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# Introduction

## Accreditation

Eastern Mennonite University is accredited by the Southern Association of Colleges and Schools Commission on Colleges to award associate, baccalaureate, master's, and doctorate degrees. Contact the Southern Association of Colleges and Schools Commission on Colleges at **1866 Southern Lane, Decatur, Georgia 30033-4097** or call **404-679-4500** for questions about the accreditation of Eastern Mennonite University.

Eastern Mennonite Seminary is also 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, MA in Christian Leadership, MA (Religion)

The following extension sites are approved as specified: Lancaster, PA, Approved Degrees: MDiv

Approved for a Comprehensive Distance Education Program

The Commission contact information is:

The Commission on Accrediting of the Association of Theological Schools in the United States and Canada  
10 Summit Park Drive  
Pittsburgh, PA 15275, USA  
Telephone: 412-788-6505  
Fax: 412-788-6510  
Website: [www.ats.edu](http://www.ats.edu)

The seminary is approved by the **United Methodist Church** for the training of candidates for ordination. It is a member of the Council of Mennonite Seminaries, which includes Anabaptist Mennonite Biblical Seminary, Elkhart, Indiana, and Mennonite Brethren Biblical Seminary, Fresno, California. Through the Theological and Pastoral Education Committee of the Mennonite Education Agency, the seminary is linked to Anabaptist Mennonite Biblical Seminary, for purposes of coordinating denominational theological education programs.

Current course schedules can be obtained by writing to the seminary Admissions Office or visiting the EMS web site at [www.emu.edu/seminary](http://www.emu.edu/seminary). The seminary welcomes visitors to campus. Interviews and tours may be requested by contacting the seminary Admissions Office at via e-mail at [semadmiss@emu.edu](mailto:semadmiss@emu.edu). Appointments should be made in advance. Prospective students are invited to visit classes, attend chapel and visit with seminary personnel.

## Disclaimer

The information in this Seminary catalog applies to the academic year 2018-19. The seminary reserves the right to change programs of study, academic requirements, the announced university and seminary calendar and other matters described herein without prior notice, in accordance with established procedures. Each seminary student should understand that published descriptions of degree requirements establish only minimum requirements. It is the prerogative of the seminary to make changes in degree requirements at any time. The Seminary catalog is descriptive and is not to be construed as a legal contract.

## Calendar

### 2018-19 Calendar

		Fall Semester	
August	19	Hybrid student orientation	5 p.m.
	20-24	Hybrid courses on campus	
	27	On-campus new student orientation	9 a.m.-3 p.m.
	28	Fall Semester classes begin	8 a.m.
	28	Seminary Convocation	11 a.m.
	29	University Fall Semester Convocation	10:10 a.m.
	29	Graduate School and Seminary Picnic	5-6:30 p.m.
September	8	Seminary Fall Fellowship Picnic	4:30-8:30 p.m.
	18-20	Spiritual Life Week	
October	18	Mid-semester Recess Begins	5:30 p.m.

	22	Classes Resume	8 a.m.
November	12-16	Seminary registration for spring term	
	21	Thanksgiving Recess Begins	5:05 p.m.
	25	Classes Resume	8 a.m.
December	10	Last Day of Classes	
	11	Final Exams Begin	8 a.m.
	14	Final Exams End	12:40 p.m.
		<b>Spring Semester</b>	
January	7-11	Hybrid courses begin on campus	
	9	Opening University Convocation	10:10 am.
	14-16	School for Leadership Training	
	22	Spring Semester Classes Begin	8 a.m.
	22	New student registration and orientation	9 a.m.
	22	Seminary Convocation	11 a.m.
March	2	Mid-Semester Recess Begins	5:30 p.m.
	10	Classes Resume	8 a.m.
April	15-18	Pre-registration for fall	
	19	Easter Recess Begins	5:05 p.m.
	21	Easter Recess Ends	8 a.m.
	26	Last Day of Classes	
	29	Final Exams Begin	8 a.m.
May	2	Final Exams End	12:40 p.m.
	4	Baccalaureate	3 p.m.
	4-5	<a href="#">Commencement Weekend</a>	
		<b>Summer Session 2018</b>	
May 10- June 14		Summer Courses	
June	17	Summer Institute for Spiritual Formation begins	8 a.m.
	28	Summer Institute for Spiritual Formation ends	5 p.m.

(The extension site in Lancaster, Pa. uses a separate semester calendar. See <https://emu.edu/lancaster/seminary/>)

## Facilities

[Seminary Building](#)  
[Library](#)  
[Bookstore](#)  
[Student Housing](#)

### Seminary Building

The seminary is located in its own building at 1181 Smith Avenue in the southwest corner of the campus.

It contains the faculty and administrative offices, classrooms, Martin Chapel, prayer rooms, study area and a computer room.

The [John Coffman Center](#) and the [Congregational Resource Center](#) are also located here, and the lower level of the building houses the [Master of Arts in Counseling program](#).

The administrative offices which serve the entire university are found in the Campus Center and the University Commons. These include the [president's office](#), the [business office](#), the [financial assistance office](#) and the post office.

The seminary uses Lehman Auditorium for large public functions.

The extension in Pennsylvania is located at 1846 Charter Lane Lancaster, PA in the Greenfield Corporate Center. It contains four large classrooms, administrative offices, student computers and wireless internet access. The Sadie A. Hartzler Library on main campus functions as the primary library resource for students. Access to accredited theological libraries in Pennsylvania is also available through cooperative agreements.

## Library

The Sadie A. Hartzler Library provides services and resources for student academic success and lifelong learning.

The [library's website](#) is the place to start, with access to books (print and electronic), journal articles, streaming video, and library assistance. Materials not owned by the Hartzler Library may often be borrowed on your behalf from another library.

The [Bible & Religion LibGuide](#) provides a good introduction to the vast resources available. Librarians provide instruction in classes as well as individual help with finding and using library resources. Help is available through the library's online chat option, Ask the Librarian email form, by making an appointment or one can drop by.

The library is open daily during the academic year, over 95 hours each week. Individual and group study spaces are available, and the library is equipped for wifi.

The study room in the seminary building has a limited selection of older materials, particularly in biblical studies. While some professors place reserve readings in the study room, most reserves will be held at the Hartzler Library, together with a much larger collection of resources designed to support the Seminary's mission and academic programs.

The Menno Simons Historical Library houses a rich collection of Anabaptist/Mennonite and local history resources. Materials in the collection date from the earliest days of the Anabaptist movement through the present. The resources in the MSHL can be a vital resource for seminary studies. The library is open 9 a.m.—5 p.m. Monday through Friday, and is located on the third floor of Hartzler Library.

The Eastern Mennonite University Archives contains material relating to the institutional history of the university and seminary. It is located on the first floor of Hartzler Library. To access archival collections contact the Menno Simons Historical Library.

The Virginia Mennonite Conference Archives houses an extensive collection of materials documenting Mennonite life in Virginia. It is also located on the first floor of Hartzler Library. To access these materials contact the VMC archivist.

## Bookstore

The [bookstore](#), located in the University Commons beside the [Royals Den](#), carries textbooks, school and office supplies, religious and secular trade books, gift items, EMU-imprinted clothing and novelty items, and a variety of other items.

Special orders for books and supplies not in stock are always available upon request. Purchases may be charged with a valid EMU identification, check or major credit card.

The bookstore is operated by Follett Higher Education Group and is open daily, 8:30 a.m. – 4 p.m.

## Royals Den

Light meals and refreshments are available at the [Royals Den](#), located in the [University Commons](#).

## Student Housing

Seminary student housing is available both on campus and in the community. University-owned two-bedroom apartments are conveniently located near the seminary building and can be rented by single or married students. See [Auxiliary Services](#) for more information. Many rental properties are also available in the community. For information on the on-campus apartments contact the manager of apartment rentals at (540) 432-4662. For information on off-campus housing visit the [eclassifieds](#) section of the web site.

## History

Eastern Mennonite Seminary is the outgrowth of the curriculum in [Bible](#) at Eastern Mennonite College, and the embodiment of a vision of Mennonite leaders in Virginia, Maryland and Pennsylvania for an institution of higher learning for the training of the denomination's youth.

In the second decade of the 20th century the vision took concrete form at Harrisonburg after preliminary efforts elsewhere in Virginia. As early as 1918 courses at the college level were offered in advanced biblical training. During the next ten years there was an appreciable increase in college offerings.

By 1937 a four-year Bible program was instituted and within several years it was increased to five years. In the 1948-49 academic year, the Bachelor of Theology curriculum – a two-year post-graduate program – was added. The following years witnessed the continued growth of the program and its gradual development into a division distinct from the college.

In 1960 the curriculum was expanded to encompass three years of study and the Bachelor of Divinity degree was offered for the first time. The Master of Divinity degree was first offered in 1968-69 and the Master of Arts in Religion degree in 1972-73. A one-year program leading to a Certificate in Biblical Studies was first offered in 1974-75. The Master of Arts in Church Ministries emerged as part of a major seminary curriculum

revision in 1983-84, and was changed to the Master of Arts in Church Leadership in 1991. A Clinical Pastoral Education Program was added in 1999.

In 1965 Eastern Mennonite Seminary adopted its formal name and an acting dean was appointed. By 1968 a separate seminary building provided space for classrooms, faculty offices and seminary chapel. In 1986 another building, the Seminary Annex, provided additional classroom space. The following year a third building, the Seminary Commons, became available. A new building, which replaces all of the previous buildings, was occupied in the fall of 1993.

Since the 1970's Eastern Mennonite Seminary has offered credit for various pastoral training programs by extension in southeastern Pennsylvania. In 2008 the EMS extension located in Lancaster, Pa. was approved as a complete degree site.

Eastern Mennonite Seminary is a graduate division of Eastern Mennonite University. The seminary is an accredited member of the Association of Theological Schools since 1986. It is approved as an institution for the training of candidates for ordination in the United Methodist Church. Eligible students may receive educational benefits from the Veterans Administration.

## Location and Campus

Eastern Mennonite Seminary main campus is located in the heart of the scenic and historic Shenandoah Valley of Virginia. Situated in Harrisonburg, a city of 52,000 people, EMS is fronted on the east by the Massanutten and Blue Ridge mountain ranges. To the west lie the Alleghenies.

Harrisonburg is 125 miles from Washington, D.C., to the northeast and 115 miles from Richmond, Virginia, to the southeast. Harrisonburg is located at the junction of U.S. 33 and U.S. 11 and is situated along Interstate 81.

The Shenandoah Valley Airport, about 15 miles from the seminary, provides regular air service.

The 97-acre university campus contains 50 buildings nestled on a hillside topped with an observatory and the Discipleship Center. (See [campus map](#) )

[Directions to campus](#)

## Contact Information

### General

E-mail: [seminary@emu.edu](mailto:seminary@emu.edu)

Phone: (540) 432-4260

Fax: (540) 432-4598

### Registrar

E-mail: [bergmane@emu.edu](mailto:bergmane@emu.edu)

Phone: (540) 432-4274

### Admissions

E-mail: [semadmiss@emu.edu](mailto:semadmiss@emu.edu)

Phone: (540) 432-4257

### Development

E-mail: [les.horning@emu.edu](mailto:les.horning@emu.edu)

Phone: (540) 432-4202

### Eastern Mennonite Seminary

1200 Park Rd

Harrisonburg, VA 22802

## Extension Program: Location and Contact Information

Eastern Mennonite Seminary operates an extension program in south-eastern Pennsylvania with offices in Lancaster, Pa. For location, directions and contact information of the extension visit [www.emu.edu/lancaster/location/](http://www.emu.edu/lancaster/location/)

## Mission Statement

## EMS Purpose Statement

[EMU Mission Statement](#)  
[Academic Framework](#)

Eastern Mennonite Seminary prepares men and women to serve and lead in a global context. In response to God's saving grace, we educate students to bear witness to the gospel of Jesus Christ in the power of God's Spirit as wise interpreters, mature practitioners, discerning communicators, and transformational leaders.

As the graduate theological division of Eastern Mennonite University and a pastoral training center of Mennonite Church USA, we welcome students from all Christian traditions who are open to study from an Anabaptist perspective. As a community of Christian disciples we seek to embody what we teach and learn, living out our convictions in the following core practices:

**We seek to grow as wise interpreters by**

- locating our personal stories in God's salvation story
- responding to God's grace as we own our human responsibility to be faithful
- reading the texts of scripture in light of their original contexts and languages
- imaginatively preaching and teaching the scriptures as "world creating"
- winsomely telling the Anabaptist story—its historical and global dimensions
- listening to diverse voices for more fully understanding the Word of God
- honoring and inviting questions as well as answers in theological discourse

**We seek to grow as mature practitioners by**

- testifying to a humble awareness of God's call
- living in joyful, courageous obedience to Jesus
- re-vitalizing ancient Christian practices that are personal and communal
- showing an honest awareness of our own strengths and vulnerabilities
- embodying the gifts and fruit of the Spirit in healthy relationships
- participating regularly in worship that is communal and missional
- living by guiding principles that we can openly name

**We seek to grow as discerning communicators by**

- interpreting the meaning of the Gospel for diverse contexts
- embodying the Gospel's evangelical spirit, social conscience and public witness
- evaluating the theological import of current events and popular culture
- pursuing peace and justice in local, national and global communities
- expressing the Gospel in a variety of creative forms
- engaging empathically with persons of other faith traditions and world religions
- listening actively to local communities in order to promote their well-being

**We seek to grow as transformational leaders by**

- loving God with heart, mind and body
- learning to lead and to follow in ways that build up the church
- embodying holy living and Spirit-attuned discernment in community
- working collaboratively for mutual support and accountability
- equipping others to grow in their capacity for leadership and service
- caring for the earth as part of God's healing mission in the world
- serving the church and broader society with wisdom, passion and integrity

## Statement of Faith

*Eastern Mennonite Seminary subscribes to the official articles of faith of the Mennonite Church. The following is offered as an abbreviated statement of doctrine.*

### Summary Statement of Confession of Faith

1. We believe that God exists and is pleased with all who draw near by faith. We worship the one holy and loving God who is Father, Son, and Holy Spirit eternally. God has created all things visible and invisible, has brought salvation and new life to humanity through Jesus Christ, and continues to sustain the church and all things until the end of the age.
2. We believe in Jesus Christ, the Word of God become flesh. He is the Savior of the world, who has delivered us from the dominion of sin and reconciled us to God by his death on a cross. He was declared to be Son of God by his resurrection from the dead. He is the head of the church, the exalted Lord, the Lamb who was slain, coming again to reign with God in glory.
3. We believe in the Holy Spirit, the eternal Spirit of God, who dwelled in Jesus Christ, who empowers the church, who is the source of our life in Christ, and who is poured out on those who believe as the guarantee of redemption.
4. We believe that all Scripture is inspired by God through the Holy Spirit for instruction in salvation and training in righteousness. We accept the Scriptures as the Word of God and as the fully reliable and trustworthy standard for Christian faith and life. Led by the Holy Spirit in the church, we interpret Scripture in harmony with Jesus Christ.
5. We believe that God has created the heavens and the earth and all that is in them, and that God preserves and renews what has been made. All creation has its source outside itself and belongs to the Creator. The world has been created good because God is good and provides all that is needed for life.

6. We believe that God has created human beings in the divine image. God formed them from the dust of the earth and gave them a special dignity among all the works of creation. Human beings have been made for relationship with God, to live in peace with each other, and to take care of the rest of creation.
7. We confess that, beginning with Adam and Eve, humanity has disobeyed God, given way to the tempter, and chosen to sin. All have fallen short of the Creator's intent, marred the image of God in which they were created, disrupted order in the world, and limited their love for others. Because of sin, humanity has been given over to the enslaving powers of evil and death.
8. We believe that, through Jesus Christ, God offers salvation from sin and a new way of life. We receive God's salvation when we repent and accept Jesus Christ as Savior and Lord. In Christ, we are reconciled with God and brought into the reconciling community. We place our faith in God that, by the same power that raised Christ from the dead, we may be saved from sin to follow Christ and to know the fullness of salvation.
9. We believe that the church is the assembly of those who have accepted God's offer of salvation through faith in Jesus Christ. It is the new community of disciples sent into the world to proclaim the reign of God and to provide a foretaste of the church's glorious hope. It is the new society established and sustained by the Holy Spirit.
10. We believe that the mission of the church is to proclaim and to be a sign of the kingdom of God. Christ has commissioned the church to make disciples of all nations, baptizing them, and teaching them to observe all things he has commanded.
11. We believe that the baptism of believers with water is a sign of their cleansing from sin. Baptism is also a pledge before the church of their covenant with God to walk in the way of Jesus Christ through the power of the Holy Spirit. Believers are baptized into Christ and his body by the Spirit, water, and blood.
12. We believe that the Lord's Supper is a sign by which the church thankfully remembers the new covenant which Jesus established by his death. In this communion meal, the church renews its covenant with God and with each other and participates in the life and death of Jesus Christ, until he comes.
13. We believe that in washing the feet of his disciples, Jesus calls us to serve one another in love as he did. Thus we acknowledge our frequent need of cleansing, renew our willingness to let go of pride and worldly power, and offer our lives in humble service and sacrificial love.
14. We practice discipline in the church as a sign of God's offer of transforming grace. Discipline is intended to liberate erring brothers and sisters from sin, and to restore them to a right relationship with God and to fellowship in the church. The practice of discipline gives integrity to the church's witness in the world.
15. We believe that ministry is a continuation of the work of Christ, who gives gifts through the Holy Spirit to all believers and empowers them for service in the church and in the world. We also believe that God calls particular persons in the church to specific leadership ministries and offices. All who minister are accountable to God and to the community of faith.
16. We believe that the church of Jesus Christ is one body with many members, ordered in such a way that, through the one Spirit, believers may be built together spiritually into a dwelling place for God.
17. We believe that Jesus Christ calls us to discipleship, to take up our cross and follow him. Through the gift of God's saving grace, we are empowered to be disciples of Jesus, filled with his Spirit, following his teachings and his path through suffering to new life. As we are faithful to his way, we become conformed to Christ and separated from the evil in the world.
18. We believe that to be a disciple of Jesus is to know life in the Spirit. As the life, death, and resurrection of Jesus Christ takes shape in us, we grow in the image of Christ and in our relationship with God. The Holy Spirit is active in individual and in communal worship, leading us deeper into the experience of God.
19. We believe that God intends human life to begin in families and to be blessed through families. Even more, God desires all people to become part of the church, God's family. As single and married members of the church family give and receive nurture and healing, families can grow toward the wholeness that God intends. We are called to chastity and to loving faithfulness in marriage.
20. We commit ourselves to tell the truth, to give a simple yes or no, and to avoid the swearing of oaths.
21. We believe that everything belongs to God, who calls the church to live in faithful stewardship of all that God has entrusted to us, and to participate now in the rest and justice which God has promised.
22. We believe that peace is the will of God. God created the world in peace, and God's peace is most fully revealed in Jesus Christ, who is our peace and the peace of the whole world. Led by the Holy Spirit, we follow Christ in the way of peace, doing justice, bringing reconciliation, and practicing nonresistance, even in the face of violence and warfare.
23. We believe that the church is God's holy nation, called to give full allegiance to Christ its head and to witness to every nation, government, and society about God's saving love.
24. We place our hope in the reign of God and its fulfillment in the day when Christ will come again in glory to judge the living and the dead. He will gather his church, which is already living under the reign of God. We await God's final victory, the end of this present age of struggle, the resurrection of the dead, and a new heaven and a new earth. There the people of God will reign with Christ in justice, righteousness, and peace for ever and ever.

*Summary Statement of Confession of Faith in a Mennonite Perspective, 1995.*

## **Theological Framework**

## Identity and Vocation

The stirrings of God's Spirit embolden us to ask anew what Eastern Mennonite Seminary is called to become in this time (and place). What saving work is God initiating in the world that summons our wholehearted participation as a community of learning? How do our lives become an offering of praise in gratitude for God's gracious initiative toward us in Jesus Christ? How do we make known the goodness of God's holistic salvation in a world burdened by personal, social and environmental degradation? In a world bedeviled by fear, what does it mean to call people to devote their primary allegiance to the God we know in Jesus Christ and the reign of God that transcends national boundaries?

As we ponder these questions, we also ask, "Who are we?" What is our basic identity as a learning community? What is our vocation in the world? What is our mission as a Mennonite seminary in the eastern United States—a residential community that connects with a network of learning communities around the world?

We believe that what we are and what we will become is made possible by God's gracious initiative to save the world. It is because of Jesus' cross and resurrection, the coming of the Holy Spirit, and new life in Christ—and *only* because of these that we can boldly claim that "with God all things are possible." Jesus Christ reveals to us "the nature and will of God." He is the Word of God made flesh in a particular man from Nazareth who embodied the character of God's salvation.

As we respond to God's gracious initiative by confessing Jesus Christ as Lord and giving him our primary allegiance, we discover the joy-filled liberation of obedience to Jesus. We are drawn into covenant communities of faithful discipleship, churches that model the peace and restoration that God desires for the whole world, churches that find their authoritative guidance for faith and life in the Bible. Within these communities of worship and mission, we cultivate an alternative consciousness. As we immerse ourselves in the Scriptures, celebrate and enact the saving power of the Gospel, we model a way of being in the world that shows forth God's shalom. And the way in which we do God's saving work in the world will be noteworthy *because* we are Christians who covenant together to live in righteousness and justice, to love our enemies, to tell the truth, to care for creation and to proclaim that God is love.

We delight in the power of images to form and express our life as a seminary community. The prophet Jeremiah speaks of those who trust in the Lord: "*They shall be like a tree planted by water, sending out its roots by the stream. It shall not fear when heat comes, and its leaves shall stay green; in the year of drought it is not anxious, and it does not cease to bear fruit*" (17:8). A tree with an extensive network of branches must have an equally large root system or the tree will collapse.

Missional engagement is core to our identity *and* vocation as a seminary. Our capacity to engage and be fruitful within the diverse cultures of our world will grow as we attend to our root system. The roots nurture our ability to interpret the Bible, to discern our context, and to be strong yet tender Christian disciples. They give us confidence to know that Jesus is always with us as we "go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I [Jesus] have commanded you" (Matthew 28:19).

As a Mennonite seminary, we are deeply rooted within the Anabaptist stream of convictions and practices. This radical and living tradition provides a continual source of renewal for our identity. In recent decades, many Christians from other denominational streams have come to appreciate the particular resources of the Anabaptist stream. Anabaptist perspectives on Christian faith have become an important inspiration for creative, prophetic engagement with our postmodern, pluralistic world. The unique strength of Eastern Mennonite Seminary is our rootedness in the riches of the Anabaptist heritage. The seminary's vitality, however, will depend on the dynamic interactivity of those deep roots with the tree's broad branches and green vibrant leaves, producing a fruitful, critical engagement with the church and the world.

## United Methodist Connection

Eastern Mennonite Seminary shares a special relationship with The United Methodist Church (UMC) in theological education, having been approved by the church's University Senate for the training of candidates for ordination and in 2014 received the good news of renewed quadrennial approval. A significant number of United Methodist students are enrolled at EMS and will seek to be ordained.

The United Methodist Church maintains close contact with its students at EMS through classes in United Methodist studies and by frequent on-campus visits from United Methodist representatives such as the Harrisonburg District Superintendent, the Director of Ministerial Services of the Virginia Conference, the Bishop of the Virginia Conference, and a variety of personnel from other conferences.

To strengthen these relationships EMS made two major moves. First, Dr. David Evans, Assistant Professor of History, Mission, Intercultural, and Interfaith Studies, is a member of the United Methodist Church. Although Evans' teaching and scholarship focus more broadly than on United Methodist resources, he also teaches courses required by United Methodist ordination and is cognizant of United Methodist perspectives in faculty and seminary community life conversations.

Second, EMS has established a partnership with Wesley Theological Seminary, Washington, DC, through which a significant number of United Methodist courses are provided to EMS students, sometimes on the Wesley campus and often on the EMS campus or online. Wesley also provides a part-time United Methodist advisor. The United Methodist advisor and EMS deans provide liaison to Wesley, the Virginia Conference Board of Ordained Ministry and the Office of Ministerial Services as follows:

### A. Educational and training needs of the board of ordained ministry

- Oversight or provision of courses related to United Methodist history, doctrine, polity evangelism, mission and worship;
- Support for persons preparing for ordination in the UMC;
- Training and continuing theological education for the orders of elder and deacon.

### B. Relational ties with office of ministerial services of the Virginia Conference

- Develop lines of communication and support for persons seeking ordination in the UMC
- Provide linkage with Conference Board of Ordained Ministry for information and interpretation of the EMS program with UMC students.



The UM adviser, oversees or implements such activities as:

- Teaching or arranging for provision of UMC classes required by the January 27, 2011 policy approved by the United Methodist Senate;
- Relating to and mentoring UMC students;
- Contributing to a thriving UM ethos at EMS including appreciation for the Social Principles of The United Methodist Church;
- Consulting with EMS faculty and staff on issues relating to UMC students;
- Consulting with other Wesley or EMS faculty who teach UM courses.

John Wesley Partners, a giving opportunity to support Methodist students at EMU, also undergirds EMS services on behalf of Methodist students.

## Community Life

The students at Eastern Mennonite Seminary become a community. Whether you are here for one course, one year, three years, or many more, the faculty, staff and students at EMS are intentional about creating community.

Community-building opportunities at EMS include:

**Seminary Community Council (SCC)** is composed of students and faculty members. SCC assists in structuring a community life of Christian sharing and caring. It operates from the understanding that a dynamic community life is vital to the academic process. Since Christian community requires committed individuals, every student and faculty member is expected to use his or her gifts and influence for the enrichment of community life.

SCC appoints the Worship and Fellowship committees and selects student representatives to the Academic Committee, Faculty Meeting, and Strategic Planning Council. The colloquium and forum series are sponsored by SCC.

The community gathers for **Seminary Chapel** twice a week, on Tuesdays and Thursdays. Student groups often provide leadership for chapel. The experience of worship is central to our community life, and students are encouraged to faithfully support the chapel services.

An hour for lunch immediately follows seminary chapel when students and faculty are encouraged to gather in the lounge for food, fellowship and conversation.

Occasionally, we gather with the wider university for special lectures and campus-wide chapels. A university chapel schedule is posted and students are welcome to attend these on days when seminary chapel is not held.

**Spiritual Life Week** gives students, faculty and staff an opportunity to consider their faith journeys together. Each fall a special guest is invited to campus to share with students. Wednesday afternoon classes are cancelled and students are invited to a retreat with the guest speaker.

The **Seminary Study Room** provides students with an opportunity to study together, work on projects, and share their lives with each other.

**The Fellowship Committee** plans seminary-wide events that provide opportunity for students to relax, get to know each other and spend time together when they're not in class. They plan annual events such as the Fall Picnic and Lenten Lunches.

**The Forum Committee** provides lunch-time discussion topics occasionally. Students and professors meet together to engage topics of importance to the seminary, church life and students.

**The Seminary Kitchen** is thought of by some students as the real life-blood of the seminary. Students are invited to bring a mug, hang it on the rack and enjoy coffee or tea together in the morning, after chapel, or just about anytime you have a break.

Learn how the seminary is attempting to "Be Green" and [environmentally aware](#).

The **extension site in Lancaster, Pa** does not have a campus setting, student organizations and regular chapel. Nonetheless, since classes meet on evenings and weekends, students often share meals together. The small size of the extension student body contributes to familiarity and informality between students and instructors.

## Policies

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- [Finances](#)

## Admissions Policies

### Admissions

### Standards

Eastern Mennonite Seminary seeks to provide a setting for a study-fellowship-service experience which will prepare persons for ministry in a variety of settings. Anyone who is academically, personally, and spiritually prepared for serious and diligent graduate study of the Bible and theology is invited to seek admission.

**A baccalaureate degree from an accredited institution** (or its educational equivalent) and **a minimum grade point average of 2.5 are required** for admission to a degree program. Students who apply with a baccalaureate degree from an international nonaccredited college or university will be evaluated on a case-by-case basis to ascertain whether the work completed was commensurate in kind, quality, and amount typical of North American baccalaureate degree programs. Persons without the baccalaureate degree or its educational equivalent may be admitted into a Certificate Program provided they show by maturity of age and experience in Christian ministry that they can benefit from graduate-level studies. All persons seeking admission must have a high school diploma or its equivalent. Up to 10% of the students in a given degree program (except the MAR degree program) may be non-baccalaureate students who are admitted after completion of a Certificate.

A student admitted from a non-accredited school or on an exceptional basis with a grade point average below 2.5 will be conditionally admitted for the first semester. If the required GPA is achieved, the conditional status will be removed. If the desired GPA is not achieved, continuation at seminary will be reviewed. All students, including those with a conditional admittance, are evaluated after the completion of 20 SH for degree candidacy. The faculty together decide whether or not a student appears qualified to successfully complete a given degree program and makes a decision about degree candidacy.

## Pre-Seminary Curriculum

Eastern Mennonite Seminary recognizes the importance of carefully planned pre-seminary studies. While it is desirable that all who pursue theological training have been exposed to certain basic disciplines, it is understood that not all will have chosen that option. In cases where deficiencies exist, the seminary reserves the right to request that such be met.

Differing ministries demand a variety of patterns of pre-theological preparation; therefore it is unnecessary to insist upon specific requirements for all students. In general, however, there are certain basic educational exposures that are considered highly significant for one entering theological education.

The general areas of concern are that the undergraduate studies of a pre-seminary student should prepare one to:

1. use the tools of the educated person;
2. grow in increased understanding of and insight into the world in which one lives; and
3. develop a sense of achievement and mastery in selected areas of concentration.

A degree in Bible and religion is not required for seminary admission. However, a student would benefit much if courses in these fields and in philosophy would be pursued.

## Spiritual Commitment

Each student is asked to subscribe to the following pledge: *"I understand that the seminary is a formational experience in the context of a Christian community. I will engage this formational experience with respect for faculty members, other students and staff, as well as the larger EMU community."*

## Procedure

Selecting a seminary is an important decision. Prospective students are encouraged to visit the campus and confer with the seminary admissions staff. Application should be made at least two months before the anticipated time of entrance. Deadlines for financial assistance may be earlier.

An application is complete when the following documents are received:

- two-part application with essays
- official transcript(s) of credit
- non-refundable application fee
- references from three persons named by the applicant

A shorter form will be provided to applicants who are not pursuing a degree and who wish to take only part-time studies (12 hours or less). After completing four courses a student will be asked to complete the full application process before continuing studies.

The Committee on Admissions reviews each application and notifies the applicant of the action taken.

For a campus visit or admission application, write to:

Director of Seminary Admissions  
Eastern Mennonite Seminary  
Harrisonburg, VA 22802-2462  
e-mail: [semadmiss@emu.edu](mailto:semadmiss@emu.edu) fax: (540) 432-4598

## Transfer Credit

Transfer applicants who plan to complete degree requirements at EMS shall communicate with the admissions office as soon as possible. A personal interview is desirable in order to clarify the transfer process and the amount of credit needed to complete the program. Any credit from an accredited seminary or other accredited graduate school will be considered for transfer. However, a majority of credits for a degree from Eastern Mennonite Seminary must be earned from EMS.

The Associate Dean determines which credits meet our degree requirements and which are appropriate as elective credit. Any graduate level credit from a non-accredited institution is judged on a case-by-case basis by reviewing course descriptions, faculty credentials, and if needed, course syllabi to determine the academic strength of the school. Credit from a university is judged on the basis of its similarity to seminary studies. No grade below C- will be accepted as transfer credit. Any transfer of credit will be finalized only after candidacy is granted. Residency requirements for transfer students are defined under academic programs.

### **Time Limit on EMS and Transfer Credit**

In compliance with the Association of Theological Schools accrediting standards, EMS policy is that All course credits applied toward degree requirements should be earned within ten years of the awarding of the degree.

## **International Students**

Completion of the online application form constitutes the first step in the application process for the international student. Applicants whose native language is other than English must demonstrate competency in the English language by achieving a score of 550 on the paper version or 80 on the internet-based version or higher on the Test of English as a Foreign Language (TOEFL). A score of 7.0 or higher on the IELTS is also acceptable. The institutional code for having scores sent directly to EMS is 5181. In addition to the above requirements, an international student must demonstrate "ability to pay" before a letter of admission or an I-20 form can be issued.

## **Application for Readmission**

EMS students not enrolled at the seminary for one semester (fall or spring) or more may be asked to complete an application for readmission prior to re-enrollment. Applications for readmission may be obtained from the receptionist or admissions office. Students who were not on conditional status in their previous period of study at EMS may be granted unconditional readmission. Conditional readmission on a semester-by-semester basis may be granted to students who were on conditional status at the point of termination from their previous period of study at EMS.

## **Family Educational Rights & Privacy Act (FERPA)**

Eastern Mennonite Seminary annually informs students of the Family Educational Rights and Privacy Act of 1974. This act, with which the institution intends to comply fully, was designated to protect the privacy of educational records, to establish the right of students to inspect and review their educational records, and to provide guidelines for the correction of inaccurate or misleading data through informal and formal hearings. Students also have the right to file complaints with the FERPA office concerning alleged failures by the institution to comply with the act. This policy is printed in the university student handbook. Questions concerning FERPA may be referred to the university Registrar's Office.

## **Nondiscriminatory Policy as to Students**

Eastern Mennonite Seminary admits students of any sex, race, color, national and ethnic origin to all the rights, privileges, programs and activities generally accorded or made available to students at the university, regardless of handicap.

It does not discriminate on the basis of sex, race, color, handicap, national and ethnic origin in administration of its educational policies, admissions policies, scholarship and loan programs, and athletic or other university-administered programs.

EMU's designated coordinator for matters related to nondiscrimination policies is the provost, telephone 540-432-4105.

## **Academic Integrity**

Personal integrity and mutual trust are essential to the learning community at Eastern Mennonite University. Students are expected to uphold high standards of personal ethics, including the professional ethics associated with academic life. EMU considers a student's lying, cheating or stealing through the wrongful use or inappropriate attribution of information on tests, term papers or other academic assignments to be a serious violation of the standards of integrity in the academic community.

Plagiarism, the intentional use of ideas and words taken from another source without proper credit, is a serious ethical offense. Knowingly helping or allowing someone to cheat also violates the ethical standards of the community.

When there is confirmed evidence of academic dishonesty, the teacher deals with the student on an individual basis and may assign a failing grade for the particular assignment or for the course. In cases where any disciplinary action is taken, a written record of the offense and the action is submitted to the seminary dean. For full policy of academic integrity see the student handbook.

## **Intellectual Property**

The purpose of this policy is to clarify issues related to the ownership, use, and sale of intellectual property created by university personnel.

Eastern Mennonite University wishes to foster an intellectual environment that encourages creativity, innovation, and excellence while managing its resources for the benefit of all constituents. In this policy the university seeks to foster these goals and honor traditions in the academic setting while recognizing federal laws.

Intellectual property refers to any copyrightable or patentable work.

This policy with respect to students attempts to balance student and institutional needs. Intellectual property created by *students* is considered the property of the student. The university, however, reserves the right to use such material, with appropriate discretion and attribution, in promotion of the university. Intellectual property created by students and employees jointly is considered to be jointly owned by the creators. (The employee shall have decision-making powers in regard to permissions and sales of jointly created property.)

To view the complete Intellectual Property Policy, contact the provost office at [provost@emu.edu](mailto:provost@emu.edu)

## Grievance Procedures

The grievance procedures are applicable to all students, faculty and staff of Eastern Mennonite University and Seminary as well as applicants for faculty, staff or student status. These procedures comply with the requirements of Title IX of the Federal Health, Education, and Welfare procedures and the general employee grievance policy of the Mennonite Education Agency.

The main concern in any grievance procedure is to bring reconciliation and growth in ways that enhance community. To implement this goal, the American Council on Education definition of grievance is adopted: "Grievable issues are those in which there is the possibility of an error in the institutional policies (or lack of them), in its prescribed procedures for carrying out the policies, in the administration of those procedures, or in varying combinations of these." If it is determined that an institutional error has occurred, the second function of the grievance procedure is to provide a process to determine appropriate redress for the grievant.

The first approach to any grievance should be non-adversarial and open, undertaken with careful attention to fostering understanding, problem-solving attitudes. The expectation is that the majority of grievances can be resolved through a flexible process of conflict resolution. These procedures are based on the understanding that differences can be resolved within the institutions of the church without adopting adversarial positions and that the resources of the wider church community are available when mediation is requested. A complete copy of these procedures is available upon request from the President's Office.

## Open Communication Policy

Eastern Mennonite University welcomes open communication from students regarding its policies and practices. Student feedback helps administrators determine effectiveness and clarify and improve processes and procedures. If a student has a complaint, such complaint should be communicated to the administrator responsible for the area of the complaint. Most complaints can be dealt with through oral communication.

When a student wishes to lodge a more formal complaint in writing may use the [Student Complaint Form](#). This form is submitted to the assistant to the president, who determines who will respond and address concerns. That person will respond within five days, and after hearing your concern, will officially respond in writing to you, with that response copied to the assistant to the president per the student complaint policy, detailed in the university handbook.

In the event that a student is not satisfied with the response to the complaint, the student may choose to follow the grievance procedure for resolution. The university recognizes its obligation to ensure that students who make complaints do not suffer adverse treatment as a result of the complaint. In the event that a student alleges such treatment, the student shall be referred to the grievance procedure for resolution and reconciliation.

## Academic Policies

### Registration

Registration dates for the beginning of each semester are designated on the seminary calendar. Orientation is held for new students at the beginning of the fall semester.

### Classification

A student who registers for at least 9 hours a semester shall be considered a full-time student and is classified according to the number of hours completed and recorded in the Registrar's Office at the beginning of the semester. Anyone taking less than 9 hours is a part-time student. Classification in the MDiv program is as follows:

**Junior:** 29 semester hours or less of cumulative academic credit

**Middler:** 30-59 semester hours

**Senior:** 60 semester hours, or less if the student has an approved plan to complete requirements for a degree the following summer

### Credit Outside of EMS

Advance approval should be secured from the dean or associate dean of the seminary before enrolling for work in other institutions with the intention of transferring credit to Eastern Mennonite Seminary for graduation, keeping in mind that the majority of credits toward a degree at EMS must be earned at EMS.

### Residency Requirement

The seminary recognizes the value of residential studies to students but also the convenience of distance learning courses and non-campus-based programs, such as conference-based pastoral training programs. In order to insure a quality seminary education, a minimum of one academic year with full-time enrollment (27 credit hours) is required on campus to earn a degree. And when deemed appropriate, residency course requirements can be met by face-to-face class experience with EMS professors in other locations. Transfer credit from non-traditional learning modes (e.g., distance learning courses) is limited to one academic year (27 credit hours).

An important clarification concerns the seminary's extension in Lancaster, Pa. Graduate Certificate and Master of Divinity students at the extension may complete the residency requirement in Pennsylvania. Master of Arts in Religion and Master of Arts in Church Leadership students must fulfill the residency requirement in a manner determined by their main campus advisor and seminary dean.

## Advanced Standing Credit for Study

In select cases, the seminary awards credit by examination, credit for noncredit study, or credit for studies that were completed as a professional certificate.

Students who feel they have competency in a seminary level course may, on an exceptional basis, receive advanced standing credit by examination. Determination of a student's competence will be made by appropriate written and/or oral assessment that the student has the knowledge, competence, or skills that would normally be provided by the specific course under consideration. This credit will not be automatically granted on the basis of ministerial or life experience or the content of undergraduate work but on the basis of an examination set by the professor of the course. The Dean's approval is required before an examination is arranged.

On rare occasions, coursework taken at a non-accredited study center will be evaluated by the Associate Dean to determine whether it can be considered as *credit for study*. With the submission of a certificate of completion and a recording fee, a student can request that such nontransferable credit be applied toward advanced standing provided at least 45 hours were invested per credit hour granted, faculty had the required credentials, the reading, writing and research projects were appropriately rigorous for graduate level studies and the content meets degree requirements. No more than one-sixth of the total credits required for a degree will be granted as advanced standing credit.

The seminary awards credit for Clinical Pastoral Education units offered by a CPE Center accredited by the Association for Clinical Pastoral Education. With the submission of a CPE professional certificate of completion and the payment of a recording fee, a student will receive 6 semester hours of credit for a CPE unit applied toward the relevant degree at EMS.

## Grading System and Quality Points

The seminary maintains both qualitative and quantitative requirements. Daily classwork, tests, examinations, attendance and attitude all enter into the determination of standing and credit. Since seminary students are working at the graduate level, it is expected that many will earn *A*'s and *B*'s. Grade *C* is minimally acceptable in that it reflects some deficiency. Therefore, consistent work at *C* level is inadequate for graduation. A grade point average of 2.50 is the minimum requirement for graduation from a degree program. This means that the average student will perform at the level of 2.50 GPA or above.

**A-** Superior performance; represents excellence in mastery of course objectives. Four quality points per semester hour.

**B-** Commendable performance; adequate fulfillment of course objectives. Three quality points per semester hour.

**C-** Marginal performance; represents some areas of deficiency. Two quality points per semester hour.

**D-** Inferior performance; may be given for course papers or projects but not as a final grade as this level of performance will be considered a failure to pass the course.

**F-** Failure to pass course. No quality points.

**I-** Incomplete. Each student is expected to complete all course work on time and to the satisfaction of the instructor. Incompletes will be allowed only in cases of emergency, when circumstances beyond the control of the student prevent completion of course requirements on time. An incomplete shall be requested one week before the end of the term and must be approved by the instructor and the associate dean of the seminary. An incomplete must be removed within six weeks after the close of the term in which it was obtained. A grade will be assigned based on the work completed.

**P-** Passed. Applies only to approved courses. No quality points.

**SP-** Satisfactory progress. Given at a terminal point in a unit course when it is impossible to give a graded rating. This is not a final grade.

**W-** Withdrawal. Indicates student withdrew from the course between the fifth and ninth weeks of the semester. No quality points.

A plus or minus behind the letter grade reflects some deviation from the middle of the grade category. These designations may be used by the instructor to distinguish more precisely the level of achievement.

## Grade Appeals

A student who believes that a grade received for a course does not accurately reflect his/her achievement of course requirements and expectations should:

1. Confer with the teacher who assigned the grade, stating the reason(s) she/he believes a grade change is warranted.
2. If the teacher does not agree to change the grade, the student may appeal to the seminary dean. This appeal must state in writing the evidence the student believes indicates that a grade change is warranted. The dean's decision will be final.

All grade changes must be authorized by the person who agreed to the change and use the formal grade change process of the seminary registrar's office.

An appeal to any grade assigned between September 1 and December 31 must be initiated no later than February 15 of the following year; an appeal to any grade assigned between January 1 and May 15 must be initiated by July 1; and an appeal to any grade assigned between May 16 and August 31 must be initiated by October 15.

## **Graduation**

Residence requirements are specified in each program description. Students expecting to graduate must file applications on official forms provided by the Dean's Office of the year in which the degree is to be conferred. Anyone choosing to walk in the commencement ceremony must plan to fulfill all degree requirements by the end of the summer term.

## **Course Expectation**

Instructors will prepare a syllabus for each course describing its purpose, requirements, objectives and other appropriate information, such as bibliography and schedule. In general, 500 level courses are for first year students, 600 for second year students and 700 for third year students, representing increasing levels of difficulty. Students may request to see course syllabi when making course selections. Such requests should be made to the Dean's Office.

The seminary has established the following guidelines for instructors to use in setting course requirements:

### **Research and Learning Projects**

Daily assignments and/or a term project are assumed. However, the ratio of such work to reading and other requirements is arranged at the discretion of the instructor. Where term projects represent 50 percent beyond daily requirements, a guideline is 5-7 pages of double-spaced typed text per credit hour.

### **Reading**

Assigned reading is expected in all courses. Where reading assignments constitute 50 percent of the total course requirements, the guide is 500 pages or 15 hours per credit hour.

## **Academic Probation**

A student whose last 9 credit hours or cumulative GPA falls below 2.5 will be placed on probation for the next term. If sufficient progress is not made to remove the probation, continuation at seminary will be reviewed in Academic Committee where members of the Admissions Committee and an SCC student representative are also present. Three or more F's in an academic year will place a student on academic probation.

## **Adding and Dropping Courses**

It is advantageous to be in attendance from the beginning of a course, but students may add a course through the sixth day of the semester (the Tuesday of the first full week of classes). A student is permitted to drop a course through the fourth week with that course not appearing on the permanent record. Courses dropped the fifth week through the ninth week of the semester are recorded as W (withdrawn). No change is permitted after the ninth week. The official drop/add request must be made in the seminary Registrar's Office. During the summer term comparable dates for changes are in effect (see Student Handbook).

If a student does not receive a passing grade in a course which has not been officially dropped, F will be entered on the grade report and permanent record.

## **Attendance and Absences**

Students are required to attend class meetings of all courses for which they are enrolled unless excused for satisfactory reasons. Work missed by late entrance or absence must be completed to the satisfaction of the instructor.

Excuses may be secured for sickness, funerals in the family and similar circumstances. Each faculty member is responsible for granting excuses. Students should not absent themselves from classes without clearance from their respective professors .

If absences persist, the seminary associate dean and Academic Committee may counsel the instructor on the student's class standing or determine the student's future enrollment status.

## **Study Time**

Course schedules are planned to provide 15 hours of classroom interaction between the instructors and students for each credit hour. Students should expect approximately two and one-half hours of study outside class for each hour in class.

## **Load Limitation**

Students who have a pastorate, job and/or extracurricular activities exceeding on average 20 hours per week shall take at least three years to complete the Master of Arts in Church Leadership degree and at least four years to complete the Master of Divinity degree. The maximum load for such students shall be 12 hours per semester and 24 hours per year (including summer terms). Approval of the associate dean is required to exceed this limit.

## **Outcome Assessment**

The university reserves the right to require students to participate in institutional testing programs as part of ongoing assessment of student outcomes.

## **Student Advising and Assessment**

Each student is assigned a faculty advisor who will assist in course selection and be available for general guidance and consultation. Advisors will seek to discern what areas of significant experience students bring with them that could impact course selection. The general process is for students to take core courses as listed in each degree program; adjustments recommended by the advisor can be made with approval from the associate dean.

The seminary faculty will work with students in a number of ways to evaluate their competency for ministry. The students will have the opportunity to do self-evaluation as well as to receive formative evaluation from faculty advisors. There are a variety of questionnaires and interviews faculty use to gather information which can be helpful to the student and the seminary for assessing both the students' competency in ministry formation and the seminary's role in that process.

## **Degree Candidacy**

Normally when nearing the completion of 20 semester hours of work, the formative process leads to a decision on degree candidacy. For transfer students, degree candidacy isn't automatically granted based on transfer credit but will occur when the student nears completion of 20 semester hours of study at EMS. Any transfer credit will be finalized only after degree candidacy is granted. Degree candidacy represents a significant point of accountability in which the faculty together decide whether or not the student appears qualified to successfully complete a given degree program. The decision will be in the form of approval, approval with qualifications, or denial of degree candidacy. The decision is made in a regular faculty meeting where SCC student representatives are also present.

## **Summative Evaluation**

In the students' final year, the faculty also do a summative ministry competency evaluation or competency in their chosen field of study for students preparing to graduate and make a recommendation indicating readiness for ministry in a faculty meeting where SCC student representatives are also present.

## **Moving from Certificate to Degree**

If a student without a college degree successfully completes a [certificate program](#) and wishes to continue in seminary studies, application may be made for acceptance into a degree program on condition that the person have a GPA of 2.50 or above.

This application process is a letter to the seminary dean formulated by the student and approved by the student's academic advisor who will initiate the degree candidacy process described above.

## **Auditing**

Students and community members may enroll in seminary classes (excluding courses in the Formation sequence) as participant auditors. The level of participation will be negotiated between the auditor and the course instructor. The participation fee is one-half the regular tuition rate. An audit designation will appear on their transcript. If a student chooses to complete all required coursework and get credit for a course previously audited, full tuition will be charged.

Senior citizens (65+) may audit a course with the permission of the instructor, at no charge.

## **Withdrawal from Seminary**

A student considering withdrawal from EMS is asked to counsel with the associate dean or the dean of the seminary. They may be in a position to make suggestions which enable a student to remain in school.

## **Transcripts of Credit**

Students desiring transcripts of credit should make written requests to the university Registrar's Office. There will be a \$7 charge for each copy. Cash settlement of accounts will be required for release of transcripts.

## **Assistance for Students with Special Learning Needs**

Eastern Mennonite Seminary is committed to working out reasonable and acceptable arrangements for satisfactory completion of course requirements for students with learning difficulties. When the student or instructor becomes aware of such difficulties, the instructor may refer the student to the [Academic Success Center](#). In consultation with the student and the Academic Success Center, the instructor will develop reasonable and appropriate alternatives for course requirements which are directly affected by the disabilities. The student's advisor and the associate dean should be informed of these arrangements. In case of failure to reach agreement, the student may appeal to the Seminary Academic Committee.

## **Inclusive Language**

### **Statement of Commitment**

We recognize that all human beings—men and women alike—are persons of infinite worth created equally in the image of God. Accordingly, we recognize that the language which we use to speak about each other is no negligible matter but one of crucial importance. The words by which we name and address each other are no less than the means by which we can recognize each other mutually as persons created in God's image, and the means by which we can empower each other mutually to live out the potential God has given each of us.

Eastern Mennonite Seminary is an institution dedicated to the task of "equipping persons for ministries in the service of the kingdom of God." As teaching faculty we recognize the centrality of language to our task. We are equipping persons to communicate the Good News of Jesus Christ to the church and unchurched alike in our communities and around the world. And because our task is that of equipping communicators, we recognize the crucial importance of language, the words which we use, to proclaim the Good News which we wish to communicate. We therefore commit ourselves:

1. To work together and encourage our students toward greater inclusiveness in our language within the classroom setting:
  - in our syllabi
  - in our lectures
  - in our class discussions and student presentations
  - in the papers which we write and the sermons which we prepare
2. To work together and encourage our students toward greater inclusiveness in our language within the worship setting:
  - in our public address to each other and in our prayers
  - in our creation of litanies, worship responses, etc.
  - in our reading of Scripture
  - in our choice and in our use of hymns and other worship materials
3. To work together and encourage our students toward greater inclusiveness in our language within the administrative setting:
  - in our literature introducing and publicizing the seminary
  - in our in-house communications to each other
  - in our personal contacts with potential students
4. To work together and encourage our students toward greater inclusiveness in our language within the community setting:
  - in our personal contacts with each other in the EMS community
  - in the public context of our social gatherings

## **Class Privileges of Spouses**

The spouses of full-time EMS students may attend classes in the seminary as visitors, with the permission of the teacher. Such attendance is on a non-credit, non-audit basis and is without registration, cost or credit. Registration and payment of tuition are required to receive credit. Spouses are invited and encouraged to participate in other seminary activities such as chapel and colloquiums.

## **Privileges of Senior Citizens**

Eastern Mennonite Seminary welcomes senior citizens, 65 years of age and older, to visit classes, with the permission of the instructor, on a non-credit basis. Individuals who would like access to course materials through the learning management system (Moodle) are asked to register to audit the course.

## **Finances**

Many seminary students receive financial assistance. The sources of aid include churches, denominational agencies, private foundations, seminary grants and scholarships, and federal student loans. Securing adequate financing is often accomplished by using a combination of available aid and payment options.

A typical "cost of attendance" includes tuition/fees (direct charges) and standard allowances for room/meals, books, personal and transportation (indirect expenses.) The amount a student is expected to contribute towards his/her costs is determined by filing the Free Application for Federal Student Aid (FAFSA.) Financial need is the difference between the cost of attendance and expected contribution.

Students interested in applying for financial aid should complete and submit the necessary forms as early as possible. A packet of financial aid forms, including the FAFSA and an institutional aid application, is available from the Seminary Office.

An award letter detailing available aid options is sent to the student when the required financial aid forms have been received and admission has been granted. Additional information and applications are sent with the award letter.



## Grants and Scholarships

Grants and scholarships are contingent on availability of funds and qualified students. See below for how to apply for these grants and scholarships.

[Financial Aid Checklist](#) | [Summer 2016 Financial Aid Form](#) | [Fall 2017-18 Financial Aid Form](#)

### Available to students of all denominations

1. **Church Matching Grants** are available for students who are enrolled in at least 5 credits. Main campus students must be admitted and degree-seeking. Half-time students (5-8 credits/semester) may receive annual matching grants (dollar for dollar) of \$1000 per award year which includes fall, spring and summer terms. Full-time students (9 or more credits/semester) may receive a matching grant (dollar for dollar) of \$2000 per award year (includes fall, spring and summer terms) and an additional 1:4 match for any amount over \$2000. Lancaster site students must be admitted and degree-seeking. Half-time students (5-8 credits/semester) may receive annual matching grants (dollar for dollar) of \$1000 per award year which includes fall, spring and summer terms. Full-time students (9 or more credits /semester) may receive annual matching grants of up to \$1,000 for the first \$1000 received (1:1 match) and an additional 1:4 match for any amount over \$1000.  
Download the [Church Matching Grant Form](#). The financial aid office has the right to deny matching grants if forms are turned in later than the start of the fall semester.
2. **Discretionary funds** are small scholarships ranging from \$1000-3000 per year. These funds are decided on the basis of academic merit, sense of call, and financial need. Scholarships are only awarded to degree-seeking students who are taking five credits or more per semester. First year students are given priority for these awards.
3. The **Samuel Grant** provides tuition grants to persons who are planning, or are currently in a mission or service assignment, and seeking to take courses from Eastern Mennonite Seminary during that assignment. Persons serving with a Mennonite mission agency will be given priority.
4. **Coffman Leadership Award** is a half-tuition scholarship for full-time students with interest in mission or church planting. Students should express interest to the director of admissions and discuss their sense of call to mission in their application essays.
5. **Other Coffman Center awards** are available to those students who are working in church planting or mission assignments. Awards range from one semester of full-time tuition for those on sabbatical or missionary leave to smaller \$1000 awards for church planters who take online courses. Students should express interest to the director of admissions. Students must be degree-seeking and taking at least 5 credits per semester.

### Available to Mennonite students

1. **Mennonite Student Discount** is awarded to full-time, degree-seeking Mennonite students. This is an automatic discount of \$750 per semester.
2. **Ministry Leadership Awards** are grants for one-half or one-quarter tuition for an MDiv or MAR degree. EMS will invite qualified persons from the current pool of new applicants. This award is for Mennonite or Anabaptist-affiliated students. Students must submit applications by Feb. 28 to be considered for this grant for the following fall semester.
3. **Bridgebuilders** is a full-tuition scholarship for Mennonite students who are bi-lingual in English and Spanish. Awards will be given based on sense of call, academic merit, and financial need. Students who qualify should express interest to the admissions director. Priority will be given to students who have interest in working on building relationships in Hispanic Mennonite congregations.
4. **International Student Scholarships** are full-tuition scholarships plus a \$600 book stipend per semester. Students with support from mission agencies will be given priority. The student must return to his/her home country following the period of study. There are a limited number of these scholarships available and there is currently a waiting list.

## Tuition and Fees

The regular session is made up of: Fall Semester, Spring Semester, May term and one to two-week classes and institutes in June. Tuition and activities fees are charged at a per-credit-hour rate for all students.

## 2018-19 Seminary Programs

Seminary Tuition Charges Clinical Pastoral Education (CPE) Other charges

Tuition per credit hour	\$500
Audit-participation (per hour)	\$250
Activity Fee	
1-8 credit hours (charge per credit hour, non-refundable)	\$3
9+ credit hours (flat fee, non-refundable)	\$30
General Services Fee	
1-8 credit hours (charge per credit hour, non-refundable)	\$12
9+ credit hours (flat fee, non-refundable)	\$100
CPE Tuition (per hour)	\$500

CPE Recording Fee (per hour)	\$500
CPE Non-credit Fee (per unit)	\$3,000
<b>Student health insurance</b> (international & full-time students only)	
US Residents (charge per year)	\$3,860
International Students (charge per year)	\$1,716
Credit for Study (per hour)	\$100
Graduation fee (one-year certificate)	\$25
Graduation fee (seminary degrees)	\$75

**Any course you take from another program will be invoiced at the rate of your enrolled program.**

**Published charge rates may be adjusted for changes in economic conditions and cost factors. This list continues on the [General Charges and Payment Information](#) page.**

## Books and Supplies

The cost of books and other course materials varies with students and with courses but is approximately \$600 a year.

## Payment Plans

Since the seminary must make financial commitments for an entire year, the student is required to choose a specific payment plan. Failure to meet financial obligations is cause for denying the student the privilege of registering for or attending subsequent classes, receiving a degree or releasing a transcript of credit.

Collection costs or charges along with all attorney fees necessary for the collection of any debt to the University will be charged and paid by the debtor. Delinquent accounts are reported to the Credit Bureau.

Billing and payment plans are arranged through EMU's business office. More information is available on the [Business Office General Payment Info](#) page.

The student's arrangement for payment should be set up with the Student Accounts Office as early as possible. Satisfactory arrangements for settlement of a student's semester account must be made before being permitted to register for a subsequent semester. Accounts for the academic year must be paid before a student will receive a diploma and before a release of transcripts.

## A note about loans

Seminary education is an invaluable experience and can provide you with resources that stretch into a lifetime of ministry. However, it can also be an expensive endeavor. At Eastern Mennonite Seminary we are concerned that our students not leave seminary with debt that will hinder future ministry or ministry opportunities. Therefore, we ask each student to carefully consider the full cost of seminary and the amount of debt it is reasonable to accumulate. Financial assistance and federal student loans are part of the financial picture for most students at EMS; however, we hope that students will calculate the cost carefully, review concerns with seminary admissions personnel, and consider the potential earnings from future ministry opportunities as they calculate loans and how they will be repaid.

## Refunds

Refunds are made only after notice is received from the registrar of the student's official withdrawal from a course or courses. Withdrawal procedures should be carefully complied with in order to ensure maximum refund credit. Since EMS must make financial commitments for an entire year, only partial refunds can be made if a student withdraws during a semester. The refund schedule is in the [Student Handbook/Campus Directory](#).

## Financial Assistance

For financial assistance information visit the [Financial Aid](#) website.

# Academics

- [Academic Framework](#)
- [Master of Divinity](#)
  - [Biblical Languages](#)
  - [Master of Divinity Courses in Vocational Areas](#)
- [Master of Arts in Religion](#)
- [Master of Arts in Christian Leadership](#)
- [Dual Degrees](#)
  - [Master of Divinity and Master of Arts in Business Administration Dual Degree](#)

- Master of Divinity and Master of Arts in Conflict Transformation Dual Degree
- Master of Divinity and Master of Arts in Counseling Dual Degree
- Master of Divinity and Master of Arts in Restorative Justice Dual Degree
- Certificate Program
- Additional Academic Information

## Academic Framework

### Philosophical Assumptions

As we implement a vision for Eastern Mennonite Seminary by shaping a curriculum of missional engagement, it is important to examine our assumptions about what it means “to know” God and how we become participants in God’s saving work in the world.

As a Mennonite seminary, we believe it is in following Jesus that we come to know God and God’s purposes for the world. The Anabaptists’ identity and vocation were rooted in Jesus Christ who continued to be alive for them through the biblical narratives, the regenerating Holy Spirit, and their personal and communal practices of faithful discipleship. Their awareness of God’s presence inspired them to critically examine the customs that had earlier formed them. Their fresh reading of the Scriptures enabled them, in their time (and place), to re-invigorate the Christian tradition. They provided radically new interpretations of biblical narratives and innovative communal practices. A renewed relationship with Jesus, immersion in scripture and a careful reading of their context equipped them to provide transformative leadership in their local communities—and to inspire a movement that profoundly impacted the broader society.

The times in which we live also cry out for a knowing that is holistic—that resists fragmentation and reduction into “silos” of specialized knowledge. Too often, our educational culture has contributed more to compartmentalization of knowledge than to its integration. Persons equipped for leadership in the church and the world must be formed in a “knowing” that is vibrantly dialectical—linking good theory and practice, action and reflection, core convictions and missional engagement in diverse community contexts.

Rarely do we adequately grasp that our assumptions about how we come to know have major curricular and behavioral implications. The manner in which we acquire, communicate and use knowledge is not morally neutral. The way in which we talk about God and live out our faith is directly related to the way in which we learned *about* God and *about* the meaning of faith. It is critical in shaping a curriculum that we name the assumptions that inform our educational work so that our *coming to know God and the meaning of faith* will be integrally related to *the shape of our faith-filled living*.

We live in a dynamic time, when assumptions about truth and how we come to know what is true are open for reevaluation. Some of the most fruitful philosophical endeavors to provide conceptual frameworks for understanding how we come to know, speak of knowledge that is perspectival and tradition-based. We come to understand what is true by looking through the “lens” of a particular tradition. We can make sense of knowledge when we view it within the narrative context of a story-formed community. A community who faithfully stewards a living tradition will engage in prophetic discernment about how to revitalize it in ways that are transformative in the local context.

This time (and place) call us to freely experiment in order to discern what knowledge is essential for missional effectiveness in the world. Within the frameworks provided by the meta-narrative of God’s saving acts and the gospel of Jesus Christ, we will practice the imaginative, communal art of constructing knowledge that is robust enough to invigorate the church. We will become adept in cross-disciplinary and collaborative research. We will encourage each other to discern in context how to integrate what we know with who we are.

### Curriculum Framework

The Association of Theological Schools degree program standards require that students be educated in four arenas: 1) *Religious Heritage*, 2) *Cultural Context*, 3) *Personal and Spiritual Formation*, and 4) *Capacity for Ministerial and Public Leadership*.

In a fascinating way that seems to parallel these four arenas, a more recent Carnegie Foundation study on *Clergy Education* described what it found to be four signature pedagogies that shape teaching practices and pastoral imagination in seminaries: 1) *interpretation*, 2) *formation*, 3) *contextualization* and 4) *performance* (we will use this term interchangeably with *practices*).

The integration of these four content arenas and four pedagogies appears to be optimal for training leaders for the church. Assumptions about how we come “to know” what is true and good and how that relates to our missional identity and vocation as a seminary underlie these arenas and pedagogies. And it is within a framework that somewhat reconfigures them that we propose to redesign our seminary curriculum, using *performance of ministerial and public leadership* as the center of a missional vision that integrates *formation*, *contextualization* and *interpretation*. The integrating center of our curriculum is the arena in which we acknowledge God’s gracious initiative toward us embodied in Jesus Christ’s mission in the world. God’s initiative invites what we see as our integrative vision for missional engagement in the world—the performance of transformative leadership that integrates formation, contextualization and interpretation to partner with God’s saving work in the world. (See diagram)

*Interpretation* involves a reasoned, imaginative, tradition-based knowing that is constructed in community. As interpreters, we fully engage our minds in critical retrieval of *the Religious Heritage* that underlies our current faith and practice. Interpretation is a learned skill that we cultivate by thoughtfully examining the biblical narratives in conversation with our life narratives. We probe theoretical constructs and test their trustworthiness for making sense of our lives. We learn to articulate principles that help us discern how to interpret all manner of “texts”—personal, historical and contemporary. We do this discernment individually and communally, together constructing a convictional perspective that is tradition-based but missionally engaged with our time (and place). Some have called this work *theologia*—which is differentiated from “mere scholarly learning.” *Theologia* is about attending to our formation in godliness as we faithfully seek to know God in ways that are personal and wise, to articulate convictions we have come to embrace, and to participate in God’s saving work in the world.

*A missional calling will involve an **explanation** of our countercultural, faith-inspired living: “That [we] may declare the mighty acts which called [us] out of darkness into [God’s] marvelous light.” I Peter 2:9b*

*Formation* involves a bodily, practical and spiritual way of knowing. *Personal and Spiritual Formation* takes place within a well-guided community of practice and reflection. By living in the “daily-ness” of eating, praying, dwelling in Scripture, worshiping, serving, and studying together, we are formed in personal and social holiness. Together, as cohorts of disciples who covenant to grow in Christ-likeness, we experience both the joys and hardships of “community shaped discipleship.” Through persistence and “not growing weary” we learn to embody the fruit of the Spirit and function responsibly in relationships. The spiritual life requires that we stand firm in the face of hardship—despite our culture’s frequent suggestion otherwise. In so doing, we acquire the personal agency to regulate ourselves and to manage conflict in transformational ways. We develop a *habitus* of faith, a rhythm and rule of life that guides the rhythms of a vibrant community of faith.

*A missional calling will involve living as **example**, as a people of God: “Like living stones, [we let ourselves] be built into a spiritual house, to be a holy priesthood.” I Peter 2:5a*

*Contextualization* involves an ethically mindful, intuitive, and actively experimental knowing. We learn to re-contextualize biblical texts within diverse *Cultural Contexts* when we engage “the world as God’s classroom.” With mentored practice, we test the veracity of biblical truth both within and without the seminary walls—in rural, urban and international settings; and in traditional and emerging churches. When we actively experiment, we become confident, discerning practitioners who know firsthand the power of the Gospel to transform. We take “the school” closer to the local church and bring “the church” closer to “the school,” with non-traditional delivery modes that connect with dispersed congregations and communities that serve their neighborhoods. We learn as Christians how to be conscientious participants in society, engaging in creative efforts for change *because* we are Christian, demonstrating our difference from the world without withdrawing, and engaging the world without uncritically accommodating to its ways. We learn that the church’s responsibility within the world “is first and always to be the church,” a community of faith centered in the person and proclamation of Jesus Christ.

*A missional calling involves living as **enunciation**, using understandable, contextualized language: We seek to “conduct [ourselves] honorably among the Gentiles, so that, though they malign [us] as evildoers, they may see [our] honorable deeds and glorify God.” I Peter 2:12*

*Performance of Ministerial and Public Leadership* means that we integrate, embody and express in practice the variety of ways we have come to know. We respond to God’s gracious initiative toward us in Jesus Christ by “going into all the world” with the good news. Missional engagement flows out of a core integrity that holds body, mind and spirit together in a unitary commitment to love God, self and neighbor. Transformational leaders who perform with integrity will integrate wise interpretation, contextual discernment and mature practice. Faithful performance is demonstrated when we engage the world as reflective practitioners who can integrate guiding principles with the daily shaping of our lives. Faithful performance is evident when we emerge as missional leaders who are deeply formed in wisdom, holy living and the ability to discern how to partner with God in diverse contexts. Faithful performance is when, as transformational leaders, we model what it means to do justice, love mercy and walk humbly with God in the church and the world.

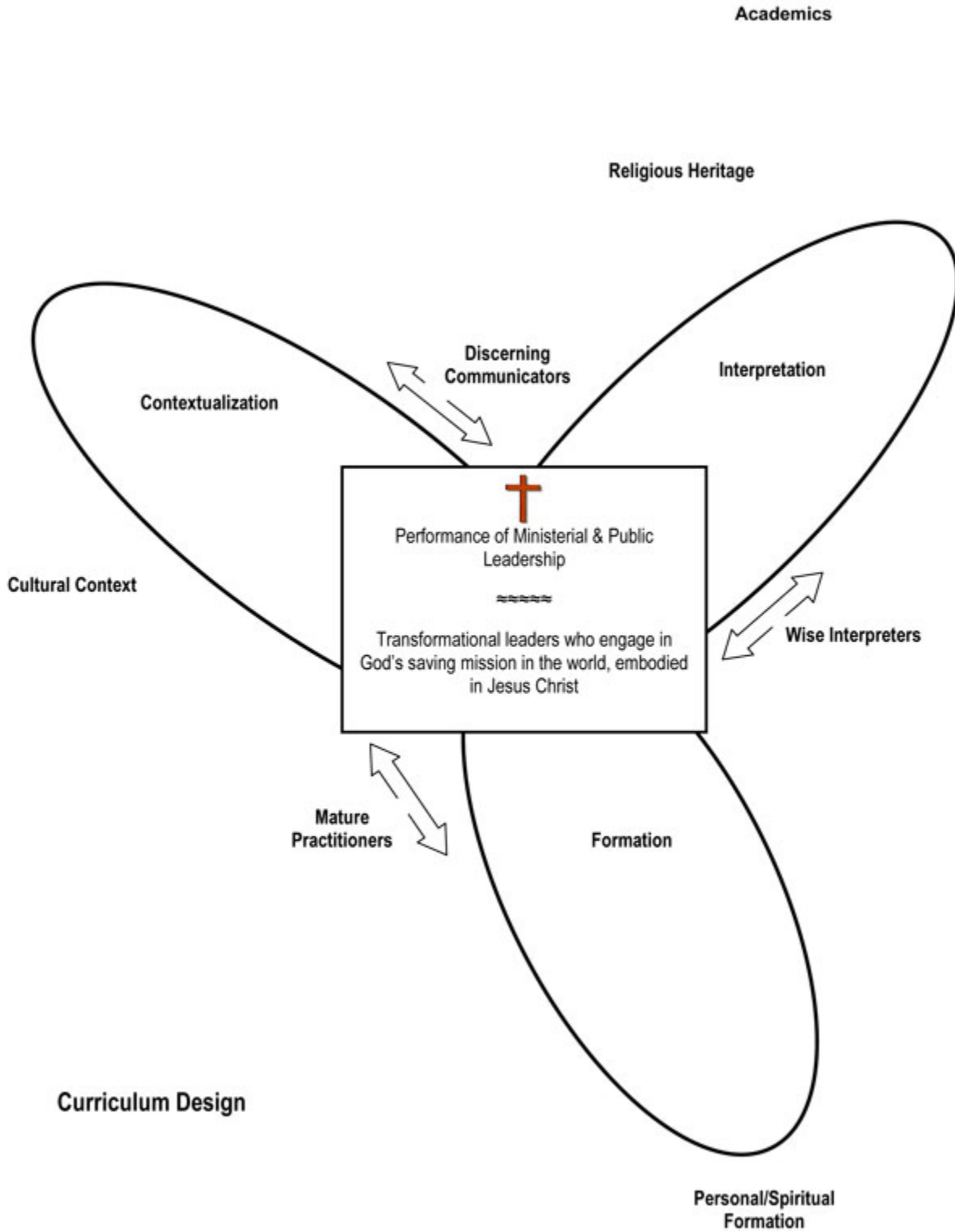
*A missional calling will involve **engagement**, living and witnessing righteously, justly and humbly in a world sometimes alien to the Gospel: “[We] are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that [we] may proclaim the mighty acts of [God] who called [us] ...” I Peter 2:9a*

## Guiding Principles

Four overarching principles guide our educational processes and give shape to the outcomes we seek to encourage within the four “ministry tracks” of our curriculum. Students will be encouraged to take responsibility for their own learning, identify performance goals, seek constructive feedback, and grow competent in their chosen field of ministry in light of these guiding principles:

1. We become *wise* as we faithfully *interpret* biblical texts in conversation with theological, historical, practical and “life” texts—within and on behalf of the church and the world.
2. We *mature* as we covenant within communities of faith to be *formed* in Christ-likeness by engaging in personal and communal practices of prayer, discernment, worship and service.
3. We grow as *discerning* communicators as we appropriately *contextualize* the Gospel, engaging persons of diverse cultures and faiths winsomely, and yet without uncritical accommodation.
4. We *practice* ministerial and public *leadership* that is transformative when we integrate wise interpretation, mature practice, and discerning communication to engage God’s saving mission in the world, embodied in Jesus Christ.

# Diagram



# Master of Divinity

The Master of Divinity program is recommended for students seeking a comprehensive preparation for Christian ministry. In three academic years of study the student is exposed to the complete range of theological disciplines which include biblical, theological, historical, contextual, formational and practical ministry studies. This program is designed for persons in leadership roles which assume broad knowledge of the church's faith, tradition and practice.

To qualify for the degree the student must complete 81 semester hours. A transferring student shall normally complete the last 30 hours of studies in residence. Fifty-three hours of core studies are designed for all students.

A Master of Divinity is generally thought of as a degree for those interested in pastoral ministry. In some denominations the Master of Divinity is required for ordination to Christian ministry. An MDiv at Eastern Mennonite Seminary is intended both for those interested in pastoral ministry, and for those called to academic ministry, intercultural and community mission, chaplaincy, or spiritual direction. Advisers and faculty will help guide students in the process of selecting courses that lead toward their chosen vocation. Students are encouraged to take responsibility for their own learning, identify performance goals, seek constructive feedback and grow competent in their chosen field(s) of ministry.

## Biblical Languages

In keeping with the persuasion that the expositor of God's Word should be familiar with the original languages of Scripture, the [Primary Track](#) of this curriculum emphasizes an acquaintance with Koine Greek and Biblical Hebrew. Students will take both the Elementary and Readings course in each language (BVOT 532 Elementary Hebrew, BVOT 541 Hebrew Readings, BVNT 531 Elementary Greek, BVNT 541 Greek Readings). Exegesis courses may be taken as electives.

The seminary recognizes that not all students will benefit equally from biblical language study and so offers an [Alternate Track](#) within the MDiv program. The Alternate Track will replace the language requirements mentioned above with the course BVG 511 Basics of Biblical Language, BVC 621 Interpreting the Biblical Text and two biblical book studies, including an Old Testament and a New Testament book study. The biblical book studies throughout the curriculum build on the language knowledge acquired in either the Basics course or the elementary language courses in the Primary Track, encouraging students in the use of language tools and resources.

## Formation Studies

A unique strength of Eastern Mennonite Seminary is our formation program. We believe that focusing on our own ongoing formation is the way for ministering persons to be healthy in our vocations. FS 501 and FS 502 Formation in God's Story I & II (2 credits each) helps students understand their own lives in conversation with and connection to God's story as found in Scripture and being written in the present in their own lives through spiritual practices. FS 601 and FS 602 Formation in Ministry I & II (3 credits each) offers students the opportunity to put their learning into practice in internship sites related to their vocational leanings with a mentor to help with on-site theological reflection. FS 701 and FS 702 Formation in Missional Leadership I & II (2 credits each) provides space for students to integrate what they have learned about themselves, God, the world, and the church as they look forward to their future in ministry. For more information please visit the [formation page](#).

## Supervised Field Education

The requirement in supervised field education or Mentored Ministry may be fulfilled in several different ways. Normally students will fulfill six hours of this requirement by taking FS 601 and FS 602 Formation in Ministry I and II. SMFE 601 Clinical Pastoral Education (CPE) and other ministry internships are available for those desiring more practical ministry experience. The MDiv program also has a cross-cultural competency requirement. (See [Cross-Cultural Experience](#)).

Read more about the [mission](#), [theological framework](#), [educational philosophy](#), [curricular framework](#) and [guiding principles](#) of the curriculum at Eastern Mennonite Seminary.

## Core Courses

### Formation courses (14 SH)

#### Year 1

- FS 501 Formation in God's Story I (2 SH)
- FS 502 Formation in God's Story II (2 SH)

#### Year 2

- FS 601 Formation in Ministry I (3 SH)
- FS 602 Formation in Ministry II (3 SH)

#### Year 3

- FS 701 Formation in Missional Leadership I (2 SH)
- FS 702 Formation in Missional Leadership II (2 SH)

### Other required courses (27 SH)\*

BVOT 511 Old Testament: Text in Context (3 SH)  
BVNT 512 New Testament: Text in Context (3 SH)  
CTH 501 Christian Tradition I (3 SH)

CTH 512 Christian Tradition II (3 SH)  
CTT 634 Living Theology (3 SH)  
CM 643 *Missio Dei* in Cultural Context (3 SH)  
CTE 702 Christian Ethics (3 SH)  
SMCL elective (3 SH)  
Cross-Cultural Church Experience (3 SH) – such as CM 613, CM 614, or other CM cross-cultural courses

## **Biblical Languages/Studies (12 SH)**

### **Primary Track**

- BVOT 532 Elementary Hebrew (3 SH)
- BVOT 541 Hebrew Readings (3 SH)
- BVOT 531 Elementary Greek (3 SH)
- BVOT 541 Greek Readings (3 SH)

### **Alternate Track**

- BVG 511 Basics of Biblical Language (3 SH)
- BVG 621 Interpreting the Biblical Text (3 SH)
- Old Testament book study elective (3 SH)
- New Testament book study elective (3 SH)

\*Anabaptist-affiliated students must take an Anabaptist studies course; Pastoral Ministry track students must take a Denominational Polity course such as CM 663 Mennonite Faith and Polity or CM 691 United Methodist Polity

### **Anabaptist studies courses:**

CTH 641 Mennonite History  
CTT 633 Anabaptist Theology  
CTT 523 Anabaptism Today: Learning with Yoder and Hauerwas  
CTE 713 Sermon on the Mount: Peace, Justice and the Reign of God  
BVG 541 Biblical Foundations for Justice and Peacemaking

## **Biblical Languages**

MDiv students are given the option of choosing between a Primary Track and an Alternate Track. Each student should carefully consider the two options with his/her advisor to determine which track best serves his/her vocational interests.

### **Primary Track – Greek and Hebrew**

A total of 12 credit hours constitutes the biblical language requirement and consists of the following four courses:

#### **Greek**

- BVNT 531 Elementary Greek (3 SH)
- BVNT 541 Greek Readings (3 SH)

#### **Hebrew**

- BVOT 532 Elementary Hebrew (3 SH)
- BVOT 541 Hebrew Readings (3 SH)

Elective exegesis courses in Greek and Hebrew are normally offered as directed studies. If there are a sufficient number of students interested in an exegesis course at a given time, an exegesis course may be offered in the regular course format.

### **Alternate Track**

The Alternate Track will replace the 12 credit hours of biblical language required in the Primary Track with four courses for 12 credit hours: BVG 511 Basics of Biblical Language, BVG 621 Interpreting the Biblical Text and two biblical book studies including an Old Testament book study and a New Testament book study. All biblical book studies will incorporate an emphasis on the language aspects of the study, encouraging students in the use of language tools and resources.

If a student in the Alternate Track chooses to take one elementary language course, the language course can be used in place of a biblical book study; or if a student takes both elementary language courses, these can be used in place of the Basics course and a biblical book study. In any case, the number of semester hours of language and biblical book studies must amount to 12 SH of BVG, BVOT or BVNT courses.

## **Master of Divinity Courses in Vocational Areas**

### **Pastoral Ministry**

*(for traditional congregations and emerging Christian communities)*



- Christian Worship
- Conflict Transformation
- Pastoral Care
- Leadership and Administration
- Preaching
- Teaching
- Spiritual Direction

A denominational polity course is required for this track, and Clinical Pastoral Education is strongly recommended.

### **Academic Ministry**

For students who feel called to model for the church what it means to love God with the mind by artfully bringing academic learnings into the life of the church through teaching, writing and on-going scholarship.

In addition to the above MDiv core requirements, students are expected to choose many of their electives from these suggested courses:

- CTT 523 Anabaptism Today: Topics
- BVG 541 Biblical Foundations for Justice and Peacemaking
- CTT 711 Dietrich Bonhoeffer: Life, Theology & Witness
- CTE 730 Human Sexuality in Theological Perspective
- SMCL 602 Foundations for Christian Preaching
- CTH 641 Mennonite History & Thought
- CTT 644 Politics of Jesus Remixed
- SMFE 742 Teaching Mentorship
- CM 651 Women/Men in Scripture & Church

### **Inter-cultural & Community Mission**

For students who feel called to share the Gospel of Jesus Christ in diverse contexts, providing leadership for new communities of faith and neighborhood ministries that embody evangelical spirit, social conscience and public witness, whether locally or internationally.

In addition to the above MDiv core requirements, students are expected to choose many of their 28 SH of track electives from these suggested courses:

- Center for Interfaith Engagement courses (CIE)
- CM 631 Churches & Social Transformation
- CTE 713 Sermon on the Mount: Peace, Justice and the Reign of God
- SMCL 652 Managing Congregational Conflict
- SMCL 682 Foundations of Public Worship
- CM 533 Urban Ministry Through Multiple Narratives
- CM 621 Evangelism: Living to Tell
- CM 653 Race and Religion in America
- CM 724 Racial Healing and the Blue-Eyed Soul

### **Chaplaincy or Spiritual Direction**

For students who feel called to serve as Chaplains or Spiritual Directors practicing the skills of presence, listening, discernment, and empathy while offering appropriate, caring responses.

In addition to the above MDiv core requirements, students are expected to choose many of their electives from these suggested courses:

- SMCL 611 Pastoral Care
- SMCL 581 Pastoral Counseling
- CTE 730 Human Sexuality in Theological Perspective
- SMFE 601 Clinical Pastoral Education—Basic Level
- SMFE 701 Clinical Pastoral Education—Advanced Level
- FS 521 Introduction to Spiritual Guidance
- FS 622/624 Spiritual Direction Seminar & Practicum
- CM 542 Psychology of Religious Experience
- SMCL 561 Ministry in Times of Trauma
- FS 722 Advanced Spiritual Direction
- FS 532 Spiritual Formation for Congregational Discernment
- CM 621 Evangelism: Living to Tell

## **Master of Arts in Religion**

The Master of Arts in Religion (MAR) program is designed for students who prioritize academic preparation in the theological disciplines over professional preparation for ministry. The emphasis in the MAR program is on concentrated study in a field of theological knowledge and on the development of analytical and reflective skills appropriate to that field. The clearest expression of the program's academic emphasis is the thesis as the student's capstone in the program.



Students who identify the following goals as matching their primary purpose for their seminary studies are most likely to benefit from the MAR program:

- training for teaching or writing
- integration of theoretical underpinnings for practical ministry
- preparation for further graduate/doctoral studies – see final sentence in this paragraph

Students preparing for ministry in congregations or church agencies are generally encouraged to consider the Master of Divinity (MDiv) or the Master of Arts in Church Leadership (MACL). Given significant diversity in the admissions expectations for doctoral programs, students choosing between the MAR and MDiv programs as preparation to apply to such programs are urged to consult the admissions requirements of specific programs to which they aspire.

The MAR degree requires the completion of 60 semester hours, requiring two years of vigorous study when enrolling as a full-time student. The total number of hours required for the degree may be adjusted for a student who brings extensive undergraduate studies in religion or has done graduate-level theological study. In the case of undergraduate studies, only courses at the junior and senior level (usually numbered between 300 and 499) are applicable toward reduction of MAR requirements at the ratio of four undergraduate credits translating to three hours of graduate credit. Fifteen semester hours is the maximum reduction permitted. In the case of a student who has already completed another post-baccalaureate degree in theology, the required hours may be reduced to as few as 30 semester hours if there is sufficient overlap in course content. Such adjustments in any student's degree requirements are formalized only after the student has been admitted to degree candidacy by the EMS faculty.

A unique strength of Eastern Mennonite Seminary is our formation program. We believe that focusing on one's own formation is the best way to prepare students to be healthy and whole in their vocations, this is true for those pursuing an academic degree no less than it is for those whose seminary degree will focus on the practice of ministry. For this degree, two formation courses, Formation in God's Story I & II (2 credits each), are required. These courses are designed to help students understand their own lives in conversation with and connection to God's story as found in Scripture and being written in the present in their own lives through spiritual practices. For more information, please visit the [formation page](#).

## Program of Study

Each student's program of study consists of

1. A required core of six courses taken by all EMS degree-seeking students, totaling 16 semester hours of credit.
2. Designated electives in four additional areas, with twelve semester hours for a combined total of 28 required semester hours.  
**Biblical Studies elective** 3 SH – Generally courses prefixed BVOT or BVNT and focusing on study of Biblical texts (but not the elementary or readings level Biblical languages courses).  
**Church & Society elective** 3 SH – These two courses meet this requirement: CM 643 *Missio Dei* in Cultural Context, or CM 652 Churches and Social Transformation.  
**Anabaptist / Denominational Studies** 3 SH – Anabaptist-affiliated students take one of three courses: CTH 641 Mennonite History, CTT 633 Anabaptist Theology, or CTT 523 Anabaptism Today, or other approved courses.  
**Theological studies elective** 3 SH – The courses prefixed CTT, CTH or CTE generally meet this requirement.
3. A concentration tailored to the interests of the individual student, consisting of 20 semester hours of coursework.
4. A thesis anchored in the concentration, worth 6 semester hours.
5. Electives totaling 6 semester hours which may be rolled into the concentration if there is a rationale showing that these courses directly enhance the concentration, and if so compiling a concentration of 32 semester hours in specialized study.

Students may craft MAR concentrations within the classical disciplines of the seminary curriculum or pursue interdisciplinary approaches. Interdisciplinary programs of study may draw from the various programs of the seminary as well as the university's other graduate programs.

Students must follow a careful process of academic advising and program approval in this program. The director for the MAR program serves as Academic Advisor to all MAR students throughout their program of study. During the second year of study the successful student prepares a thesis proposal which gains the approval of the seminary's Academic Committee. When approving this proposal the committee also appoints a thesis advisor from the academic discipline to which the thesis relates. The thesis culminates in an oral defense before an Examining Committee consisting of the MAR director, academic advisor, the thesis advisor, and one or two additional readers. The various procedures toward the Master of Arts in Religion are outlined more fully in an MAR program manual.

A minimum of 30- hours shall be taken in residency ([see residency requirements](#))

### Core Courses

FS 501 Formation in God's Story I (2)  
FS 502 Formation in God's Story II (2)  
CTH 501 Christian Tradition I (3)  
CTH 511 Christian Tradition II (3)  
BVOT 511 Old Testament: Text in Context (3)  
BVNT 512 New Testament: Text in Context (3)

### Designated Electives

Biblical Studies elective (3)  
Church & Society elective (3)  
Anabaptist / Denominational Studies (3)  
Theological studies elective (3)

### Concentration/Electives/Thesis

Electives in concentration (20)  
Electives (6)

Thesis (proposal) – (3)  
Thesis (writing and defense) – (3)

## Master of Arts in Christian Leadership

This program provides graduate theological study for persons engaged in or contemplating a variety of leadership roles in community, congregational, or other professional settings. It is particularly well-suited for the preparation of persons who wish to offer leadership founded in theological and Christian spiritual foundations in any of a variety of professional settings: United Methodist deacon orders, participation in a congregational leadership team, work in a community or social service agency, or mission outreach locally or cross-culturally. The student will receive basic training within integrative core courses and then will identify further coursework allowing them to focus a specialized ministry area.

Early in their time of study, students will work with an advisor to identify vocational growth goals and to select courses that will prepare them for the specialized role they envision for their ministry. This specialization, while having a clear focus, will be made up of courses that students and advisors jointly discern will best serve their further ministry preparation. Possible areas of specialization given the training opportunities the seminary can provide are these: Chaplaincy/Pastoral Care; Christian Spiritual Formation; Congregational Ministries: Preaching, worship, etc.; Conflict Management & Peacebuilding; Leadership; Missions; Youth and Young Adult Ministry. Students may choose other interest area in consultation with their advisor.

Degree requirements require final completion of a 3 semester-hour Ministry Specialization Project (SMCL 698). This project will be a summative reflection on the area of specialization chosen by each student, and a proposal for ways the ministry specialization will contribute to the students' ongoing vocation.

Since the MACL is a terminal degree, students who may later choose to enter a different program such as Master of Divinity will need to complete additional studies beyond the one-year difference in the two programs. If a student chooses to complete an MACL degree and then decides to pursue a Master of Divinity degree, consideration may be given to applying up to 33 semester hours of credit from the first degree toward the Master of Divinity degree.

A unique strength of Eastern Mennonite Seminary is our formation program. We believe that focusing on one's own formation during the seminary journey is the way for ministering persons to be healthy and whole in their vocations. For this degree, two formation courses are required. Two courses in Formation in God's Story help students understand their connection to God's story as found in Scripture in conversation with their own life stories being written in the present through growing spiritual practices. Additional Formation studies can be done as part of the students' specializations focus. Persons considering advanced academic master or doctoral studies should pursue the Master of Divinity or Master of Arts in Religion degree rather than the Master of Arts in Christian Leadership.

Normally 16 hours of resident study are required.

### Master of Christian Leadership Core Curriculum Design

#### Core Courses

FS 501 Formation in Gods Story I (2)  
FS 502 Formation in Gods Story II (2)  
BVOT 511 Old Testament: Text in Context  
BVNT 512 New Testament: Text in Context  
CTT 634 Living Theology  
CM 643 Missio Dei in Cultural Context

#### Choose two Biblical Studies course (6)

Any BVG, BVOT or BVNT courses  
BVG 511 Basics of Biblical Language  
BVG 621 Interpreting the Biblical Text

#### Choose one Worship Course: (2-3)

SMCL 642 Congregational Worship (3)  
FS 563 Spiritual Formative Worship (2)  
FS 683 Intergenerational Worship (2)  
FS 723 Prayer Practices in Worship (2)

\*CM621 Evangelism: Living to Tell

- strongly recommended; required for United Methodist deacon students

Students will complete the following or the UM studies

#### Choose two Advanced Theological studies courses (6)

CTT course  
CTE course  
CTH course

**OR**

#### United Methodist Studies (6)

(Student needs to check with his/her conference to confirm all requirements are met)

CM 671 U.M. History (2)  
CM 681 U.M. Doctrine (2)  
CM 691 U.M. Polity (2)

#### Ministry Specialization Electives (12-16)

SMCL 698 Ministry Specialization Project (required)

May include the following:  
FS 601 Formation in Ministry I  
FS 602 Formation in Ministry II  
SMFE CPE (6)

**Possible Ministry Specializations:**

Chaplaincy/Pastoral Care  
Christian Spiritual Formation  
Congregational Ministries: Preaching, worship etc.  
Conflict Management & Peacebuilding  
Leadership  
Missions  
Youth and Young Adult Ministry

**Students may choose other interest area in consultation with their adviser.**

Total of 49 SH  
Core courses: 33-37  
Elective – guided by specialized specialization focus: 12-16

## Dual Degrees

Eastern Mennonite Seminary offers three Dual Degrees with other graduate degree programs at Eastern Mennonite University:

- [Master of Divinity and Master of Arts in Counseling](#)
- [Master of Divinity and Master of Arts in Conflict Transformation](#)
- [Master of Divinity and Master of Arts in Restorative Justice](#)
- [Master of Divinity and Master of Arts in Business Administration](#)

A dual degree arrangement will enable a student to earn both an MDiv and another master's degree in approximately one year less and at less cost than if the degrees were pursued separately. Seminary students who elect to pursue a Dual Degree would potentially benefit in multiple ways. The combined degrees could enhance the following opportunities:

- Graduates would be enriched by the interdisciplinary character of theological/pastoral preparation in conversation with another professional discipline;
- Graduates would be equipped with multiple professional skills to better minister within the marketplace of ideas and work;
- Graduates would be prepared to work part-time as pastor and within another professional field in ways that enhance their economic stability and potential service to the church;
- Graduates would be more thoroughly prepared for leadership in Christian institutions and organizations, with expanded management skills and professional breadth.

## Academic and Administrative Matters

1. To participate in the Dual Degree Program, a student would be admitted to both the Seminary's MDiv program and to another graduate program. Admission to one program would not in any way assure admission to the other program.
2. Students would deal with the two programs separately for purposes of admission, tuition payment, financial aid and the like.
3. Academic standing in the respective programs would be determined solely on the basis of work done in each program.
4. Each program would be responsible for the integrity of its degree in terms of course requirements.

The Seminary Associate Dean and the program director of the other respective degree program would serve as contact persons and as advisors for students pursuing a dual degree.

## Master of Divinity and Master of Arts in Business Administration Dual Degree

A dual degree student will graduate with two masters degrees in less time than it would take to complete those degrees individually.

The dual degree master of divinity and master of business administration combines the theological, biblical and pastoral training of a master of divinity with business and organizational leadership training that focuses on the values of stewardship, sustainability, justice, and social entrepreneurship.

A unique strength of Eastern Mennonite Seminary is our formation program. We believe that focusing on one's own formation during the seminary journey is the way for ministering persons to be healthy and whole in their vocations. Formation in God's Story I & II (2 credits each) helps students understand their own lives in conversation with and connection to God's story as found in Scripture and being written in the present in their own lives through spiritual practices. Formation in Ministry I & II (3 credits each) offers students the opportunity to put their learning into practice in internship sites related to their vocational leanings with a mentor to help with on-site theological reflection. Formation in Missional Leadership I & II (2 credits each) provides space for students to integrate what they have learned about themselves, God, the world, and the church as they look forward to their future in ministry. For more information please visit the [formation page](#).

## Degree Requirements

- Seminary MDiv degree requires 81 SH, 50 SH core requirements and 31 SH of Ministry Track electives.
- MBA is a 36 SH degree.

For a Dual Degree MDiv/MBA (total of 97 SH): In light of the Association of Theological Studies policy on "shared credit in degree programs," we are allowing up to 11 SH to be reduced from the current MDiv requirements. A student would be free to take additional electives in either program.

MDiv: a total of 70 SH required (53 SH of the MDiv core curriculum and 17 of Ministry Track electives).

Of the 17 elective hours, 6 hours will be required with the following three courses:

- SMCL 671 (MBA 671) Leadership and Administration
- BVG 541 (MBA 541) Biblical Foundations for Justice and Peacebuilding

MBA: 21 SH from core, the 9 SH required from the seminary electives above, and two 3 SH electives from the MBA program (chosen in consultation with academic advisor) for a total of 36 SH.

21 SH of MBA Core Requirements

- OLS510 Leadership and Management for the Common Good
- OLS515 Intro to Leadership Studies
- OLS530 Organizational Behavior
- OLS540 Managerial Finance and Accounting I
- MBA640 Managerial Finance and Accounting II
- MBA630 Managerial Economics
- MBA650 Sustainable Organizations for the Common Good

9 SH from the required seminary electives

- SMCL 671 (MBA 671) Leadership and Administration
- CTE 702 (MBA 702) Christian Ethics
- BVG 541 (MBA 541) Biblical Foundations for Justice and Peacebuilding

Two 3 SH elective courses from among the following:

- MOL510 Leadership Seminar
- MBA555 Legal Aspects of Human Resources
- MBA660 Stewardship, Innovation & Social Entrepreneurship
- OLS610 Strategic Marketing Management
- MBA665 Project Management & Grant Writing

## Admissions Requirements

Students must be admitted to both the seminary and the MBA program to be enrolled in the dual degree program. Students may fill out one application for both programs but are strongly encouraged to communicate how they will integrate the two degrees.

The Graduate Management Admissions Test (GMAT) is the preferred entrance exam for the MBA. Other graduate exams may also be considered, and no entrance exam is required for students already in possession of a graduate degree. Candidates who do not have a background in business may need to take a few prerequisite courses (offered by EMU); all prerequisites may also be waived with a strong GMAT score.

## Master of Divinity and Master of Arts in Conflict Transformation Dual Degree

### Academic Requirements

- Seminary MDiv degree requires 81 SH, 50 SH core requirements and 31 SH of Ministry Track electives.
- MACT has 45 SH, 27 SH are core requirements (based on a 6 SH practicum) and 18 SH for electives.

For a Dual Degree MDiv/MACT (total of 103 SH): In light of the Association of Theological Studies policy on "shared credit in degree programs," we are allowing up to 11 SH to be reduced from the current MDiv requirements and the MA in Conflict Transformation is allowing up to 12 SH to be reduced from the MACT for a dual degree. This is a reduction of 23 SH from the current combined degrees. A student would be free to take additional electives in either program. Each program currently specifies the core required courses for their respective degree programs (noted in the current catalogs).

MDiv: a total of 70 SH required (53 SH of the MDiv core curriculum and 17 of Ministry Track electives).

For the MDiv several integrative courses are included as designated electives.

8-9 SH of these church specific electives

- CM 631 Churches and Social Transformation
- SMCL 652 Managing Congregational Conflict
- Anabaptist Studies course or CM 671 United Methodist History

To fulfill 3 SH of MDiv biblical studies requirements, one of these two courses:

- BVG 541 Biblical Foundations for Justice and Peacemaking
- CTE 713 Sermon on the Mount: Peace, Justice and the Reign of God

MACT: 27 SH from core and concentration requirements and 6 SH of CJP electives (chosen in consultation with academic advisor) for a total of 33 SH Learn more about the [master of arts in conflict transformation at EMU](#).

Foundations for Peacebuilding I and II (12 SH)

Research Methods for Social Change (3 SH)

Practicum (6-9 SH)

Skills assessment courses (Choose at least one):

Mediation & Negotiation

Restorative Justice Practices

Transforming Trauma

Facilitation: Process Design & Skills for Dialogue, Deliberation & Decision-making

A unique strength of Eastern Mennonite Seminary is our formation program. We believe that focusing on one's own formation during the seminary journey is the way for ministering persons to be healthy and whole in their vocations. FS 501/502 Formation in God's Story I & II (2 credits each) helps students understand their own lives in conversation with and connection to God's story as found in Scripture and being written in the present in their own lives through spiritual practices. FS 601/602 Formation in Ministry I & II (3 credits each) offers students the opportunity to put their learning into practice in internship sites related to their vocational leanings with a mentor to help with on-site theological reflection. FS 701/702 Formation in Missional Leadership I & II (2 credits each) provides space for students to integrate what they have learned about themselves, God, the world, and the church as they look forward to their future in ministry. For more information please visit the [formation page](#).

## Master of Divinity and Master of Arts in Counseling Dual Degree

A dual degree student will graduate with two masters degrees in less time than it would take to complete those degrees individually.

The dual degree master of divinity and master of arts in counseling combines the theological, biblical and pastoral training of a master of divinity with the psychologically and spiritually grounded professional counseling training of the master of arts in counseling degree.

### Degree Requirements

Students will complete 60 hours of course work for the master of divinity degree. Students will not take any of the 23 track-specific electives or track-specific mentored ministry in the seminary. Advisors will help students decide how the master of divinity core requirements will be reduced.

For the master of arts in counseling, students will complete 60 credit hours toward the degree. Three of these hours are designated as a counseling elective, which could occur in the seminary context.

The dual degree advisor will work with each student on a case-by-case basis to determine which course substitutions are suitable in light of schedule constraints and individual needs.

A unique strength of Eastern Mennonite Seminary is our formation program. We believe that focusing on one's own formation during the seminary journey is the way for ministering persons to be healthy and whole in their vocations in ministry and counseling. For this degree, four formation courses are required. FS 501/502 Formation in God's Story I & II (2 credits each) helps students understand their own lives in conversation with and connection to God's story as found in Scripture and being written in the present in their own lives through spiritual practices. FS 601/602 Formation in Ministry I & II (3 credits each) offers students the opportunity to put their learning into practice in internship sites related to their vocational leanings with a mentor to help with on-site theological reflection. For more information, please visit the [formation page](#).

### Admissions Requirements

To be admitted to the dual-degree program students must be accepted to both the master of divinity program and the master of arts in counseling program. Students may fill out one application for both programs. Applicants are strongly encouraged to communicate how they will integrate the two degrees in their essay. They must also choose an academic reference, a pastoral reference and a professional reference. Applications for the MDiv/MAC dual degree are requested by March 1. Applications may be accepted after this date.

### Curriculum

Students will generally spend two full years in the master of arts in counseling program. The sequencing of the seminary studies will be decided on an individual basis.

### Seminary core requirements include

- FS 501/502 Formation in God's Story I and II
- BVOT 511 Old Testament: Text in Context
- BVNT 512 New Testament: Text in Context
- CTH 501/512 Christian Tradition I and II
- FS 601/602 Formation in Ministry I and II
- CTT 634 Living Theology
- CM 643 Missio Dei in Cultural Context
- CTE 702 Christian Ethics

- 12 hours of Biblical languages or the alternate language track

#### **Master of arts in counseling core requirements include**

- Professional Identity, Function & Ethics
  - Counseling Techniques
  - Psychopathology
  - Counseling Theories
  - Integrated Counseling Process
  - Group Counseling
  - Crisis Intervention & Trauma Healing
  - Multicultural Counseling
  - Counseling Children & Adolescents
  - Expressive Therapies
  - Counseling Research & Program Evaluation
  - Marriage & Family Counseling
  - Advanced Diagnosis & Treatment Planning
  - Career Development
  - Assessment & Evaluation Procedures
  - Counseling Research & Program Evaluation
  - Professional Seminar
  - Addictions Counseling
- Internship and practicum experiences are also required.

## **Master of Divinity and Master of Arts in Restorative Justice Dual Degree**

### **Academic Requirements**

- Seminary MDiv degree requires 81 SH, 50 SH core requirements and 31 SH of Ministry Track electives.
- MACT has 45 SH, 27 SH are core requirements (based on a 6 SH practicum) and 18 SH for electives.

For a Dual Degree MDiv/MACT (total of 103 SH): In light of the Association of Theological Studies policy on “shared credit in degree programs,” we are allowing up to 11 SH to be reduced from the current MDiv requirements and the MA in Conflict Transformation is allowing up to 12 SH to be reduced from the MACT for a dual degree. This is a reduction of 23 SH from the current combined degrees. A student would be free to take additional electives in either program. Each program currently specifies the core required courses for their respective degree programs (noted in the current catalogs).

MDiv: a total of 70 SH required (53 SH of the MDiv core curriculum and 17 of Ministry Track electives).

For the MDiv several integrative courses are included as designated electives.

8-9 SH of these church specific electives

- Churches and Social Transformation
- Managing Congregational Conflict
- Anabaptist Studies course or CM 671 United Methodist History

To fulfill 3 SH of MDiv biblical studies requirements, one of these two courses:

- Biblical Foundations for Peacemaking
- Sermon on the Mount: Peace and Justice

MARJ: 27 SH from core and concentration requirements and 6 SH of CJP electives (chosen in consultation with academic advisor) for a total of 33 SH

- Foundations for Peacebuilding I and II (12 SH)
- Research Methods for Social Change (3 SHs)
- Practicum (6-9 SH)

Additional RJ courses (9 SH):

- Restorative Justice: the Promise, the Challenge (3 SH)
- Restorative Justice Practices (3 SH)
- Restorative Justice and Whole System Approaches (3 SH)

## **Certificate Program**

### **General Theological Certificate**

The seminary recognizes the value of its educational programs for certain persons who have not completed a college degree but who can benefit from graduate-level studies by reason of age/maturity and significant experience in Christian ministry. Maturity will be evaluated on a case-by-case basis but is generally understood as at least 35 years of age. Significant ministry experience means five years (or its cumulative equivalent)

of church-related ministry. These criteria must be fulfilled for enrollment in seminary courses. While this program is not a degree program, the student participates in course work as a regular student. Twenty-four credit hours of study are required for the general theological certificate. These courses must include FS 501 and 502 Formation in God's Story 1 and 2. At least half of this coursework must be taken in residence.

A student in this certificate program who wishes to pursue a graduate seminary degree may apply for the Master of Divinity or the Master of Arts in Christian Leadership, upon successful completion of 21 hours of credit with a minimum GPA of 3.0. The student should meet with their adviser for a formative conversation, after which the adviser will prepare a degree candidacy recommendation for faculty consideration. Degree-seeking status will be conferred after faculty approval is gained. A limited number of students may be accepted in any year into seminary degree programs.

## Additional Academic Information

### Mentored Ministry

#### Description and Purpose of Mentored Ministry

Mentored Ministry (MM) at Eastern Mennonite Seminary refers to a variety of experiential learning opportunities within the overall curriculum. The purpose of Mentored Ministry is to serve the overall seminary curriculum by providing opportunities to *practice* ministerial and public *leadership* that becomes transformative as one increasingly integrates *wise interpretation*, *maturing practice*, and *discerning communication* to engage God's saving mission in the world, embodied in Jesus Christ. Common to each of the programs within the Mentored Ministry Curriculum is an individual mentor relationship.

#### Requirements:

Six (6 SH) of MM credit is required for the MDiv, normally 6SH in Formation in Ministry. Six (6SH) of MM credit is required for the MACL degree.

#### Core course: 601/602 Formation in Ministry I&II (6SH):

This "core" of the MM curriculum is a two semester (3SH per semester) course that includes an internship. Participants normally spend at least half of their ministry practice time in a congregational setting. Formation in ministry is required of MDiv and MACL students.

#### Guidelines/Requirements:

1. A minimum of 6SH of Mentored Ministry (MM) credits are required for the MDiv; a maximum of 15SH of MM may be earned.
2. Normally, a minimum of 3SH of the Mentored Ministry credits shall be earned in a congregational context. This is typically achieved through FS 601/602 Formation in Ministry. Students in the MDiv Pastoral Ministry Track shall earn a minimum of 6SH of MM credit in the congregational context.
3. FS 601/602 Formation in Ministry (6SH) is to be taken in the middle phase of a student's seminary program. A prerequisite is FS 501/502 Formation in God's Story I&II and approval of degree candidacy.
4. SMFE 601 Clinical Pastoral Education (6SH) may be taken at any point during the seminary experience excepting when a student is enrolled in another MM program. CPE is recommended for students in the Chaplaincy or Pastoral Counseling concentrations in the MDiv Specialized Ministries Track.

A student with significant congregational ministry experience (5 years or more) may petition to substitute SMFE601 Clinical Pastoral Education (6SH) in place of FS 601/602 Formation in Ministry I&II to meet the Mentored Ministry "core" requirement.

### Cross-Cultural Experience

Eastern Mennonite University educates students to live in local and international contexts. Thus, Eastern Mennonite Seminary requires each student to engage in one intentional cross-cultural experience. The university also teaches students to embrace environmental sustainability as a core value. Because the travel industry is particularly environmentally and economically taxing, students and faculty are encouraged to make use of local contexts that are most conducive to cross-cultural learning.

Cross-cultural experiences have the potential to equip students for ministry in our diverse world by increasing students' cultural intelligence, which is crucial to transformational leadership. Cultural intelligence (CQ) is the capability to function effectively in intercultural contexts. It involves serious analysis of our motivations, interests and drive to adapt cross-culturally. CQ requires wise interpreters with knowledge of the similarities and differences between cultures. It also demands mature practitioners who have strategies for interpreting cues and planning for multicultural interactions. And CQ encourages discerning communicators to develop skills that will enable them to behave appropriately in cross-cultural situations. If entered into with these possibilities in mind, the context of cross-cultural experiences can provide fruitful dimensions for theological reflection.

There are strong biblical interests and motivations for learning to adapt cross-culturally. In the biblical world, people were at times called by God to encounter new cultures. We remember Abraham wandering towards the promise, Moses and Israel in the desert, Jesus moving about the fringes, Paul in the heart of the pluralist Roman Empire. All of these journeys required motivation, knowledge, strategies, and behaviors for effectively navigating intercultural contexts. Jesus sent his followers into all the world, not only to teach others but to listen and learn as they went. Following this call can create a sense of "wilderness," where one struggles with God, self, and others. People often grow as disciples of Christ where they do not have the usual securities and support to alleviate intellectual, spiritual and physical discomfort.

Intentional cross-cultural experiences have the capacity to help students grow in cultural self-awareness, which is crucial to effective cross-cultural relating. Cross-cultural engagement can also help students become aware of their own negative attitudes towards difference so that they

can begin to develop positive attitudes about difference that will contribute to healing and reconciliation across religious and ethnic divisions in the communities where we live and work. Our Anabaptist convictions regarding reconciliation and peacebuilding call us to help alleviate suspicion among diverse peoples that can so readily result in alienation or escalate tensions that explode into dangerous violence.

In academic pursuits, our strategies for engaging the “other” too often present them as objects of study rather than as true conversation partners. In contrast, intentional cross-cultural encounters offer the possibility of life-changing mutual growth and change. We grow spiritually when we learn to interpret cues and are open to discovering the presence and work of God within the “other.” Therefore, we seek to cultivate in our students the ability to claim their own identity (personal, family, ethnic, confessional) while extending hospitality (respect, space, time, openness) to others. This tension must not blur or obliterate genuine distinctions. Rather, these cultural distinctions should be explored and celebrated.

We intend for our students to be mature in their ability to behave appropriately in cross cultural situations by discerning which of their own cultural patterns and perspectives are, or are not, consistent with the gospel of Jesus Christ. Intentional cross-cultural experiences can magnify our own distinctives and convictions so that we no longer see them as normative, but as part of a cultural context. In this light, we also note that difference is a fact of every community, local and international. We need safe spaces to learn about diversity, within diversity, and from diversity. Ironically, the more “at home” we become in the diversity of our own identity and tradition (tested in encounters with various “others”) the more generous of spirit we can become toward diverse others.

EMS requires that students engage in one intentional cross-cultural experience for academic credit. The experience may involve a variety of learning strategies such as ministry in a context different to one’s own, living with a host family while learning another language, or interfaith interaction. More specifically, students may fulfill the curriculum requirement in one of the following ways:

1. participating in a cross-cultural experience led by seminary faculty;
2. completing the course CM 613 A – Cross Cultural Church Experience; or
3. arranging a mentored ministry internship or directed study with significant cross-cultural dimensions;

Each cross-cultural experience will demonstrate integration of the four key components of Cultural Intelligence. The integration of these components will show evidence of a robust experience that contributes to increasing the capability of EMS students to function effectively in cross-cultural settings:

1. Motivation, interest, and drive to adapt cross-culturally. (self-awareness)
2. Knowledge of the similarities and differences between cultures. (other-awareness)
3. Strategies for interpreting cues and planning for multicultural interactions. (planning to engage difference)
4. Skills that foster the ability to behave appropriately in cross-cultural situations. (developing skills)

In cases where students bring significant prior intentional cross-cultural experience, they may meet the cross cultural requirement by taking the 1SH CM 572 – Cross Cultural Integration Seminar for further reflection on their maturing Cultural Intelligence. This alternative should be made available to international students comparing and reflecting on ministry within the U.S. context.

## Distance Learning

The seminary offers a number of courses for students at a distance from the campus. The courses use online computer technology to link students with the instructor and each other. The program of distance learning is under development. Fifteen courses are currently available, with six or seven being offered each year. International students must document language skills and the ability to pay tuition fees as stated in the admissions section for [international students](#).

*BVOT 511 Old Testament: Text in Context*  
*BVNT 512 New Testament: Text in Context*  
*CM 643 Missio Dei in Cultural Context*  
*CTH 641 Mennonite History*  
*CT 523 Anabaptism Today: Learning with Yoder and Hauerwas*  
*BVG 621 Interpreting the Biblical Text*  
*SMCL 611 Pastoral Care*  
*CTE 713 Sermon on the Mount: Peace, Justice and the Reign of God*  
*SMCL 641 Leadership and Administration*  
*CM 633 Mennonite Faith and Polity*  
*SMCL 652 Managing Congregational Change and Conflict*  
*CM 615 Cross-cultural Discipleship (a BLESS course)*  
*BVG 532 Jesus Movement in the First Century (a BLESS course)*  
*CM 562 Christian Movement in the Mediterranean (a BLESS course)*  
*CTT 711 Dietrich Bonhoeffer: Life, Theology and Witness*  
*CM 542 Psychology of Religious Experience*  
*CM 663 Race and Religion in America*  
*CTH 501 Christian Tradition I*  
*CM 631 Churches and Social Transformation*

(For course descriptions see the “Courses” section of the catalog or click on the course above)

The tuition costs are the same as on-campus rates. For a schedule of these courses and further information contact the seminary admissions office at 540-432-4257 or email [semadmiss@emu.edu](mailto:semadmiss@emu.edu)

[More Information on Distance Learning](#)

## Hybrid Courses



The seminary offers a number of courses in a hybrid format (combination of distance learning and face-to-face format). These hybrid courses are structured in such a way that they meet the residency requirement for a degree. Typically hybrid courses will begin with an intensive week of study on campus. The course continues for the duration of the semester online. Such hybrid courses allow individuals at a distance to work towards a seminary degree without necessarily making a permanent move to campus.

## Summer Offerings

May and June offer a variety of summer school opportunities. A Summer Institute for Spiritual Formation is offered in the month of June. In addition, every May and June courses are offered in a variety of formats. An intensive unit of CPE is offered from mid-June to mid-August.

Students who qualify may take directed studies in areas not covered by courses offered in the curriculum. Also, ministry internships may be arranged through the director of field education.

## School for Leadership Training

This annual event the third week of January has a long-standing tradition on the university campus. It has developed from a "Ministers Week" into a "School for Leadership Training" for lay leaders, pastors and current seminary students.

Many classes on a variety of subjects are planned. Bible studies, workshops and inspirational addresses round out the event. The program is integrated with the seminary schedule, allowing students to interact with attenders. Continuing education credit is offered to those attending the entire event. For students the SLT classes and plenary addresses normally replace the regular class work for the week.

[More Information on School for Leadership Training](#)

## John Coffman Center- Developing Missional Leadership

The John Coffman Center at Eastern Mennonite Seminary offers non-traditional, experiential learning that combines creative study with practical mission and service in a cross-cultural setting. In close cooperation with Mennonite mission agencies, the John Coffman Center has launched the [Biblical Lands Educational Seminars and Service program](#). This unique graduate study program focuses on the missional leadership of Jesus and Paul in the first century Roman Empire as relevant and effective models for leaders in the globalized world of the 21st century.

By offering key courses to people where they are serving, the John Coffman Center facilitates creative missiological reflection among an emerging generation of leaders who are already responding to the call of Jesus to go into the world with the good news. To make this kind of study possible, the John Coffman Center administers the Samuel Grant, a full-tuition, per-course scholarship that makes BLESS and other online Eastern Mennonite Seminary courses available at no cost for persons in a mission or service assignment.

In addition to the BLESS program, the John Coffman Center serves the church and mission organizations through conferences, consultations, teaching, seminars and other specialized services in the area of missions, missional leadership, evangelism, church development, and cross-cultural studies.

## Extension Program in Lancaster, Pennsylvania

[www.emu.edu/lancaster/seminary/](http://www.emu.edu/lancaster/seminary/)

The Pastoral and Theological Studies program at EMU-Lancaster is approved by the Pennsylvania Dept of Education for the MDiv and for the Certificates in Ministry Leadership and Theological. Lancaster students can pursue the MACL too, but at the moment they receive that degree through EMS. We are currently seeking approval for the MACL from PDE and expect to receive it soon.

The curriculum at the Pennsylvania extension site matches the curriculum on main campus while making minor adjustments for size and setting. The extension focuses on core curriculum courses, about six each semester, that are deemed "Anabaptist-critical" for leadership in Mennonite and Anabaptist-related congregations. [emu.edu/lancaster/seminary/courses](http://emu.edu/lancaster/seminary/courses)

The extension in Pennsylvania functions with broad administrative support from main campus. This includes but is not limited to –

- Admissions: The EMS Director of Admissions facilitates the approval for admission of all students – part-time, certificate and degree-seeking – according to the established policies of EMS
- Registrar: The EMS Associate Dean and Registrar handle official academic record-keeping and course rating decisions pertaining to students at the Pennsylvania site.
- Billing and Bookkeeping: All financial transactions for the extension are handled on main campus in Virginia – student billing, faculty and staff payroll, audits, etc.

**Financial Aid:** Students at the extension are eligible for Church Matching Grants. Students need to be admitted to a degree program and enrolled for at least five (5) credit hours in a semester.

**Collaboration:** A unique feature of the extension program in Pennsylvania is the collaborative agreements developed with nearby ATS-accredited seminaries.

- Evangelical Theological Seminary, Myerstown, PA
- Lancaster Theological Seminary, Lancaster, PA

Students who wish to take courses for credit offered through EMU-Lancaster are admitted for study through the normal admissions process for the Seminary. They receive EMU identification numbers and are eligible to receive library and information services.

**Library Services:** EMU-Lancaster is supported by the Hartzler Library on the university main campus in Harrisonburg, Virginia. The catalog, a wide variety of periodicals, reference works and database search capabilities are available online. Books and library materials are regularly transported between the main campus and the Lancaster, Pennsylvania center. Hartzler Library is the primary library resource for students at the extension.

In addition, EMU-Lancaster has entered into formal agreements for access privileges and services with three libraries containing extensive theological resources. These libraries are within 30 minutes driving distance of most students and are open during regular business hours and some evenings and weekends. They are each staffed by library professionals equipped to assist the research and reference needs of students.

- Philip Schaff Library at Lancaster Theological Seminary
- Lancaster Mennonite Historical Library attached to the Lancaster Mennonite Historical Society

**Information Systems and Technological Support:** The offices and classroom at the extension in Lancaster are linked to the main campus computer network. Various databases, student records, budgets, instructional technologies are all accessible from EMU-Lancaster. The Information Systems department for main campus monitors and maintains the information technology in Pennsylvania. There is a high speed wireless connection to the internet for students and faculty.

**Small is Beautiful:** In addition to the library, technology and instructional services identified above, students in the Seminary's extension program enjoy the benefits of a small program. Students and faculty function on a first-name basis; there is a high level of familiarity and collegiality among participants. Students appreciate the individualized attention they receive from instructors and support staff. Classes meet in the evenings or on weekends.

Students in Pennsylvania are often non-traditional, part-time students, who are employed in a ministry setting or the marketplace. There are fewer structures for organized student life on campus. However, it is common for students to take turns bringing food to share with the class. Many of students also interact in other ministry settings.

## Courses of Instruction

- Nurturing the Biblical Vision
- Discerning the Contexts of Ministry (CM)
- Understanding the Christian Tradition
- Forming the Ministering Person
- Developing the Skills of Ministry

## Nurturing the Biblical Vision

*Course descriptions and scheduling are subject to change by administrative decision. See course offerings booklet for current offerings. Some courses will be offered on a two- or three-year rotation.*

### General (BVG)

#### **BVG 511 Basics of Biblical Languages (3 SH)**

Students learn how to use tools for engaging the biblical text in its original languages without mastering these languages. Students will understand basic elements of Biblical Greek and Hebrew language, including their alphabets and the general structure and inflections of nouns and verbs. In a final written assignment, students use tools - such as lexicons, analytical lexicons, concordances, interlinear Bibles and commentaries - to exegete a biblical passage. Lecture videos based on a textbook are provided online; class time focuses on discussion and practice exercises using a workbook and other resources.

#### **BVG 541 Biblical Foundations for Justice and Peacemaking (3 SH)**

More than a study of a few select texts that deal with peacemaking, this course will explore and examine the various dimensions of peace in the Bible, with special attention to how the Bible as a whole functions as a foundation for peacemaking. The course will explore texts which reflect the everyday dimensions of wholeness, wellbeing, and security, as well as those which describe God's attempts to make peace with rebellious humanity. A central figure in the biblical story of peace is Jesus, both as foundation of peace and as model for peacemaking. Texts and issues which present peacemakers with serious difficulties, such as the wars of Israel or the image of God as judge and warrior, will also be examined.

#### **BVG 621 Interpreting the Biblical Text (3 SH)**

This course asks students to think theologically about biblical interpretation with the goal of forming faithful readers of scripture in and for the church and society. Two questions focus our attention: What is Scripture? and how can we read Scripture well? This is a seminar-style course in which students will read required texts closely and analyze them. Prerequisites (not applicable for online) BVOT 511, BVNT 512.

**Sermon on the Mount: Peace, Justice and the Reign of God (3 SH) See CTE 713.**

**Women and Men in Scripture and Church (3 SH) See CM 651.**

### New Testament (BVNT)

#### **BVNT 512 New Testament: Text in Context (3 SH)**

This course is an introduction to the New Testament. It focuses on the both the theological and the historical and social-economic worlds of the Scriptures. The first written texts of the New Testament, the letters of the Apostle Paul, are the initial point of engagement with first-century Mediterranean politics, religion, and socio-economic realities into which the message of Jesus Christ came. Moving next through the gospels and then the rest of the New Testament writings, several methods of interpretation, research, writing, and presentation are exercised. A completed portfolio and a major oral presentation summarize how 21st century contexts are informed by the New Testament.

### **BVNT 531 Elementary Greek (3 sh)**

This course is an introduction to koine Greek, the language of the New Testament. The course focuses on the basic grammar, vocabulary and reading skills necessary for translating the Greek New Testament as well as for doing more advanced Greek studies. Through classroom study, written exercises, quizzes and actual translation of parts of the Gospel of Mark, students learn the form and function of word/phrases, build a basic vocabulary and discover how actual translation assists biblical interpretation.

### **BVNT 541 Greek Readings (3 SH)**

This course builds on the foundation laid in Elementary Greek in order to strengthen essential skills for exegesis of the Greek New Testament. Course objectives are: (1) to increase students' recognition of the vocabulary of the Greek New Testament; (2) to give students practice in analyzing Greek syntax and using such analysis for NT exegesis; (3) to introduce the principles and methods of textual criticism; and (4) to familiarize students with the basic tools for NT exegesis. The course works at these objectives through the reading, syntactical analysis and translation of a range of NT texts. Prerequisite: BVNT 531.

#### **Offered in a Rotation:**

### **BVNT 631 Gospel of Matthew (3 SH)**

This course is an inductive study of the English text of the Gospel of Matthew. Working "from the inside out," the course starts with the study of the Matthean text and ends with the consideration of "critical questions" (authorship, purpose, original readership, historical/social/cultural context). Special attention is given to the question of synoptic relationships and the "history vs. theology" question. The course places primary emphasis on the final literary form of the Gospel and on the specifically Matthean "story of Jesus" recounted there. Methods of study include both sequential and thematic approaches to the text.

### **BVNT 641 Gospel of Luke and/or Book of Acts (3 SH)**

This course focuses on the Gospel of Luke and/or the Book of Acts (English text). Beginning with inductive study of the Lukan text(s), the course concludes with consideration of "critical questions" (authorship, purpose, original readership, historical/social/cultural context). Special attention is given to the question of synoptic relationships (Luke) and the "history vs. theology" question (Luke/Acts). Primary emphasis lies on the final literary form of Luke/Acts and the characteristically Lukan "story of Jesus and the early church" recounted in these writings. The course approaches the text in both sequential and thematic fashion.

### **BVNT 651 Gospel of John (3 SH)**

The focus of this course is the English text of the Gospel of John. From an inductive study of the Johannine text the course progresses to the consideration of "critical questions" (authorship, purpose, original readership, the "history vs. theology" question). Special attention is given to the relationship between the Gospel of John and the Synoptic Gospels. The course works with the final literary form of the Gospel and highlights the uniquely Johannine "story of Jesus." The course offers both sequential and thematic approaches to the text.

#### **Offered in a Rotation:**

### **BVNT 662 Epistle to the Romans (3 SH)**

This course focuses on the inductive study of the Epistle to the Romans (English text). The course highlights the theological message of the epistle and the relevance of this message for the present-day church. Significant attention is likewise given to the historical/social/cultural/theological world of the Roman church and to the specific circumstances which occasion the epistle. The course works with the epistle in both sequential and thematic fashion.

### **BVNT 671 Corinthian Epistles (3 SH)**

This course offers an inductive study of the Corinthian Epistles (English text). The course places emphasis on the interconnections between the theological message of the epistles, the historical/social/cultural/theological world of the Corinthian church and the specific circumstances which gave rise to these epistles. Consideration is given throughout to the relevance of these writings for the present day church. Methods of study include both sequential and thematic approaches to the epistles.

### **BVNT 682 Revelation: Apocalyptic in Biblical Context (3 SH)**

This course focuses on the inductive study of the book of Revelation (English text), and its roots in several writings in the Old Testament (Ezekiel, Daniel). The course explores (1) the historical context in which biblical apocalyptic takes root, (2) the literary forms associated with apocalyptic writing, (3) the theological message of biblical apocalyptic and (4) the relevance of this message for the present-day church.

## **Old Testament (BVOT)**

### **BVOT 511 Old Testament: Text in Context (3 SH)**

This Old Testament survey considers Old Testament texts in light of the various contexts that influence their interpretation: ancient Near East culture and religion; the canonical context of Christian scripture; the historic and present Christian church; contemporary communities in which students find themselves.

### **BVOT 532 Elementary Hebrew (3 SH)**

This course introduces biblical Hebrew grammar and vocabulary. Students will memorize the most frequently occurring vocabulary and grammatical forms for ease of reading biblical texts, and will read basic narrative prose passages from the Hebrew Bible. Lecture videos based on a text book are provided online; class time focuses on reading and practice exercises using a workbook and other resources.

### **BVOT 541 Hebrew Readings (3 SH)**

This course builds on the work of Elementary Hebrew, developing students' recognition of fundamental Biblical Hebrew vocabulary and grammatical forms and familiarizing students with issues of Hebrew syntax, in the context of reading basic and intermediate passages of the Old Testament. Students learn how to draw on their reading of the Hebrew text for exegesis, using various exegetical resources and approaches. Prerequisite: BVOT 532.

## **Old Testament Book Study Courses**

Students explore one or more books of the Old Testament, focusing on the theology of the Book, the Theological Resources it offers and the questions it raises in Christian contexts. Historical, literary, canonical and socio-cultural approaches inform theological reflection. Classroom time involves lectures and seminary-style discussion on required readings, and student coursework culminates in a final paper and a project that applies learning to the student's ministry context.

### **BVOT 642 Pentateuch (3 SH)**

Students study the Pentateuch, with particular emphasis on the Book of Exodus, focusing on understanding the value of Torah for Christian faith and practice.

### **BVOT 655 Genesis (3 SH)**

Students explore the book of Genesis, focusing on creation, election and related motifs.

### **BVOT 661 Wisdom Literature (3 SH)**

Students explore wisdom as literary genre, ancient practice and theological virtue. The course will address the biblical books of Proverbs and Ecclesiastes, and students will study the book of Job in depth.

### **BVOT 701 Isaiah (3 SH)**

Students explore the Book of Isaiah, which has been referred to as the "fifth gospel," for many passages' important role in Christian theology. They develop understanding necessary to engage influential Christian interpretations of key passages faithfully and critically. Attention is also paid to the literary complexity of the book and its historical development.

### **BVOT 710 Jeremiah (3 SH)**

Students explore the Book of Jeremiah, focusing on the nature of divine judgement/justice, the role of a prophet and the literary complexity of the book.

## **Discerning the Contexts of Ministry (CM)**

*Course descriptions and scheduling are subject to change by administrative decision. See course offerings booklet for current offerings. Some courses will be offered on a two- or three-year rotation.*

### **CM 533 Urban Ministry Through Multiple Narratives (3 SH)**

Jeremiah's summons to "seek the peace of the city" animates this interactive course. Students will engage the complex interweaving stories that comprise the urban context and urban ministry. Students will examine how the Scriptures and Christian communal practices can offer Christ's healing, hope and transformation to individuals, communities, institutions and structures within the urban context. This course will challenge students to hold together word and deed, reflection and action, evangelism and social justice, practices and divine interventions, in a setting that threatens the integration that is so vital for the shalom of individuals, families and neighborhoods in the city.

### **CM 538 Global Christianity (3 SH)**

This course will examine the history, missionary dynamics and current changing demographics of the Christian church worldwide. Beginning with several biblical reflections, the study will trace the expansion of the Christian movement, explore the impact of the Western colonial encounter, highlight growing efforts to embrace contextualized forms of the faith, and examine case studies of specific issues facing the church in different parts of the world. Students will have the opportunity to explore regional developments in diverse geographical settings or examine in more depth particular issues of special interest to them, such as interfaith conversations, role of women in the church, worship trends, or the witness of the church in word and deed.

### **CM 542 Psychology of Religious Experience (3 SH)**

Many seminary courses examine theological perspectives of various realities. This course takes a unique vantage point on spiritual and religious realities by examining them from a psychological perspective. Topics considered include spiritual and religious experience in childhood and adulthood, death, conversion, mysticism, and prayer as well as social and political dimensions of faith experience. A central dimension of the course is the sharing of faith vignettes by members of the class. Opportunity is also given to explore the cultural dimensions of religious experience.

### **CM 572 Cross-Cultural Integration Seminar (1 SH)**

This seminar is designed for mature students who have had a significant amount of cross-cultural ministry experience prior to enrollment in the seminary. It provides a setting where they can think reflectively and critically on the strength and struggles of those past experiences for the purpose of achieving important insights and personal growth. The seminar meets the cross-cultural requirement in the MDiv program for those with significant prior experience.

### **CM 613 Cross-Cultural Experience (3 SH)**

This seminar involves at least three weeks of immersion in a cultural setting distinctly different from one's past experience. This includes interaction with religious, social, cultural, political, economic and commercial groups and their leaders. The basic goals of the seminar include becoming a learner at the feet of the people of this community, acknowledging that they alone know what their world is like. Approaches to learning in this seminar emphasize the methodology of "participant observation" with careful attention to personal reactions and responses to one's experiences through journaling and group reflection. Special attention is given to how the Christian gospel is communicated and expressed in that setting and how it engages the realities of that world. The particular characteristics and requirements of a given seminar vary depending on the particular setting and who is leading the seminar. The seminar does not assume other-than-English language capability, but learning the basics of another language is sometimes a part of what we learn through participant observation. Descriptions of specific cross-cultural seminars offered are circulated each year.

### **CM 614 Cross-Cultural: Places, People and Prayers**

The study tour, "Places, People, and Prayers," offers you a rich and multi-faceted introduction to the land, which has been home—and holy—to Jews, Christians, and Muslims alike for thousands of years. Day by day we will visit important biblical sites: Bethlehem, Jerusalem, Hebron, Beersheba, Masada, the Dead Sea, Nazareth, Capernaum, the Sea of Galilee, and more. And we will relive the story of Jesus as we walk the land that Jesus walked. But there is much more to the Holy Land than ancient stones. We will engage in regular People to People Conversations, putting us in touch with the many and varied voices of the Holy Land: Christians, Jews, and Muslims; Israelis and Palestinians. Through it all we will join our voices in prayer. Regular times of reflection, a daily service of Evening Prayers, a Shabbat service in a synagogue, and Sunday worship with Palestinian Christians will nourish our spirits along the way. Our tour will end with a retreat in Tiberias, on the shore of the Sea of Galilee.

### **CM 621 Evangelism: Living to Tell (3 SH)**

Learning to survive, thrive and make a contribution in a cross-cultural context and exploring how the Christian gospel is faithfully communicated and expressed in varying cultural contexts are the twin objectives of this course. The biblical concept of incarnation is taken as a biblical model for understanding the nature, scope and limits of contextualizing the Christian faith in various cultural settings, applying the perspectives and tools of cultural anthropology. Students learn to apply the research discipline of participant observation to learning about another cultural community, giving special attention to how the gospel is communicated and expressed there.

### **CM 631 Churches and Social Transformation (3 SH)**

This course focuses a vision for congregations of the faithful at work with God in the world on the urgent moral and social crises of our times. While churches are widely seen as frequent defenders of establishment injustices, their potential for effective, focused moral witness against the major ills of human society is often overlooked. Their proven track record of work to reduce human misery, to minister to the poorest and persons most at risk is an important history to be retrieved and critically evaluated. We will direct our critical attention to Christian churches during Civil Rights Era, and their legacies, in hopes that we will be inspired to engage Christian communities in the ongoing quest for social justice today.

### **CM 643 *Missio Dei* in Cultural Context (3 SH)**

This course calls and equips participants to join in the drama of God's mission in the world, as ambassadors of the New Community forming in response to the work and teaching of Jesus Christ. Every human culture is a context for this awareness of God's activity. We review the many diverse shapes the Gospel has taken in order to be intelligible across many social settings and historical epochs. The God who becomes incarnate among us is passionate about engaging human cultures.

### **CM 651 Women and Men in Scripture and Church (3 SH)**

This course is a study of biblical and historical perspectives on the roles and relationships of women and men within the community of faith. The focus of the course is a study of the biblical (Old Testament/New Testament) and historical (early church onward) evidence which addresses the roles of women vis-a-vis men within the life of the Jewish and Christian faith communities. The study culminates in consideration of the implications of these biblical materials for the life, work and worship of the contemporary church. This course is open to persons with or without previous courses in Hebrew or Greek.

### **CM 653 Spirit World and the Global Church (3 SH)**

This course will explore the biblical foundations of the spirit world and trace how these understandings have been both applied and challenged throughout the history of the Western Church. From there we will examine how the conversation is expanding as Western Christians encounter

spiritual realities present in the rapidly growing churches of the global south (Africa, Asia and Latin America). Particular themes also treated will include: the Pentecostal appeal among struggling social classes, the language of "spiritual warfare" and peace theology, and case studies of North American congregations and church leaders dealing with difficult "hard cases" involving spiritual dimensions.

### **CM 654 Race and Religion in America (3 SH)**

In this course we will explore the inter-related nature of racial, religious, and national categories of Identity. We will enhance our understanding of race, nation, and religion through engaging histories of cross-racial, cross-national, and cross-religious encounters in North America. In our efforts to understand the braided realities of these categories of identity, we will use a socio-historical approach while keeping the present in mind. Our purpose is to discover ways that racial, religious, and national histories haunt our lives, churches, and communities in the present.

### **CM 724 Racial Healing and the Blue-Eyed Soul (3 SH)**

Racial healing has been a focus of Christian communities since the Civil Rights Movement, but the Christian response has largely focused on the affects of race on people of color and subsequent interpersonal efforts at reconciliation. This seminar will use literary and autobiographical texts to illumine the affects of racial whiteness on collective and individual identities in US American life. In the U.S. racial hierarchy, the white race is assumed to be the default racial identity category and those persons who identify with it often consider race to be the possession of people of color rather than themselves. In this way, racial whiteness has functioned largely as an invisible, yet powerful, social and political discourse that has implications for white people and people of color. Recently, white invisibility has stabilized the power and privilege of white hegemony. In other epochs whiteness has functioned more visibly as the apogee of racial identity and has operated for most of its existence as the normative category of identity, so that today, even in its invisibility, whiteness is assumed as the normative racial designation for American identity.

## **Denominational Studies**

A course or courses on the history, theology and/or polity of the student's denomination may be either required or encouraged. For Master of Divinity students who are members of the Mennonite or United Methodist churches, required courses are listed below. Master of Divinity students who are members of the Church of the Brethren or Brethren in Christ Church are required to take a course or courses offered by the denomination. Students from other denominations are encouraged to do a directed study on the history, theology and/or polity of their faith tradition. Master of Arts in Church Leadership students with pastoral interest are encouraged to take a denominational studies course.

### **CM 663 Mennonite Faith and Polity (2 SH)**

This course examines two aspects of contemporary Mennonite reality. First, what the Mennonite Church has said and, especially, what it is currently saying about what it believes concerning the Christian faith; and second, how it structures itself in the light of those beliefs to carry out its ministry in the world. Focus will be on the expression of faith, its features and trends, in the last half century in the General Conference Mennonite Church and the Mennonite Church, now integrated as Mennonite Church USA. Polity at the denominational, area conference and congregational levels will be studied with special interest in the emerging structures of the integration process. Particular attention will be given to polity and ethical guidelines for ministerial leadership.

## **United Methodist Studies**

The seminary has developed a partnership arrangement with Wesley Seminary in Washington D.C. to cooperatively offer courses in United Methodist studies. At minimum the following three courses will be offered between the two seminaries.

### **CM 671 United Methodist History (2 SH)**

A study of the history of the United Methodist Church from the beginning of the Wesleyan movement until the present.

### **CM 681 United Methodist Doctrine (2 SH)**

Through selected resources from The Book of Discipline, from John Wesley's sermons and journals, from contemporary scholarship in Wesleyan theology and theological method, and from discussion of the contemporary life of the church, students will examine the core of United Methodist belief, and review the doctrinal expectations of candidates for ordination in the United Methodist Church.

### **CM 691 United Methodist Polity (2 SH)**

Through selected official resources of the United Methodist Church, from contemporary scholarship in Wesleyan theology and United Methodist polity, from readings in ecclesiology, and from discussion of the ongoing practical life of the church, students will examine the ways in which United Methodists have organized themselves for mission in the world.

## **Understanding the Christian Tradition**

*Course descriptions and scheduling are subject to change by administrative decision. See course offerings booklet for current offerings. Some courses will be offered on a two- or three-year rotation.*

## **Ethics (CTE)**

### **CTE 702 Christian Ethics (3 SH)**

Christian ethics attempts to reflect in a clear, consistent and accountable way on the moral significance of the church's claims regarding the truth of the Gospel of Jesus Christ. Theological ethics thus requires attentiveness to basic Christian convictions regarding God, the Church, and the world. Moreover, with the power of the Holy Spirit and in the midst of a worshipping people of God, it requires the cultivation of wisdom and

discernment to form lives capable of embodying the holiness, righteousness, justice, compassion and truth to which we are called in Christ. Therefore Christian ethics requires a commitment to the life of the Church, a life that is joined to a love for the world for which Jesus died.

### **CTE 713 Sermon on the Mount: Peace and Justice(3 SH)**

The teachings of Jesus have reached across many centuries with a strong witness against violence: "Love your enemies." People in many cultures have found the Sermon on the Mount foundational for understanding the core of Jesus' ethical teaching and practice. The earliest Christians placed this instruction at the forefront of their witness on what it means to be Christian. Are we willing to be instructed in this way of Christ today, as the movement takes form in the third millennium? This course builds on the Old Testament Jewish backgrounds for Jesus' teaching. Two further horizons are surveyed: the resonance with this core (Matthew 5-7) in other ethical instruction of the New Testament, and the strong echoes down through Christian history where this teaching has been translated into lived practices.

### **CTE 730 Human Sexuality: Living with Questions, Living in Faithfulness (3 SH)**

We live in a time of substantial confusion regarding sexual beliefs and behaviors. Such a context calls for theological clarity about sexuality for those providing church leadership. This course will engage students in theological reflection about the meaning and purpose of human sexuality from a Christian perspective. In conversation with biblical, historical and contemporary writings, this course will challenge participants to articulate the sexual theology that informs their ministry and practice.

### **Biblical Foundations for Justice and Peacemaking (3 SH)**

See [BVG 541](#).

### **Churches and Social Transformation (3 SH)**

See [CM 651](#).

## **Historical (CTH)**

### **CTH 501 Christian Tradition I (3 SH)**

This course emphasizes the social, theological, ethical and liturgical developments of the history of Christianity from the first century to the end of the 15th century. The course will focus on the origins, organizational development, events, persons, issues and movements that have shaped Christianity (ies) in the West. We will interpret this history by giving attention to social and ecclesial issues of power and authority.

### **CTH 512 Christian Tradition II (3 SH)**

This course emphasizes the social and theological development of the history of Christianity from the Early Modern period to the 21st century. The course will focus on expansion, cross cultural encounter, events, persons, issues and movements that have shaped Christianity (ies) in Europe, Colonial America and the United States. We will interpret this history by giving attention to social and ecclesial issues of power and authority.

### **CTH 529 Anabaptist History & Theology**

### **CTH 611 Prayer in the Christian Tradition**

### **CTH 641 Mennonite History & Thought**

## **Theology (CTT)**

### **CTT 523 Anabaptism Today: Topics (3 SH)**

Traditional churches and non-institutional movements of Christians who draw on the heritage of the sixteenth-century Anabaptists are now found around the world, and include more than two million baptized members. This course will consider the teaching, preaching, writing, and active witness of Anabaptist-related groups in many different places, including engagement with socio-economic injustice, proclamation of the gospel in diverse religious settings, facing into political and environmental challenges, and responding to war and other situations of violence. The course also emphasizes ways that North American churches can receive and give gifts within this global faith community.

### **CTT 634 Living Theology (3 SH)**

Theology is the essential and ongoing task of faithful reflection on our life lived with deliberation in the presence of God. Theology involves and engages all we are and all we do, and demands our attentiveness to everything around us. The theological integrity of the Christian community is grounded in this task of disciplined, discerning examination of the meaning of daily life in Christ. When we do this task well, with the guidance of the Holy Spirit, it illuminates everything we do. Through an engagement with a variety of texts, written and otherwise, this course will help us know what it means to embrace "living theology."

### **CTT 644 Politics of Jesus *Remixed***

Forty years ago John Howard Yoder wrote *The Politics of Jesus*. The central task of this book is to bring to the surface the social-political dimensions of the Gospel of Jesus Christ—as displayed throughout the New Testament (which includes showing the pacifist implications of its message). *The Politics of Jesus* was deliberately intended to be a broadly evangelical book with clear ecumenical sensibilities—speaking to a wide range of scholars and other interested Christians. It was a book calling for a paradigm shift. This course will engage the following question: Taking cues from Yoder's creative work, what might it look like to articulate afresh a call to embody the good news of Jesus Christ, within the

body of Christ, for the sake of our present world? Put differently, what does The Politics of Jesus look like when remixed for the second decade in this new century?

### **CTT 711 Dietrich Bonhoeffer: Life, Theology & Witness (3 SH)**

Dietrich Bonhoeffer's life stands as an extraordinary witness against the backdrop of that long, dark night known as Nazi Germany. He is rightly well known for his popular and influential books, *Discipleship and Life Together*. However, this pastor, theologian and director of a seminary also penned numerous other writings in biblical studies, ethics, systematic and practical theology—as well as unforgettable letters from prison—that have etched his influence in large letters into the face of contemporary theology. This course reflects on Bonhoeffer's life, theology and ongoing witness.

### **CTT 721 Contemporary Theological Issues (3 SH)**

This course is a study of the themes, assumptions, methods, movements and/or debates within the broad and complex field of contemporary theology. This course will change each time it is offered, pursuing different themes and trajectories (e.g. narrative, feminist, black, womanist, or postmodern theologies). Thus it may be repeated for credit. Prerequisite: CTT 634 or by permission of the instructor.

## **Forming the Ministering Person**

*Course descriptions and scheduling are subject to change by administrative decision. See course offerings booklet for current offerings. Some courses will be offered on a two- or three-year rotation.*

### **Formation Studies (FS)**

#### **FS 501 Formation in God's Story I (2 SH)**

Formation in God's Story I is the first in a series of formation classes, each of which offers a different focus as students attend to their personal, spiritual, and ministry formation while in seminary. This basic course provides time and space for students to pay prayerful attention to their formational journey through listening to their life narrative from birth until the present. Along with this picture of story-listening they will also locate their personal story in the larger picture of God's story as recorded in scripture. Through reading, meditation, and biblical story-telling, they will internalize the flow of God's salvation story and attend to how God's story speaks to their own. Interwoven with these practices, they will also discern and reflect on God's presence and action in their life, meeting in guided small group sessions for listening and soul care.

#### **FS 502 Formation in God's Story II (2 SH)**

Formation in God's Story II continues the exploration of and engagement with the biblical story. Students will engage in the practice of spiritual disciplines, develop a rhythm and rule of life that can bring a sense of wholeness and balance to the various parts of their life. They will continue to participate in the same small groups as they attend to their spiritual formation in the context of God's story. Guidance will be offered as they develop a life purpose statement and discern vocational goals that give shape to the learning process and selection of a ministry track for the remainder of their seminary studies.

#### **FS 521 Introduction to Spiritual Guidance (1 SH)**

Grounded in the understanding that God in Jesus Christ is inviting us to be reconciled—to God, to ourselves, to each other, and to God's creation—this course is designed to offer learning in three areas: first, a biblical foundation and a historical overview of spiritual guidance; second, developing an understanding of spiritual discernment—the intentional process of paying attention to God's presence and activity in our own lives and the lives of others; and third, learning the practice of spiritual direction through experience of group and one-on-one soul care.

#### **FS 532 Spiritual Formation for Congregational Discernment (2 SH)**

The kingdom of God—as seen within the biblical text and especially within the life and practice of Jesus—will offer us a graced place to stand as we discern what we bring to the spiritual discipline and art of discernment within congregational life and practice. Lectures, discussions, and prayerful reflection will assist us in discerning our root systems, our understandings of God, how we recognize God's voice, how we discern gifts and callings, the climate for decision-making, how we reflect on our discerning, and how we live in faithful response to the gospel in all of life—within and beyond the congregation in this post-modern age.

#### **FS 601 Formation in Ministry I (Field Education) (3 SH)**

#### **FS 602 Formation in Ministry II (Field Education) (3 SH)**

These courses require involvement in ministry under supervision and processing emerging issues in a weekly seminar. The action/reflection method of learning is used to relate the ministry activity and the classroom seminars. Case studies are used to help integrate theology and practice. Students are evaluated in the various acts of ministry. Attention is given to their vocational direction. Advanced arrangements for a ministry practicum should be made prior to the beginning of the class in consultation with the Director of Field Education. For more information see the Mentored Ministry section of the catalog.

#### **FS 622/4 Spiritual Direction Seminar and Practicum (2 SH)**

This course offers guidance and experiential learning for the ministry of spiritual direction. Specific attention is paid to the spiritual journey, and to the task of spiritual discernment in companioning persons as they reflect on their own experience in light of who they are called to become and what they are called to in lifelong obedience to the gospel. The Practicum offers supervised training in the ministry and art of spiritual guidance through practicing spiritual direction and peer group reflection.

#### **FS 701 Formation in Missional Leadership I (2 SH)**



### **FS 702 Formation in Missional Leadership II (2 SH)**

This course serves as a two-semester long capstone experience for all Master of Divinity students. In the course students will: 1) continue and deepen the formational work begun in the earlier formation courses (Formation in God's Story and Formation in Ministry); 2) participate in direct assessment experiences related to the four guiding principles of the curriculum (wise interpretation, mature practice, discerning communication, and transformational leadership), 3) identify and embrace a missional understanding of leadership, and 4) focus on the transitional dynamics associated with finishing a seminary course of study and engaging a new context for life and ministry.

### **FS 722 Advanced Spiritual Direction (1 SH)**

A directed study giving opportunity for students to develop their gifts and skills in the ministry of giving spiritual direction— in one-on-one or group /congregational settings. Readings and reflection, practice of giving spiritual direction, writing and reflection of verbatim, and meeting for supervision are required components of the course. Prerequisites: Introduction to Spiritual Guidance, Spiritual Formation for Congregational Discernment, Spiritual Direction Seminar and Practicum I and II.

### **Summer Institute for Spiritual Formation**

The following courses are run every summer during SISF

### **FS 543 Spiritual Guidance in Life & Practice (1 SH)**

### **FS 613 Home Based Practicum (1 SH)**

### **FS 663 Spiritual Direction Peer Group (1 SH)**

The following two groups of courses have one running each year on a rotating basis:

### **FS 623 Spiritual Direction I: Topics (2 SH)**

-Journey of the Soul

-Seasons of Impasse

-? Currently this is FS 532 Spiritual Formation for Congregational Discernment.

### **FS 563 Worship I - Spiritual Formative Worship (2 SH)**

### **FS 683 Worship II: Inter-generational Worship (2 SH)**

### **FS 693 Worship III: Prayer Practices in Worship (2 SH)**

The following courses are arranged with the instructor of record for SISF:

### **FS 622 Spiritual Direction Seminar (1 SH)**

### **FS 624 Spiritual Direction Practicum (1 SH)**

## **Developing the Skills of Ministry**

*Course descriptions and scheduling are subject to change by administrative decision. See course offerings booklet for current offerings. Some courses will be offered on a two- or three-year rotation.*

### **Congregational Life and Work (SMCL)**

### **SMCL 512 Seminar in Youth Ministry (3 SH)**

Using a framework of practical theological reflection, this course guides participants in articulating their theological vision for youth ministry in conversation with insights from cultural studies, sociology, psychology, neurology and human development. The complex sociocultural setting of formation will be explored, employing critical and constructive approaches to race, gender, sexuality, class and embodied and digital identities. The course addresses ministry contexts with early, middle and late adolescents in congregations and beyond.

### **SMCL 521 Faith Formation for the Whole Body of Christ (3 SH)**

Congregations are too often guilty of reducing Christian education to only head knowledge or viewing it as a limited-time activity mainly for children and youth. In reality, Christian education is a life-long transformative action that is necessary for every member of the body of Christ and encompasses our whole beings. This course will provide a survey of major topics and theories in Christian education and faith formation including definitions, biblical foundations, purposes, and contexts for Christian education; age-related educational theory; and introduction to learning styles and multiple intelligences. Through self-reflection and engagement with course readings and guest speakers, students will work towards integration of practices with relevant theory in order to design and facilitate a Christian education event, workshop, or one-time event for a Christian ministry setting.

### **SMCL 561 Ministering in Times of Trauma (2 SH)**

Traumatic life experiences come in many forms, touch multiple networks of relationships and systems, and call for a complex set of responses. The church must be equipped to respond. This course examines the physiological, psychological, spiritual and social impact of trauma. It explores how the Christian narrative/community with its transforming practices of truth-telling, forgiveness, reconciliation, restorative justice and peacebuilding can lead to the shalom of God's present and coming kingdom, both within the church, and through the church, to the larger world. Pastors, church leaders, missionaries, counselors and others who seek to become agents of trauma healing will examine a healing path that integrates theology, spiritual practices and counseling skills.

### **SMCL 581 Pastoral Counseling (3 SH)**

This course is for both students with a pastoral counseling concentration and other seminary students interested in learning the introductory level of the art and science of pastoral counseling. The course will examine the basics of a counseling relationship and give the student the opportunity to practice a "counseling" relationship and skills in the context of the course. Topics to be covered include: theory overview, skills work, typical cases encountered, issues related to ethics, culture, theology, diagnosis, and treatment planning. Special attention will be given to the dynamics of counseling in the context of the congregation or faith community.

### **SMCL 602 Foundations for Christian Preaching (3 SH)**

This course is a general introduction to preaching, emphasizing how to move from biblical text to God-centered proclamation of the gospel. While the course will explore a variety of approaches to the biblical text and consider historical, theological, pastoral, and creative aspects of preaching, we will focus primarily on one methodology that can be adapted to a variety of styles and forms.

### **SMCL 611 Pastoral Care (3 SH)**

A critical reflection on what it means to be a caregiver in the ministry of the church. Among the issues examined are the assumptions one brings to caregiving, the relationship between caregiving and counseling, and various models for pastoral care and counseling. Specific pastoral care events such as births, weddings and funerals are also explored. Professional and ethical issues related to caregiving and counseling are introduced. There will be a brief introduction of basic counseling skills.

### **SMCL 642 Congregational Worship (3 SH)**

This course explores the biblical, historical, and theological issues underlying sacramental life in the church. A comparative study of ecumenical experience provides the student with critical tools to examine specific liturgical practices within his/her own faith tradition. Students will gain an appreciation of the underlying issues that help shape Christian worship in its various forms, and practical guidance in leading that shaping. Prerequisites: CTH 501 and 512

### **SMCL 652 Managing Congregational Conflict (3 SH)**

This course will focus on managing conflict in churches. Attention will be given to ecclesiology and theology related to conflict, development of skills for dealing with interpersonal conflicts, managing polarities, teaching communication in the congregation, and intervention skills for addressing deeper, more difficult conflicts in the congregation. The course will be taught with primary attention to the role of pastors, congregational leaders, conference ministers and overseers in managing congregational conflict and creating healthy churches. Class sessions will include lectures, videos, case studies, role plays and sharing of personal experience.

### **SMCL 671 Leadership & Administration (also offered online) (3 SH)**

This course engages leadership and administration in both traditional and emerging congregations as well as missional involvement in the broader community. Initial attention will focus on the leadership formation of the student from a wholistic perspective. An exploration of biblical and spiritual perspectives will prepare the way for an examination of transformational leadership through both a contextual and cultural lens. Finally, students will have the opportunity to practice and reflect on leadership and administration via the exploration of a variety of specific topics including planning, budgeting, communication, team building, and conflict transformation.

### **SMCL 682 The Foundations of Public Worship (3 SH)**

This course is designed to prepare students for planning and leading congregational worship and to generate appreciation for the formative and transformative role of worship in the life of the church. Primary attention is given to the practical aspects of creating worship experiences based on biblical texts. Students will practice writing their own worship resources and become acquainted with published worship resources. This course will familiarize students with using the liturgical calendar and the Revised Common Lectionary as resources for worship planning. Prerequisites: CTH 501 and 502

### **SMCL 698 Ministry Specialization Project**

This project is intended to help students integrate their seminary education into their intended ministry setting. As a culmination of their seminary experience, students will develop a resource, with the assistance of a faculty advisor, which will equip them more fully to minister in contexts beyond the seminary.

headers

## **Missions and Evangelism (SMME)**

### **Mission in Cultural Context (3 SH)**

See [CM 621](#).

### **Cross-Cultural Church Experience (3 SH)**

See [CM 613](#).

### **Mentored Ministry Internship (2-6 SH)**

See [SMFE 781](#).

## **Field Education (SMFE)**

(see the requirements for Mentored Ministry)

### **Formation in Ministry I, II (Field Education) (3 SH), (3 SH)**

See [FS 601](#) and [602](#).

### **SMFE 601 Clinical Pastoral Education (6 SH)**

Clinical Pastoral Education is professional education for ministry. The learning process includes group seminars and the practice of ministry in an institutional or congregational setting with the guidance of an ACPE Certified Educator. From encounters with persons in need, and the feedback from peers and educators, students develop new awareness of themselves as persons and of the needs of those to whom they minister. From reflection on specific human situations utilizing the resources of theology and the science of human functioning students expand their understanding of ministry. In addition to the practice of ministry program components include the writing of verbatims, lectures, reading, journaling, individual supervision and the interpersonal experience of a group of peers in a common learning experience.

### **SMFE 701 Advanced Clinical Pastoral Education (6 SH)**

This course is a guided learning experience in ministry in an institutional and/or congregational setting under a certified ACPE supervisor. Program components include verbatim writing, lectures, individual supervision and the interpersonal experience of a group of peers in a common learning experience. This course is offered during the summer in the format of a ten-week intensive unit and during the school year as an extended unit spanning six months, with three hours of credit each semester.

### **SMFE 724 Supervisory CPE**

### **SMFE 742 Teaching Mentorship (3 SH)**

EMS students may apply for a Teaching Mentorship in the EMU Bible and Religion Department. This mentorship includes practice teaching at the undergraduate level under the direct supervision of a faculty member assigned to the course. The faculty member functions as a teaching mentor and provides oversight and evaluative feedback at regular intervals during the mentorship. Participation in this mentorship will follow Formation in Ministry I & II (or equivalent) and the completion of at least 18 hours of seminary coursework. The number of mentorships each semester will be limited to one. Application shall be made to the EMS Mentored Ministry office.

### **SMFE 781 Mentored Ministry Internship (2-6 SH)**

An intensive experience in supervised ministry normally in an off-campus setting. Internships may range in length from three to 12 months. They may be arranged in settings such as pastoral ministry, urban ministries, church planting and overseas missions. Credit earned is generally elective credit. In some settings, the intern may take a limited amount of study at a local seminary. Internships operate according to guidelines established by the seminary. Ministry Internships in a specialized setting are approved by the Director of Field Education. Prerequisite: Minimum of one year of seminary study; [FS 601](#) and [602](#).

## **Directed Studies**

### **791 Directed Studies (1-3 SH)**

Directed studies may be taken in any department subject to the approval of the instructor and the associate dean. More information [here](#).

### **MAR 791 MAR Thesis (1-6 SH)**

Research project done in the area of the student's concentration and under the direction of the faculty supervisor.

# Faculty

Faculty can be found at <https://emu.edu/faculty-staff/?search=Seminary>

Retired faculty and faculty emeriti can be found at <https://emu.edu/faculty-staff/?search=Emeritus>

## Administrative Contacts

President- [Susan Schultz Huxman](#)

Provost- [Fred Kniss](#)

Director of libraries- [Marci Frederick](#)

University registrar- [David A. Detrow](#)

Director of the academic support center- [Linda Gnagey](#)

Vice president for advancement- [Kirk L. Shisler](#)

Director of alumni/parent relations- [Jeff Shank](#)

Director of marketing & communications- [Andrea Schrock Wenger](#)

Director of financial assistance- [Michele Hensley](#)

Director of information systems- [Ben Beachy](#)

Vice president for enrollment and student life- [Jim Smucker](#)

Vice president for finance- [Daryl Bert](#)

Director of facilities management- [Ed Lehman](#)

Director of international students and multicultural services- [Micah Shristi](#)