



EARLHAM  
SCHOOL *of* RELIGION

# CATALOG 2015–2018

Revised 2016



# Spiritual Formation. Academic Rigor. Creative Ministry.

Earlham School of Religion is committed to a theological education that focuses on the whole person. Our curriculum and teaching methods, which are deeply informed by our Quaker roots, prepare students for lives of ministry and place an emphasis on developing both the intellectual and spiritual life of each individual.

Caring but rigorous classwork encourages students to engage in critical, respectful examination of the theological, historical and practical underpinnings of their faith.

Individual and corporate worship, as well as extra-curricular opportunities, address the spiritual dimension of a seminary education. We provide students many opportunities to sit in the Presence of the Living Christ and reflect on God's will. Leadings of the Spirit that arise from reflection and worship are tested in the larger community, where students affirm and refine their gifts.

Our educational approach seeks to transform, through God's grace, the lives of students and those they touch in ministry.

This catalog provides an overview of courses within ESR's curriculum. A complete and up-to-date listing of courses can be found on our website, [esr.earlham.edu](http://esr.earlham.edu). If you are considering a theological education at ESR we invite you to speak with our admissions faculty and teaching faculty, or visit our campus.



## Accreditation

Earlham School of Religion is accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada, and the following degree programs are approved:

MDiv, MMin, MA (Religion)

Approved for the Comprehensive Distance Education Program.

The Commission on Accrediting of the Theological Schools in the United States and Canada  
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Regional: Higher Learning Commission of the North Central Association as part of Earlham College



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# ACADEMIC PROGRAMS

Quakers + Protestants + ... ble (17thc)

Literal v. symbol

External v. internal

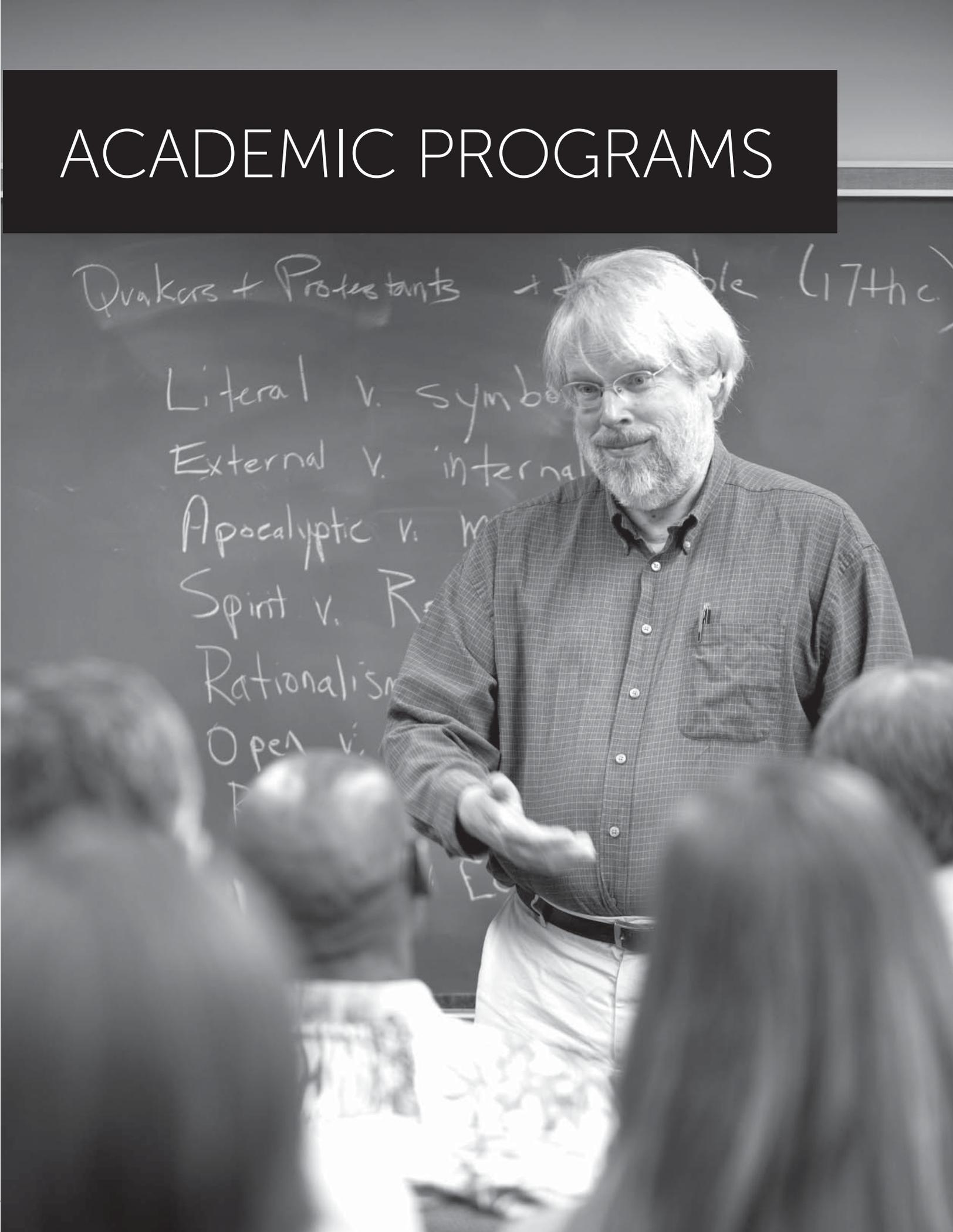
Apocalyptic v. ...

Spirit v. Reason

Rationalism

Open v. ...

...



As a graduate theological school with a mission focused upon ministry and service, ESR bears the dual responsibility of accurately conveying the materials and movements that shape the Christian and Quaker religious heritages and of creating a learning environment in which students are formed for ministry that is relevant to the current era. Consequently, the academic programs at ESR intend to combine academic rigor with spiritual formation and value the inner transformation of the student as much as the outer preparation of the minister. ESR holds out a standard of excellence significantly higher than expected in most undergraduate studies, and a student should expect to spend a minimum of three hours of work per week outside class for every semester hour of course work taken in a given semester (online courses may require additional time). This is in keeping with the standards appropriate for seminary education.

Prospective students will be best prepared for ESR if they have a well-rounded undergraduate education. Especially important is training in critical reasoning, the

thoughtful assessment of texts, standard library research techniques, and the essay as a form of communication. It is also expected that students will have basic computer literacy skills, as these abilities are required for research and writing. More important for success in seminary than specific backgrounds, however, is the student's demonstrated capacity for creative learning, self-discipline, and the pursuit of excellence.

ESR offers the Master of Divinity/Ministry and the Master of Arts in Religion degrees and a process for occasional participation in ESR courses. Both degrees are available in a residential and a distance-learning format. Occasional students attend ESR on a part-time basis and may take up to two courses per semester. Non-degree Certificate programs and a year-long experience known as T.R.Y. (Theological Reflection Year) provide access to other graduate level learning opportunities without commitment to a degree program.

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## DEGREE PROGRAMS

### M.DIV./M.MIN.

The Master of Divinity and Master of Ministry degrees are equivalent degrees, with the same requirements. Students may elect to have their diplomas indicate either degree name. This degree is available in both a residential and a distance-learning format, ESR Access.

This degree is designed as a three-year degree in its residential format, while five years is anticipated in ESR Access. Many students, however, find that other commitments will not allow that level of enrollment throughout the three years. It is common for a student to complete the program over four or five years. Either format requires eighty-four credit hours for graduation. This will be accomplished through a combination of semester long and intensive classes.

This Master of Divinity/Master of Ministry degree is designed to help equip graduates for a variety of ministries, including pastoral ministry, Quaker ministry, religious leadership, chaplaincy, hospital ministries, religious education, campus ministry, teaching, spiritual direction, peace and justice, and writing ministries. Some of these ministries may require further preparation beyond ESR, and in some cases, certification by certifying bodies. Some students choose this degree in preparation for further work in doctoral studies or advanced professional programs.

ESR Access does have a residency requirement of nine courses/twenty-seven hours, utilizing the various intensive course offerings. Residency requirements affecting transfer students stipulate that at least twenty-seven of the eighty-four

semester hours required for the degree be taken at ESR, including SC 370 Supervised Ministry and SC 380 Comprehensive Seminar.

### M.DIV./M.MIN. EMPHASES & AREAS OF COMPETENCY

The M. Div/M. Min degree is designed to develop students' competency for ministry. All degree-seeking students take a core curriculum of courses designed to provide a foundation of knowledge and skill in a variety of theological and ministry related disciplines. Beyond the classical disciplines of biblical, historical, and theological studies and required courses in spiritual formation, students take courses from practical areas of ministry represented in the curriculum. Residential students accomplish this through the selection of a ministry emphasis, plus electives. ESR Access students choose from courses that the faculty offers to create broad competence in the practice of ministry.

#### PASTORAL CARE

Studies in pastoral care equip students to offer care and counsel as they assist others in understanding their own stories through a religious or spiritual lens. When pursuing a ministry in pastoral care, students receive the basic foundation for proceeding, upon graduation from ESR, into a one-year residency program that may lead to certification as a chaplain or member of the American Association of Pastoral Counselors.

#### PASTORAL MINISTRY

Studies in pastoral ministry prepare students for work in local congregations. A Quaker understanding of the Christian faith

offers unique contributions to this form of ministry, particularly around areas of spiritual formation and ecclesiology.

### **PEACE AND JUSTICE**

Theological education in a Quaker seminary should awaken students' awareness of and concern for issues of peace and social justice in daily life, both in our local communities and the global village of which we are a part. The Quaker peace witness, conflict resolution, and interfaith dialogue are foundational components of this portion of the curriculum area.

### **QUAKER MINISTRY**

Friends' endorsement of universal ministry and their commitment to be led by the Spirit call for the open exploration of potential avenues of and models for ministry in life and work. Quaker understandings of God, humanity, faith, and practice are identified and explored in these courses, and provide a rich context for considering how ministry is offered individually, and within corporate settings.

### **RELIGIOUS LEADERSHIP**

Leadership comes in various forms. It can be informal, temporary, or by office. It may operate within traditional structures, or in a prophetic mode that challenges structures. Because a call to ministry is a call to service, it will in most instances involve leadership at certain periods, in various capacities. Preparation for ministry needs to consider power dynamics and responsibilities of leadership, as well as the demands this places upon those in leadership.

### **SPIRITUALITY**

There is no vital and authentic ministry apart from spiritual preparation, which entails a life committed to prayer and worship, personal spiritual growth, and the study of the Bible and devotional classics. Courses in this portion of the curriculum provide ample opportunity to deepen students' own spiritual lives as well as their capacity to offer ministry as a result of inner leadings and promptings from the Holy Spirit. Before doing Supervised Ministry, residential students who choose this emphasis undertake an extended (no less than eight days), personal, directed spiritual retreat, and participate in ongoing spiritual direction for a minimum of 24 sessions in a period of no more than two calendar years.

# Mission Statement

Earlham School of Religion is a Christian graduate theological school in the Quaker tradition. ESR prepares women and men for leadership that empowers and for ministry that serves.

This mission grows out of our Christian belief that God calls everyone to ministry. Using a transformative model of education, ESR encourages students to explore the intellectual, spiritual, and practical dimensions of their calls to ministry.

### **TEACHING**

Through a partnership with Earlham College's Master of Arts in Teaching program, students with a call to teaching can utilize courses from this program to develop competencies in pedagogy and curriculum development, integrating this work the theological and spiritual grounding of ESR's M.Div./M. Min. curriculum.

### **WRITING**

The idea of "writing as ministry" is not common in seminary curricula, but has deep roots in Quaker history. At ESR, emphasis is placed upon developing students' understanding of writing as public ministry and honing his or her skills in multiple genres.

### **INTERNSHIPS IN MINISTRY**

#### ***SUPERVISED MINISTRY AT ESR***

Supervised Ministry, usually done in the final year of study at ESR, is central to the M.Div./M.Min. degree. This course is two semesters in length and provides opportunities for testing one's gifts and developing skills in a supervised ministry internship. Students work with the program director to determine a ministry site or project in accordance with their gifts and calling.

#### ***CLINICAL PASTORAL EDUCATION***

Clinical Pastoral Education (CPE) is a method of learning pastoral practice in a clinical setting with trained supervision. The following are essential elements in any CPE program: an accredited CPE center; a certified supervisor; a small group of peers who work and learn together; detailed reporting of incidents in ministry; a specific time period, usually ten or eleven weeks full-time in the summer, or one day a week during most of the academic year; and an individual learning contract. Many students find the experience to be one of their most significant learning experiences.

CPE is not required for graduation, except for those students who choose pastoral care as their emphasis in the M.Div./M.Min. program. At least one unit of CPE is required for becoming a chaplain pastoral counselor.

## **BASIC REQUIREMENTS OF THE M.DIV./M.MIN. (84 HOURS)**

### **1) BIBLICAL STUDIES (12 HOURS)**

Biblical studies form a foundational core of ESR's M.Div./M. Min. curriculum. Introductory courses in Old Testament and New Testament, two 300 level biblical studies courses are required.

Students preparing for a ministry in which the use of the Bible will be central (e.g., pastoral ministry, religious education) will be advised to take more than the minimum twelve semester hours.

A student may bypass either of these introductory courses by passing a proficiency exam, if the student has done previous college level work in the appropriate area of Biblical studies. A student is charged a \$250 fee for the exam. Passing an exam earns the student three credits towards the degree. A student wishing to take either of these exams should contact the instructor who teaches the course.

Though neither is required for graduation, Biblical Hebrew and Greek are offered on alternating years.

### **2) FORMATIONAL STUDIES (9 HOURS)**

Spiritual formation is a primary process in preparation for ministry. Formational studies help students develop spiritual practices, consider their place within a corporate setting, and discern their call and gifts for ministry. Spiritual Formation and Personal Practice and Spiritual Formation and Corporate Practice should be taken during the first year of residential program, and during the first two years of ESR Access. Discernment of Call and Gifts is a prerequisite for Supervised Ministry.

### **3) HISTORICAL STUDIES (9 HOURS)**

Course work covering two of three major periods of church history provides the required foundational introduction to this field. Students will take two of the following three courses: History of Christianity I, History of Christianity II, or American Religious History. The third course in this area should be a historical or polity course from the student's own faith tradition.

### **4) THEOLOGICAL STUDIES (15 HOURS)**

Five required courses fulfill the fifteen hours of this core discipline. All students take Introduction to Theological Reflection, usually in the first year of study, which may be omitted by passing a proficiency exam. A student is charged a \$250 fee for the exam. Upon passing the proficiency exam, the student earns three credits towards the degree. A student wishing to take this exam should contact the instructor who teaches the course. Two

courses designed to demonstrate the contemporary value of theology are Interfaith Dialog, and Theology in Context. A fourth required course is Christian Ethics, which requires students to integrate theological conviction with complex issues and practical realities. The final required course is Constructive Theology. This course provides an opportunity for students to construct their own systematic theology and must be reserved for the final year of study.

### **5) PEACE AND JUSTICE (3 HOURS)**

Peace and justice studies have deep roots in the Quaker tradition, and also in ESR's curriculum. All residential students will take a 300 level PJ course as part of their course of study. ESR Access students take Introduction to Peace and Justice Studies (PJ 101-O) online. Many other Peace and Justice courses are available at ESR for those students with a strong interest in this ministry.

### **6) SYNTHESIS CAPSTONE (12 HOURS)**

Two capstone courses are designed to determine how well a student has integrated the knowledge and skills acquired during their seminary experience. During their final semester, seniors in the M.Div./M.Min. program take Comprehensive Seminar, which should be taken in the final year of study. During the final year, Supervised Ministry provides the opportunity to test and refine gifts for ministry in a practical setting.

It includes supervision, theological reflection, and a classroom component. It is a two-semester course, worth nine hours.

### **7) PRACTICAL EDUCATION (24 HOURS)**

As a professional degree, it is important that the M.Div./M. Min. include ample opportunity for developing ministry skills that can be applied in students' area of ministry. ESR offers courses in

## **M.Div./M.Min. Program Objectives**

The Master of Divinity/Master of Ministry degree program prepares persons for a variety of ministries as informed by the traditions of the Religious Society of Friends and the wider Christian movement. Graduates of this program will:

- Demonstrate the ability to think critically about issues of faith and ministry.
- Demonstrate the capacity for theological reflection grounded in both scholarship and experience.
- Show evidence of growth in and commitment to one's personal and spiritual formation.
- Reconstruct an understanding of their faith in relation to the tradition.
- Develop a theological and biblical infrastructure that supports their understanding of the church and their own gifts for ministry.
- Recognize, interpret, and respond to cultural dynamics from a multidisciplinary point of view.
- Demonstrate integration of learning in accord with their gifts for ministry and/or ministry emphasis.

the area of Christian spirituality, pastoral ministry, ministry of writing, leadership, pastoral care, writing, Quaker ministry, and peace and justice. In the residential program, students choose from among eight emphases, each of which requires four courses related to that ministry. These, plus four electives, provide the necessary twenty-four hours. The competency for ministry curriculum used with ESR Access allows students to choose eight courses of practical studies in place of an emphasis plus electives. In consultation with the student's advisor, these selections should mix a balance of competency in ministry with the student's ministry interests.

## M.A. IN RELIGION

The Master of Arts degree is a two-year full time academic program. The actual time required will depend on several factors such as previous studies in religion, work needed to satisfy the language requirement (if any), adequate time to develop, research, write, and revise the thesis, and other obligations on one's time and energy. This degree is available in both a residential and a distance-learning format, ESR Access.

As contrasted with the professional M.Div./M.Min. degree, the M.A. is primarily an academic degree. As a terminal degree, it may be pursued by those with a view to secondary-level teaching in Quaker or other parochial schools or some other form of educational ministry. It may also serve those called to Peace and Justice ministries or other vocations in which the study and research skills of this degree are enabling. Students planning to continue toward a doctoral program in religious studies may appropriately enroll in either the M.A. or the M.Div./M.Min. program.

The M.A. at ESR allows for concentration in one of four areas: Biblical Studies, Christian Theology, Quaker Studies, or Peace and Justice Studies. Course work in the areas of practical theology and spirituality normally does not count toward the degree. M.A. students may take work in these areas, and many do, but it is above and beyond the requirements for the degree.

M.A. students or persons enrolled at ESR who are considering the program should acquire a copy of the Guidelines for Students in the M.A. Program, available on the Academic Services web site.

## BASIC REQUIREMENTS (48 SEMESTER HOURS)

Students must complete 48 semester hours of work, which includes nine hours on the thesis project. In addition, many students must study a language to fulfill a language requirement,

which will demand extra time and work. The M.A. must be completed within five years from the time of the student's first class at ESR (seven years for ESR Access students).

### 1) FOUNDATIONAL COURSES (9 HOURS)

A basic foundation in Biblical Studies and Theological Studies (BS 101, B 102, and TS 101) is required for upper level course

work. Students who have studied in these areas have the option of fulfilling the credit requirements by satisfactorily passing a proficiency exam for that course.

### 2) CORE REQUIREMENTS (18 HOURS)

#### • Biblical Studies (6 hours)

These courses must be advanced Biblical courses at the 300 level or higher.

#### • Theological Studies (6 hours)

These courses must be advanced theology courses at the 300 level or higher. One of them must be Constructive Theology.

#### • Historical Studies (6 hours)

These will be chosen from among the following three major periods of church history: History of Christianity I, History of Christianity II, or American Religious History.

## M.A. in Religion Program Objectives

Graduates of the M.A. program will:

- Demonstrate an ability to research and think critically.
- Demonstrate an ability to write creatively and constructively at a Master's level.
- Attain a survey knowledge of various theological disciplines.
- Attain a focused knowledge in a specific discipline or topic.
- Demonstrate integration of learning in accord with their gifts for ministry and/or ministry emphasis.

### 3) AREA OF CONCENTRATION (9 HOURS)

At the time of petitioning the faculty for an M.A. Guidance Committee, the student will choose to focus his or her work in one of the following areas of curricular concentration: Biblical Studies; Christian Theology Studies; Quaker Studies; or Peace and Justice Studies. Together with the chairperson of the student's M.A. Committee, the student will develop a program of study through 300 level elective courses in the area of concentration. This program should be designed to offer a solid foundation for thesis research.

### 4) ELECTIVE COURSE (3 HOURS)

Students choose an elective. Course work needed to satisfy language or research skills may be used to fulfill the credits for the elective course.

### 5) LANGUAGE REQUIREMENT AND RESEARCH SKILLS

Students in the Biblical Studies area of concentration are normally required to demonstrate reading proficiency in Hebrew or Greek. Students in Theological Studies, Peace Studies, Quaker Studies, or Historical Studies are normally required to show reading competence in a foreign language if they do research that draws upon primary sources in that language. A requirement in the language can only be fulfilled by examination. However, fac-

ulty may require certain competencies in research skills. Students undertaking research with human subjects must assume the obligations for the welfare of those research subjects.

## **6) THESIS (9 HOURS)**

Upon the completion of twenty-four hours, the student will present a thesis proposal and petition the faculty for the appointment of an M.A. Guidance Committee. Approval of the thesis proposal and the appointment of such a committee by the faculty constitute the student's admission to degree candidacy.

The thesis project may take one of two forms, each worth nine semester hours of credit. It may be a major, single piece of research, which results in a monograph with a single, unified thesis. Or it may be three separate but related papers, which together form a single monograph with three related theses, but not a single unified thesis. Whichever route taken, the final monograph will normally come to about 25,000 words—a significant piece of research and writing.

In the case of the single thesis, the student will register for thesis credits and do independent research under the guidance of the Chairperson of their M.A. Committee. Students should expect a minimum of two major revisions of their research before getting it to the quality expected of a thesis.

In the case of the three related papers, the student must root their research in three additional courses in lieu of the nine thesis hours. In this case, the student begins the research with the instructors of the classes forming the context for the original papers. While offering the benefit of a course structure to facilitate

research, this option contains the difficulty of showing unified interrelationships among the three papers when they are brought into the thesis project. Students should understand that a high evaluation of a paper in a class does not mean it will receive a high evaluation for the thesis project. Typically, students will have to do major expansions and revisions on their papers before they become acceptable as parts of a thesis.

## **ORAL EXAMINATION**

Upon satisfactory completion of the M.A. thesis as judged by the M.A. Guidance Committee, the student will take a comprehensive oral examination with the Guidance Committee. It will focus both on the student's general knowledge and understanding of the major field of emphasis, and also on the student's particular project represented in the thesis or three research papers. This examination must be completed successfully by the date as specified in the academic calendar.

## **REGISTRATION FOR THESIS CREDITS**

M.A. students are expected to register for the thesis no later than the semester following the one in which all of the core courses and concentration courses are completed. They may not register for thesis credits prior to faculty approval of the thesis proposal.



## CONTINUING RESEARCH

The M.A. student who has completed the required courses, who is not regularly enrolled in course work or for thesis credit, and maintains active status at ESR, will be charged a "Continuing Research Fee." This will formalize the student's continuing participation in the ESR community, including consultation with faculty.

## NON-DEGREE PROGRAMS

### THEOLOGICAL REFLECTION YEAR (T.R.Y.)

T.R.Y. is a full-time, one-year experience designed to give participants an introduction to various areas of theological education, while allowing the flexibility to pursue particular interests. It offers a formal setting in which issues of vocation and ministry, of theological inquiry and spiritual growth can be explored. It can also be an excellent beginning to a degree program at ESR.

In keeping with the nature of the T.R.Y. objectives, the School encourages T.R.Y. students to pursue their particular interests in their course selection, but all T.R.Y. students will take the following foundational courses: Spiritual Formation & Personal Practice; Introduction to Theological Reflection; History and Literature of the New Testament; and either History and Literature of the Old Testament or Church History.

### CERTIFICATE PROGRAMS

Certificate programs are designed for persons not interested in a degree but who are interested in graduate level learning opportunities with a focus on a particular area of interest. Certificates may be earned residentially or via the distance learning curriculum. Students take six courses over a two-year period and receive three hours credit for the successful completion of each course. Currently, certificates are available in the Ministry of Writing, Quakerism, and Spirituality.

### OCCASIONAL STUDENT PROGRAM

Individuals interested in seminary classes only on a periodic basis or as continuing education may apply for admission as Occasional Students. Persons interested in this option apply for admission and register through ESR's Occasional Student program, either as an Occasional or ESR Access Occasional student, and may take up to two courses per semester.

## ACADEMIC PROGRESS

Active degree-seeking students are expected to make continuous progress toward the completion of the program. The M.Div./M.Min. degree program must be completed within eight years when taken in the residential format and within ten years when completed in the ESR Access format. Students who change from one format to the other will be governed by the program

they are in at the time they apply for graduation. If additional time is needed, an application for a one-year extension will be considered by faculty. To complete the residential M.Div./M.Min. degree in three years the student must take nine courses each year. Normally, a student will take no more than four courses (12 hours) in a semester, though by petition a course overload may be taken. Other courses toward the 27 hours may be taken as intensive courses. Students may take only one course per intensive. To complete the degree in its ESR Access version, a student must take 15–18 credit hours each year.

The M.A. program, including the thesis, must be completed within five years from the time the student first matriculates. If additional time is needed, an application for a one-year extension will be considered by faculty. To complete the M.A. in two years, it is necessary to take at least twenty-four semester hours each year.

ESR's Academic Calendar includes an August Intensive, a Fall Semester, a January Intensive, a Spring Semester, and a May Intensive.

A student who withdraws or who takes a leave of absence from the program for more than one year must reapply and may need to take additional course work to complete the degree. International students are required by U.S. law to be enrolled full time each semester.

### ADMISSION TO DEGREE CANDIDACY

Admission to a program of study does not imply admission to degree candidacy. The faculty reviews each student at the end of his or her first semester, and again at the end of the second semester. If, from these reviews or later ones, the faculty has concerns about the current progress or future success of the student in their program of study, the Dean will raise these concerns with the student in a private meeting. The faculty will then review the student each semester until the concerns are resolved.

The most serious review for the M.Div./M.Min. student comes at the point of faculty approval of the student for Supervised Ministry. This usually takes place in the year prior to the stu-



dent's beginning Supervised Ministry the next academic year. Approval for Supervised Ministry is simultaneously admission to candidacy for the M.Div./M.Min. degree.

The most serious review for the M.A. student comes at the point of his or her submission of an M.A. thesis proposal to the faculty. The student may not submit this prior to having completed fifteen semester hours of work beyond the prerequisite courses for the M.A. (24 hours total), and the student should submit it as soon as possible after completing these hours. At this time, the faculty does a thorough review of the M.A. student's academic progress as well as an evaluation of the proposal. Approval of the thesis proposal and the appointment of the student's M.A. Guidance Committee, also done at this meeting, constitute admission of the student to degree candidacy.

## ACADEMIC EVALUATION

ESR is committed to an educational philosophy suited for adult education. Optimal learning occurs when teacher and students are engaged and motivated, rather than responding to pressures to achieve certain pre-set standards. With this goal in mind, ESR abandoned the traditional letter grading system. It now employs a credit/no-credit system, with ongoing feedback from the instructor for the duration of the course. To receive "Credit," the student's performance must be at a level that would be equivalent to a B- in another graduate institution. This descriptive method of academic evaluation focuses attention on specific qualities of an individual student's academic work in specific courses. The aim is to provide assessments that the serious student can use to maximize his or her learning and to provide content descriptions about areas of excellence and needed improvement.

## EVALUATION FOR GRADUATION

Candidates for both the M.A. and the M.Div./M.Min. degrees are required to meet certain standards of evaluation prior to the student's graduation.

1) Two required courses in the final year of study of the M.Div./M.Min. degree program contribute greatly to the faculty's evaluation of students for graduation. Candidates for this degree must successfully complete the requirements of the Comprehensive Seminar or take and pass written or oral comprehensive examinations. No course credit will be given for the examination; thus one elective must be added if the exam is taken. M.Div./M. Min. students must also demonstrate ability to perform in a chosen area of ministry through successful completion of Supervised Ministry.

2) M.A. students must present an acceptable thesis project and successfully pass a comprehensive oral examination.

3) M.Div./M.Min. candidates must have completed at least twenty-seven semester hours of their work in residence at ESR. M.A. students must have completed at least twelve semester hours in residence.

4) Students who have been placed on academic probation must have improved their performance and have been removed from probation.



5) All candidates must have demonstrated during their experience at ESR personal growth and qualifications fitting to the nature of the work symbolized by the degree to be granted.

## PROBATION

A student who fails two or more courses will automatically be placed on probation for the next nine semester hours of their work. If the student does solidly passing work during that period, the Dean will remove probation. If the student's work fails to improve sufficiently during the designated time, the student will not be eligible for further financial aid until probation is removed. Furthermore, additional failure of course work can be considered grounds for dismissal.

A student whose personal behavior does not comply with the standards of the school will be placed on probation for a minimum of one semester. On such occasions, the faculty will provide the student with specific directives to facilitate behavioral changes and further evaluation by the faculty. If the student's behavior does not meet the standards of the school within the designated period, the student will not be eligible for further financial aid until probation is removed. Furthermore, failure to demonstrate satisfactory progress can be considered grounds for dismissal. A student who is currently on probation will not normally be entered into degree candidacy and will not, under any circumstances, be allowed to graduate.

## DISMISSAL

Students who do not comply with the standards of the School of Religion, either for academic performance or personal behavior, may be dismissed by the Dean with the approval of the faculty. The faculty may recommend that a student be suspended or placed on probation while determining fitness for remaining in the School. Reasons for dismissal include, but are not limited to, plagiarism, inability to make satisfactory progress toward the degree, failure to maintain a minimum graduate level academic performance, failure to successfully complete Supervised Ministry, nonpayment of tuition, or harassment of students, faculty, or staff.

# CURRICULUM



ESR's curriculum is specifically designed in its parts and as a whole to fulfill the School's mission. The School fulfills its mission through meeting a set of specific educational goals that together cover a range of learning needs for students. These goals are met through the programmatic structure of the curriculum, through the faculty's offering of its specific courses of instruction, and through the experiences of worship and community at ESR.

The ESR Credo, "we hold that Christ is Present, guiding and directing our lives, and that we can know and obey Christ's will," is the foundation for this curriculum and context in which the School offers theological education. From the beginning, ESR has maintained that only growth in the whole person will provide the kind of foundation for leadership needed in the Society of Friends, that this growth needs academic and intellectual input, but that finally it comes only with the movements of the Holy Spirit in study, in class, in worship and in fellowship together. In its pedagogy, ESR returns repeatedly to that quintessential question from George Fox: "what canst thou say," a question that asks not for mere argument but for a listening to the Inward Teacher who sifts through with us the information and ideas gained to guide us into knowledge and action. The experiences of learning and worship within this context give the ESR education a distinctly Quaker character.

The curricular offerings listed below include both ESR and Bethany courses. All courses are open to students from both schools, with the exception of Ministry Formation courses at Bethany and Supervised Ministry at ESR.

Bethany and ESR share a similar numbering system for their courses, though each remains distinct in designating areas of study. (for example, "BS" for Biblical Studies at ESR and "B" for Biblical Foundations at Bethany.) The numbers for both Bethany and ESR reflect the following assumptions:

- 100 level courses are foundational and are required for advanced courses
- 200 level courses are open to beginning and advanced students and may be taken at any time
- 300 level courses are advanced courses that have one or more prerequisites
- 400 level courses are independent study courses
- 500 level is used for M.A. thesis work

Course descriptions ending with -O are courses offered online; -T as a two-week intensive; -W as a week-end intensive; -B as blended classroom in which students at a distance are included via video conferencing.

Courses are normally 3 credit hours unless otherwise indicated.

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## ESR COURSES

### BIBLICAL STUDIES

#### **BS 101/101-O INTRODUCTION TO OLD TESTAMENT HISTORY & LITERATURE**

This course introduces students to the diversity of literary and theological traditions in the Old Testament. Attention will be given to the formation and role of these traditions in the context of the life and history of the people of Israel and to their function in contemporary life and faith.

#### **BS 102/102-O INTRODUCTION TO NEW TESTAMENT HISTORY & LITERATURE**

This course offers a survey of the 27 writings that compose the New Testament canon. We will study each of these writings with attention to their literary form and content, their origins in the life of early Christian communities, and their meanings for readers today.

#### **BS 111, 112 HEBREW I & II**

These courses provide an introduction to basic Hebrew grammar and vocabulary, as well as to the tools for translation, such as lexicons and dictionaries. These courses prepare the student for subsequent reading and exegesis of the Hebrew biblical texts.

## **BS 330 BIBLE, VIOLENCE, AND NON-VIOLENCE**

This course examines key biblical texts on such issues as warfare, nonviolence, gender, race, and ecology. Both those passages that present varieties of peacemaking efforts and the difficult texts presenting various forms of violence will be explored. In addition to the usual historical-critical tools, literary approaches will also be applied to these texts. Prerequisite: BS 101/101-O or B 102/102-O

## **BS 337-T WRITING MIDRASH**

This is one of several courses that considers the intersection of biblical interpretation and M.Div. area emphases. Midrash is a form of interpretation that developed in Judaism. It expands upon the biblical story by imagining what might fill or trying to explain the gaps in biblical narrative. Midrash becomes a way to retell the story, either to reinforce an older interpretation or to pull the text's meaning in a new direction. Students will be introduced to the methods of midrash by reading various midrashim ancient and modern. Students will then engage in writing their own midrash to interpret a biblical text. Prerequisite: BS 101/101-O or B 102/102-O

## **BS 338-T BIBLE AND PASTORAL CARE**

This course is a critical exploration of the intersection of Biblical studies and pastoral care. At the junction of this interdisciplinary dialogue is the question of interpretation. How does one understand Bible in relation to issues of suffering, violence, sexuality, and death? Is Scripture useful for making sense of and responding compassionately to distressing situations? The class will provide hermeneutical resources for ministerial practices and Biblical interpretation so that students may develop a more contextually-relevant Biblical and pastoral theology. Prerequisite: PC 101/101-O and BS 101/101-O or B 102/102-O

## **BS 339-T QUAKERS AND THE BIBLE**

This course examines the various uses and interpretations by Quakers of the Bible throughout their history. Specific areas of exploration could include, but are not limited to: Quaker use of the Bible in devotion, public discourse, study, and scholarship; how the Bible has functioned in different parts of the Quaker spectrum and/or in different historical and/or geographical contexts; the use of the Bible in relation to the Quaker testimonies; how Quakers have read in the past or how they read today particular books of the Bible. This course will engage central issues that relate to these topics such as the history of interpretation, hermeneutics, and the authority of Scripture. The course will also engage the questions of whether there is an historical Quaker core and what makes a reading of the Bible Quaker in today's context. Prerequisite: Any ESR Quakerism course AND either BS/B 101 or BS/B 102; pre-requisites may be waived by an instructor.

## **BS 340-O PSALMS**

This course focuses on interpretation of the book of Psalms. The course will consider the content and structure of the collection; poetic structure and genre of individual psalms; theology, metaphor, and understanding of prayer within psalms; use of psalms in worship in ancient Israel, church history, and today. Prerequisite: BS 101/101-O

## **BS 356 ISRAEL'S WISDOM TEACHINGS**

This course is designed to introduce students to a study of Israel's wisdom literature in its Western Asian cultural setting and within its own religious and social context. The course will examine the specific types of wisdom literature within the Hebrew canon—Proverbs, Job, Ecclesiastes, and selected psalms, and beyond these the apocryphal books of Ben Sira and Wisdom of Solomon. Special attention will be paid to the social construct of this literature and the world view within which it lives and functions. A focus of the course is on the theological dimensions of this literature and how it might (or might not) have application for contemporary faith and life. Prerequisite: BS 101/101-O

## **BS 372 IMAGES OF GOD**

This is one of several upper level courses that examine a theme or issue and its synchronic and/or diachronic development within the Old Testament. This course examines the diversity of images of God in the Old Testament. Students will explore the meaning and significance of these images for Israel and contemporary communities of faith. Students will also consider how these images cohere with their own understanding of God. Prerequisite: BS 101/101-O or B 102/102-O

## **BS 390/390-O/390-T SEMINAR IN BIBLICAL STUDIES**

Reading and research on selected topics from the Bible, including both book studies from different parts of the Old and New Testaments and topical studies, e.g. Women in the Old Testament; Apocalyptic Literature; Old Testament Theology; Jesus as Sage; Gospel of John; Romans; Philippians; Hebrews; James. Different topics are considered in subsequent offerings; therefore this seminar may be taken for credit more than once. Prerequisite: BS 101/101-O or B 102/102-O

## **BS 400 INDEPENDENT STUDY**

Students who have demonstrated appropriate academic or professional abilities may engage in a specialized study project under the supervision of a faculty member. Independent Study forms are available from the office of Academic Services and at [sas.earlham.edu](http://sas.earlham.edu).

## **BS 500 MASTER'S THESIS**

The thesis is a major work in research in the field of the student's vocational or educational interest. 9 semester hours.

## FORMATION CORE

### FC 101/101-T SPIRITUAL FORMATION & PERSONAL PRACTICE

In this course, students engage in a multidimensional reflection on their personal spiritual journey as experiential grounding for ministry. Students explore spiritual autobiography (their own and others) and personal and corporate Christian spiritual disciplines, as well as core practices of Quaker spirituality, in order to deepen their practice of faith. Active, prayerful listening is emphasized in the course through participation in an ongoing small group that continues through the second semester (FC 102). At the end of the first semester, students draft a vision for their spiritual practice, one designed to foster both solitary and communal spiritual growth.

### FC 102/102-O SPIRITUAL FORMATION AND PUBLIC MINISTRY

This course seeks to help students integrate their own spiritual formation with the development of skills for public ministry, as well as to assist them in ongoing discernment around particular gifts and skills for ministry. The course is relational at its core; the student's relationship with God, self, and others—as well as with communities beyond the seminary walls—are the primary resources for formation. Prerequisite: FC 101/101-T

### FC 339/339-T DISCERNMENT OF CALL AND GIFTS

In this course students explore ministry, vocation, and Quaker methods of discernment, listen for God's leadings, learn and apply various ways to understand, discern, name, and nurture gifts and callings of others, identify their own and class members' gifts for ministry, gain insight into related challenges and limitations, and test with others their sense of calling and gifts for ministry. Prerequisite: FC 101/101-T and FC 102/102-O

## HISTORICAL STUDIES

### HS 101/101-O HISTORY OF CHRISTIANITY I

This course gives an overview of the history of Christianity from the apostolic period to the eve of the Reformation. Topics addressed include theoretical issues in studying the history of Christianity, early Christianity, the Constantinian shift, Augustine's influence, asceticism, the Middle Ages, Medieval lay piety and dissent, monastic orders, the papacy and the beginnings of the Renaissance.

### HS 102/102-O HISTORY OF CHRISTIANITY II

The course continues the overview of the history of Christianity from the Reformation to the present. Topics of study include the Magisterial Reformation, the Radical Reformation, Roman Catholic reform, Protestant Orthodoxy, Pietism, and the Evangelical Awakening, the impact of Enlightenment rationalism, missionary expansion, Protestant liberalism and fundamentalism, the ecumenical movement, Christianity in developing countries and the Christian decline in the industrialized West.

### HS 103/103-O AMERICAN RELIGIOUS HISTORY

This introductory course studies American religions generally, including Native American, African American, and European American religions and the ways that these religions have influenced each other; the roles of major churches in the development of American culture and society, their roots both in this continent and on others, and links to the frontier, the Civil War, industrialism, and urbanization; also an examination of persons and books from such movements as the Awakenings, Revival Movements, liberalism, fundamentalism, the Social Gospel, and current standpoints.

### HS 107/107-O QUAKER HISTORY AND LITERATURE

This course aims to provide a student with a comprehensive and useful overview of Quaker history by acquainting them with diverse forms of Quaker literature. Our experience and understanding of Quakerism will be shaped through an encounter with a range of Quaker primary source literature, both in terms of genre and in terms of historical period. This course also aims to introduce the student to a superb resource unavailable to previous generations of Quaker scholars, that of ESR's on-line Digital Quaker Collection.

### HS 250 CREATION OF MODERN QUAKER DIVERSITY

At the core of this course is the examination of controversies in the Religious Society of Friends, focusing on but not exclusive to the nineteenth century, and the historical impact that these controversies have had. This course will examine the development of distinct strands of Evangelical, Mainline Pastoral, Hicksite, Independent, and Conservative/Wilburite Friends, as well as to ponder the influences upon Friends of such movements as Holiness, Pentecostalism, and religious liberalism and modernism. To the extent possible, we will also consider the counterpart (some would say, antidote) to schism, namely movements for reunion or convergence, in the intra-Quaker sense, and ecumenism and interfaith initiatives, in terms of the broader world.

### HS 341 DIRECTED READINGS IN DENOMINATIONAL POLITY

Non-Quaker students may develop a directed reading course under the guidance of an approved supervisor from their

denominational tradition or a regular member of the ESR faculty. The purpose of this course is to better acquaint students with the history, theology, and polity of their respective judicatories. Prerequisite: Permission of instructor

## **HS 342/342-B HISTORY OF CHRISTIAN SPIRITUALITY**

This course explores the spiritual traditions of Christianity in its historical and global context. Students will be introduced to the origins, development and diversity of traditions of the Christian faith and the great variety of spiritual practices they spawned. Students will learn how different traditions took root in unique historical and cultural circumstances and how they reflect a particular way of thinking about God. Students will not only gain knowledge and information about a variety of Christian traditions but will also gain a more reflective and discerning understanding of their own tradition, and will be able to draw on new insights, disciplines and practices to deepen their own experience of God's presence in their lives, and in the lives of the communities they will be serving in their ministry. Prerequisite: HS 101/101-O or HS 102/102-O

## **HS 351 HISTORY OF FRIENDS PEACE WITNESS**

This course studies the responses of the Society of Friends to peace and justice issues past and present. What is sought is the history of the actual Quaker practice during such conflicts as well as what Quakers said about their practice. Examples of such issues would be war, slavery, sexism and oppression of women and people of color. We will also look at the methodological issues present in the historical analysis of those practices, as presented by Quaker historians such as Rufus Jones, Hugh Barbour, John Punshon, Peter Brock, and Wilmer Cooper. Prerequisite: A course in Quaker Studies

## **HS 390/390-T SEMINAR IN HISTORICAL STUDIES**

Upper level seminar work on selected topics. Focus primarily falls on the Patristic period and Reformation. Seminar work deals with people such as Augustine or Luther and topics such as ascetical theology, Christology, or sacraments. Prerequisite: Permission of the instructor

## **HS 400 INDEPENDENT STUDY**

See BS 400.

## **HS 500 MASTER'S THESIS**

See BS 500.

## **LEADERSHIP STUDIES**

### **LS 101-O ORGANIZATIONAL LEADERSHIP**

This course is the foundational course required for the religious leadership emphasis, and is open without prerequisites to all students. The course surveys key aspects of organizational leadership. It will provide an introduction to theories of leadership and an understanding of organizational culture. It will also address practical issues of leading an organization. As a course devoted to preparing for ministry, it must also give attention to the place of spirituality in the workplace.

### **LS 365-O LEADERSHIP FORMATION**

This course examines the discipline of leadership studies as a context for considering models of religious leadership, and especially Quaker theological grounding for personal formation in relationship to organizational leadership. Attention will be given to creating a theology of leadership appropriate to the student's biblical, theological, and personal understandings of God, self, and ministry. Prerequisite: LS 101-O

### **LS 374-T QUAKER PROCESS**

This course focuses upon specifically Quaker practices related to leadership such as clerking, eldering, recording, and committee formation. Non-Quaker students would be expected to consider how these leadership practices might translate to their respective traditions. Prerequisite: LS 101-O or Quaker Studies course

### **LS 390-T LEADERSHIP TOPICS**

This course presents themes and issues relevant to leadership, providing opportunity to integrate religious sensibilities with the practice of leading in ministry. Topics will vary.

### **LS 400 INDEPENDENT STUDY**

See BS 400.

## **PASTORAL CARE**

### **PC 101/101-O INTRODUCTION TO PASTORAL CARE**

This course is an experiential and critical exploration of pastoral care. Caregiving in a faith community or by its representatives in other settings is a practical theological activity, drawing on religious tradition, social sciences, theology, and the gifts of the people involved. Therefore, this class focuses on the integration of person, faith, belief, method, and practice. Skills of attending, listening, understanding, and caring are addressed in the context of social and personal dynamics.

## PC 242/242-T CLINICAL PASTORAL EDUCATION

Students may participate in an approved unit of Clinical Pastoral Education program and earn three semester hours. Clinical Pastoral Education programs are conducted under close supervision in hospitals, mental hospitals, prisons, and other settings around the country. Most summer programs are 10 weeks in length; four to nine-month programs are part-time. This course may be repeated one time.

## PC 258/258-T ANGER, SHAME, AND GUILT

This course is a holistic investigation of three of the most powerful and misunderstood human experiences. The psychological and sociological dynamics as well as theological and Biblical perspectives of these feelings are explored. The class also examines ministerial and other practical implications – both “positive” and “negative” – including assertiveness, scapegoating, and forgiveness.

## PC 328-T EMERGENCY PASTORAL CARE

This course examines life events and precipitating factors that lead persons and families into emergencies and crises. Guidelines for identifying signs, causes, and stages of crises are addressed. Theological questions elicited by crises, the process of referral, and various types of emergencies are also explored. Prerequisite: PC 101/101-O

## PC 333 HUMAN SEXUALITY IN MINISTRY

This seminar examines the manner in which sexuality is a dimension of any relationship and the specific ways in which sexuality is an issue in ministry. The class explores the effects of sex roles, cultural conditioning and gender as the parameters within which ministry occurs. Topics covered include: conflicting values; gender identity; sexual orientation; and current social issues related to sexuality. Students are given the opportunity to reflect on their sexual history and personal reactions to the material, with the aim of developing/solidifying a personal sexual ethic that would inform one’s ministry. Prerequisite: PC 101/101-O

## PC 338-T BIBLE AND PASTORAL CARE

See BS 338.



## PC 348-O PASTORAL CARE WITH FAMILY SYSTEMS

This course explores the theoretical bases of systems theory and how this perspective has evolved into family therapy. Major family systems models are examined in relationship to practical theology and their use by pastors and faith communities in understanding families and other systems. Contextual issues beyond the family structure, including social and cultural factors, are a focus of the discussion. Prerequisite: PC 101/101-O

## **PC 368 PASTORAL CARE WITH THE DYING AND THEIR FAMILIES**

This seminar is an examination of the emotional, social, physical, spiritual, and theological dimensions of death and grief in the context of practices of care. The class explores the skill and art of ministering to the dying and the bereaved. Students are invited to develop a theological framework for understanding and facing challenging end-of-life events. Reflection on the meaning of death, afterlife, and the practices of care in response to loss help prepare persons to minister to those who are dying or grieving. Prerequisite: PC 101/101-O

## **PC 400 INDEPENDENT STUDY**

See BS 400.

## **PASTORAL MINISTRY**

### **PM 101-O INTRODUCTION TO PREACHING**

This course will assist students in acquiring the basic knowledge and skills for effective biblical preaching. Attention will be given to biblical exegesis in the preparation of sermons, and students will be instructed and given opportunity to apply homiletical theory and skills toward the development of their own preaching voice.

### **PM 150/150-O PASTORAL SPIRITUALITY**

This course emphasizes the personal side of pastoring. Topics will include maintaining one's overall health and spiritual focus, being part of a pastoral family, building healthy relationships with a congregation, and identifying one's philosophy of ministry. While designed for new pastors or those planning to become pastors, this course will also be helpful to students who have been working in congregations for some time.

### **PM 231 CHURCH'S MISSION IN WORLD COMMUNITY**

This course focuses on how the church understands and undertakes its mission in the world. Historical and contemporary models will be examined, with careful attention given to the conversion experience, inter-religious dialog, religious pluralism, and church growth.

### **PM 250-T WORK OF THE PASTOR**

This course emphasizes the day-to-day activities of pastoral ministers. Students will become familiar with the pastoral candi- dating process and getting acquainted with a new congregation. They will study and practice principles of pastoral visitation, wed- dings and premarital ministry, and funerals and grief care. Other

topics include pastoral ethics, congregational conflict, and how gracefully to say goodbye to a congregation.

### **PM 260-T THE FRIENDS PASTOR**

What makes the Friends pastor different from the pastor of other Christian churches? Is there a distinctly Quaker way of doing pastoral ministry? This course will examine the history and theology of pastoral ministry among Friends. It will also explore how Friends pastors perform traditional "pastoral" ministries in ways that reflect Friends' history and ecclesiology.

### **PM 261-T THE PASTOR AND RELIGIOUS EDUCATION**

This course is for pastors and other religious profession- als who only have the opportunity to take one religious educa- tion course in seminary. History, educational philosophy, and contemporary settings will be considered en route to helping students identify what part they, as pastoral ministers, will play in the nurture of their congregations through religious education.

### **PM 320 THEOLOGY AND PREACHING**

This course will help students consider the need for inten- tional theological preaching in a congregational context. It will also equip students to develop theological sermons that are accessible to congregants given their varying levels of religious training, their perceptual preferences, and their learning styles. Prerequisite: TS 101/101-O & PM 101-O or other preaching course

### **PM 400 INDEPENDENT STUDY**

See BS 400.

## **PEACE & JUSTICE STUDIES**

### **PJ 101-O INTRODUCTION TO PEACE & JUSTICE**

As an introduction to peace and justice studies in religion, this course relates our religious experience and Christian reflec- tion on that experience to peace and justice concerns, touching on the four core areas of theological education (Bible, Theol- ogy, Church History, Spirituality). The connecting theme for our course will be Jesus Christ, the central image for the Christian tradition, in relation to peace and justice concerns. In the effort to connect our experience to theological reflection and that re- flection to social praxis, we will be reading different kinds of texts and doing different kinds of assignments related to the theme of the course.

## **PJ 223-T CHRISTIAN RECONCILIATION: CONFLICT RESOLUTION IN CHURCH & WORLD**

This course combines the theoretical and practical study of reconciliation. We will study a variety of models in conflict resolution. We will look at differing stages of conflict transformation, from non-violence to negotiation. Students will also be introduced to practical experience in seeking to resolve conflicts. In this way, we seek to address theoretical issues with practical concerns.

## **PJ 330 BIBLE, VIOLENCE, AND NON-VIOLENCE**

See BS 330.

## **PJ 351 HISTORY OF FRIENDS PEACE WITNESS**

See HS 351.

## **PJ 360-T INTERFAITH DIALOG**

This is an introduction to the vision theology of faith traditions, as well as the Christian theological responses to other religious traditions. Students will finish the course with some basic understanding of other traditions as well as developing their own theology of world religions. The intent of such an introduction is to equip students for engaging in dialog with other faiths in their ministry. Prerequisite: TS 101/101-O

## **PJ 364 PROCESS THEOLOGY**

Along with Liberation Theologies this course aims to develop ministry issues within a special model for doing theological reflection. Because it tries to develop a deep synthetic and holistic vision, process theology responds to an extremely broad range of problems. Some of the ones explored in this course will be the process view of God, Jesus Christ, and the nature of God's relationship to spiritual growth, human freedom, and the environment. The basis for this exploration requires that we first understand the work of Alfred North Whitehead. Prerequisite: TS 101/101-O or T 101/101-O

## **PJ 366 LIBERATION THEOLOGIES**

Liberation Theologies investigates the various theologies of liberation, such as African-American, Latin American and Latina/o, feminist/womanist, LGBT/Queer, ecological, and non-violent. Students engage personally with the challenges of these theologies, visit organizations engaged in social justice advocacy, analyze the arguments of these theologies and then begin to construct their own theology in dialog with this tradition of theology. Prerequisite: TS 101/101-O

## **PJ 370 SPIRITUALITY OF PEACEMAKING**

The goal for this course is investigating in what sense, if any, spiritual growth relates to work for peace and justice. At times the spiritual life is understood as separate from the rest of life: what is deeply internal is not relevant to what goes on in the world. Likewise, the life seeking peace and justice in the world is often seen as separate from the interior spiritual life: what is vital in the world is irrelevant to a person's relation to God. We will question this dualism and explore alternatives both experientially and academically. Prerequisite: FC 101/101-T & FC 102/102-O

## **PJ 400 INDEPENDENT STUDY**

See BS 400.

## **PJ 500 MASTER'S THESIS**

See BS 500.

## **QUAKER STUDIES**

### **QS 107/107-O QUAKER HISTORY AND LITERATURE**

See HS 107.

### **QS 250 CREATION OF MODERN QUAKER DIVERSITY**

See HS 250.

### **QS 339-T QUAKERS AND THE BIBLE**

See BS 339-T.

### **QS 340-T QUAKER BELIEFS**

This course seeks to provide: working definitions of some of the particular terms used in Quaker discourse, such as "light," "testimony," "distinctives"; an understanding of the reasoning behind Quaker doctrines and practices; and an assessment of how Quakerism relates to Christian theology more generally. Underlying these elements are the wider questions of whether there is or could be a "normative" Quakerism, and what the authority of tradition is among Friends. It needs also to explore contemporary varieties of systematic examinations of Quaker beliefs from both the evangelical and liberal parts of the spectrum. Prerequisite: TS 101/101-O or T 101/101-O or HS 107

### **QS 347 MODERN QUAKER LIFE AND THOUGHT**

This course seeks to explore the institutions, practices, and intellectual activities of Friends, beginning with the year 1900. Particular emphasis will be placed on the intellectual richness of

Quaker thought in the last century, especially that of the liberal and evangelical strands which have become predominant in Quakerism during this period. Intellectual roots of these traditions will be sought, with a goal of charting the boundaries between Quaker and non-Quaker expressions of these types of Christianity and religious thought. Prerequisite: HS 107

## QS 351 HISTORY OF FRIENDS PEACE WITNESS

See HS 351.

## QS 377-T QUAKER PUBLIC MINISTRY

What does it mean to be a Public Friend? This course will explore such topics as ministry and eldering; traveling ministry; recording and releasing of ministers; and the evolution of the Quaker pastorate. We will also examine the role of Quaker missions, education, and service, in spreading awareness of Quakers and their testimonies, and in some cases expanding the membership of the Religious Society of Friends. Students will be required to do field work, visiting Friends meetings, churches, and schools, and/or interviewing Friends' ministers. Prerequisite: QS 107

## QS 400 INDEPENDENT STUDY

See BS 400.

## QS 500 MASTER'S THESIS

See BS 500.

## SPIRITUALITY STUDIES

### SP 212 MYSTICISM IN THE QUAKER TRADITION

This course will explore the sources, nature and expression of mystical experience as it appeared in Quaker writings from the early period to the 20th century. Students will read and discuss primary texts that have shaped Quaker mystical consciousness both from within the tradition and those appropriated from other traditions. Students will examine the twentieth-century scholarly debates on mysticism and explore how mysticism has shaped contemporary experience and practice of Friends in differing ways.

### SP 214-T PRAYER

This course is a two week intensive which will provide an opportunity for an immersion experience in prayer for students in community to develop deeper and more satisfying prayer lives. The student will experience a variety of prayer styles including liturgical, intercessory, confessional, lectio divina, meditation and contemplation. The paradoxes and problems of prayer are also explored. Students will integrate their faith, practice, and intellect by developing a personal theology of prayer. The course will also



bring prayer into dialogue with some of the cutting edge neuroscientific research on the brain connecting prayer with brain changes affecting feelings and behavior such as compassion.

### SP 233-T CHRISTIAN DISCIPLESHIP & LIVING IN THE SPIRIT

This course will explore different approaches to the practice of discipleship through reading classic texts from diverse historical and cultural contexts, both ancient and modern. The course will show how spiritual texts are important theological resources and that theology and spiritual practices are intimately connected in the Christian life.

### SP 234/234-B SPIRITUAL FORMATION & THE MYSTIC TRADITION

In this class we will explore mystical texts firsthand from the earliest centuries of Christianity into the modern period, reading one mystical writer a day over the course of the semester. We will experience the long and rich tradition of spiritual formation as it has been described and taught by the widely diverse women and men who represent the Christian mystical tradition, and learn how the wisdom of these pioneers of transformation can be applied to our own spiritual lives.

### SP 335/335-B INDIVIDUAL SPIRITUAL DIRECTION

This course provides an introduction to the ministry of spiritual direction for individuals. The course introduces students

to the art of spiritual direction and assists them in developing practical skills for this ministry. Students will consider various approaches to spiritual direction, the nature and purpose of spiritual direction, its historical roots, and dynamics of the process of direction. Participants will also have the opportunity to discern their own call to the ministry of spiritual direction. Prerequisite: FC 101/101-T

## **SP 336-O/336-T ECO-SPIRITUALITY**

Eco-spirituality connects Earth care and pastoral care with the underlying belief that when we connect lovingly with the earth, our shared harmony and peace helps bring about personal and planetary wholeness. This course is designed to survey the current thought in Earth care and explore our historical, philosophical, and religious underpinnings of our relationship with the earth. Prerequisite: TS 101/101-O & PC 101/101-O

## **SP 342/342-B HISTORY OF CHRISTIAN SPIRITUALITY**

See HS 342

## **SP 370 SPIRITUALITY OF PEACEMAKING**

See PJ 370.

## **SP 390/390-O/390-T SEMINAR IN SPIRITUALITY STUDIES**

Special seminars for research and study into specific areas of interest are offered periodically. Topics such as Healing, Intercessory Prayer, Leading Prayer Groups, Retreat and Workshop Ministry, Feminist Spirituality, and Spirituality in the Wilderness are examples of seminar content. Prerequisite: FC 101/101-T or F 110

## **SP 400 INDEPENDENT STUDY**

See BS 400.

## **SYNTHESIS CAPSTONE**

## **SC 370/370-O/370-B SUPERVISED MINISTRY**

The Supervised Ministry Seminar helps students prepare for ministry through an internship in a setting appropriate for their calling and gifts, and through theological reflection on their experiences. Each week, supervision by an experienced practitioner provides feedback, guidance, nurture, and evaluation, as does the seminar in which students present and process incidents in ministry. In addition, students attend at least 30 hours of workshops related to their ministry. Arrangements for supervised ministry sites/projects, and for weekly reflection with a supervisor, are made during the second semester of the previous year. Prerequisites are faculty approval of the student's readiness for

Supervised Ministry and at least 27 semester hours, including the following courses: FC 101/101-T and 102/102-O, FC 339/339-T, BS 101/101-O, B 102/102-O, one introductory History course (H 101/101-O, H 102/102-O, or HS 103/103-O), and, finally, for residential students two courses in the student's emphasis, and for ESR Access students two Competency in Ministry courses. 9 semester hours.

## **SC 375/375-T CONSTRUCTIVE THEOLOGY**

As a capstone course for all students, you are invited—and required—to reconstruct your systematic theological vision in relation to all your coursework. Further, you will relate your theological vision to a specific question for your anticipated ministry. The primary task is for you to bring together your work in seminary in a systematic way. Prerequisites: HS 101, 102, or 103; one 300-level TS course; and one 300-level BS course.

## **SC 380/380-O COMPREHENSIVE SEMINAR**

This seminar is part of the evaluation process in the student's achievement of a degree and is to be taken in semester two of the student's final year. It enables the student to have an experience in integrating learning from all areas of the curriculum around a given problem. The seminar also serves to strengthen a student in areas of weakness.

## **THEOLOGICAL STUDIES**

## **TS 101-O INTRODUCTION TO THEOLOGICAL REFLECTION**

This course introduces students to the history and practice of reflecting on faith, on the Church's theological symbols, and the way in which particular doctrines give shape to our experience. This course and Constructive Theology form two parts of students' exposure to the expansive and diverse Christian theological tradition. Students will read and discuss texts, ancient, contemporary, and from a variety of cultural settings, concerning the themes of revelation and Holy Spirit, God, Christ, and salvation.

## **TS 290-T CONTEXTUAL THEOLOGY**

This course introduces students to the role of context and culture in theology and in the practice of ministry through a first-hand cross-cultural experience and careful reflection upon it. Locations will vary each year and will range from international, to border site, to US rural, to US intercity. Selected readings and discussions will raise questions such as otherness, enculturation of faith, communication, theological diversity, and so on. Travel will reinforce this learning and place it in demonstrable context.

## **TS 336/336-T CHRISTIAN ETHICS**

An examination of the Christian moral life and the theological convictions that animate it, including its understanding of the good, of conscience, the nature of humanity, and the faith community's public witness. These proposals are considered in conversation with selected issues requiring careful and responsible Christian engagement, for example, war and peace, the environment, and genetic engineering. Prerequisite: TS 101/101-O or T 101/101-O

## **TS 341 DIRECTED READINGS IN DENOMINATIONAL POLITY**

See HS 341.

## **TS 360-T INTERFAITH DIALOG**

See PJ 360.

## **TS 364 PROCESS THEOLOGY**

See PJ 364.

## **TS 366 LIBERATION THEOLOGIES**

See PJ 366.

## **TS 390/390-O/390-T SEMINAR IN THEOLOGICAL STUDIES**

Specialized advanced courses developed on the basis of faculty and student interest. Prerequisite: TS 101/101-O or T 101/101-O

## **TS 400 INDEPENDENT STUDY**

See BS 400.

## **TS 500 MASTER'S THESIS**

See BS 500.

## **WRITING AS MINISTRY**

### **WR 101/101-O WRITING AS MINISTRY**

This course introduces the idea of writing as ministry from multiple perspectives, divided into two major parts. The first examines the spiritual practices, disciplines, temptations, and attitudes associated with both reading and writing. The second part of the course uses Biblical genres as a guide and inspiration for our own writing. We will learn by reading great writers – people who make us gasp or laugh out loud. We will also read a handful of academic texts, which will help us think more carefully about what writing as ministry means and how it operates in people's lives.

## **WR 230-O CREATIVE NON-FICTION**

This course will give you an opportunity to explore the rich possibilities of creative non-fiction, one of the most popular and quickest growing forms of literary writing practiced today. It will introduce you to some of the subgenres of creative nonfiction – memoir, personal essay, narrative journalism, and the lyric essay, among others – and to the genre-bending techniques that make this kind of writing so compelling. We'll also explore fundamental questions about generating and developing essay ideas; integrating subjective experience and researched fact; structuring essays that win and keep readers' attention; and, finally, the ethics of writing about real people.

## **WR 240-O/240-T WRITING PUBLIC THEOLOGY**

Public theology occurs in many genres, media, and forms. Here, we will concentrate primarily on short, written forms – essays, reviews, and similar types of cultural criticism and commentary. We will work on writing craft but also on rhetorical strategy. Who's your audience? What's your purpose? What's your position? How do you take these into account in making a compelling, well-crafted, and even entertaining piece of writing?

## **WR 250 WRITING FOR GOD AND GOD'S CHURCH**

This course will allow you to explore what may be a leading to write. It will encourage you to discover the shape and texture of the leading and focus it into an appropriate literary form—an essay, story, memoir, journal, article, sermon, book, blog, book review—even a newsletter or a tweet. It will encourage that part of you that is always listening to the whispers of God to open more fully, listen more deeply, and guide you into the work. And it will provide an opportunity for you to sharpen your craft and prepare a work for publication.

## **WR 290-T TOPICS IN WRITING**

The study of, practice in, and critique of a particular genre that is especially suitable for ministry. Topics will vary.

## **WR 350/350-B WRITING SEMINAR**

Practice in all facets necessary for preparing a major writing project for the reading public (writing, revising, editing, market research, queries). Students will develop a "contract" of what they intend to accomplish by the end of the semester: goals, completed writing, and materials necessary for publishing that writing. Direction for the course is determined in part by students' interests and needs as they work toward publication of their writing projects. Workshop format. Prerequisite: WR 101 & any 200 level writing course

## **WR 400 INDEPENDENT STUDY**

See BS 400.

# BETHANY COURSES

## BIBLICAL STUDIES

### **B 102/102-O INTRODUCTION TO NEW TESTAMENT HISTORY AND LITERATURE**

This course offers a survey of the 27 writings that compose the New Testament canon. We will study each of these writings with attention to their literary form and content, their origins in the life of early Christian communities, and their meanings for readers today.

### **B 115/115-O NEW TESTAMENT GREEK I**

This course begins an introduction to the basic elements of New Testament Greek with an emphasis on vocabulary, the noun system, and indicative verbs. Students begin translating brief passages from the Greek New Testament.

### **B 116/116-O NEW TESTAMENT GREEK II**

As the sequel to New Testament Greek I, this course continues to introduce the basic elements of the language, including vocabulary and the grammar of participles and other nonindicative verb forms. By the end of this course, students are able to translate passages from the Greek New Testament with the aid of the lexicon. Prerequisite: B 115.

### **B 117/117-O NEW TESTAMENT GREEK III**

This third semester involves substantial practice in reading selected passages from the Greek New Testament. Students will experience the writing styles of various New Testament authors; solidify and expand their knowledge of Greek vocabulary, morphology, and syntax; and begin to apply their knowledge of Greek in exegesis. Prerequisite: B 115 and B 116.

### **B/P 204/204-T GOSPEL OF PEACE**

This seminar offers a survey of biblical texts related to peace and violence. We will interpret these texts collaboratively, paying attention to their historical and literary contexts and to their meanings for readers today. We will also explore the implications of this biblical background for our understandings and practices of peacemaking.

### **B 302/302-B/302-W NEW TESTAMENT EXEGESIS: GOSPEL OF MATTHEW**

An introduction to the theory and practice of New Testament exegesis, utilizing the Gospel of Matthew as case material. Careful attention will be given to the various worlds of exegetical

inquiry: the world within the text, the world behind and around the text, and the world in front of the text. Prerequisite: B 102.

### **B 310-T NEW TESTAMENT FOUNDATIONS FOR MINISTRY**

This seminar invites students to examine and develop their theology of ministry in light of some of the ways ministry is understood in the New Testament. While exploring a range of New Testament texts, students will practice interpretive methods that are both enlightening and feasible in the context of a busy ministry setting.

### **B 314-W EXEGESIS OF CHRONICLES AND EZRA-NEHEMIAH**

The books of 1-2 Chronicles, Ezra, and Nehemiah were written during the postexilic period of ancient Israel in the midst of cultural change. Following the traumatic experience of exile, the community in Judah struggled to form a new identity as the people of God. Chronicles attempts to construct a better alternate future by creating a distinct view of the past. Ezra-Nehemiah presents the recent history of this group from the perspective of those elite who returned to bring leadership and a new vision. Often avoided as irrelevant or only being historical in nature, these books contain rich contributions to a wide range of topics, such as theology, worship, spirituality, prayer, joy, identity formation, community life, God's involvement in history, inclusivity and exclusivity, the reinterpretation of previous biblical traditions, the function of the Law, and the relationship to Empire. Methodological approaches to these texts addressed in this course include: historical criticism; source, form, and redaction criticisms; rhetorical, narrative, and reader-response criticisms; feminist criticism; queer theory; utopian literary theory; postcolonial criticism; canonical criticism; spatial theory; and theological readings. Prerequisite: BS 101. 3 semester hours

### **B/M/T 328 PREACHING THE GOSPEL(S)**

What is the gospel we preach and how does it relate to the biblical witness of Jesus Christ and the Spirit's presence among us? This upper-level course in preaching will develop a practical theology of preaching that arises out of our encounter with the synoptic Gospels and their relationship to the dynamic movement of the gospel in the church and the world today. With attention given to difficult passages of scripture and difficult challenges facing our culture and our congregations, we will explore the good news revealed in Jesus' own preaching and the horizon of hope it offers us today. Students will preach at least two sermons and prepare a paper outlining their own theology of preaching as it is informed by reading, lectures, and class discussions. Prerequisite: M 120 or M 125 or PM 101 and B 102.

### **B 390 TOPICS IN BIBLICAL STUDIES**

Various elective courses will be offered in biblical studies, some focusing on particular books of the Hebrew Bible and New Testament and others on broader issues of interpreting scripture for faith and ministry. Previous offerings have included courses

such as Job and Proverbs, Jeremiah, Revelation, Feminism and Biblical Theology, Pauline Theology, and travel seminars to Israel and Greece. 300-level offerings will have a prerequisite of BS 101 and B 102.

## HISTORICAL STUDIES

### H 101/101-W/101-O HISTORY OF CHRISTIANITY I

This course gives an overview of the history of Christianity from the apostolic period to the eve of the Reformation. Topics addressed include theoretical issues in studying the history of Christianity, early Christianity, the Constantinian shift, Augustine's influence, asceticism, the Middle Ages, Medieval lay piety and dissent, monastic orders, the papacy and the beginnings of the Renaissance.

### H 102/102-W/102-O HISTORY OF CHRISTIANITY II

The course continues the overview of the history of Christianity from the Reformation to the present. Topics of study include the Magisterial Reformation, the Radical Reformation, Roman Catholic reform, Protestant Orthodoxy, Pietism, and the Evangelical Awakening, the impact of Enlightenment rationalism, missionary expansion, Protestant liberalism and fundamentalism, the ecumenical movement, Christianity in developing countries and the Christian decline in the industrialized West.

### H 201/201-W/201-O HISTORY OF THE CHURCH OF THE BRETHREN

This course investigates the history of the Brethren from their beginning as a movement amidst German Pietism to their transplantation and spread in America, major divisions, mission work, and interactions with wider Christianity and surrounding cultures, attending to their development from a rather homogeneous to a somewhat more ethnically diverse group. Along with theological concerns, the course will investigate social historical contexts for the Brethren story.

### H/T 318-O BRETHREN AND SOCIETY

This course considers the movement of the Brethren from a sectarian group in colonial America towards a more mainstream model of Christianity in the twenty-first century. Brethren have had a mixed relationship to society and social issues from the very beginning of the tradition as they have sought to be faithful to the New Testament. The struggle between being a set-apart people and accommodating broader cultural and social tendencies will provide a helpful lens for understanding how Brethren have related and continue to relate to a variety of issues, including missionary work, slavery, the temperance movement, women's rights, publication, and secret societies. The course will also consider how Brethren perspectives on some issues have

remained constant while others have changed dramatically. Prerequisite: H101 or H102, and T101; recommended H201 or T207.

### H/T 340-O GENDER AND CHRISTIAN DEVOTION

Throughout the history of Christianity, individuals and communities have employed a variety of different means to express their commitment to God. Various forms of prayer, pilgrimage, communal living, and ascetical discipline developed as ways to express piety. Men and women often exercised their faith with notably different devotional practices. This course explores selected devotional expressions within Christianity from the early church through the modern period, paying particular attention to the ways that male and female Christian devotion developed. Students will consider the various theological and social factors that contributed to similar and different forms of devotion among women and men as well as changes in devotional practice over time. Particular topics of study will include prayer, pilgrimage, food piety, asceticism, martyrdom, communal living, and devotional literature. Prerequisite: H101 and H102.

### H 370-O BRETHREN BEGINNINGS

This course studies the early Brethren in Germany. Topics include the religious, social, and political situation around 1700; the legacy of Protestantism; the rise of Pietism and Radical Pietism in conflict with Protestant Orthodoxy; the role of radical eschatology; the impact of historical writing; the influence of mysticism; the place of Anabaptism; the activities of key leaders such as Hochmann von Hochenau and Alexander Mack; the baptisms in August 1708; the distinctive beliefs and practices of the Brethren in Schwarzenau, near Büdingen, and in Krefeld; and the hostile response from neighboring political and religious authorities and from rival groups, such as the Community of True Inspiration. Prerequisite: H 102 and another course in history or theology, or permission of the instructor.

### H 390 TOPICS IN HISTORICAL STUDIES

Specialized advanced courses developed on the basis of faculty and student interest. Offerings could focus on methods of researching the history of Christianity or on a particular topic. Prerequisite: H 101 or 102.

## MINISTRY STUDIES

### ADMINISTRATION

### M 260-T/260-H ADMINISTRATION, LEADERSHIP, AND ORGANIZATIONAL BEHAVIOR

This course focuses on the role of leadership from the perspective of the individual, the group, and the institution. Emphasis

is on understanding multiple contexts in which leadership functions, contrasting styles of leadership, and how leadership theory and philosophy influence choice of leadership behavior or style. Additional emphases include group development, organizational culture, decision making, organizing for mission, management of change, systems thinking, and contingency approaches.

## **M 267-T/267-W ADMINISTRATION AS PASTORAL CARE**

This course will provide students with competency in skills and perspectives necessary for providing effective leadership in the church. The course will provide information, resources and experiences for developing a theology of pastoral administration. As a theology of administration is developed, self-awareness and self-direction as well as the ability to empower others to do ministry and mission will be explored. Projects will be placed in the context of congregational or institutional life, allowing students to expand their gifts for this ministry.

## **EDUCATION**

### **M 230/230-W EDUCATING IN THE SPIRIT**

This course looks at education in light of the Person of the Holy Spirit, the human spirit of the person, and the relationship between the two, by drawing on insights from both theology and

the human sciences. With a steady focus on how and why people are creative, participants in the course will study the dynamics of socialization and transformation, with a view toward understanding what it means to teach and learn "in the Spirit."

### **M 238/238-T PRACTICAL THEOLOGY OF BAPTISM**

What does baptism mean in the church, and what are its implications for education and everyday life? We will examine contrasting theological positions, seeking to understand what is at stake in the great baptismal debates over questions such as "infants" versus "believers" and "water" versus "Spirit." Eastern Orthodox, Roman Catholic, Anabaptist, Reformed, Pentecostal and other perspectives are welcomed and will be discussed.

## **EVANGELISM AND MISSIONAL CHURCH**

### **M 222/222-T EVANGELISM IN A POSTMODERN CONTEXT**

This course will introduce students to the recent developments in Evangelism and Missiology due to the shifts in North American and global cultures. Topics for discussion will include local, contextual, and missional church evangelism with attention to Anabaptist/Pietist understanding. Authors studied will include: Bosch, Newbigin, and writers from the Gospel and Our Culture



Network. Successful completion of this course will necessitate student interpretation, integration, communication, and anticipation of the work of Evangelism and Missiology in their own ministries in light of emerging cultural structures.

## **M 245-T FOUNDATIONS FOR CHURCH GROWTH**

The course will develop a missional understanding of church attentive to Brethren perspectives and practices and drawing on current evangelism and church planting strategies. The course will consider biblical foundations, spiritual formation, leadership roles, cultural dynamics, congregational vocation, and key evangelistic skills.

## **M 340 LEADERSHIP FOR MISSIONAL MINISTRY**

This course employs concepts of missional leadership and develops skills for persons guiding ministry settings with an awareness of context, discernment of vision, and design for missional witness. Participants will engage concepts of adaptive challenge, improvisational presence, and inspirational leadership in a variety of settings. Focus will be on leadership for the “now and not yet” or the postmodern context. Prerequisite: M 222.

## **INTERGENERATIONAL MINISTRY**

### **M 241/241-O MINISTRY ACROSS GENERATIONS**

Grounded in the discipline of practical theology, this course examines Christian ministry from the standpoint of intergenerational concerns, including three large questions: 1) What does it mean to do ministry in a world where half the population is under 25 and where many churches have mostly older members? 2) How do the events of ministry, from womb to tomb, become opportunities for engaging people across generations? 3) How can awareness of our own age and stage in the human lifespan help us to do ministry that reaches across generations? The course draws on insights from both theology and the human sciences.

## **MUSIC & WORSHIP**

### **M 211/211-T RITUAL AND REFLECTION IN THE LIFE OF FAITH**

Students will study the biblical, theological, and anthropological bases for various rituals and ordinances of the church. Focusing on such practices as child and parent dedication, baptism, Love Feast, communion, anointing, the laying on of hands, weddings, funerals/memorials, and ordination, students will reflect on the meaning of various rituals as they design creative ritual services.

## **M 213/213-W MUSIC IN THE CHURCH**

This course is designed to explore the importance of music in worship, both as an aid to worship and as an act of worship itself. Designed for both musicians and nonmusicians, we will look at the roles of pastor and the church musicians in planning and leading worship services, with special emphasis on the music. Topics covered will include an Anabaptist understanding of music in worship, choosing music for worship services, contemporary worship music, hymns, the teamwork of minister and musician, technology, etc.

## **M 219 CONGREGATIONAL SONG: PRACTICES PAST AND PRESENT**

This course will explore the practices of congregational song in the Christian church from several perspectives. Insights from the church’s history, theology, and worship practices along with art, music, linguistics, and ethnography will inform our study. Historical sources, including hymnals, standard hymnological research tools, methods of text and tune analysis, and the contemporary contexts of music and worship, provide our primary mediums of investigation. Class sessions will include singing, presentation, and discussion. Hymnal: A Worship Book will be the main text. (Students from other denominations may use their own hymnals or songbooks in addition to Hymnal: A Worship Book.)

## **M 220/220-O PATTERNS OF WORSHIP: THEOLOGY, SPIRIT, AND IMAGINATION**

This semester-long course will introduce students to the theological, historical, creative, and performative dimensions of diverse patterns of corporate worship in North America (i.e., blended, emergent, Anabaptist, other). Through the creative interplay of theology and imagination, students will design services for a variety of settings, including worship services in Bethany’s Nicarry Chapel.

## **PREACHING**

### **M 120/120-H INTRODUCTION TO PREACHING**

This course introduces students to a basic understanding of the value and methods of preaching in ministry. Attention will be given to the application of biblical exegesis in the preparation of sermons, and students will be instructed and given opportunity to apply homiletical theory and skills necessary in preparing, presenting, and constructively criticizing different types of sermons.

### **M 125 PREACHING AND PUBLIC DISCOURSE**

This course provides an introduction to the art and craft of preaching as it attends to the religious and public witness of Christian faith in the context of worship. We will explore the exegesis of Scripture, community contexts of church and society,

and public theology as well as ethical and aesthetic dimensions of preaching. Through reading, lectures, and classroom discussions, and the preparation, presentation and evaluation of sermons, students will learn to engage the gospel in a ministry of preaching for the church and world.

## **M 326 PROPHETIC VOICES IN PREACHING**

This course is designed to develop the students' understanding and practice of prophetic preaching within the broader context of their overall ministry. Recognizing that prophetic preaching is a part of (and not apart from) pastoral preaching, students will study formative voices of the prophetic witness in Scripture, among recent preachers of various traditions, and as prophetic preaching relates to peace, simplicity and life in community practiced among Brethren and Friends. Prerequisite: M 120 or M 125 or PM 101.

## **M/B/T 328 PREACHING THE GOSPEL(S)**

What is the gospel we preach and how does it relate to the biblical witness of Jesus Christ and the Spirit's presence among us? This upper-level course in preaching will develop a practical theology of preaching that arises out of our encounter with the synoptic Gospels and their relationship to the dynamic movement of the gospel in the church and the world today. With attention given to difficult passages of Scripture and difficult challenges facing our culture and our congregations, we will explore the good news revealed in Jesus' own preaching and the horizon of hope it offers us today. Students will preach at least two sermons and prepare a paper outlining their own theology of preaching as it is informed by reading, lectures and class discussions. Prerequisite: M 120 or M 125 or PM 101 and B 102.

## **YOUTH AND YOUNG ADULT MINISTRY**

### **M 231/231-W UNDERSTANDING YOUTH MINISTRY**

This basic course looks at the period of youth and the person of the youth minister, as well as the ministry to which youth themselves are called within church and society. Attention will be given to the theological themes implicit in today's social, psychological, and cultural trends. How can youth ministry transform, rather than simply reproduce, these dynamics?

### **M 233 YOUNG ADULTHOOD IN DEVELOPMENTAL AND THEOLOGICAL PERSPECTIVES**

This course probes issues of young adulthood, especially those of vocation and intimacy. Human science concepts will be put into conversation with biblical and theological ones, with a view toward understanding "spiritual maturity" and improving

ministerial judgment. Case histories may be drawn from literature as well as experience.

## **M/T 317/317-W YOUTH AND MISSION**

This course examines global trends in Christianity and what they mean for rising generations, when youth are seen either as missionaries or mission field or when the church as a whole is said to be "missional." Students discuss theological and cultural trends that raise issues of ministry with youth people and issues of doctrine for the church. Themes for research, discussion, and writing include 1) pneumatology and the rise of Pentecostalism, 2) ecclesiology and the growth of independent churches, 3) soteriology and the relationship between personal and communal aspects of salvation, and 4) revelation and the relationship between scripture and human experience. Discussion of these themes takes place in regard to the world young people inhabit, a world in which cultures are being reshaped by global patterns of consumption and communication and a world that confronts young people with an array of areas (e.g., biomedical, psychosexual, socioeconomic) in which they may be searching for reliable guides or guideposts. Prerequisite: T/TS 101.

## **TOPICS IN MINISTRY**

### **M 280/280-T WOMEN IN MINISTRY**

This course examines current issues, experiences, and ecologies encountered by women in ministerial leadership. In addition to faculty lectures and readings, a variety of guest speakers will represent a variety of ministry areas, ecumenical affiliations, and generational perspectives. The scope of the course moves beyond current conditions to teach a variety of transformational leadership principles addressing the joys and possibilities of ministering as a woman.

### **M/T 300 TOPICS IN PRACTICAL THEOLOGY**

Students do interdisciplinary work by integrating learning from theology and the human sciences. From year to year, topics could include: forgiveness and reconciliation; the roots of violence; understandings of marriage and family; prayer and healing; and the relationship between gospel and culture. Attention will be given to the way that these topics relate to the practice of ministry, especially education and/or work with youth and young adults. The topic for the current year will be an interdisciplinary study of childhood. Readings will be drawn from the fields of biblical studies, history, psychology and theological anthropology. Prerequisite: T/TS 101.

### **M 390 TOPICS IN MINISTRY**

Specialized advanced courses developed on the basis of faculty and student interest. Prerequisite: permission of the instructor.



## PEACE STUDIES

### **P 126/126-T VARIETIES OF CHRISTIAN PEACE WITNESS**

This course introduces students to varieties of theologies and ways of practicing peace in the Christian tradition, with a concentration on the historic peace churches: Brethren, Mennonites, and Friends. The course employs a variety of disciplinary approaches. In addition, the course will take up at least one Christian peace theology not from an historical peace church and will discuss elements of Christian arguments to justify war.

### **P 201-O CONFLICT TRANSFORMATION**

This course provides the student with an introduction to the study of conflict and its resolution. We will explore the basic theoretical concepts of the field and apply this knowledge as we learn and practice skills for analyzing and resolving conflicts. The course seeks to answer the following questions at both the theoretical level and the level of personal action: What are the causes and consequences of social conflict? How do we come to know and understand conflict? How do our assumptions about conflict affect our strategies for management or resolution? What methods are available for waging and resolving conflicts productively rather than destructively?

### **P/B 204/P/B 204-T GOSPEL OF PEACE**

This seminar offers a survey of biblical texts related to peace and violence. We will interpret these texts collaboratively, paying attention to their historical and literary contexts and to their meanings for readers today. We will also explore the implications of this biblical background for our understandings and practices of peacemaking.

### **P 210/210-W JUST PEACE: AN ECUMENICAL CALL**

From 2001 through 2011, the World Council of Churches and the Historic Peace Churches embarked upon a ten-year program called the Decade to Overcome Violence (DOV). Bethany Theological Seminary was very involved in this program in the classroom, in publishing projects, and in international consulta-

tions and conferences that took faculty to Europe, Africa, Asia, and the Americas. The culmination of DOV is seen in a document entitled An Ecumenical Call to Just Peace and in a companion study book. This course will make this material the centerpiece of study. It will also bring the Ecumenical Call into interdisciplinary engagements with the best current and classical theoretical and theological treatments of the concepts of justice and peace.

### **P 228/228-T RELIGION AS A SOURCE OF TERROR AND TRANSFORMATION**

Since September 11, 2001, there has been a renewed awareness of how religion and religious discourse can become

a source of both terror and transformation. This relationship between terror and transformation is especially challenging and complicated when religion “goes public.” How do particular and prophetic religions enter pluralistic, public squares and contribute to social and political understanding and policy? Can there be credible expressions of public theology in our late modern, post-modern age? This course will explore the problems and possibilities of religious language and practice with the hope of what the prophet Jeremiah called “the peace of the city” in view.

## **P 249/249-W THE PEACE OF THE CITY AND THE QUEST FOR A PUBLIC THEOLOGY**

This course will work with the thesis that the biblical story of redemption begins in a garden (Eden) but ends in a city (the New Jerusalem). Religion may indeed begin in solitude, but as social creatures, our lives are public. Biblical religion reminds us that our faith is embodied in evangelical, ethical and aesthetic engagements with culture, thus inviting public theological reflection. Combining the disciplines of peace studies and theology, the course will explore how a variety of public proposals for theology might contribute to or inhibit what prophetic religion has called the shalom or welfare of the city.

## **P/T 268/268-W 1968: A CASE STUDY IN PUBLIC THEOLOGY**

In 1968, as many barricades went up around the world, more religious, cultural, and political borders and boundaries were freely transgressed. This course will use the music, movies, art, literature, and political discourses of 1968 as a window into the cultural transformations of the religious thought and practice of the era. Particular attention will be given to the complicated challenges of public God-talk in a multicultural world of plurality, ambiguity, and fiercely contested truth claims.

## **P 273-W MEDIATION AS SOCIAL AND SPIRITUAL PRACTICE**

This course is designed to provide mediation instruction and practice—grounded in spiritual, social and ethical dimensions—for seminary students interested in applying mediation skills to interpersonal, community, and vocational conflicts. We begin the course with two assumptions: 1) Those engaging in conflict, whether disputants or facilitators, arrive at the mediation setting influenced by particular sociocultural relationships and conditions, and 2) mediation requires practices that are closely connected to spiritual disciplines of deep listening, self-understanding, critical reflection, compassion, and openness to others. The course will engage the theory and praxis of scholars from Christian and other religious perspectives, including Anabaptist/Pietist traditions, as well as feminist theologians and ethicists among others.

## **P/T 313 HOW DO STORIES SAVE US? NARRATIVE THEOLOGY MEETS LITERARY CRITICISM**

Recent decades have witnessed and welcomed a narrative turn in theology, hermeneutics, homiletics, biblical studies, and peace studies. This course will bring a variety of narrative theologies into constructive conversation with literary critical models of narrative theory as we study the form and function of story-shaped approaches to naming ourselves and rendering God’s name in history. Special attention will be given to how story might serve the task of seeking cultures of peace as we apply our narrative studies to autobiography (William Stafford’s *Down in My Heart*) and fiction (Pat Barker’s *Regeneration*). Students may earn theology credit by devoting their final project to a topic in narrative theology and hermeneutics or they may earn peace studies credit by researching and writing on the theme of story and peacebuilding. Prerequisite: P 126 or T/TS 101.

## **P/T 380 BONHOEFFER, WAR, AND PEACE**

This course blends the disciplines of peace studies, theology, and ethics to bring the life and thought of martyred pastor and theologian Dietrich Bonhoeffer into conversation with the genuine dilemmas of Christian conscience around the problems of war and peace in a time of totalitarian politics and the horrors of the Holocaust. Particular attention will be given to Bonhoeffer’s New York experience and how it helped form and inform his final resistance to European fascism. Prerequisite: P 126 or T/TS 101.

## **P 390 TOPICS IN PEACE STUDIES**

Various courses may either be offered as a regular part of the curriculum or developed as a group reading course which fulfill the Peace Studies curriculum requirements. Recent offerings are *The Historic Peace Churches & the Decade to Overcome Violence from Africa to Asia*, and *Emotional Intelligence & Conflict Transformation*. The 390 level will carry a prerequisite of P 126 or P 126-W.

## **THEOLOGICAL STUDIES**

### **T 101/101-O INTRODUCTION TO THEOLOGICAL REFLECTION**

This course is an introduction to theology as language that reflects on the activity and presence of God in our lives. Using a variety of theological texts, the course will examine both classic expressions of the Christian faith as well as ones that treat contemporary questions and problems.

### **T 207/207-W BRETHREN BELIEFS AND PRACTICES**

This course examines major beliefs and doctrinal interpretations along with practices that shape the Church of the Breth-

ren. The course will study Brethren beliefs and practices across the span of time, with reflection on historical theology and in ecumenical conversation with other interpretations of Christianity significant to the study. The course will engage students in discussing the present life and faith of the Church of the Brethren.

## **T 222 ECOLOGICAL THEOLOGY AND CHRISTIAN RESPONSIBILITY**

In light of the complexity and fragility of life on Earth and the increasing control that humanity has over our planet's future, many contemporary theologians have begun to think about the theology of creation in new ways. This course will consider a spectrum of recent ecological theologies, putting perspectives from the Bible and Christian tradition in conversation with recent scientific and ecological thought. With a special emphasis on Brethren and other Anabaptist and Pietist sources, it will focus on interconnections between environmental responsibility and other forms of social justice.

## **T 247-W/247-O SCIENCE FICTION AND THEOLOGY**

Science fiction engages theological themes. Whether literature, movies, or television, the genre of science fiction achieves an ability to ask questions and to imagine alternative ways of viewing reality. This estrangement allows us to probe theological and philosophical issues in new ways. This course explores many biblical and theological concerns as they are manifested in science fiction. Topics that will be discussed include: the nature of humanity; construction and experience of the Divine; relationships between nature and humanity, nature and the Divine, and humanity and the Divine; the role of culture; gender; religion; rituals; perceptions of reality; the problem of evil; violence; use and abuse of technology; the function of mythology; the concept of shalom and the creation of alternative futures; and the quest for meaning. Readings from scholarly treatments of the genre will accompany selections from literature as well as movies (The Matrix trilogy; the Star Wars saga; the various Star Trek films; 2001: A Space Odyssey; The Time Machine) and television (Battlestar Galactica; Doctor Who; Firefly and Serenity; and the various Star Trek series).

## **T/P 268/268-W 1968: A CASE STUDY IN PUBLIC THEOLOGY**

In 1968 as many barricades went up around the world, more religious, cultural and political borders and boundaries were freely transgressed. This course will use the music, movies, art, literature, and political discourses of 1968 as a window into the cultural transformations of the religious thought and practice of the era. Particular attention will be given to the complicated challenges of public God-talk in a multicultural world of plurality, ambiguity, and fiercely contested truth claims.

## **T/M 300 TOPICS IN PRACTICAL THEOLOGY**

Students do interdisciplinary work by integrating learning from theology and the human sciences. From year to year, topics

could include: forgiveness and reconciliation; the roots of violence; understandings of marriage and family; prayer and healing; and the relationship between gospel and culture. Attention will be given to the way that these topics relate to the practice of ministry, especially education and/or work with youth and young adults. The topic for the current year will be an interdisciplinary study of childhood. Readings will be drawn from the fields of biblical studies, history, psychology and theological anthropology. Prerequisite: T/TS 101.

## **T 306/306-W/T 306- FEMINIST THEOLOGY AND THOUGHT**

This course will take an interdisciplinary look at the ways women's experience, interpreted with the analytical tools of feminist theory, has been and continues to be a vital resource for our individual and collective theological reflection, worship, ethics, and religious imagination. Our exploration of women's experience will draw from a variety of texts (nonfiction, fiction, spiritual autobiography, etc.) that represent the multiple ethnicities, cultures, and religious traditions that shape feminist theology. Prerequisite: T/TS 101.

## **T 310 MODERNITY, POSTMODERNITY, AND BELIEF**

This course will trace the intellectual and religious passage to modernity through representative writings, including Schleiermacher's lectures to the modern cultured despisers of religion. Most attention, however, will be given to the "postmodern turn" in art, literary theory, philosophy and theology. For some, this turn, which is marked by the collapse of the master narratives of the modern project and the death of a metaphysical God, is seen as a threat to the future of belief. Yet a growing number of postmodern thinkers explored in this course announce the return of the poet, the mystic, and the prophet, and with them, the return of a God beyond the God we have named. Prerequisite: T/TS 101.

## **T/P 313 HOW DO STORIES SAVE US? NARRATIVE THEOLOGY MEETS LITERARY CRITICISM**

Recent decades have witnessed and welcomed a "narrative turn" in theology, hermeneutics, homiletics, biblical studies, and peace studies. This course will bring a variety of narrative theologies into constructive conversation with literary critical models of narrative theory as we study the form and function of story-shaped approaches to naming ourselves and rendering God's name in history. Special attention will be given to how story might serve the task of seeking cultures of peace as we apply our narrative studies to autobiography (William Stafford's *Down in My Heart*) and fiction (Pat Barker's *Regeneration*). Students may earn theology credit by devoting their final project to a topic in narrative theology and hermeneutics or they may earn peace studies credit by researching and writing on the theme of story and peacebuilding. Prerequisite: P 126 or T/TS 101.

## **T 314-O ECCLESIOLOGY**

This course is an exploration of what it means for Christians to gather together as a (visible) community called the church. The content includes an in-depth survey of historically and theologically significant ecclesial images and metaphors; an ecumenical review of traditional definitions and marks of the church; and constructive assessment of these themes from the ecclesial perspectives of the Historic Peace Churches, Believers Church, and Free Church. In addition to theological understandings of ecclesiology, students will also use sociological and historical methodologies to explore how the Christian church shapes both society and personal identity. Prerequisite: T/TS 101.

## **T/M 317/317-W YOUTH AND MISSION**

This course examines global trends in Christianity and what they mean for rising generations when youth are seen either as missionaries or mission field or when the church as a whole is said to be missional. Students discuss theological and cultural trends that raise issues of ministry with youth people and issues of doctrine for the church. Themes for research, discussion, and writing include 1) pneumatology and the rise of Pentecostalism, 2) ecclesiology and the growth of independent churches, 3) soteriology and the relationship between personal and communal aspects of salvation, and 4) revelation and the relationship between scripture and human experience. Discussion of these themes takes place in regard to the world young people inhabit, a world in which cultures are being reshaped by global patterns of consumption and communication and a world that confronts young people with an array of areas (e.g., biomedical, psychosexual, socioeconomic) in which they may be searching for reliable guides or guideposts.

## **T/H 318-O BRETHREN AND SOCIETY**

This course considers the movement of the Brethren from a sectarian group in colonial America towards a more mainstream model of Christianity in the twenty-first century. Brethren have had a mixed relationship to society and social issues from the very beginning of the tradition as they have sought to be faithful to the New Testament. The struggle between being a set-apart people and accommodating broader cultural and social tendencies will provide a helpful lens for understanding how Brethren have related and continue to relate to a variety of issues, including missionary work, slavery, the temperance movement, women's rights, publication, and secret societies. The course will also consider how Brethren perspectives on some issues have remained constant while others have changed dramatically. Prerequisite: H101 or H102, and T101; recommended H201 or T207.

## **T/H 340-O GENDER AND CHRISTIAN DEVOTION**

Throughout the history of Christianity, individuals and communities have employed a variety of different means to express

their commitment to God. Various forms of prayer, pilgrimage, communal living, and ascetical discipline developed as ways to express piety. Men and women often exercised their faith with notably different devotional practices. This course explores selected devotional expressions within Christianity from the early church through the modern period, paying particular attention to the ways that male and female Christian devotion developed. Students will consider the various theological and social factors that contributed to similar and different forms of devotion among women and men as well as changes in devotional practice over time. Particular topics of study will include prayer, pilgrimage, food piety, asceticism, martyrdom, communal living, and devotional literature. Prerequisite: H101 and H102.

## **T/B/M 328 PREACHING THE GOSPEL(S)**

What is the gospel we preach, and how does it relate to the biblical witness of Jesus Christ and the Spirit's presence among us? This upper-level course in preaching will develop a practical theology of preaching that arises out of our encounter with the synoptic Gospels and their relationship to the dynamic movement of the gospel in the church and the world today. With attention given to difficult passages of scripture and difficult challenges facing our culture and our congregations, we will explore the good news revealed in Jesus's own preaching and the horizon of hope it offers us today. Students will preach at least two sermons and prepare a paper outlining their own theology of preaching as it is informed by reading, lectures, and class discussions. Prerequisite: M 120 or M 125 or PM 101 and B 102.

## **T/P 380 BONHOEFFER, WAR, AND PEACE**

This course blends the disciplines of peace studies, theology, and ethics to bring the life and thought of martyred pastor and theologian Dietrich Bonhoeffer into conversation with the genuine dilemmas of Christian conscience around the problems of war and peace in a time of totalitarian politics and the horrors of the Holocaust. Particular attention will be given to Bonhoeffer's New York experience and how it helped form and inform his final resistance to European fascism. Prerequisite: T/TS 101 or P 126.

## **T 390 TOPICS IN THEOLOGICAL STUDIES**

Specialized advanced courses will be developed on the basis of faculty and student interest. Offerings could focus on particular theologians or theological issues. Prerequisite: T/TS 101.



# ADMISSIONS

New students can take their first course at ESR during either the Fall or Spring Semesters or in the August, January, or May two-week intensive courses. Prospective students should submit applications for admission any time up to one month prior to the student's first course. The Director of Recruitment and Admissions processes applications on a rolling basis and presents completed files to the Admissions Committee for approval. Once admitted, the Director of Recruitment and

Admissions sends a formal letter of acceptance along with a confirmation form to be returned with a \$125\* deposit check. Receipt of these reserves a student's position in the incoming class. An application for admission remains active for two years after it has been approved.

Degree-seeking students are required upon admission to take the Association of Theological Schools (ATS) entering student questionnaire.

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## CATEGORIES OF ADMISSION

### STANDARD ADMISSION

United States citizens or permanent residents (all others see International Student category below) holding a baccalaureate degree from an accredited college or university and who hold personal and vocational objectives compatible with the mission of ESR may apply to the School for admission. The quality of previous undergraduate and graduate work, articulation of ministry objectives, letters of references, and interviews with Admission Committee members are the chief criteria used in making admission decisions.

### INTERNATIONAL STUDENT ADMISSION

International prospective students holding a baccalaureate degree from an accredited college or university and who hold personal and vocational objectives compatible with the mission of ESR may apply to the School for admission. ESR defines "an international student" as someone who requires a visa to enter or stay in the U.S. and is therefore not eligible to receive financial aid from the U.S. government.

### CONDITIONAL ADMISSION

Applicants whose qualifications for admission are non-typical may be admitted "conditionally" under an agreement in which the student addresses lack of requirements. Conditional admission may be extended to persons who will complete a baccalaureate degree between the time application to ESR is made and the time of matriculation, persons whose undergraduate degree is from a non-accredited college, or anyone whose application shows a deficiency the Admissions Committee believes the applicant can address while working on the ESR degree. In considering such applications, the Committee gives special weight to membership within the Religious Society of Friends and persons committed to a vision of ministry consonant with that held by ESR.

### SPECIAL ADMISSION

Occasionally applicants who, because of their special circumstances, do not hold a baccalaureate degree may be admitted as a "special student." Once admitted, these students will be reviewed annually. If the special student makes academic progress at ESR and satisfies the Admissions Committee's stipulations in the student's letter of admission, the School will admit the student formally into a regular degree program. ESR can admit only a small number of special students, and potential applicants without an undergraduate degree should plan, if at all possible, to complete that degree. This option is not available to students who apply to the M.A. program.

### TRANSFER ADMISSION

Students who transfer to ESR from other graduate schools may request that their transcripts be evaluated to determine what prior work may contribute to their pursuit of a degree at ESR. A formal request, along with an official copy of all transcripts to be evaluated, should be forwarded to the Dean, who will determine transferable credits and ESR courses still to be met. Four important requirements guide this evaluation: the course work must be of B- quality or higher to be eligible for transfer; ATS requirements stipulate that no more than 50% of courses contributing to another degree may be counted toward a second degree, and at least one year of work must be done at the institution granting the degree; and transferred courses must meet ESR curricular requirements. Course work over ten years old is not eligible for transfer.

### OCCASIONAL STUDENT ADMISSION

Students holding a baccalaureate degree from an accredited college or university and desiring to take up to two courses per Session for credit or audit without seeking a degree may apply to be Occasional Students. Occasional Students may belong to the residential, ESR Access or W.O.R.D. Sojourn programs.

### APPEALING THE ADMISSION DECISION

Any applicant denied admission may appeal by filing a written request for review to the Director of Recruitment and Admissions within ten days of being informed of the decision. Included

with the request should be supporting information not previously available, particularly information of an academic nature. The Admissions Committee will consider the appeal and report its decision to the student in writing within 30 days from the receipt of the request.

## HOW TO APPLY

Prospective students can apply on-line from the Admissions web page. An application file is considered complete when all required documents have been received in the Admissions office. A current picture is an optional yet helpful addition to the file for recognition purposes.

ESR admission files must contain these required documents:

- **Application Form**
- **Application Fee**
- **Background Check Form (degree-seeking students only)**
- **Background Check Fee (degree-seeking students only)**
- **References (one, three or five)**
- **Academic writing sample (if conditional, special or international)**
- **Official college transcripts**
- **Results of the TOEFL testing (if English is not a student's first language)**

There are three types of applications that can be found on our web site:

- **Standard for degree-seeking students (US & International)**
- **Occasional for part-time non-degree seeking students**
- **Certificate program**

The number of references required will vary dependent on the type of application the student submits. Students seeking a degree need three references. One of the three references must be from someone familiar with the student's academic work. Residential degree-seeking students applying for Cooper Scholarships need two additional references. These references should ideally come from the student's monthly and yearly meeting when the prospective student is a member of the Religious Society of Friends and if not should come from members of the applicant's faith communities. Those students wanting to take an occasional course need submit only one reference.

The academic writing sample is asked of prospective students who apply in the conditional, special or international categories above. Please submit a piece of your own writing that highlights your ability to think critically and to correctly reference the ideas of other writers.

Official transcripts are needed for the admission file. Contact your undergraduate and graduate college or universities by mail, internet or phone to request that your transcript be sent directly from their registrar to the Director of Admissions in the ESR Admissions office.

If you are an international student and English is not your first language, please read the section below regarding language testing for an international admission.

## INTERNATIONAL APPLICATIONS

International students are encouraged to begin the application process as early as possible. Please ensure that all documents are in English. Students who prove unable to pay the initial application fee of \$35 US may request a fee waiver when they submit the International Application.

All international students whose first language is not English must take and score a minimum of 550 on the Paper based version of TOEFL (Test of English as a Foreign Language), a 213 minimum on the Computer based version of the test, or 82 on the Internet based test prior to admission. If you have already taken or it is easier to take the IELTS test where you live, you must take the Academic version and achieve a score of 7 or greater.

The Admissions Committee has a concern that international students are prepared for the rigors of academic work at ESR. If it appears to the Committee that further remedial work in English or additional computer skills are needed, it will be the student's responsibility to pay for tutoring. Class entry may be delayed while such work is done. Any questions about these processes should be directed to the Admissions staff. Please review the web site or ask Admissions staff regarding the strict limitations set by the Immigration and Naturalization Service on student employment opportunities.

## NON-DEGREE SEEKING (CERTIFICATE AND OCCASIONAL)

International students should fill out the Certificate or Occasional Student Application from the ESR web site (Admissions). Degree and Certificate students may qualify for an F-1 visa, but Occasional Students are ineligible. While financial aid is not available for the Occasional Student program, limited need-based aid of up to 25 percent is available for the Certificate program. Students seeking financial assistance should complete both the ESR Financial Aid Form and the International Student Statement of Financial Position.

## DEGREE-SEEKING (MASTER OF DIVINITY AND MASTER OF ARTS)

International degree-seeking students planning to study residentially at ESR should fill out the Standard Application, the ESR Financial Aid Form, and the International Student Statement of Financial Position form. International degree-seeking students planning to enroll in ESR's distance program, ESR Access, need not complete the Financial Position form, but should plan to travel to ESR for intensives to cover the residency requirement for the degree.

If a degree-seeking residential student applies and is admitted, intending to enroll at Earlham School of Religion, a \$1,125\* US enrollment deposit is required along with the Confirmation form. Payment of this deposit signifies that the student agrees to the conditions of admission and financial aid (where applicable) for the entire period of study at ESR. The School of Religion sets aside \$1,000 of the deposit to be used by the student to return home upon completion of study at ESR. A balance of \$1,000 is required in the student's ESR account at all times. If the funds are unused at the time of the completion of studies, they are refund-

# Vision

ESR envisions itself as a center for innovative, ministry-focused education that is relevant to the changing landscape of faithful living for individuals and communities. This vision is anchored in the following commitments:

- To ground education for ministry in spiritual formation that is transformative in its effect
- To understand that such formation can be a common connection across traditions, and that points of intersection exist between our Christian Quaker heritage and other traditions
- To connect education in the Bible, Christian theology, Church history, and practical training with the emphases of Quaker spirituality that lead to lives of ministry and service
- To be a source of leadership and a resource for renewal among the larger body of Friends, and the wider church as way opens

ed directly to the student. Rising costs of travel may increase the student's travel cost after graduation to a level above the \$1,000 US of their refunded ESR deposit. Admitted Degree-seeking ESR Access students must return the Confirmation form along with a \$125 enrollment deposit.

Many international students need scholarship assistance in order to attend ESR residentially, or in our ESR Access program. Up to two International Cooper Scholarships provide tuition and a small living stipend. These are reserved for residential students. Many times there is a waiting list of admitted students for these scholarships. ESR gives priority to members of the Religious Society of Friends (Quakers). The International Cooper Scholarship provides approximately \$25,000 US\* per year of study. This amount provides the very minimum that a student will need. A source of personal funds is helpful in case of illness, the need for cold-weather clothing, or other such personal necessities. ESR provides housing with the international scholarships, when possible, in a college co-educational-living house. Skills such as cooking, cleaning and community living are advantageous. ESR is unable to supply funds or housing to support spouses or family members.

Students receiving International Cooper Scholarships retain the financial responsibility to pay their confirmation fee of \$1,125 US\* mentioned above, the embassy visa fee, and travel costs of transportation, food, and lodging while traveling to and from ESR. International students who do not receive these must document financial sponsorship or the ability to pay the cost of one year's study.

Another type of Cooper scholarship offered to International residential students by ESR covers tuition alone. To apply for either type of scholarship, please send an additional two references following the guidelines given in the Financial Information section of the website.

For ESR Access students, limited need-based aid of up to 50 percent is available. The application is available online.

\*Subject to change

## POLICIES

Care is taken to ensure the accuracy of information in this publication. The information is susceptible, however, to unintended error. The statements contained herein are for informational purposes, and are not intended to create binding commitments on the part of the seminary, and are subject to change without notice. Policies of the school are on file in the minutes of the Trustees, Advisors, Faculty and Student Meetings, and the Student Handbook. Documentation of the accreditation of ESR is on file in the administrative offices.

### EMPLOYMENT POLICY

Earlham School of Religion is committed to providing equal access to employment opportunities to all qualified persons. The School of Religion will practice affirmative action to assure that women and racial minority candidates are sought for all faculty and staff vacancies. Furthermore, since ESR is committed to maintaining its Quaker identity, it will aggressively seek candidates who are Quaker or in congruence with Quaker testimonies.

### ADMISSION POLICY

Earlham School of Religion affirms its commitment to equality of opportunity for all individuals. This commitment requires that no discrimination shall occur, regarding admission or access to, or treatment, or employment in, any program or activity in the School on the basis of race, national origin, gender, age or disability.

### PRIVACY & FERPA

Earlham School of Religion complies with the provisions of the Family Educational Rights and Privacy Act of 1974 (FERPA). This Act assures students attending a post-secondary educa-



tional institution that they will have the right to inspect and review certain of their educational records and, by following the guidelines of the School, to correct inaccurate or misleading data through formal or informal hearings. FERPA protects students' rights to privacy by limiting transfer of these records without their consent, except in specific circumstances. More information on FERPA can be found in the Student Handbook.

## **DISABILITY POLICY**

ESR's Disability Policy rests upon four theological principals. All people are created in the image of God. All people are called by God. All people have special gifts. All people are invited to participate in God's ministry. Our policy is in compliance with the Americans with Disabilities Act, and other relevant laws. The full policy can be found in the Student Handbook.

## **COMPLAINT POLICIES**

Earlham School of Religion recognizes the need for adequate redress for student and employee complaints. ESR's Student Complaint Policy details the process for complaints of

a general or academic nature. The purpose of the Harassment Policy is to protect and to educate those in our community. The Sexual Assault Policy deals with unwanted sexual contact. These three policies are included in the Student Handbook and are on our web site.

## **INCLUSIVE LANGUAGE**

The ESR community commits to the use of inclusive language in all its worship, speaking, and writing. This is part of our ongoing effort to uphold testimonies of the Religious Society of Friends on the importance of truth in speech and of answering that of God in everyone.

## **DELINQUENT OBLIGATIONS**

If any student enrolled in a program of the Earlham School of Religion is delinquent in any financial obligation to the School he or she shall not, until the School certifies that such delinquency has been made good, be entitled to any certification from the School, such as diplomas, transcripts, or registration in future semesters.

# NOTES

Do you have questions?  
We're here to help.  
Call 800-432-1377.

# NOTES

228 College Avenue  
Richmond, Indiana 47374  
800.432.1377  
esr.earlham.edu

