jesus

An exegetical and theological study of the parables in Mark, Matthew, and Luke, with attention to their historical setting, theological emphases, and hermeneutical implications.

- This course fulfills the “close reading of the text” requirement.
- Prerequisite: NT2101.
- Enrollment is limited to twenty students.
- 3 credits. (Capstone course)

Fall Semester, 2021-2022; C. Clifton Black

NT3312 Life in the Last Days: Eschatology and Ethics in Paul and the Gospels

This course is an examination of eschatology, ethics, and their relationship in the history and theology of Paul and the canonical Gospels. How do Paul and the Gospels understand the consummation of history and how should Christian live in light of it? This course will consider how the eschatology and ethics in the New Testament shares traditions with Jewish apocalyptic sources and how the dual concerns of eschatology and ethics were a major theological driving force in first century Christianity. Along the way, major questions to be addressed will include the following: How did Christian eschatology and ethics develop throughout the New Testament period? What is the legacy of Jesus and Paul in eschatology and ethics? How does Christology contribute to eschatology and ethics? What is the relationship between eschatology, ethics, and history? How does the church today reflect on eschatology and ethics?

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

Spring Semester, 2021-2022; Devlin Riskedahl McGuire

NT3376 Queer Hermeneutics: The Bible in Queer Imagination

Some of the most lively and contentious questions within communities of Christian faith today revolve around sexuality, gender, and Scripture. This class takes up the task of queer hermeneutics, exploring queer theory as a way of creatively engaging biblical texts and queer theology as a way of attending to the voices that might otherwise be overlooked in a focus on sexuality as a disembodied “issue.” Students will critically reflect on their own history with sexuality from a personal and theological perspective and then explore how a queer approach might open space for surprising and valuable interpretations of biblical texts.

For the first 6 weeks of the semester, this course will meet at the Farminary (weather-permitting). Sessions will include some time working the Farminary gardens and helping with other projects on the property. On those weeks, our class will still meet at the allotted time (2-4:50pm), but in addition to our formal class-time, we will have an optional socially-distanced brown-bag lunch beginning at 1pm - to connect more informally and personally. If you have concerns about meeting or working at the Farminary, please email lindsey.trozzo@ptsem.edu.

- This course fulfills the “close reading of the text” requirement.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- Enrollment is limited to thirty students.
- Prerequisite: NT2101.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2021-2022; Lindsey Trozzo

OT/NT3380 Biblical Theology and Practice of Ministry

Exegesis of selected Old and New Testament biblical texts 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. Weekly use of case studies.

- This course fulfills the department’s “close reading of the text” requirement.
- Prerequisite: OT2101 and NT2101.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2021-2022; Dennis T. Olson

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, 2021-2022; Lisa M. Bowens

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

NT3400 Introduction to New Testament Exegesis

An introduction to exegetical methods by means of translation and interpretation of selected passages from the Greek New Testament, with attention to the place of critical biblical study in the church's ministry.

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: NT1152.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2021-2022; Lisa M. Bowens

NT3403 Greek Exegesis-According to Matthew

The course provides a theological introduction to the Gospel of Matthew illustrated by the translation and exegesis of selected passages from: the Birth Narrative (chapters 1–2); Sermon on the Mount (chapters 5–7); miracle stories (chapters 8–9); parables (chapter 13); Jesus' conflict with Jewish leaders (chapters 21–23); and the Passion Narrative (chapters 26–28).

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: NT2101 and NT1152.
- 3 credits.

Fall Semester, 2021-2022; Dale C. Allison

NT3412 Greek Exegesis of the Acts of the Apostles

Exegesis of selected passages from the book of Acts with attention to the interweaving of narrative and theology.

- Prerequisites: NT2101 and NT1152.
- This course fulfills the "close reading of the text" requirement.
- 3 credits.

Spring Semester, 2021-2022; Eric D. Barreto

NT3428 Greek Exegesis of Paul's Letter to the Philippians

An exegetical and theological study of Philippians, focusing on the nature of the Christian life, its Christological grounding, its eschatological conditioning, and its present actualization.

- This course fulfills the "close reading of the text" requirement.

- Prerequisite: NT2101 and NT1152.
- Enrollment is limited to twenty students.
- 3 credits.

Fall Semester, 2021-2022; C. Clifton Black

Advanced Courses

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

NT5020 Biblical Theology II

A review of the history of research and the background of major theological concepts, an examination of the diverse theologies, and a search for the heart of biblical theology.

- 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, 2021-2022; C. Clifton Black

NT5042 Paul and Tradition

The course is designed to put Paul in his early Christian context by exploring the many ways in which the apostle was heavily indebted to early Christian traditions. Topics include Paul's use of the traditions about Jesus, the nature of pre-Pauline christology, the nature of pre-Pauline eschatology, and the nature of pre-Pauline soteriology.

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

Fall Semester, 2021-2022; Dale C. Allison

NT5043 Studies in Luke-Acts

A research course addressing selected historical, literary, and theological problems in the Gospel of Luke and the Acts of the Apostles.

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

Fall Semester, 2021-2022; Eric D. Barreto

Ph.D. Seminars

NT9020 Biblical Theology II

A review of the history of research and the background of major theological concepts, an examination of the diverse theologies, and a search for the heart of biblical theology. 3 credits.

Spring Semester, 2021-2022; C. Clifton Black

NT9040 Paul and Tradition

This course is designed to explore the ways in which Paul was indebted to early Christian traditions. Topics will include Paul and the sayings of Jesus, Paul and the passion traditions, Pauline eschatology, Pauline Christology, and Paul and Christian exegetical traditions. The desired outcome for students is that such exploration will help them to gain a better profile of Paul's unique contributions as well as a clearer picture of pre-Pauline Christianity. 3 credits.

Fall Semester, 2021-2022; Dale C. Allison

NT9043 Seminar on Luke-Acts

A research seminar addressing selected historical, literary, and theological problems in the Gospel of Luke and the Acts of the Apostles. 3 credits.

Fall Semester, 2021-2022; Eric D. Barreto

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, 2021-2022; Dale C. Allison

History and Ecumenics

Church History

Early/Medieval

WC/CH2102 World Christian History I

This course studies the history of the Christian tradition from the apostolic period through the Reformation, beginning in the Mediterranean and spreading throughout the world. Lectures and group discussions of key writings survey Christian thought and practice. The course provides an orientation to the shape of diverse traditions in their social and political settings.

- This course fulfills either the early/medieval church history requirement or the Reformation distribution requirement.
- 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.

Fall Semester, 2021-2022; Kenneth Appold

CH3211 Medieval Church Reform

The lectures and student-led seminar discussions of historiography and primary sources will collaboratively explore the roots, practices, and legacy of medieval reform in head and members not only for the church but also for the surrounding society. Texts in translation include scripture and patristics, monastic and mendicant ideas of conversion, Carolingian capitularies, conciliar canons, popular lay devotions and critics of institutional worldliness, late medieval humanists, and culminate with two documents produced right before Luther's 95 Theses and not long after: *Libellus ad Leonem Decimum* (1513) and *Consilium de emendanda ecclesia* (1537).

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

Spring Semester, 2021-2022; Christopher M. Bellitto

CH5230 History of Christianity in Egypt

This course will survey the history of Christianity in one geographic region, Egypt, from the first century to the present day. Topics include the Coptic Bible, the rise of monasticism, relations with Byzantine emperors and Islamic rulers, apocalyptic and homiletic literature, the golden age of Christian Arabic literature, encounters with Christians from the west, race and ethnicity, reform movements, French, British, and American contact with Christians in Egypt, and anti-Christian violence.

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

Spring Semester, 2021-2022; Mary Farag

Reformation

WC/CH2102 World Christian History I

This course studies the history of the Christian tradition from the apostolic period through the Reformation, beginning in the Mediterranean and spreading throughout the world. Lectures and group discussions of key writings survey Christian thought and practice. The course provides an orientation to the shape of diverse traditions in their social and political settings.

- This course fulfills either the early/medieval church history requirement or the Reformation distribution requirement.
- 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.

Fall Semester, 2021-2022; Kenneth Appold

CH3316 Calvin and Geneva

This course provides an introduction to John Calvin's Reformation of Geneva. It includes close analysis of key theological texts, an examination of the social and political conditions Calvin encountered, and the ecclesial and societal reforms he envisioned and was able to carry out. Finally, the course considers Geneva's legacy for the formation of world Calvinism. This course fulfills the History Department's distribution requirement in Reformation.

- 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, 2021-2022; Kenneth Appold

CH3440 The Spirituality of War

Does religion cause war? This course examines Christian case studies from the Middle Ages to the 20th century, looking at issues such as the similarities between monastic and military discipline, the use of theology to support the waging of war, and a variety of other social, cultural, and spiritual factors that will help answer that question.

- This course fulfills either the Reformation or modern church history 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, 2021-2022; Kenneth Appold and James C. Deming

Modern

WC/CH2103 World Christian History II

This course will explore the development of Christianity in the context of the modern world. Lectures and readings will introduce students to major historical themes and turning points, as well as to key concepts and theories in the field.

- This course fulfills either the modern church history requirement or the World Christianity distribution requirement.
- 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, 2021-2022; Raimundo César Barreto and Heath Carter

CH3440 The Spirituality of War

Does religion cause war? This course examines Christian case studies from the Middle Ages to the 20th century, looking at issues such as the similarities between monastic and military discipline, the use of theology to support the waging of war, and a variety of other social, cultural, and spiritual factors that will help answer that question.

- This course fulfills either the Reformation or modern church history 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, 2021-2022; Kenneth Appold and James C. Deming

CH3455 Christian-Jewish Relations in Modern Europe

A survey of the history of Jewish-Christian interactions in Europe from the post-Reformation era through the aftermath of the Holocaust. Among other topics, the course will focus on the historical character and contexts regarding the roots of Christian-Jewish relations, issues of exclusion and inclusion, Zionism, anti-Judaism, anti-Semitism, and anti-Jewish violence.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the modern church history requirement.
- This course is eligible for Th.M. student enrollment.
- Pass/D/Fail.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2021-2022; James C. Deming

CH3472 Evangelicalism and the Making of the Modern US

Almost no one disputes that evangelical Christianity has played a momentous role in the making of the modern United States. But questions about what exactly evangelicalism is and how to interpret its legacies remain thorny to say the least.

Together we will approach these questions from a variety of different angles, exploring how the story of this religious juggernaut intersects with themes of race, class, gender, and more. We will consider American evangelicalism's impact on everything from politics to popular culture; from masculinity to mass incarceration; and from faith to foreign policy. Along the way we will moreover reflect on how this history might be relevant to leaders as they tackle the challenges facing church and society today.

- This course fulfills the modern church history requirement.
- This course satisfies the Christian Leadership: Church, Religion, and Society core commitment requirement.
- Enrollment is limited to thirty students.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2021-2022; Heath Carter

Ecumenics

EC3550 World Ecumenism in Dialogue

This course provides hands-on experience in religious conflict resolution. Using examples of bilateral and multilateral ecumenical dialogues, students will learn to reflect on key features of their own Christian identity, and how those affect their perspectives on other Christians and their ability to bridge disagreements. Readings will come from the history of the global ecumenical movement and engage with issues such as the emergence of the Global South, the role of social justice, colonialism and its legacies, gender, race, narratives of religious experience, the rise of Pentecostalism, and varieties of theological discourse. Students will also participate in mock dialogues.

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

Fall Semester, 2021-2022; Kenneth Appold and Raimundo César Barreto

EC/WC5406 Kagawa Toyohiko: Prophet, Reformer, and Mystic

Students will read selected translations of Kagawa's writings, American newspaper and magazine reports, a biography, monograph, and dissertation, gaining a critical appreciation for the legacy of a once renowned PTS graduate (Class of 1916). Nominated twice for the Nobel Prize in Literature and four times for the Nobel Peace Prize, Kagawa was a pastor, evangelist, labor activist, coop leader, novelist, poet, graphic artist, and Christian socialist who may be called a "reverse missionary" and "scientific mystic." The course situates Kagawa and his movement within Meiji, Taisho, and Showa Japan (1888–1960) and in relation to the modern missionary movement and the Pacific War. Students will examine and assess Kagawa's legacy in light of challenges facing church and society today.

- This course fulfills the general requirement for Christian responsibility in the public realm.
- This course fulfills the mission, ecumenics, history of religions, sociology of religion, or World Christianity distribution requirement.
- This course fulfills the Christian Leadership: Church, Religion, and Society requirement OR a Third History Department course.
- Enrollment is limited to thirty students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2021-2022; Thomas John Hastings

History of Religions

HR/RS3442 Thinking about Caste: Gandhi, Ambedkar, Wilkerson

'Caste' is a recognized fact of life throughout South Asia, conditioning interactions in communities of all faiths. Part one of the course draws on social science perspectives, in particular on marginalized communities known as Dalits ('oppressed' people). Part two introduces M.K. Gandhi's defense of 'caste' as a civilizational model and B.R. Ambedkar's advocacy of conversion (from Hinduism) as the best way of "annihilating" caste. Part three adds a comparative dimension using Isabel Wilkerson's *Caste: The Origins of Our Discontents*, which contends that 'caste' illuminates injustice in America and elsewhere. Lastly, the affinities of Black and Dalit liberation theologies are considered.

- This course fulfills the general requirement for Christian responsibility in the public realm.
- This course fulfills the World Christianity and the History of Religions distribution requirement.
- This course fulfills the Christian Leadership: Church, Religion, and Society requirement OR a Third History Department course.
- 3 credits. (MA(TS) Capstone eligible)

January Term, 2021-2022; Richard F. Young

World Christianity

WC/CH2102 World Christian History I

This course studies the history of the Christian tradition from the apostolic period through the Reformation, beginning in the Mediterranean and spreading throughout the world. Lectures and group discussions of key writings survey Christian thought and practice. The course provides an orientation to the shape of diverse traditions in their social and political settings.

- This course fulfills either the early/medieval church history requirement or the Reformation distribution requirement.
- 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.

Fall Semester, 2021-2022; Kenneth Appold

WC/CH2103 World Christian History II

This course will explore the development of Christianity in the context of the modern world. Lectures and readings will introduce students to major historical themes and turning points, as well as to key concepts and theories in the field.

- This course fulfills either the modern church history requirement or the World Christianity distribution requirement.
- 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, 2021-2022; Raimundo César Barreto and Heath Carter

WC/RS3420 Christianity, Nationalism and Identity in Contemporary South Africa

The course examines the relationship between Christianity and nationalism in the public sphere, especially as related to identity formation and social construction. It acquaints students to sociological, religious and theological theoretical processes to legitimate, acquiesce or delegitimize social and political institutions. It explores the role of religion, Missions, Independent, and Pentecostal churches in the construction of an overarching South Africa national identity during and after Apartheid.

- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- This course fulfills the mission, ecumenics, history of religions, sociology of religion, or World Christianity distribution requirement.
- Enrollment is limited to thirty students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2021-2022; Willy L. Mafuta

WC/RS3423 Vitality of Indigenous Religions of sub-Saharan Africa

Indigenous religions, the majority of the world's religions, are primarily defined by their orality, cosmological orientation, and ritual praxis in specific geo-cultural landscapes. This course focuses on the beliefs, practices and rituals of representative groups in West, East and Southern Africa. It defines African cosmologies, myths and rituals and demonstrates how these are translated into practice through communication with ancestors and deities; divining, healing and by warding off evil. Some consideration is given to how the encounter and interaction between indigenous religions, mission Christianity and Islam has produced indigenized forms of Christianity and Islam; and how the global dimension of indigenous religions is manifesting in varied forms; its resilience in contemporary world, transcending the continent into the African diaspora.

- 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, 2021-2022; Afe Adogame

EC/WC5406 Kagawa Toyohiko: Prophet, Reformer, and Mystic

Students will read selected translations of Kagawa's writings, American newspaper and magazine reports, a biography, monograph, and dissertation, gaining a critical appreciation for the legacy of a once renowned PTS graduate (Class of 1916). Nominated twice for the Nobel Prize in Literature and four times for the Nobel Peace Prize, Kagawa was a pastor, evangelist, labor activist, coop leader, novelist, poet, graphic artist, and Christian socialist who may be called a "reverse missionary" and "scientific mystic." The course situates Kagawa and his movement within Meiji, Taisho, and Showa Japan (1888–1960) and in relation to the modern missionary movement and the Pacific War. Students will examine and assess Kagawa's legacy in light of challenges facing church and society today.

- This course fulfills the general requirement for Christian responsibility in the public realm.
- This course fulfills the mission, ecumenics, history of religions, sociology of religion, or World Christianity distribution requirement.
- This course fulfills the Christian Leadership: Church, Religion, and Society requirement OR a Third History Department course.
- Enrollment is limited to thirty students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2021-2022; Thomas John Hastings

WC/RS5420 Readings on Latin American Liberation Theologies

The movement known as liberation theology emerged in the late 1960s, during a socially and politically effervescent time in Latin America. Its impact on the global landscape ever since has turned liberation theology into one of the most significant theological movements of the second half of the 20th century. Taking a variety of shapes and forms in different contexts, competing liberation theologies have left indelible marks on contemporary Christian thought and praxis. Liberation theology has taken multiple forms – Latin American, feminist, black theology (U.S. and South Africa), and indigenous, among others. Latin American liberation theology (LALT) was one of its first expressions and has developed into multiple streams in the past five decades. This course examines the origins and development of LALT, exploring its history and contemporary significance. Acknowledging the plurality intrinsic in liberationist thinking, this course scrutinizes select Catholic and Protestant resources associated with this theological movement, interpreting liberation theology as a socio-historical-theological movement, and exploring its impact on Latin American churches, social movements, and the academia. While using the singular to refer to the movement known as "liberation theology," the plural "liberation theologies" is used in reference to its diverse forms and expressions. The course covers three generations of LATL literature, including Leonardo Boff's ecotheology, Ivone Gebara's ecofeminism, Marcella Althaus-Reid's indecent theology, the Argentinean theology of the people, and some recent developments in LATL such as teologia india and pluralistic liberation theologies.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course satisfies the Renewal of Creation, Self, and Communities core commitment requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2021-2022; Raimundo César Barreto

WC/RS5421 Borderland Religion: Reading Anzaldua and Alves

Merging poetry and prose, this course guides students through select readings of two of the most thought-provoking Latin American/Latinx writers of the end of the 20th century. A Princeton Theological Seminary graduate, Rubem Alves (1933-2014) became one of the founders of Latin American liberation theology and a celebrated Brazilian writer. Frustrated with the limits the theological language of his academic formation offered to address life and death matters, Alves turned to poetry, psychoanalysis, the arts, and the cotidiano (everyday life) to reimagine the divine through alternative gnoseological lenses as a poet, a chronicler, and a children's storyteller. The writings of Gloria Anzaldua (1942-2004), a sixth-generation Chicana born less than 25 miles away from the Mexican border in South Texas, are marked by the excruciating pain of an existence betwixt and between geographical, cultural, racial, sexual, and spiritual fronteras or borderlands. A mestiza in search of ontological and epistemological decolonization, Anzaldua turned the borderlands into a metaphor for all kinds of border-crossings and transgressions (geopolitical, racial, sexual), moving between multiple cultural and linguistic contexts. In dialogue with the liberative theo-poetics that stems from the writings of these two authors, this course explores the "non-theological theological" dimension of their work, engaging with the aesthetical, ethical, epistemological, and ontological questions they raise and the inventive tools they offer for the reimagination of religion.

- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- This course fulfills the mission, ecumenics, history of religions, sociology of religion, or World Christianity distribution requirement.
- This course fulfills the Renewal of Creation, Self, and Communities requirement OR a Third History Department course.

- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2021-2022; Raimundo César Barreto

Ph.D. Seminars

CH9026 The Soul and Society in Late Antiquity

What is the soul? What is the soul made of? What are the parts of the soul and how do they function? What can be said about Jesus' soul? How can the soul be trained? What happens to the soul at death and beyond? This doctoral seminar will study the questions early and late ancient Christians raised regarding the soul, the various answers they offered, and how those answers affect how we understand early Christian theology and practices. 3-credits.

Spring Semester, 2021-2022; Mary Farag

HR/RS9030 World Christianity: Concepts, Theory and Methodology

A 'state-of-the-art' orientation to World Christianity as a field of scholarship: the history of its emergence; its nomenclature, conceptual distinctiveness, and representative methodologies (historical, social scientific, and theological); also its current range of symptomatic research interests (with a special focus on Christianity's cross-cultural diffusion in the global South, transnational movements, and the global South's diasporic presence in the contemporary global North). Literacy in the primary theoreticians of World Christianity will be cultivated in tandem with guided readings in the history of religions, the anthropology of Christianity, and intercultural theology. 3 credits.

Fall Semester, 2021-2022; Afe Adogame and Richard F. Young

CH9051 History of American Christianity

This reading-intensive course will explore major issues in the history of American Christianity from the colonial period to the present day. Together we will read a variety of classic and contemporary works that help us to answer vital questions in the field: about how Christian ideas and institutions have developed and changed over time; as well as about Christianity's relationship to major themes in American history, including race, class, gender, sexuality, capitalism, democracy, empire, war, slavery, nationalism, Jim Crow, social movements, foreign policy, the development of the state, and more. The course is tailored for doctoral students seeking a broad introduction to the field. Advanced master students with relevant research interests are also welcome to enroll. 3 credits.

Spring Semester, 2021-2022; Heath Carter

Theology

Christian Ethics

ET3316 Ethics and the Problem of Evil

Theological reflection on human suffering, calamity, and woe. Some attention will be given to the theoretical problem of evil and to the theodicies that might be offered in reply, but the course focuses on the practical challenge that evil poses and on the moral and spiritual responses that Christians might muster. Its themes include: virtue, passion, and happiness; worship, sacrifice, and atonement; paradox, mystery, and eschatological hope.

- This course fulfills the philosophy or ethics distribution requirement.
- This course fulfills the general requirement for Christian responsibility in the public realm.
- Prerequisite: TH2100 or TH2102 for MDiv, Dual and MACEF students only.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2021-2022; John R. Bowlin

ET3375 Theology and Practice of Broad-Based Community Organizing

The gospel's call to love neighbor, work for justice, and seek reconciliation comes to congregations, not just to individuals. It comes to communities that worship and act together in a specific time and place, and it requires more than a vague desire to hear and respond. To answer God's call and bear witness to the coming of God's shalom, congregations must be able to act effectively and exercise power strategically. This course will help future church leaders acquire these skills by introducing them to the theology and practice of broad-based community-organizing.

- This course fulfills the general requirement for 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 philosophy or ethics distribution requirement.
- This course satisfies the Christian Leadership core commitment requirement and the ethical/constructive theology requirement.
- This course is eligible for Th.M. student enrollment.
- Prerequisite: TH2100 or TH2102.
- 3 credits.

January Term, 2021-2022; John R. Bowlin and Walter Jarrett Kerbel

TH/ET3426 Reinhold Niebuhr and Martin Luther King Jr.

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 fulfills the Christian Leadership: Church, Religion, and Society requirement OR the ethical/constructive theology requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2021-2022; William Stacy Johnson

TH/ET3456 On Christologies and Public Life

In the Reformed tradition a link between Christology and the Christian life often played a key role. This link was construed in different ways, building on diverse Christological approaches. This perspective has been described as "Christ transforming culture." However, recent essays on Christology and Ethics bemoaned a sense of "disciplinary xenophobia" and pointed to new initiatives from both sides to bridge this disciplinary divide. This course will pursue ways in which a wide range of contemporary Christological approaches have implications for life in the public sphere, how ways of saying "Jesus" have consequences for public theology.

- 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 the general distribution requirement in theology, or the philosophy or ethics distribution requirement.
- This course fulfills the Renewal of Creation, Self, and Communities requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2021-2022; Dirk J. Smit

ET/TH5390 Aquinas on Love

Jesus calls those who follow him beloved. He enjoins them to love God above all and to love their neighbors as themselves. He also calls them friends and encourages them to love the unlovable and befriend the friendless. And most mysteriously of all, the scriptures speak of God as love. The claim is not that God loves—although surely God does—but that love is what God is. This course explores Thomas Aquinas's (1224/5–1274) attempt to make sense of this God, this Love, these commands and these claims.

- This course fulfills the philosophy or ethics distribution requirement, or fulfills the requirement for a doctrine or theologian course or general theology distribution requirement.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- Prerequisite: TH2100 or TH2102.
- Enrollment is limited to twelve students.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2021-2022; John R. Bowlin

Doctrinal Theology

TH2102 Doing Christian Theology

This course offers an introduction to doing Christian theology as an intellectual practice to make sense of God and the world. Doing Christian theology inevitably takes the form of participating in ongoing conversations, whose different dimensions sometimes branch out into distinctive subconversations like the following:

- In conversation with the church, theology explores the web of meaning that emerges from the creeds, confessions, worship, liturgy, teaching and practices of the church.
- In conversation with the historical dimension of the faith and its categories, theology takes into account its contextual embeddedness and social history, philosophical and intellectual background, its productivity and potentials for abuse.
- In conversation with the diverse contextual and experiential expressions of the faith today, theology engages its cultural, political, social, ideological, economic dimensions.
- In conversation with contemporary challenges and contestations, theology undertakes the discernment and embodiment of Christian life in the world.

In a first step, the course provides a framework for students to identify, understand and appreciate these subconversations as part of the larger conversation of doing theology. In a second step, the course provides exemplifications of the different approaches that result from foregrounding specific subconversations, taking students on a journey through central doctrines and documents, concepts and issues of Christian theology. Students will begin to acquire the theological literacy and hermeneutic competency they need in order to take up the tasks of Christian theology in their own churches and communities and to participate in public discussions about Christian commitments and the pressing issues of the day. In so doing, they contribute to the continuing vitality of Christian faith itself.

- 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, 2021-2022; Keri Leigh Day and William Stacy Johnson

TH3209 Sin, Identity, and Structures

Sin is a powerful word. It can be used to exclude, to condemn, to call out injustice, to shame, to victimize or vilify. This course explores ways in which the idea has been understood and deployed, engaging with a wide variety of texts and with contemporary questions about identity and structures. We will consider questions such as: What is sin? Are human beings inherently sinful? How hopeful can we be about overcoming sin? Does sin-language speak to structural and social ills such as racism, sexism, environmental destruction, class stratification, heterosexism, and empire? Who or what is responsible for the structural injustices we encounter? Is it still helpful in the 21st century to use the language of sin? What power might it have, and what pitfalls?

- This course fulfills the general theology distribution requirement.
- Prerequisite: TH2100 or TH2102.
- This course is eligible for Th.M. student enrollment.
- Enrollment is limited to fifteen students.

- 3 credits.

Fall Semester, 2021-2022; Nicola Carrey Whyte

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.
- 3 credits.

Fall Semester, 2021-2022; Chi-Ya Chao

TH3329 Queer Theologies

This course provides an introduction to queer theology. It explores a range of representative attempts at queer(ing) Christian theologies, examining sources, methods, and histories within this growing and diverse theological sub-field. This course traces the development of queer theologies—from early turns to Scriptures and orthodox theological loci to affirm same-sex relationships, to efforts to revise theologies in light of queer lives and concerns, to the impact of queer theory on methods and doctrines—and considers key controversies and trends within contemporary queer theologies, possibilities for its future, and its impacts on and application in ministry and public engagement.

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

January Term, 2021-2022; Brandy Renee Daniels

TH3337 Political Theologies - Beyond Liberation?

"Any talk about God that fails to make God's liberation of the oppressed its starting point is not Christian." James Cone's famous identification marks a commitment with which many political theologies stand and fall. More recently, however, this identification has been criticized from different sides, and in particular from those deeply committed to political theology's vision of justice and human flourishing. Can liberation even be achieved - or will one community's liberation unfailingly result in new forms of ideology and oppression? Does liberation therefore have to be resisted or complemented on pragmatic and theoretic grounds? Is the Christian God really as readily identifiable with liberation of the oppressed, or is that a projection? If not, what alternatives offer themselves from the religious experience of the oppressed and the biblical narratives? What theological and political struggles can they sustain? How central is the commitment to liberation really for political theology? The course will invite students to delve into these and similar questions by investigating positions and texts from liberation theology, womanist theology, afro-pessimism, and queer theology.

- 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 fulfills the Renewal of Creation, Self, and Communities requirement.
- Prerequisite: TH2100 or TH2102 for MDiv, Dual and MACEF students only.
- Enrollment is limited to thirty students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2021-2022; Keri Leigh Day and Hanna Reichel

TH3340 Reformed Theologies and Public Life

A strong concern for everyday life together has often been seen as integral to the Reformed vision and faith. Different theologians and theologies have, however, understood this passion in widely different, sometimes even conflicting ways. Even today, with several Reformed theologians involved in what is often described as public theology, different public theological paradigms exist simultaneously. The course will provide a brief introduction to both major historical developments and traditions (including the reception histories of e.g. Calvin, Kuyper, Barth, and the Niebuhrs) and contemporary figures and positions regarding Reformed perspectives on public life (including e.g. ecumenical developments and documents) and public theology.

- 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 the general distribution requirement in theology, or the philosophy or ethics distribution requirement.
- This course fulfills the requirement for the ethical/constructive theology requirement and the Christian Leadership: Church, Religion, and Society core commitment requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2021-2022; Dirk J. Smit

TH/PC3356 Theological Currents in the Black Radical Tradition

With the resurgence of social activism against white supremacy, inequality and capitalism, in the African American context and throughout the African diaspora, this course examines current strains of “the black radical tradition” as a revolutionary genealogy of today’s radical movements. What is “spirit” and “theology” according to the arts, literatures and theories of this tradition? And how have these then led to an interrogation of theories of justice and, also, the revolutionary praxes employed to achieve a just society? How has “the black radical tradition” influenced U.S. and internationalist figures from African, Asian, Arab, Indigenous and Latin American and even European movements? This course will also consider the many debates (and, in some cases, schisms) within “the black radical tradition” itself, such as between hope or afro-pessimist theories, militant or non-violence resistance, church-based or secular (e.g., Black Lives Matters) organizations, and Afrocentric or Eurocentric critical perspectives. Sources read include works by political theorists, such as Cedric Robinson, C. L. R. James, and Wilson Jeremiah Moses; activists, such as Angela Davis, Huey Newton, Malcolm X, Combahee River Collective, Vine Deloria Jr., and I Wor Kuen; literary figures, such as Audre Lorde, Richard Wright, James Baldwin, Leslie Marmon Silko; and philosopher-social critics, such as Frantz Fanon, Fred Moten, Glen Coulthard, and Sylvia Wynter.

- This course fulfills the general theology distribution requirement and fulfills the pastoral care requirement or the Practical Theology elective requirement and the Christian Leadership: Church, Religion, and Society course 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.

Spring Semester, 2021-2022; Jay-Paul Michael Hinds and Mark L. Taylor

TH3418 The Atonement in Christian Tradition

A historical survey of leading theories of the atonement, from the early church through the mid-twentieth century. Among the thinkers and schools to be considered are: Irenaeus, Athanasius, Gregory of Nyssa, Anselm, Abelard, Luther, Calvin, covenant theology, Schleiermacher, Hegel, McLeod Campbell, Ritschl, Barth, Tillich, and Sobrino.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100 or TH2102.
- 3 credits.

Fall Semester, 2021-2022; Bruce Lindley McCormack

TH/ET3426 Reinhold Niebuhr and Martin Luther King Jr.

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 fulfills the Christian Leadership: Church, Religion, and Society requirement OR the ethical/constructive theology requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2021-2022; William Stacy Johnson

TH3432 Biology and Augustinian Thought

This course explores Augustinian efforts to interpret the ethical and theological significance of basic biological insights into human nature and the character of God's creation more broadly. We start by establishing Augustine's views on these matters; examine rival contemporary Augustinian theological visions that judge recent biological discoveries to require minimal, moderate, or radical revisions of the Augustinian legacy; and finish by considering arguments that claim biological findings compel Christians to embrace alternatives to Augustinianism. This course aims to evaluate Augustine's relatively distinctive and largely neglected conception of the proper role of reasoning based on empirical observation in Biblical hermeneutics and to analyze how religious traditions integrate new scientific knowledge.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100 or TH2102 for MDiv, Dual and MACEF students only.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2021-2022; Frederick Simmon

TH3446 The Theology of James Cone

James H. Cone (1936-2018) was one of the most important Christian theologians of the twentieth century. Cone is widely considered the academic father of Black Liberation Theology, a primarily Christian theological perspective that centers the lived experiences of black people in its interpretation of the gospel. This course invites students to develop an advanced understanding of Cone's theology and to consider the ethical ramifications of Cone's thought for faithful Christian ministry and broader practices of public theology. This course will explore theological themes such as the Doctrine of God, Christology, scriptural authority, and eschatology. Questions of justice and reconciliation will also be explored.

- This course fulfills the general requirement for 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.
- Prerequisite: TH2100 or TH2102.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2021-2022; Keri Leigh Day and Bruce Lindley McCormack

TH/ET3456 On Christologies and Public Life

In the Reformed tradition a link between Christology and the Christian life often played a key role. This link was construed in different ways, building on diverse Christological approaches. This perspective has been described as "Christ transforming culture." However, recent essays on Christology and Ethics bemoaned a sense of "disciplinary xenophobia" and pointed to new initiatives from both sides to bridge this disciplinary divide. This course will pursue ways in which a wide range of contemporary Christological approaches have implications for life in the public sphere, how ways of saying "Jesus" have consequences for public theology.

- 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 the general distribution requirement in theology, or the philosophy or ethics distribution requirement.
- This course fulfills the Renewal of Creation, Self, and Communities requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2021-2022; Dirk J. Smit

TH3463 Text, Ideology & Power in Theology

Focusing on different modes of interpretation (or “hermeneutics”), the course examines the modes by which meaning and truth are assumed, constructed, transmitted, theorized and/or imposed when theologians affirm their sacred texts and events as central or authoritative. Special attention given to the unavoidably political as well as spiritual dimensions of theological imagination and reflection, as these engage systems built from constructs of race and whiteness, sex and gender, as well as class, nation and imperial formation. Key select readings will draw from hermeneutical phenomenology, feminist theory, critical anthropology, Marxian and literary criticism, decolonial studies, and political and liberation theologies.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100 or TH2102 for MDiv, Dual and MACEF students only.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2021-2022; Mark L. Taylor

TH3469 Theologies of Order and Chaos

Is chaos a menace to life or the condition of its abundance and diversity? Is logical order a mysterious proof of divine harmony or the repression of otherness? Is Creation an outburst of creative chaos or an imposition of order on chaos? Is the good news of the gospel a liberation from religious and political order or does it inaugurate a new order in the kingdom of God? Can the order of the law contribute to a flourishing of human life or to its oppression? Or is it all more complicated than a simple “or” could express? This course will explore various ways of framing the complex relation between order and chaos in different theological doctrines. Regular hands-on work at the Farminary will allow us to experience and reflect on the dialectic of order and chaos on a different level.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- This course fulfills the Renewal of Creation, Self, and Communities requirement.
- Prerequisite: TH2100 or TH2102.
- This course will meet for nine weeks.
- Enrollment is limited to twenty students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2021-2022; Hanna Reichel

TH3705 Postmodern, Post-Holocaust, Post-Christendom Theology

This course provides a constructive exploration of the theology of revelation in the light of postmodern challenges to meaning and truth, post-Holocaust questions about the reality of God, and post-September 11 concerns about the church, the nation, and the future of democracy. Students consider the changing nature of religious life today and how to formulate a viable approach to theology for the twenty-first century.

- 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 is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2021-2022; William Stacy Johnson

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 or TH2102 for MDiv, Dual and MACEF students only.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2021-2022; Hanna Reichel

ET/TH5390 Aquinas on Love

Jesus calls those who follow him beloved. He enjoins them to love God above all and to love their neighbors as themselves. He also calls them friends and encourages them to love the unlovable and befriend the friendless. And most mysteriously of all, the scriptures speak of God as love. The claim is not that God loves—although surely God does—but that love is what God is. This course explores Thomas Aquinas’s (1224/5–1274) attempt to make sense of this God, this Love, these commands and these claims.

- This course fulfills the philosophy or ethics distribution requirement, or fulfills the requirement for a doctrine or theologian course or general theology distribution requirement.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- Prerequisite: TH2100 or TH2102.
- Enrollment is limited to twelve students.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2021-2022; John R. Bowlin

TH5436 The Theology of Friedrich Schleiermacher

A study of the thought of the so-called “father of modern theology” through close consideration of the leading themes of his magnum opus, *The Christian Faith*. Attention will also be given to the *Speeches on Religion* and the *Celebration of Christmas* (among other writings).

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Course is open to Ph.D. students.
- Prerequisite: TH2100 or TH2102 for MDiv, Dual and MACEF students only.
- 3 credits.

Spring Semester, 2021-2022; Bruce Lindley McCormack

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 Semester, 2021-2022; John R. Bowlin

Spring Semester, 2021-2022; Hanna Reichel

ET9040 Studies in Theology and Ethics

Inquires at the intersection of theological commitment and ethical concern. Topics might include: divine and human agency, atonement and sacrifice, divine command and natural law, Christology and ethics, and the relationship between value and power. 3 credits.

Spring Semester, 2021-2022; John R. Bowlin

TH9046 The Theological Question of Liberation: New Studies in Constructive Theology

What is meant by the term “liberation”? There is a growing consensus that the theoretical idea and historical project of liberation is highly contested terrain, often not reducible to a single meaning in terms of theological orientation, method, and end goals. This course seeks to explore this idea, probing both the possibilities and limitations of this category and project. This course also explores how the theme of “liberation” reflects a central tension in constructive theological studies. This course is transdisciplinary, engaging theology with cultural studies, history, intersectionality studies, sociology, and critical theory. This course also focuses on theological themes such as the Doctrine of God, Christology, Theological Anthropology, Ecclesiology, Christian Tradition, and Theological Method. 3 credits.

Fall Semester, 2021-2022; Keri Leigh Day

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 the 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, 2021-2022; Abigail Visco Rusert

EF1520 Ecologies of Faith Formation

This course explores how people come to faith in community. Using their own faith stories as texts—and using farming practices that cultivate life as metaphors for practices that awaken faith as a “fruit of the spirit”—students will explore the interconnected webs that help faith grow using the lenses of religious socialization, faith development, situated learning, and transformative learning theories. The class itself will be treated as a micro-ecology of faith formation, meeting in 6 6-hour blocks at the Farminary. Each class will include hands-on farm work, academic reflection, and a pot luck dinner, rain or shine.

- Registration by application.
- Priority will be given to first year, M.A.C.E.F., and Dual Degree (youth/young adult focused) students.
- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- This course fulfills the M.A.C.E.F. requirement in human development or theological foundations of youth ministry.
- This course fulfills a Practical Theology Gateway course requirement or the Renewal of Creation, Self, and Communities core commitment requirement.
- Enrollment is limited to twenty students.
- 3 credits.

Fall Semester, 2021-2022; Kenda Creasy Dean and Nathan T. Stucky

EF3215 Educational Psychology

This course will examine major theoretical perspectives, themes, and issues pertaining to the psychology of learning in practical theological perspective. Special attention will be given to recent developments in the learning sciences.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- This course fulfills a Practical Theology Gateway course requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2021-2022; Gordon Stanley Mikoski

EF3346 Anti-Racism Design Lab

Using project-based learning, this course explores the elements of instructional design using issues of racial justice as a focal point. Each student, either alone or with a team (team members may be or may not be part of the course), will develop a learning tool designed to inspire anti-racist work in congregations. Students will be introduced to the proposals of educators who explore anti-bias pedagogy and reconciliation theologically, including Willie Jennings, Steffano Montano, Montague Williams, Beverly Tatum, Bettina Love, and others. Using a revised consensus model of practical theology, students will create learning tools that draw upon Christian sources to illuminate issues surrounding racial justice. In the process, they will also gain experience in selected learning theories (including gamification, simulation, experiential learning, etc.), design thinking, team-building, and basic project management skills. The course will culminate in testing each student's learning tool in a ministry setting.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- This course fulfills a Practical Theology Gateway course requirement or the Christian Leadership: Church, Religion, and Society core commitment requirement.
- P/D/F only.
- 3 credits.

Fall Semester, 2021-2022; Kenda Creasy Dean

EF3456 Dialogical/Imaginative Prayer in the Ignatian Tradition

This course explores the rich Ignatian tradition of lectio divina, by focusing on "colloquy" (dialogical prayer) and imaginative prayer (picturing oneself within the Gospel narratives). It will begin with understanding Ignatius's own teaching on these two prayer forms, in particular, and then look toward contemporary appropriations of Ignatius's Spiritual Exercises.

- A required class retreat will be held on Sunday, September 19, 2021 @ Loyola Retreat House in Morristown, NJ (OR offered online, whichever you prefer). The cost is to be determined.
- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- Prerequisite: EF1500 or equivalent.
- Pass/D/Fail.
- 3 credits.

Fall Semester, 2021-2022; Bo Karen Lee

EF/RS3476 Research Methods for Studying Congregations

Reviews the basic methods of social research, including interviews, focus groups, ethnography, collecting survey data, and basic statistical analysis. Examines recent sociological studies, both quantitative and qualitative, of congregational life. Explores how normative concerns influence congregational studies. Applies methods to study a particular congregation and recommend practical steps to improve congregational life.

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

Fall Semester, 2021-2022; Margarita Mooney

EF/RS3481 Religion and Immigration

Examines how immigration to the United States has shaped the social and spiritual practices of religious congregations. Compares how immigration has influenced the religious landscape in the United States. Explores the influence of religion on various aspects of immigrant assimilation, including families, culture, and identity. Considers the political engagement of both local congregations and denominational associations in immigration politics and refugee resettlement. Explores the intersection of race, ethnicity and religion in the formation of immigrant identity and racial/ethnic communities.

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

Spring Semester, 2021-2022; Margarita Mooney

EF/RS3486 Intentional Communities I

Explores the spiritualities and social configurations of a variety of intentional communities, where people commit to shared community life and mission in the world. Considers traditional Benedictine monasticism and its contemporary expression across a variety of religious traditions. Explores urban and rural intentional communities with active social engagements regarding poverty, the environment, and the disabled. Examines commonalities and differences between Christian intentional communities and intentional communities of other faiths (such as Judaism or Buddhism) or no particular faith. This course will take place over an evening meal provided for students. Students who enroll in this class are encouraged to enroll in Intentional Communities II in the spring.

This course can be taken in partial fulfillment of the requirements to earn the Certificate in Theology, Ecology, and Faith Formation. If students wish to take this course for that purpose, please notify the instructor to ensure assignments are approached with the Certificate in mind.

- This course partially fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- This course partially fulfills the Practical Theology Gateway course requirement.
- This course will meet for six weeks in the first half of term time, Monday, 6:00-8:00pm (Monday, Sept. 13, 20, 27, Oct. 4, 11 and 25.).
- Letter grade only.
- Enrollment is limited to fifteen students.
- This course is eligible for Th.M. student enrollment.
- 1 credit.

Fall Semester, 2021-2022; Margarita Mooney

EF/RS3487 Intentional Communities II

Explores the spiritualities and social configurations of a variety of intentional communities, where people commit to shared community life and mission in the world. Considers traditional Benedictine monasticism and its contemporary expression across a variety of religious traditions. Explores urban and rural intentional communities with active social engagements regarding poverty, the environment, and the disabled. Examines commonalities and differences between Christian intentional communities and intentional communities of other faiths.

This course will take place over an evening meal provided for students. Two Saturdays a semester will include visits to an intentional community to meet with members and learn about their lives. Enrollment in this course is limited to those who have enrolled in Intentional Communities I in the fall.

This course can be taken in partial fulfillment of the requirements to earn the Certificate in Theology, Ecology, and Faith Formation. If students wish to take this course for that purpose, please notify the instructor to ensure assignments are approached with the Certificate in mind.

- This course partially fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- This course partially fulfills the Practical Theology Gateway course requirement.
- Prerequisite: EFRS3486.
- This course will meet in the first half of term time, Monday, 6:00-8:00pm (Monday, Jan. 31, Feb 7, 14, 21, 28 and Mar. 7, Saturday, Mar. 5 and 12).
- Enrollment is limited to fifteen students.

- Letter grade only.
- This course is eligible for Th.M. student enrollment.
- 2 credits.

Spring Semester, 2021-2022; Margarita Mooney

EF/RS3488 Ecumenical Devotion to the Virgin Mary

Explores cultural practices of devotion to Mary, the mother of Jesus, across denominations. Examines ethnographic, film, liturgical and pictorial depictions of the Virgin Mary in Christian worship and public and private devotion. Considers the theological, cultural, and political debates surrounding Marian devotion. Examines theological views of Marian devotion coming from scholastic, Reformation, feminist/womanist perspectives. Considers possibilities for developing congregational and ecumenical practices and social outreach that include devotion to Mary (pilgrimages, rosary groups, multicultural/inter-ethnic/ecumenical services, refugee/immigrant advocacy, etc.).

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- This course fulfills a Practical Theology Gateway course requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

January Term, 2021-2022; 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 recommended class retreat will be held on Sunday, September 19, 2021 @ Loyola Retreat House in Morristown, NJ (OR offered online, if you prefer). The cost is to be determined and we will only have one textbook required for class to help account for this retreat fee.)

- Retreat (recommended) – Sunday, September 19, 2021 @ Loyola Retreat House in Morristown, NJ (OR offered online, whichever you prefer). The cost is to be determined.
- Enrollment is limited to sixteen 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, 2021-2022; 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 Farmary.

Thurs., 12:30 – 2:30pm; Feb. 3, Mar. 31, Apr. 7, 14, 21 and 28

- Registration by application.
- Pass/D/Fail only.
- This course is eligible for Th.M. student enrollment.
- Enrollment is limited to twenty students.
- 1 credit.

Spring Semester, 2021-2022; Nathan T. Stucky

EF4337 Beyond Tribalism: Philoxenia as Formation

In polarized societies, how do we love neighbors of other “tribes” (i.e., strangers, gerim, xenoi) as ourselves? This course seeks to form and furnish ministers of reconciliation with resources from biblical hospitality, culturally responsive pedagogy, and nonviolent communication for authentic and compassionate engagement with others across difference. Social psychological, neuroscientific, and anthropological perspectives on tribalism will be considered alongside biblical and historical understandings of Christian hospitality (philoxenia). Together, we will examine virtues and practices involved in offering and receiving hospitality, identify and implement features of hospitable environments, and integrate spiritual and self-care practices that build resilience and empathy.

- 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.

Fall Semester, 2021-2022; Bonnie Elizabeth Lin

EF4392 American Agrarians

This course, offered concurrently with a parallel class at Princeton University, examines the land relative to various economic, political, racial, and religious practices. Students will discuss assigned texts (e.g., the parables of Jesus, works of agrarians from Thomas Jefferson to Henry David Thoreau to Barbara Kingsolver, Wendell Berry, Will Allen, Anna Lowenhaupt Tsing, Enrique Salmon, and Winona LaDuke, among others) as well as take part in collaborative farm work and communal meals, in order to create a layered, multi-faith learning community. In the context of this learning community, students will reflect on how their relationship to the land has affected their own practices relative to neighbor, place, and matters of ultimacy, and will construct their own theological posture toward the land.

- Course meets at the Farminary.
- Registration by application.
- This course does not fulfill the education and formation requirement or the Practical Department elective requirement.
- Enrollment is limited to ten (10) seminary students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2021-2022; Nathan T. Stucky

EF4400 Laboratory for Sustainable Models of Ministry

Millennial leaders—including young church leaders—view institutional structures as potential vehicles for social change. In contrast to some prior generations, however, millennials are especially attuned to the importance of emotional, social, spiritual, and financial sustainability in ministry. This course explores the relationship between ecclesiology, sustainability, social innovation and faith formation in a laboratory setting that helps students develop a process for taking a ministry innovation from concept to scale. Using case studies and theories of innovation, students will explore various social innovations’ implicit theological operating systems, leadership assumptions, use of social media, financial sustainability, and ecclesial impact.

- This course does not fulfill the Education and Formation (EF) area departmental distribution requirement, but it does fulfill the Practical Department elective distribution requirement.
- Enrollment is limited to twenty-four students.
- Pass/D/Fail, except by permission of instructor.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2021-2022; Kenda Creasy Dean

EF5312 Philosophy of Education

What is the purpose of education? What should be taught? What methods should be used? What are the roles of the teacher and the learner? These foundational questions will be explored by means of a close reading of education-related texts of Plato, Aristotle, Augustine, Rousseau, Kant, Marx, Kierkegaard, Dewey, and selected contemporary contributors to the philosophy of education. This course will be valuable both for future pastors and church educators who desire to think deeply, systematically, and historically about their role as leaders in the teaching ministry of congregations. It will also provide useful preparation for those with a teaching vocation in higher education.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- The course will serve as an integration course for those completing their M.A.C.E.F. degree requirements.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2021-2022; Gordon Stanley Mikoski

EF5353 Advanced Studies in Youth, Church, and Culture

Emphasizes integrative work interpreting the relationship between youth, society, and culture through the framework of a theological tradition. Readings emphasize the interdisciplinary nature of youth ministry, drawing from historical, sociological, systematic, and biblical texts as well as practical theology. Students will go “in depth” in a subject area of their choice that demonstrates practical theological reflection on an issue of significance that relates to youth, church, and culture. Class includes a mandatory immersion experience. Required for dual-degree/M.A.C.E.F. in youth ministry.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- Prerequisite: EF2352 Theological Foundations in Youth Ministry or background in developmental theory.
- Enrollment is limited to thirty students.
- 3 credits.

Spring Semester, 2021-2022; Kenda Creasy Dean

Pastoral Care and Specialized Ministries

TH/PC3356 Theological Currents in the Black Radical Tradition

With the resurgence of social activism against white supremacy, inequality and capitalism, in the African American context and throughout the African diaspora, this course examines current strains of “the black radical tradition” as a revolutionary genealogy of today’s radical movements. What is “spirit” and “theology” according to the arts, literatures and theories of this tradition? And how have these then led to an interrogation of theories of justice and, also, the revolutionary praxes employed to achieve a just society? How has “the black radical tradition” influenced U.S. and internationalist figures from African, Asian, Arab, Indigenous and Latin American and even European movements? This course will also consider the many debates (and, in some cases, schisms) within “the black radical tradition” itself, such as between hope or afro-pessimist theories, militant or non-violence resistance, church-based or secular (e.g., Black Lives Matters) organizations, and Afrocentric or Eurocentric critical perspectives. Sources read include works by political theorists, such as Cedric Robinson, C. L. R. James, and Wilson Jeremiah Moses; activists, such as Angela Davis, Huey Newton, Malcolm X, Combahee River Collective, Vine Deloria Jr., and I Wor Kuen; literary figures, such as Audre Lorde, Richard Wright, James Baldwin, Leslie Marmon Silko; and philosopher-social critics, such as Frantz Fanon, Fred Moten, Glen Coulthard, and Sylvia Wynter.

- This course fulfills the general theology distribution requirement and fulfills the pastoral care requirement or the Practical Theology elective requirement and the Christian Leadership: Church, Religion, and Society course 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.

Spring Semester, 2021-2022; Jay-Paul Michael Hinds and Mark L. Taylor

PC4110 Summer 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 Field Education Office will complete the registration process. Confirmation of registration is posted on the student’s portal.

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). Enrollment in a one-semester course in pastoral care during the academic year prior to the summer is required. The CPE final evaluation with field education supplemental questions is submitted as the field education appraisal.

- This course does not fulfill Practical Theology Department distribution requirements.

- Prerequisite: a course in pastoral care.
- Limited to Th.M. candidates, seniors and middlers.
- Pass/D/Fail only.
- 3 credits and 1 ACPE or CPSP unit.

Summer Term, 2021-2022; Catherine Cook Davis

PC4111 Academic-Year 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). Enrollment in a one-semester course in pastoral care prior to the CPE placement is required. 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 1.5 field education credits each semester, the three 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.
- 3 credits and 1 ACPE or CPSP unit.

Full Year, 2021-2022; Catherine Cook Davis

PC5200 Parish Leadership and the Practice of Ministry

This course will explore the biblical and theological foundations for pastoral ministry. It will engage the distinctive approaches to Christian leadership, which have characterized the church through the centuries as well as challenge leaders in the future. Students will become more effective in dealing with the specific responsibilities of ministry, including administration, by learning to think theologically about those responsibilities. Time will also be spent on the meaning and content of the call to be a pastor.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- Enrollment limited to middlers and seniors only.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2021-2022; M. Craig Barnes

PC5210 Pastoral Care in Congregation and Context

This course explores pastoral care within a multi-systems perspective that includes family dynamics, congregational culture, and social context. Students will be introduced to pastoral care basics, including how cultural communication styles and structural oppression might affect pastoral interactions. Family systems theory will then frame a critical examination of pastoral care issues related to individuals and congregations. Students will consider how their own social location and the dynamics of their family of origin inform their relational habits and their style of pastoral leadership.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- This course fulfills a Practical Theology Gateway course requirement or the Christian Leadership: Church, Religion, and Society core commitment requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2021-2022; Sonia E. Waters

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

Spring Semester, 2021-2022; 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 or Practical Theology elective requirement or the Renewal of Creation, Self, and Communities core commitment requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2021-2022; Jay-Paul Michael Hinds

PC5289 Pastoral Care and Violence

This course will examine the nature and impact of violence on individuals, families, and faith communities in the context of pastoral care. Violence is a complex problem and requires an interdisciplinary approach to understand, treat, and prevent. Drawing on social, psychological, and theological discourses, this course will examine different forms of violence and roots of aggression and violence in a local and global context. Pastoral care strategies and models of intervention will be explored in consideration of a range of cultural settings. Particular attention will be given to feminist pastoral theology, treating violence as a component of oppressive power and gender relations. This course will draw on case studies, personal narratives, and memoirs of survivors to deepen our understanding of trauma, healing, and recovery of those affected by the act of violence and abuse.

- This course fulfills the pastoral care requirement.
- This course fulfills a Practical Theology Gateway course requirement.
- Enrollment is limited to thirty-six students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2021-2022; Myounghun Yun

PC5290 Pastoral Care in Multicultural Contexts

Seeks to enhance multicultural competencies and to explore ways in which pastoral care is influenced by cultural contexts. Students will examine classic and contemporary theories and practices of care and counseling in various cultural settings. Reflection throughout on how racial and ethnic variables shape the counseling relationship and process. The relevance and limitations of mainstream counseling theories and practices for culturally diverse populations will be evaluated.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- Enrollment is limited to thirty students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2021-2022; John Joon-Young Huh

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 fulfills a Practical Theology Gateway course requirement or the Renewal of Creation, Self, and Communities core commitment requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2021-2022; Jay-Paul Michael Hinds

PC5470 Dying and Grieving in Pastoral Care

This course will review aspects of death from the terminal or life-threatening diagnosis to the grieving process of loved ones. Students will discuss living wills, hospice care, the dying body, reconciliation and conversations with loved ones, rites of passage at death, and funeral planning. Theological points of view that influence end of life pastoral care, such as healing prayer or beliefs about the afterlife, will be explored. Consideration will also be given to the social issues of health care and the management of death in America. Students will be responsible for preparing their own final documents, including a draft will, advanced medical directive, and funeral planning.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- This course fulfills a Practical Theology Gateway course requirement or the Renewal of Creation, Self, and Communities core commitment requirement.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Fall Semester, 2021-2022; 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, 2021-2022; 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, 2021-2022; Speech Staff

SC/PR3460 Preaching the Sermon

In a workshop setting, the relationship between speech performance, content, form, style, and context in preaching will be explored. Particular attention will be given to introductions and conclusions, writing for the ear, preaching with and without a manuscript, visual and vocal engagement, body movement, confidence, and authenticity in the role of the preacher. Students will be provided with digital video recordings of their final sermons.

- This course counts towards the Practical Theology elective requirement.
- Prerequisites: SC2102. PR2100 must be completed or taken concurrently.
- Enrollment is limited to eight students per section.
- 2 credits. (MA(TS) Capstone eligible)

Fall Semester, 2021-2022; Michael A. Brothers

SC/PR3460 Off the Page! Sermon Delivery Workshop

In a workshop setting, the relationship between speech performance, content, form, style, and context in preaching will be explored. Particular attention will be given to introductions and conclusions, writing for the ear, preaching with and without a manuscript, visual and vocal engagement, body movement, confidence, and authenticity in the role of the preacher. Students will be provided with digital video recordings of their final sermons.

- This course counts towards the Practical Theology elective requirement.
- Prerequisites: SC2102. PR2100 must be completed or taken concurrently.
- Enrollment is limited to eight students per section.
- 2 credits. (MA(TS) Capstone eligible)

Spring Semester, 2021-2022; Michael A. Brothers

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.

- This course fulfills the Preaching and Applied Exegesis or elective course requirement.
- Required of all M.Div middlers.
- Prerequisite: SC2101 and SC2102.
- Enrollment in each section is limited to eighteen students.
- Pass/D/Fail only.
- 3 credits.

Fall Semester, 2021-2022; Sally A. Brown, Kamalesh Stephen

Spring Semester, 2021-2022; Cleophus J. LaRue

PR3285 Prophetic Preaching and the Reign of God

This course equips Christian preachers to confront contemporary injustice and proclaim the Reign of God today. Students will engage the biblical concept of God's reign as articulated by the Exodus narrative, the Hebrew prophets, and Jesus' ministry in conversation with African American, Latin American, and South African theologians, homileticians, and preachers. Delivery of two sermons, discussion of case studies, and a final collaborative project will engage participants in discovering their distinctive voices as prophetic preachers in their specific ministry contexts.

- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- This course fulfills the Practical Theology elective requirement.
- Priority is given to students closest to graduation.
- Enrollment is limited to thirty students.
- Prerequisite: PR2100.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2021-2022; Andrew Thompson Scales

PR3420 Preaching, Suffering, and Hope

Human suffering confronts us daily, individual and social--whether due to natural causes or perpetrated or exacerbated by other persons. This course focuses on the critical preaching task of equipping sermon listeners to recognize, grapple with, and respond to suffering in ways framed by divine compassion and justice. Using case studies as our point of departure, and accessing theological, philosophical, historical, hermeneutical, and rhetorical resources, course participants will develop sermons that help listeners to respond actively to human suffering.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the Practical Theology elective requirement.
- Prerequisite: PR2100.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (Capstone course)

Fall Semester, 2021-2022; Sally A. Brown

SC/PR3460 Preaching the Sermon

In a workshop setting, the relationship between speech performance, content, form, style, and context in preaching will be explored. Particular attention will be given to introductions and conclusions, writing for the ear, preaching with and without a manuscript, visual and vocal engagement, body movement, confidence, and authenticity in the role of the preacher. Students will be provided with digital video recordings of their final sermons.

- This course counts towards the Practical Theology elective requirement.
- Prerequisites: SC2102. PR2100 must be completed or taken concurrently.
- Enrollment is limited to eight students per section.
- 2 credits. (MA(TS) Capstone eligible)

Fall Semester, 2021-2022; Michael A. Brothers

SC/PR3460 Off the Page! Sermon Delivery Workshop

In a workshop setting, the relationship between speech performance, content, form, style, and context in preaching will be explored. Particular attention will be given to introductions and conclusions, writing for the ear, preaching with and without a manuscript, visual and vocal engagement, body movement, confidence, and authenticity in the role of the preacher. Students will be provided with digital video recordings of their final sermons.

- This course counts towards the Practical Theology elective requirement.
- Prerequisites: SC2102. PR2100 must be completed or taken concurrently.
- Enrollment is limited to eight students per section.
- 2 credits. (MA(TS) Capstone eligible)

Spring Semester, 2021-2022; Michael A. Brothers

PR3640 When Sundays Come Quicker Than Sermons

This course is designed to prepare students for the weekly discipline of sermon preparation. Through lectures, class discussions, and a preaching laboratory, they will develop skill sets in exegeting both Scripture and congregations for sermon preparation, preaching the liturgical calendar, using a lectionary as a resource for sermon preparation, and developing a working method for series preaching and pastor's choice scriptural selections. Students will prepare and preach four sermons for the semester as a way of preparing them for the challenges involved in the crafting and delivery of sermons on a regular basis.

- This course fulfills the Practical Theology elective requirement.
- Enrollment is limited to twelve students and priority is given to those closest to graduation.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Spring Semester, 2021-2022; Cleophus J. LaRue

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, 2021-2022; 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)

Spring Semester, 2021-2022; Adam Wayne Hearlson

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).

- 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)

Spring Semester, 2021-2022; David A. Davis

WR3105 Christian Worship and the Methodist Tradition

Christian worship as practiced in the United Methodist Church, with special attention to the history of Methodist worship, the United Methodist Hymnal, Book of Worship, By Water and the Spirit (a United Methodist understanding of baptism and Christian initiation), This Holy Mystery (a United Methodist understanding of Holy Communion) and the liturgical responsibilities of the pastoral office. Strongly advised for those preparing for ordination in the United Methodist Church or pan-Methodist denominations.

- WR3101 is required in combination with this course and should be taken concurrently.
- This course does count toward the Practical Department elective requirement.
- This course is eligible for Th.M. student enrollment.
- 1 credit.

Spring Semester, 2021-2022; Drew Adair Dyson

WR3129 The Psalms in Christian Worship

An exploration of the use of the Psalms in Christian worship. Consideration will be given to liturgical practices of the early church and the Reformation traditions and to the influences of the liturgical renewal movement, as well as to emerging developments in contemporary worship practices. The basic course is offered for one credit but may be expanded to two credits through participation in a series of practica on the musical performance of the Psalter and discussion of the experience of singing and journaling through the Psalms.

- This course does count toward the Practical Department elective requirement.
- 1 or 2 credits.

Fall Semester, 2021-2022; Martin Tel

Ministry Leadership**ML4310 Church Administration and Leadership**

This course provides an overview of the fundamentals of church administration, including aspects of church management such as servant leadership, volunteer management, financial management, financial resource generation, and strategic planning. It understands the church as a human and spiritual organism where the pastor must engage group and organizational processes; engage in shared problem solving and decision-making; and lead change management, team building, and conflict management efforts. Ultimately, this course addresses a pressing practical question: What is pastoral organizational leadership? Though administrative principles are universal, the course focuses on the local church and is designed to introduce students to both administrative management in theory and practice.

- 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.

Spring Semester, 2021-2022; David G. Latimore

Ph.D. Seminars**PT9000 History and Method of Practical Theology**

A study of essential readings in the history and method of practical theology, including emerging contemporary investigations. Constructive positions are developed by the students for discussion in the seminar. 3 credits.

Fall Semester, 2021-2022; Gordon Stanley Mikoski

PT9058 Psychology of Religion

Exploration of both classical and contemporary developments in psychology of religion, with emphasis on major texts, including James's *The Varieties of Religious Experience*, Freud's *The Future of an Illusion*, Otto's *The Idea of the Holy*, Jung's *Answer to Job*, and Erikson's *Young Man Luther*. An area seminar in pastoral theology. 3 credits.

Fall Semester, 2021-2022; Jay-Paul Michael Hinds

PT9076 Research Methods for Studying Congregations

Reviews the basic methods of social research, including interviews, focus groups, ethnography, collecting survey data, and basic statistical analysis. Examines recent sociological studies, both quantitative and qualitative, of congregational life. Explores how normative concerns influence congregational studies. Applies methods to study a particular congregation and recommend practical steps to improve congregational life. 3 credits.

Fall Semester, 2021-2022; Margarita Mooney

PT9084 Speech Performance in Preaching

Critical theological appropriation of performance studies in speech for homiletical theory, practice, and criticism. Review of formative works in the performance of literature from the late nineteenth century to the present with attention to hermeneutical issues implicit in these works. Matters addressed include contributions to contemporary text performance studies from performance-oriented research in rhetoric and cultural anthropology, orality, interdisciplinary methodological questions, and current literature in performance approaches to preaching. 3 credits.

Spring Semester, 2021-2022; Michael A. Brothers

Religion and Society**WC/RS3420 Christianity, Nationalism and Identity in Contemporary South Africa**

The course examines the relationship between Christianity and nationalism in the public sphere, especially as related to identity formation and social construction. It acquaints students to sociological, religious and theological theoretical processes to legitimate, acquiesce or delegitimize social and political institutions. It explores the role of religion, Missions, Independent, and Pentecostal churches in the construction of an overarching South Africa national identity during and after Apartheid.

- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- This course fulfills the mission, ecumenics, history of religions, sociology of religion, or World Christianity distribution requirement.
- Enrollment is limited to thirty students.
- This course is eligible for Th.M. student enrollment.
- 3 credits.

Fall Semester, 2021-2022; Willy L. Mafuta

WC/RS3423 Vitality of Indigenous Religions of sub-Saharan Africa

Indigenous religions, the majority of the world's religions, are primarily defined by their orality, cosmological orientation, and ritual praxis in specific geo-cultural landscapes. This course focuses on the beliefs, practices and rituals of representative groups in West, East and Southern Africa. It defines African cosmologies, myths and rituals and demonstrates how these are translated into practice through communication with ancestors and deities; divining, healing and by warding off evil. Some consideration is given to how the encounter and interaction between indigenous religions, mission Christianity and Islam has produced indigenized forms of Christianity and Islam; and how the global dimension of indigenous religions is manifesting in varied forms; its resilience in contemporary world, transcending the continent into the African diaspora.

- 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, 2021-2022; Afe Adogame

HR/RS3442 Thinking about Caste: Gandhi, Ambedkar, Wilkerson

'Caste' is a recognized fact of life throughout South Asia, conditioning interactions in communities of all faiths. Part one of the course draws on social science perspectives, in particular on marginalized communities known as Dalits ('oppressed' people). Part two introduces M.K. Gandhi's defense of 'caste' as a civilizational model and B.R. Ambedkar's advocacy of conversion (from Hinduism) as the best way of "annihilating" caste. Part three adds a comparative dimension using Isabel Wilkerson's *Caste: The Origins of Our Discontents*, which contends that 'caste' illuminates injustice in America and elsewhere. Lastly, the affinities of Black and Dalit liberation theologies are considered.

- This course fulfills the general requirement for Christian responsibility in the public realm.
- This course fulfills the World Christianity and the History of Religions distribution requirement.
- This course fulfills the Christian Leadership: Church, Religion, and Society requirement OR a Third History Department course.
- 3 credits. (MA(TS) Capstone eligible)

January Term, 2021-2022; Richard F. Young

EF/RS3476 Research Methods for Studying Congregations

Reviews the basic methods of social research, including interviews, focus groups, ethnography, collecting survey data, and basic statistical analysis. Examines recent sociological studies, both quantitative and qualitative, of congregational life. Explores how normative concerns influence congregational studies. Applies methods to study a particular congregation and recommend practical steps to improve congregational life.

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

Fall Semester, 2021-2022; Margarita Mooney

EF/RS3481 Religion and Immigration

Examines how immigration to the United States has shaped the social and spiritual practices of religious congregations. Compares how immigration has influenced the religious landscape in the United States. Explores the influence of religion on various aspects of immigrant assimilation, including families, culture, and identity. Considers the political engagement of both local congregations and denominational associations in immigration politics and refugee resettlement. Explores the intersection of race, ethnicity and religion in the formation of immigrant identity and racial/ethnic communities.

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

Spring Semester, 2021-2022; Margarita Mooney

EF/RS3486 Intentional Communities I

Explores the spiritualities and social configurations of a variety of intentional communities, where people commit to shared community life and mission in the world. Considers traditional Benedictine monasticism and its contemporary expression across a variety of religious traditions. Explores urban and rural intentional communities with active social engagements regarding poverty, the environment, and the disabled. Examines commonalities and differences between Christian intentional communities and intentional communities of other faiths (such as Judaism or Buddhism) or no particular faith. This course will take place over an evening meal provided for students. Students who enroll in this class are encouraged to enroll in Intentional Communities II in the spring.

This course can be taken in partial fulfillment of the requirements to earn the Certificate in Theology, Ecology, and Faith Formation. If students wish to take this course for that purpose, please notify the instructor to ensure assignments are approached with the Certificate in mind.

- This course partially fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- This course partially fulfills the Practical Theology Gateway course requirement.
- This course will meet for six weeks in the first half of term time, Monday, 6:00-8:00pm (Monday, Sept. 13, 20, 27, Oct. 4, 11 and 25.).
- Letter grade only.
- Enrollment is limited to fifteen students.
- This course is eligible for Th.M. student enrollment.
- 1 credit.

Fall Semester, 2021-2022; Margarita Mooney

EF/RS3487 Intentional Communities II

Explores the spiritualities and social configurations of a variety of intentional communities, where people commit to shared community life and mission in the world. Considers traditional Benedictine monasticism and its contemporary expression across a variety of religious traditions. Explores urban and rural intentional communities with active social engagements regarding poverty, the environment, and the disabled. Examines commonalities and differences between Christian intentional communities and intentional communities of other faiths.

This course will take place over an evening meal provided for students. Two Saturdays a semester will include visits to an intentional community to meet with members and learn about their lives. Enrollment in this course is limited to those who have enrolled in Intentional Communities I in the fall.

This course can be taken in partial fulfillment of the requirements to earn the Certificate in Theology, Ecology, and Faith Formation. If students wish to take this course for that purpose, please notify the instructor to ensure assignments are approached with the Certificate in mind.

- This course partially fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- This course partially fulfills the Practical Theology Gateway course requirement.
- Prerequisite: EFRS3486.
- This course will meet in the first half of term time, Monday, 6:00-8:00pm (Monday, Jan. 31, Feb 7, 14, 21, 28 and Mar. 7, Saturday, Mar. 5 and 12).
- Enrollment is limited to fifteen students.
- Letter grade only.
- This course is eligible for Th.M. student enrollment.
- 2 credits.

Spring Semester, 2021-2022; Margarita Mooney

EF/RS3488 Ecumenical Devotion to the Virgin Mary

Explores cultural practices of devotion to Mary, the mother of Jesus, across denominations. Examines ethnographic, film, liturgical and pictorial depictions of the Virgin Mary in Christian worship and public and private devotion. Considers the theological, cultural, and political debates surrounding Marian devotion. Examines theological views of Marian devotion coming from scholastic, Reformation, feminist/womanist perspectives. Considers possibilities for developing congregational and ecumenical practices and social outreach that include devotion to Mary (pilgrimages, rosary groups, multicultural/inter-ethnic/ecumenical services, refugee/immigrant advocacy, etc.).

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- This course fulfills a Practical Theology Gateway course requirement.
- This course is eligible for Th.M. student enrollment.

- 3 credits.

January Term, 2021-2022; Margarita Mooney

RS5100 Black Church Studies Colloquium

This colloquium will provide an interdisciplinary context for reflection on the history and purpose of the black church. Beginning with African roots and attentive to historical and cultural factors, this colloquium introduces students to important themes in the history of African-American religious experience (i.e., slavery, emancipation, urbanization, the black freedom struggle, consumer culture, class, race, politics, etc.), as the lens through which to examine the emergence of the black church. This course will interrogate the various instantiations of the black church and attend to the external forces which give shape and substance to the work of the black church. This course will also engage those contemporary forces that give rise to renewed considerations of the identity and efficacy of the black church. This one-credit colloquium is required for students in the Certificate in Black Church Studies and is optional for students in the Concentration (effective as of fall 2021). It will meet six times during the semester, 100 minutes each session.

- Prerequisite: one prior course in Black Church Studies.
- Pass/D/Fail only.
- 1 credit.

Spring Semester, 2021-2022; David G. Latimore

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.

- 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, 2021-2022; Leslie Grace Virnelson

WC/RS5420 Readings on Latin American Liberation Theologies

The movement known as liberation theology emerged in the late 1960s, during a socially and politically effervescent time in Latin America. Its impact on the global landscape ever since has turned liberation theology into one of the most significant theological movements of the second half of the 20th century. Taking a variety of shapes and forms in different contexts, competing liberation theologies have left indelible marks on contemporary Christian thought and praxis. Liberation theology has taken multiple forms – Latin American, feminist, black theology (U.S. and South Africa), and indigenous, among others. Latin American liberation theology (LALT) was one of its first expressions and has developed into multiple streams in the past five decades. This course examines the origins and development of LALT, exploring its history and contemporary significance. Acknowledging the plurality intrinsic in liberationist thinking, this course scrutinizes select Catholic and Protestant resources associated with this theological movement, interpreting liberation theology as a socio-historical-theological movement, and exploring its impact on Latin American churches, social movements, and the academia. While using the singular to refer to the movement known as “liberation theology,” the plural “liberation theologies” is used in reference to its diverse forms and expressions. The course covers three generations of LATL literature, including Leonardo Boff’s ecotheology, Ivone Gebara’s ecofeminism, Marcella Althaus-Reid’s indecent theology, the Argentinean theology of the people, and some recent developments in LATL such as teologia india and pluralistic liberation theologies.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course satisfies the Renewal of Creation, Self, and Communities core commitment requirement.
- This course is eligible for Th.M. student enrollment.

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

Fall Semester, 2021-2022; Raimundo César Barreto

WC/RS5421 Borderland Religion: Reading Anzaldua and Alves

Merging poetry and prose, this course guides students through select readings of two of the most thought-provoking Latin American/Latinx writers of the end of the 20th century. A Princeton Theological Seminary graduate, Rubem Alves (1933-2014) became one of the founders of Latin American liberation theology and a celebrated Brazilian writer. Frustrated with the limits the theological language of his academic formation offered to address life and death matters, Alves turned to poetry, psychoanalysis, the arts, and the cotidiano (everyday life) to reimagine the divine through alternative gnoseological lenses as a poet, a chronicler, and a children’s storyteller. The writings of Gloria Anzaldua (1942-2004), a sixth-generation Chicana born less than 25 miles away from the Mexican border in South Texas, are marked by the excruciating pain of an existence betwixt and between geographical, cultural, racial, sexual, and spiritual fronteras or borderlands. A mestiza in search of ontological and epistemological decolonization, Anzaldua turned the borderlands into a metaphor for all kinds of border-crossings and transgressions (geopolitical, racial, sexual), moving between multiple cultural and linguistic contexts. In dialogue with the liberative theo-poetics that stems from the writings of these two authors, this course explores the “non-theological theological” dimension of their work, engaging with the aesthetical, ethical, epistemological, and ontological questions they raise and the inventive tools they offer for the reimagination of religion.

- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- This course fulfills the mission, ecumenics, history of religions, sociology of religion, or World Christianity distribution requirement.
- This course fulfills the Renewal of Creation, Self, and Communities requirement OR a Third History Department course.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

Spring Semester, 2021-2022; 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 Semester, 2021-2022; John R. Bowlin

Spring Semester, 2021-2022; Hanna Reichel

HR/RS9030 World Christianity: Concepts, Theory and Methodology

A ‘state-of-the-art’ orientation to World Christianity as a field of scholarship: the history of its emergence; its nomenclature, conceptual distinctiveness, and representative methodologies (historical, social scientific, and theological); also its current range of symptomatic research interests (with a special focus on Christianity’s cross-cultural diffusion in the global South, transnational movements, and the global South’s diasporic presence in the contemporary global North). Literacy in the primary theoreticians of World Christianity will be cultivated in tandem with guided readings in the history of religions, the anthropology of Christianity, and intercultural theology. 3 credits.

Fall Semester, 2021-2022; Afe Adogame and Richard F. Young

General Requirements and Electives

Life Together

LT1010 Life Together: The Bible and Identity

This course begins by contending that we never read the Bible by ourselves, that the reading of Scripture is a communal, relational, cultural, identity-shaping activity. And so, the course will invite participants to reflect on how the Bible has already shaped our stories. In addition, we will learn how encounters with the stories and reading practices of diverse others can help elucidate both how we read the Bible but also how we come to narrate our stories and sense of identity. The complex dynamics of race, ethnicity, gender, sexuality, and ability will be particularly important. In the meeting of the Bible's storytelling and our own, we will discern together the vocation of the student in theological education.

- This course is required and open to all first-year students only.
- This course fulfills the Life Together distribution requirement.
- Enrollment is limited to sixteen students.
- Pass/D/Fail only.
- 3 credits.

Fall Semester, 2021-2022; Eric D. Barreto

LT1030 Life Together: How We Got Here

Stories about the past matter for our future. In recent years such connections have erupted into public view, amid controversies over everything from Confederate monuments to the 1619 Project. But even when history is not making headlines, it's still forming us in deep and powerful ways. Different versions of the past spring from the pages of books and articles, to be sure; but they are also hiding in plain sight in the visual arts, poetry, music, movies, architecture, and more. Together we'll practice identifying and reflecting critically on accounts of how we got here: as individuals and as communities, as a seminary and as a nation. We'll also try our hand at crafting stories that are faithful both to where we've been and to where God might be calling us to go.

- This course is required and open to all first-year students only.
- This course fulfills the Life Together distribution requirement.
- Enrollment is limited to sixteen students.
- Pass/D/Fail only.
- 3 credits.

Fall Semester, 2021-2022; Heath Carter

LT1051 Life Together: Confessing the Faith

"We, here, now, confess this!" – Confessing the faith is a liturgical act and a political statement; an act of individual and communal identity-making; a denominational characteristic and a public witness; the articulation of universal truth claims and local commitments. We will ponder theologically what it means to confess the faith, explore the plurality and contextuality, authority and relativity of confessional statements in and beyond the Reformed Tradition, and examine their potential and relevance for faith, church, and public life today.

- This course is required and open to all first-year students only.
- This course fulfills the Life Together distribution requirement.
- Enrollment is limited to sixteen students.
- Pass/D/Fail only.
- 3 credits.

Fall Semester, 2021-2022; Hanna Reichel

LT1052 Life Together: Socrates, Jesus, and the Christian Way

Christianity is an intermingling of biblical faith with diverse traditions from the Greco-Roman world. Returning to the roots of both streams, this course explores the lives, the teachings, the deaths, and the ongoing influence of Jesus and Socrates. The question is how to pursue a life of Socratic questioning while also cultivating one's commitment to the way of Jesus of Nazareth. We consider how Socrates and Jesus interact in pivotal ways with women (e.g. Aspasia, Diotima, Xanthippe, Mary Magdalene, etc.), as well as how later interpreters—both ancient (e.g. Plato, Xenophon, Paul, James) and modern (e.g. Cornel West, Adriana Caverero)—shape our perspectives. Since food, economics, and community play such pivotal roles in both Jesus' and Socrates' teachings, aspects of our service learning will take place at the Farminary. Presupposing no prior background, the course invites participants to re-imagine authentic Christian faith for a new day.

- This course is required and open to all first-year students only.
- This course fulfills the Life Together distribution requirement.
- Enrollment is limited to sixteen students.
- Pass/D/Fail only.
- 3 credits.

Fall Semester, 2021-2022; William Stacy Johnson

LT1070 Life Together: Overtures to Urbanary

This "Life Together" course from the Practical Theology Department will take place primarily at First Presbyterian Church, Trenton, New Jersey as a way to explore the significance and possibilities for theological education in the context of a nearby urban setting. Course participants will explore historical, geographical, cultural, and racial perspectives on the meaning of church, ministry, and theological reflection in Trenton, New Jersey. Participants will also consider perspectives and tools for ministry in connection with various forms of the new urbanism.

- This course is required and open to all first-year students only.
- This course fulfills the Life Together distribution requirement.
- Enrollment is limited to sixteen students.
- Pass/D/Fail only.
- 3 credits.

Fall Semester, 2021-2022; Gordon Stanley Mikoski

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 Term, 2021-2022; 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 Term, 2021-2022; 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 Term, 2021-2022; Catherine Cook Davis

FE1001 Intro to Field Education and Vocational Discernment

In this course, students will be introduced to the field education program requirements and engage with vocational discernment tools. The course will also help students set goals for exploring their vocations in their future field education placements. The course will be .5 credits for the year and awarded in the spring semester.

- Pass/D/Fail Only.
- .5 credits.

Full Year, 2021-2022; Catherine Cook Davis

FE/EF1111 Teaching Ministry Practicum for Field Education

This course is open to students in the "Teaching Ministry Program" of field education. Participating students meet 10-12 times during the year over lunch for one hour with the Director of Field Education and at least one faculty member. Participants present teaching cases from their field education site and reflect on them theologically and pedagogically with the leaders and other participants. Each participant also has one faculty mentor.

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

Full Year, 2021-2022; Catherine Cook Davis and Gordon Stanley Mikoski

FE2102 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, 2021-2022; Catherine Cook Davis

FE2105 Full-Time Ministry Internship

Full-time supervised ministry for a nine-to-twelve-month period at a faith based, non-church setting (selected from a pool of approved sites). Job description must be approved by the Field Education staff before the internship begins. 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, 2021-2022; 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, 2021-2022; 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, 2021-2022; Catherine Cook Davis

FE2123 Full-time Ministry Internship (Church Requirement)

Full-time supervised ministry for a nine-to-twelve-month period at a church setting (selected from a pool of approved sites). 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, 2021-2022; Catherine Cook Davis

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, 2021-2022; 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, 2021-2022; 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, 2021-2022; Joyce MacKichan Walker

DP3100 The Lutheran Confessions

This course is an analysis of the history and development of the theology of the documents comprising The book of Concord with a view to establishing the importance of their contents for the ministry of pastors, teachers, and congregations.

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

Fall Semester, 2021-2022; Timothy J. Wengert

DP3150 Case Studies in Lutheran Ministry

This one-semester course is designed for students who either intend to enter a professional ministry of the Lutheran Church or are otherwise interested in Lutheran church life. Discussions, readings and written assignments will focus on applying the resources of the Lutheran Confessions and the theology of Martin Luther to selected case studies in the practice of ministry and leadership in congregational life.

- Prerequisite: DP3100 Lutheran Confessions or CH3320 Martin Luther and the German Reformation.
- Pass/D/Fail.
- 2 credits.

Spring Semester, 2021-2022; B. Daniel Whitener

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 May 3-5, 2022. 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, three 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, 2021-2022; Michael Paul Cartledge

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 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, 2021-2022; Gordon Stanley Mikoski

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.

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 UMC 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

(This course is offered as needed.)

TH3110 Introduction to Missional Theology (3 credits)

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.

To be announced; Staff

(This course is offered as needed.)

For further information regarding the United Methodist courses offered through the Wesley partnership program, contact the Princeton Seminary registrar at 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.

Field education goals and intended outcomes are:

- Increased self-awareness
- Relationship development
- The acquisition of skills for ministry
- The testing of vocational call
- Integration of theory and practice

Program

Some students enter Princeton 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 and Vocational Placement 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 Office of Field Education and Vocational Placement provides opportunities for cross-cultural, racial/ethnic, and international placements.

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 Betsey Stockton Center for Black Church Studies

The Betsey Stockton Center for Black Church Studies offers a concentration enabling students at Princeton Theological Seminary to develop a focused academic program centered on African and African American religious traditions and institutions. This concentration 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 the concentration are earning nine (9) credits from approved courses (see below.) One course (or a maximum of three credits) can be taken at Princeton University in order to fulfill the concentration requirements.

Director: Dr. David Latimore

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 Asian American Christianity

The Asian American Program at Princeton Theological Seminary has been rebranded the Center for Asian American Christianity. Asian Americans are the fastest-growing racial-ethnic demographic in the United States. The COVID-19 pandemic has revealed the persistence of anti-Asian racism. Moreover, as White Americans are expected to no longer be a majority in the United States, minority and immigrant churches are poised to transform the face of Christianity in the United States in the next few decades. The Center for Asian American Christianity seeks to equip and empower the next generation of Asian American leaders for service in church, society, and academy.

The Center for Asian American Christianity forms Christian leaders who serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy. The Center for Asian American Christianity:

- Advances research and scholarship pertaining to Asian American Christianity through its events and publications.
- Offers innovative conferences on Asian American theology drawing upon leading practitioners and scholars from Asian American studies and Asian American theology on topics relevant to Asian American congregations.
- Organizes the Asian American Theology and Ministry Colloquium, which provides students with a forum for dialogue, support, and critical reflection on ministry by Asian Americans, especially in Asian American ecclesial contexts.
- Provides leadership development, mentoring, and pastoral care for Asian and Asian American students.
- Supports and advocates for Asian and Asian American students.
- Equips and empowers the ministries of Asian American leaders and Asian American congregations.

Princeton Theological Seminary has been a leading voice in Asian American theology and ministry through the work of Professor Emeritus Sang Hyun Lee, the Asian American Program (now the Center for Asian American Christianity), and the establishment of the Kyung-Chik Han Chair of Asian American Theology.

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 involve 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

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. Leslie G. Virnelson

Current courses that count for the Certificate in Theology, Women, and Gender:

CH3213	Medieval Female Spirituality
CH3217	Christian Women in the World of Late Antiquity
CH3218	Women Leaders of the Medieval Church
CH3219	Women Leaders and Voices in the Reformation
CH/EC3338	Women in African Christianity
CH/EF3460	Prayer and Spiritual-Devotional Life
CH3510	Women and Religion in Modern Europe
CH3620	Women and the History of American Religion
ET/RS3380	Black Religion in the New Public Square
ET5348	Issues in Human Sexuality
NT3376	Queer Hermeneutics: The Bible in Queer Imagination
NT3385	African American Pauline Hermeneutics
OT3366	Gender and Sexuality in the Bible
OT3368	Sex and Gender in the Old Testament
OT3370	Texts of Terror, Texts of Hope
OT3467	Gender and Old Testament Narratives
OT3468	Sex and Gender in the Old Testament
PC5242	Sexuality and the Christian Body
PC5268	Pastoral Care of Women
PR3261	Exploring Women's Preaching Traditions
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

Concentration in Christian-Jewish Studies

The program in Christian-Jewish Studies offers a concentration 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 concentration 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 concentration involve earning nine (9) credits from approved courses. One course (or a maximum of three credits) may be taken at Princeton University or Jewish Theological Seminary in order to fulfill the concentration 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 Concentration 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

Concentration in Theology, Ecology, and Faith Formation

Princeton Theological Seminary in conjunction with The Farminary Project will offer a concentration that allows master's students to focus their academic work on issues pertaining to theology, sustainability, faith formation, ecology, and justice.

This concentration 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 concentration involve earning nine (9) credits from approved courses. 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 concentration 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 Concentration 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
OT3345	Landscape and Ecology in the Old Testament
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:

A. Five courses specifically centered on Lutheran material which would ordinarily be the following courses: Martin Luther and the German Reformation (3 credits), The Lutheran Confessions (3 credits), Lutheran Liturgical Theology / Lutheran Worship (1 credit), Case Studies in Lutheran Ministry (2 credits, with prerequisite of course on Luther or Lutheran Confessions), History of the Lutheran Churches in America (1 credit). In case of an unavoidable scheduling conflict with some other curricular requirement, one of these may be covered in another way (e.g., through an independent study).

B. One field education unit (semester or summer) 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.

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.

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 Erdman Center: Lodging and Meeting Room Facility](#)

Theodore Sedgwick Wright Library

The Theodore Sedgwick Wright Library is one of the world's foremost theological libraries, with holdings of over 1,300,000 items, including books, periodicals, microforms, manuscripts, subscription databases, e-books, online journals, artifacts, and an extensive art collection. The special focus of the library is on Christian studies and includes one of the country's most extensive collections of Latin American theology. The library houses the Reigner Collection, named for publisher Charles G. Reigner, which focuses on educational and religious curriculum materials to support church ministry. 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. To that end, 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), a searchable digital library of books, periodicals, audio recordings, manuscripts and other formats, all freely accessible online. Additionally, in 2019 the library became an early adopter of the Internet Archive's Controlled Digital Lending Program, whereby digitized in-copyright content is available to the Princeton Theological Seminary community. In 2020 the library became a member of HathiTrust, a collective of more than 150 institutions, thereby creating additional digital collection accessibility for the Princeton Seminary community.

Items contained in the Special Collections and Archives (SCA) department complement the library's general collections with particular strengths in several areas. The historical records of Princeton Theological Seminary, as well as those of other organizations including the Academy of Homiletics, the American Theological Society, the Consultation on Church Union, and Society of Christian Ethics are included in the SCA. The papers of numerous individuals are also accessible through SCA and include those of Justo L. Gonzalez, Josef L. Hromadka, Samuel H. and Eileen F. Moffett, and Thomas F. Torrance. Collections of rare 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 Digital Library of Abraham Kuypers (kuypers.ptsem.edu) and the Barth Literature Search Project (barth.mediafiler.org).

Additional Information

More detailed information about the library is available at library.ptsem.edu, including operating hours and important policies (<https://library.ptsem.edu/policies>). The site includes information on access and borrowing as well as links to the online catalog and to database resources. Important and time-sensitive information may be found on the library's FAQ site (<https://library.ptsem.edu/faq>).

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.

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
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.

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 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, six Windows-based computers and six 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.

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.

More information about services available can be found on the IT services web page at its.ptsem.edu.

Child Care

Child Care Reimbursement Program for 2021-2022

July 1, 2021 through May 31, 2022 (New students September 2021)

Princeton Theological Seminary Student Qualifications

- Must be a full-time enrolled matriculated student
- Must live in Seminary student housing or be a commuter student. A commuting student is defined as someone who is traveling back and forth to campus regularly, and/or would have used the on-site day care to support their academic program
- Eligibility starts September of enrollment year and expires May of graduating year
- Children eligible: infant through prekindergarten. After care and children enrolled in full-time school are not eligible

Princeton Theological Seminary Employee Qualifications

- Must have had child(ren) enrolled in Dupree Center for Children in 2019-2020 academic year (pre-COVID-19) and/or 2020-2021 academic year
- Children eligible ages infant (six weeks) through prekindergarten. After care and children enrolled in full-time school are not eligible
- Eligibility ends once child(ren) age out of prekindergarten program (five years old)

Child Care Qualifications

- Must be in a state-licensed child care center
- Must have equivalent enrollments for two, three, four, or five full-day and/or half-day to match reimbursement program schedule (see schedule below)

Application Process

- You must complete a preliminary approval form for the child care center you are planning to enroll your child in

Reimbursement Process

- Complete the monthly reimbursement form
- Attach child care center invoice with reimbursement form
- You will receive confirmation of receipt and typically will get a refund within two weeks
- All refunds are processed via direct deposit ([link to direct deposit form](#))
- Only tuition is reimbursable through this program
- Not included are application fees, late pickup/drop off fees, or any other additional fees as part of the program
- If you withdraw, take a leave of absence, or drop to part-time status, you will no longer be eligible for this program
- Employees must remain employed at Princeton Theological Seminary, otherwise you will no longer be eligible for this program

Monthly Reimbursement Schedule for Child Care Program

	5 days	4 days	3 days	2 days
Full Day (5 or more hours/day)	\$500	\$400	\$300	\$200
Half Day (3-4 hours/day)	\$250	\$200	\$150	\$100

Placement Services

The Office of Field Education and Vocational 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. When possible, 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 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 their 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.

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.

The Erdman Center: Lodging and Meeting Room Facility

The Erdman Center is a state-of-the-art meeting and lodging facility located next to the Seminary's library. Fifty-five guest rooms are available for Seminary community members to reserve (based on availability). The Erdman Center operates year round, with the exception of designated holidays. All guest rooms have a telephone with voicemail as well as complimentary high-speed internet access via cable and Wi-Fi.

For further information, please contact the Erdman Center by telephone at 609.497.7990 or visit the [Hospitality & Event Services area](#) of the Seminary's website.

Tuition and Fees for 2021-2022

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, 2021–June 30, 2022

Candidates for the MDiv, MACEF, MA(TS), MDiv/MACEF (Dual) Degrees		
Annual full-time tuition, billed \$9,500 each semester		\$19,000
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 \$730 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 (9 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 \$9,500 each semester		\$19,000
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 \$730 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 5. Dropping a January term course after Friday, November 5 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 (Transact/CASHnet)		
The Tuition Installment Plan for fall 2021 and spring 2022 terms will consist of five-month plans beginning on August 15, 2021 and ending on December 1, 2021 for the fall term, and beginning on January 15, 2022 and ending on May 1, 2022 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.		

Candidates for the PhD Degree		
Annual tuition for a minimum of two years of resident study, billed \$9,500 each semester		\$19,000
Reduced tuition for years three+, after two years resident study, billed \$730 each semester		\$1,460
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.		
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.		
Non-degree students		
Part-time non-degree students taking courses for academic credit are charged on a per-credit basis at \$930.		\$930
Regularly enrolled students in Princeton University and New Brunswick Theological Seminary, when properly certified by the registrar, may be admitted to Seminary classes without charge.		
Interns		
Interns, abroad and/or living off campus, are billed \$730 for one credit each semester, plus an administrative fee of \$150 per semester and are certified as full-time students while on internship; these charges are billed \$880 per semester.		\$1,760
Interns living on campus are billed \$730 for one credit each semester, plus an administrative fee of \$300 per semester and are certified as full-time students while on internship; these charges are billed \$1,030 per semester.		\$2,060
Doctoral Research Scholars		
A research fee of \$540 is charged to those participating in this one semester program.		\$540
Unaffiliated Auditors		
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 \$160.		\$160
Fees		
Late Registration Fee		
Charged to any continuing student who registers for the fall semester after 4:30 p.m. on July 7, 2021, or registers for the spring semester after 4:30 p.m. on December 9, 2021. No new registration or re-registration will be accepted after 4:30 p.m. on the fifth day of classes of a semester.		\$110
Drop/Add Fee		
Charged to a student's account upon submission of a drop/add form (per change).		\$25
Degree Change Application Fee (if more than one change).		\$200
Comprehensive Fee		
Charged to all full-time students and those part-time students residing in Seminary housing. Billed at \$300 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.		\$600

Basic Fee		
Charged to all part-time students not residing in Seminary housing. Billed at \$150 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.		\$300
Student Health Insurance		
Annual premium for a single student, billed \$1,805 per semester.		\$3,610
Graduation Fee		
a. Candidates for PhD degree		\$175
b. Candidates for all other degrees and certificates		\$150
Transcripts or Certification Letters (each)		\$10
Diploma Replacement Fee (each)		\$200
ID Card Replacement Fee (each)		\$20
Student Mail Box Key Replacement Fee (each)		\$15
Parking Fee per semester (Part-time non-matriculating student)		\$50
Printing Charges: Visit the information technology services website at technology.ptsem.edu 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(TS) and MACEF candidates are eligible to occupy Seminary housing for two academic years.

MDiv/MACEF (dual-degree) candidates are eligible to occupy Seminary housing for four academic years.

Residence Halls

PLEASE NOTE: ONLY BROWN HALL IS IN USE FOR THE 2021-2022 ACADEMIC YEAR.

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 suite room with private bath	\$4,200 (\$2,100 per semester)
--	--------------------------------

Students living in Brown Hall for 2021-2022 will receive lunch Monday through Friday, and may enter into a subscription service for up to four dinners per week. Other meals are the student's responsibility.

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 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 Student Administrative Services.

Apartments

Roberts, Tennent, Dickinson, Hibben

One-bedroom units	\$9,840 (\$1,640/summer and \$4,100/fall and spring)
Two-bedroom units	\$12,360 (\$2,060/summer and \$5,150/fall and spring)
Three-bedroom units	\$14,220 (\$2,370/summer and \$5,925/fall and spring)

Shared unit per person	\$6,000 (\$1,000/summer and \$2,500/fall and spring)
------------------------	--

Witherspoon

One-bedroom units	\$10,320 (\$1,720/summer and \$4,300/fall and spring)
Two-bedroom shared per person	\$6,240 (\$1,040/summer and \$2,600/fall and spring)

CRW Apartments

One-bedroom units	\$11,340 (\$1,890/summer and \$4,725/fall and spring)
Two-bedroom units	\$14,340 (\$2,390/summer and \$5,975/fall and spring)
Two-bedroom shared per person	\$6,480 (\$1,080/summer and \$2,700/fall and spring)
Three-bedroom units	\$16,800 (\$2,800/summer and \$7,000/fall and spring)
Four-bedroom units	\$19,440 (\$3,240/summer and \$8,100/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 Student Administrative 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 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 scholarships, 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.

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 (Transact), and consist of five equal monthly installments by semester. The fall plan will be available beginning on **July 15, 2021** for sign up, and the first payment will be due on **August 15, 2021**. Payments are due every month by the 15th, with the final payment being due **December 1, 2021**. The spring payment plan will be available for registration in December 2021, and the first payment will be due **January 15, 2022**. Payments will be due every month on the 15th, with the final payment being due on **May 1, 2022**.

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 Student Administrative Services. The interest rate for Federal Direct Loan borrowers is currently fixed at 5.3% and the interest rate of the Grad PLUS loan is 6.3%. 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 Student Administrative Services 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 their 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 servants 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. Consult the director of Student Administrative Services for further information on eligibility for an exclusion from this policy.

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 January 15 priority scholarship deadline.

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 January 15 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 for more information about their financial aid programs.

Financial Resources

Princeton Theological Seminary welcomes students, scholars, and exchange students from all parts of the world. 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.

International Master of Theology (ThM), Master of Arts (MA(TS)), and Master of Arts in Christian Education and Formation (MACEF) Candidates

Annually, a limited number of merit-based scholarships are provided to Master of Theology (ThM), Master of Arts (MA(TS)), and MACEF students.

There are two tiers of international merit-based scholarships for students only. Determination on these scholarships are based on the merits of the admissions application. There is no separate application for consideration.

The Presidential International Scholarship covers:

- full tuition
- comprehensive fee
- single student health insurance premium
- single room and board
- additional money for living expenses

The Trustee International Scholarship covers:

- full tuition
- comprehensive fee
- single student health insurance premium
- additional money for living expenses

These awards are offered by the Admissions Committee to prospective students who do not currently reside in or have previously studied in the United States. If the student's spouse or family is invited, the scholarship award is only for the student's expenses. 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 pastoral recommendation presented with the admissions materials).

International Master of Divinity (MDiv) Candidates

International Master of Divinity students are eligible to be considered for need-based aid (the Princeton Theological Seminary Grant) and can be considered for the following merit-based scholarships: Seminary Fellowship, Presbyterian Leadership Award, and the Grimke Scholarship.

International Exchanges

Princeton Theological 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. Financial implications and awards are provided based on the agreements with each institution.

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) 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 \$19,000, and is credited to the student's account, one half each semester, on their 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 placements are available upon request from the Office of Field Education and Vocational Placement.

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 student's 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 MA(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), no later than April 1, 2022, 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 by noon on May 2, 2022.
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 they are 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 (or significant research paper) in a division of this department and who qualifies under the fellowship regulations outlined above. Typically submissions will be 30-60 pages.

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 their 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 they have 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 Center for Asian American Christianity 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, 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:

- An electronic copy of the essay must be submitted via email to the Office of Academic Affairs, academic.dean@ptsem.edu, by noon on May 2, 2022.

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 Albutus, 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 their 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 Princeton Theological Seminary. 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, 2022 in writing (via email to the Office of the Dean of Academic Affairs, 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, by noon on May 2, 2022.

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 2021-2022 must be related to the topic "Healing and Resurrection 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 2021-2022 is "The Bible and Justice."

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 2021-2022 is "The Significance of Eschatology for Christians Today." 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 2021-2022.

Summary of Students in 2021-2022

Candidates for the Doctor of Philosophy degree, Enrolled		12
Candidates for the Master of Theology degree, Enrolled		12
Candidates for the Master of Divinity degree		195
Senior Class	60	
Middler Class	69	
Junior Class	65	
Interns	1	
Candidates for the Extended Master of Divinity/Master of Arts in Christian Education and Formation degree		35
Fourth Year	11	
First to Third Year	24	
Candidates for the Master of Arts in Christian Education and Formation degree		7
Senior Class	3	
Junior Class	4	
Candidates for the Master of Arts (Theological Studies) degree		25
Senior Class	8	
Junior Class	16	
Interns	1	
Special Students		1
Post-Resident Doctor of Philosophy Candidates		46
Total Active Enrollment		333

Degrees Conferred in 2021

Degrees Conferred in 2021*	
Doctor of Philosophy degree	6
Master of Theology degree	7
Master of Divinity degree	74
Master of Divinity and Master of Arts in Christian Education and Formation degrees	6
Master of Arts (Theological Studies) degree	12
Master of Arts in Christian Education and Formation degree	3
Total number of degrees granted	114
Total number of graduates	108

*Footnote: This includes all degrees conferred from September 2020 to May 2021, during the 2020–2021 academic year.

Student Government and Koinonia

Visit 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

Princeton Theological Seminary 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, Mark S. Smith**

Associate Professors: Eric D. Barreto (Chair), Lisa M. Bowens, Elaine T. James**

**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)

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, the intersection of Bible and archaeology, and Judaism (Jewish)

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)

Devlin McGuire, PhD candidate in Biblical Studies - New Testament, Princeton Theological Seminary. MDiv, Princeton Theological Seminary, BA in Biblical and Theological Studies, Wheaton College (IL). His dissertation focuses on the apocalyptic eschatology of the Gospel of Mark and 1 Thessalonians. (Evangelical Covenant Church)

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)

Lindsey (Jodrey) Trozzo, associate director of digital learning, Princeton Theological Seminary. MA, Talbot School of Theology; PhD, Baylor University. Lindsey's research focuses on biblical interpretation, hermeneutics, and rhetoric. They are especially interested in non-normative approaches that attend to sex, sexuality, gender, and other factors that contribute to the social locations of readers and reading communities. They are committed to the life-long development of pedagogy and work to create spaces for reading the Bible authentically and purposefully in and beyond the classroom.

History and Ecumenics

Professors: Afeosemime ("Afe") Adogame, Kenneth G. Appold

Associate Professors: Raimundo C. Barreto Jr., Heath Carter (Chair), James C. Deming*, Richard Fox Young**

Assistant Professor: Mary K. Farag

*On leave fall semester

**On leave spring semester

Departmental Faculty

Afeosemime ("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. (Presbyterian)

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)

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

Christopher M. Bellitto, PhD, Fordham University, is Professor of History at Kean University in Union, New Jersey. A medievalist and church historian, he specializes in church reform. In addition to his own extensive publication record, he is academic editor at large for Paulist Press and series editor in chief of Brill's *Companions to the Christian Tradition*.

Willy A. Mafuta, PhD, University of Ottawa, is a senior pastor at New Hampton First United Methodist Church. His research interests include religion, economic development, and social identity and mobility. (Methodist)

Administrative Faculty

Thomas John Hastings, executive director of the Overseas Ministries Study Center and editor of the *International Bulletin of Mission Research*. BA, Boston College; MA, Wheaton College Graduate School; PhD, Princeton Theological Seminary. Research, writing, and teaching focus on Christianity in Japan, the intercultural transmission of faith, the relation of the humanities and sciences, and Christian formation, mission, and theology in the age of world Christianity. (Presbyterian)

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, Hanna Reichel

*On leave fall semester

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)

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. Their 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

Brandy Daniels, assistant professor of theology at University of Portland. MDiv, Duke University; PhD, Vanderbilt University. Her research and teaching interests are in queer and feminist theologies and theories, political and constructive theologies, ethics, and poststructuralist theory. (Disciples of Christ)

W. Jarrett Kerbel is the rector of the Church of St. Martin-in-the-Fields (Episcopal) in Philadelphia, Pennsylvania. MDiv, Union Theological Seminary New York City; National Leadership Training (IAF) 2001; National Leadership Training (PICO) 2010. Active Leader in POWER (Philadelphians Organized to Witness Empower and Rebuild).

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

Nicola Whyte, PhD candidate in Systematic Theology, Princeton Theological Seminary; MA in Systematic Theology, Princeton Theological Seminary; MA in Divinity, University of Edinburgh. Her dissertation focuses on injustice, sin, and power in relation to the work of Karl Barth. (Church of Scotland)

Administrative Teaching Personnel

David C. Chao, director of the Center for Asian American Christianity. BA, Yale University; MDiv, Regent College; ThM, 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 M. Hinds

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)

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

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)

Drew Dyson, BA, Eastern University; MDiv, PhD, Princeton Theological Seminary. Rev. Dyson is the Chief Executive Officer of the Princeton Senior Resource Center. (Methodist)

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)

Michael Dean Morgan, MFA, University of California, Irvine. Michael is an assistant professor and head of Voice and Speech at Rowan University where his research includes preserving and codifying stories of communities. He is the founder of TheatreStoryArchive.com. As a Broadway actor, credits include the original cast of "Amazing Grace," Disney Theatrical marquee properties such as "The Lion King" and "Mary Poppins," and TV credits on NBC, HBO, Amazon, and Netflix. www.MichaelDeanMorgan.com (Presbyterian)

Angella Son, MDiv, ThM, PhD, Princeton Theological Seminary. She is professor of psychology and religion at Drew University. Her research and teaching interests include issues of narcissism, joy, shame, rage, family systems theory, women, racism, spirituality and Korean *comfort girls-women*. She is an ordained minister in the PC (USA).

Kamalesh Stephen, pastor, Asian Indian Christian Church, New Jersey. ThM, PhD, Princeton Theological Seminary. His teaching focuses on homiletics, and the importance of context and social location of the preacher/pastor and the congregation. (UCC)

Joyce MacKichan Walker, Minister of Education, Nassau Presbyterian Church. MA, Presbyterian School of Christian Education. Her teaching interests include Presbyterian polity and Christian Education. (Presbyterian)

Timothy J. Wengert, emeritus professor of Church History at the United Lutheran Seminary (Philadelphia) and ordained Lutheran pastor for seven years in Minnesota and Wisconsin (ELCA) holds a doctorate in religion from Duke University. He has written extensively on Martin Luther, Philip Melancthon, and Biblical interpretation in the sixteenth century, as well as on the Lutheran Confessional documents. He is co-editor of English edition of *The Book of Concord* (Fortress, 2000) and the *Dictionary of Luther and the Lutheran Traditions* (Baker, 2017).

B. Daniel Whitener, Jr., pastor of Lutheran Church of God's Love in Newtown, Pennsylvania. MDiv, Lutheran Theological Southern Seminary. His ministry interests include mission, ecclesiology, preaching, and family systems analysis. (Lutheran)

Myounghun (Stephen) Yun, MDiv, Emory Candler School of Theology; STM, Yale Divinity School; PhD, Vanderbilt University (Religion, Psychology, and Culture). His research lies at the intersection of pastoral theology and gender studies with particular attention to feminist and psychoanalytic discourses. His teaching interests include counseling with men (men and masculinities), violence and trauma, human development, narrative approach, and pastoral care with Asian/Asian Americans. (United Methodist)

Graduate Instructor

Bonnie E. Lin, PhD candidate in Practical Theology (Christian education and formation), ThM in pastoral care, MDiv, Princeton Theological Seminary; BA in English and religion (Christianity and Buddhism), Amherst College. Her research focuses on theories and practices that enable mutual learning across difference in polarized contexts.

Administrative Faculty

Nathan T. Stucky, director of The Farminary Project and sustainable educational initiatives. 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

Catherine Cook Davis, director of vocational and field placement. MDiv, Princeton Theological Seminary; DMin, Lutheran Theological Seminary of Philadelphia. She is an ordained minister in the PC(USA).

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)

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.

Jennie Lee Salas, BA, College of New Rochelle; MDiv, Princeton Theological Seminary; MA, Rutgers University. She is associate director of Field Education and is a spiritual director providing one-on-one spiritual guidance and soul care.

Religion and Society Program Committee (2021-2022)

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, Seminário 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)

W. Stacy Johnson, (Chair), 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, (spring), 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 (fall), 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)

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)

Keri L. Day, 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)

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)