



# SEMINARY CATALOG



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2026-27

Seminary Catalog  
Eastern Mennonite Seminary  
2026-27

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## Introduction

### Accreditation

Eastern Mennonite University is accredited by the Southern Association of Colleges and Schools Commission on Colleges (SACSCOC) to award associate, baccalaureate, master's, and doctorate degrees. Eastern Mennonite University also may offer credentials such as certificates and diplomas at approved degree levels. Questions about the accreditation of Eastern Mennonite University may be directed in writing to the Southern Association of Colleges and Schools Commission on Colleges at 1866 Southern Lane, Decatur, GA 30033-4097, by calling (404) 679-4500, or by using information available on SACSCOC's website ([www.sacscoc.org](http://www.sacscoc.org)<sup>1</sup>).

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 in Religion, MA in Theological Studies, and Doctor of Ministry. EMS is also 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)<sup>2</sup>

The seminary is approved by the [United Methodist Church](#)<sup>3</sup> for the training of candidates for ordination. It is a member of Mennonite Higher Education Association and reports annually to the Mennonite Education Agency.

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)<sup>4</sup>. The seminary welcomes visitors to campus. Interviews and tours may be requested by contacting the seminary Admissions Office via e-mail at [semadmiss@emu.edu](mailto:semadmiss@emu.edu)<sup>5</sup>. 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 2025-26. 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

Please use this link to view the University Calendar.

<https://emu.edu/academics/calendar>

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1. <http://www.sacscoc.org/>

2. <http://www.ats.edu/>

3. <https://emu.edu/seminary/methodist>

4. <http://www.emu.edu/seminary>

5. <mailto:semadmiss@emu.edu>

## 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 (now Christian) 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. A building funded by seminary donors and designed for seminary programs was dedicated in 1994. Also in 1994, EMS became the graduate theological school of Eastern Mennonite University. In 2025, the seminary joined other EMU programs in the Humanities, Arts & Social Science division of EMU.

In the 1970's, Eastern Mennonite Seminary began offering credit for various pastoral training programs by extension in southeastern Pennsylvania. In 2008 EMS began offering complete seminary degrees at the EMU Lancaster site. Today, EMS serves students in all locations by offering courses in on-campus and online formats, so that EMS degrees can be earned from anywhere reliable internet access is available.

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 53,000 people, EMS is fronted on the east by the Massanutten and Blue Ridge mountain ranges. To the west lie the Alleghenies.

[Harrisonburg](#)<sup>6</sup> 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](#)<sup>7</sup>)

[Directions to campus](#)<sup>8</sup>

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6. <https://www.harrisonburgva.gov/>

7. <https://www.emu.edu/map/>

8. <https://www.emu.edu/about/area/directions/>

## Contact Information

### General

E-mail: [seminary@emu.edu](mailto:seminary@emu.edu)<sup>9</sup>

Phone: (540) 432-4260

Fax: (540) 432-4598

### Registrar

E-mail: [beth.brunk@emu.edu](mailto:beth.brunk@emu.edu)<sup>10</sup>

Phone: (540) 432-4111

### Admissions

E-mail: [semadmiss@emu.edu](mailto:semadmiss@emu.edu)<sup>11</sup>

Phone: (540) 432-4257

### Eastern Mennonite Seminary

1200 Park Rd

Harrisonburg, VA 22802

## EMU Mission, Vision, and Values

What does the Lord require of you, but to do justice, love mercy, and to walk humbly with your God? — Micah 6:8

## EMU's Mission, Vision, Values

### Mission

EMU prepares students to serve and lead in a global context.

Our community of learning integrates Christian faith, academic rigor, artistic creation and reflective practice informed by the liberal arts, interdisciplinary engagement, and cross-cultural encounter.

### Vision

We will open new pathways of access and achievement for all students who aspire to grow as unifying leaders equipped with intercultural competence, oriented toward peace and justice, and rooted in an active faith modeled on the life and teachings of Jesus.

### Values

We the community of learners—students, faculty, and staff—of Eastern Mennonite University value:

## Academic Excellence

As a teaching university, we prioritize student learning. Our approach to teaching and learning is equitable and engaged as we seek to inspire curiosity, creativity and academic achievement.

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9. <mailto:seminary@emu.edu>

10. <mailto:beth.brunk@emu.edu>

11. <mailto:semadmiss@emu.edu>

## Peace and Justice

As a leader in peacebuilding, conflict transformation, and restorative justice, we pursue peace by teaching and practicing justice and equity, intercultural understanding, and environmental sustainability. We value diversity and seek to form unifying, inclusive leaders.

## Active Faith

As a community, we seek to embody faith in action and serve and learn together to repair harm and restore hope. Shaped by Anabaptist-Mennonite beliefs and practices and the life and teachings of Jesus, we practice compassion, mutual love, and appreciation for the diversity of religious and cultural expressions represented in our community.

*Mission and approved by EMU Board of Trustees, June 23, 2017*

*Vision approved by EMU Board of Trustees, November 9, 2019*

*Values approved by EMU Board of Trustees, June 14, 2024*

## EMS Mission and Community Statements

### Mission

Eastern Mennonite Seminary nurtures agents of justice and peace by opening spaces for theological learning and practice rooted in Jesus' radical ministry of beloved community.

### Seeking Beloved Community

We are an Anabaptist, ecumenical, and interfaith community practicing intellectual noncoercion, celebrating diversity of cultures and experiences, and cultivating critical hope amid a plurality of ideas and perspectives.

We are a hermeneutical community engaging critically with texts and traditions, analyzing the dynamics and structures of power, and deepening our understanding of peace with justice.

We are a community of praxis, amplifying marginalized voices and putting peace into practice through solidarity with all creation.

## EMS Faith Heritage: Mennonite and Ecumenical

Eastern Mennonite Seminary (EMS) is the graduate theological school of Eastern Mennonite University (EMU). Beginning in 1964, EMS emerged when professors in Bible and theology recognized a need to train Anabaptist Mennonite pastors and leaders beyond undergraduate studies. For many decades, EMS specialized in this theological training for pastoral ministry. But unlike the traditional model of freestanding seminaries, EMS's unique position as a seminary embedded within a broader university has shaped EMS as a theological school enriched by the dynamic intellectual life of other disciplines and a broader learning community.

Since 1964, EMS has developed a seminary program that recognizes the value of holistic theological education. 25 years ago, EMS was ahead of its time in placing spiritual formation at the core of the seminary curriculum. EMS continues to educate students in a way that integrates personal, spiritual, intellectual and academic formation. As a result, EMS graduates are known as leaders with the internal resources to remain compassionately connected to God, self and others, and the skills to navigate complex leadership challenges with integrity and intention.

Biblical, historical, spiritual and theological reflection undergird EMS's enduring commitment to seeking peace and justice in all spheres of life. EMS students are formed with the awareness and skills to pursue peace and justice on personal, social and systemic levels. Students at EMS engage scripture for critical academic study and personal spiritual formation, history



with the interpretive commitment to peace and justice, theology as a communal endeavor that is living and dynamic, and religious practices as embedded in and accountable to particular communal contexts.

EMS has expanded as a robust ecumenical community that offers pastoral training and much more. EMS graduates are also chaplains, spiritual directors, professors and teachers, nonprofit CEOs, ecclesial administrators, peacebuilders, and community organizers. Slightly less than half of the EMS student body identifies as Mennonite, and approximately half of the full-time faculty are Mennonite. As an official seminary of Mennonite Church USA, EMS is accountable to Mennonite Education Agency and guided by the denomination's *Renewed Commitments*<sup>12</sup>, the denominational *Confession of Faith in a Mennonite Perspective*<sup>13</sup>, and the *Shared Convictions*<sup>14</sup> of Mennonite World Conference. Ultimately, EMS seeks to be faithful to the life, teachings and spiritual presence of Jesus and his call to justice, righteousness and liberation for all to live an abundant life.

Faith traditions represented among EMS students, faculty and staff include Baptist, Brethren, Episcopal, international ecclesial bodies, Jewish, Lutheran, Mennonite, Methodist, nondenominational, Presbyterian, Roman Catholic, and United Church of Christ. EMS has a significant UMC population, and is approved by the General Board of Higher Education and Ministry to train candidates for ordination in the United Methodist Church.

EMS is distinctive in its location within a historic peace church and a world-renowned peace and justice university. Seminarians are alumni of the same university as such notable graduates as *Leymah Gbowee*<sup>15</sup>, recipient of the 2011 Nobel Peace Prize. In 2022, EMS graduates had the honor of hearing *Bryan Stevenson*<sup>16</sup>, founder of the Equal Justice Initiative and author of *Just Mercy*, give the commencement address at their graduation.

## Facilities

### Seminary Building

The seminary is located 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 computers and several conference rooms.

The lower level of the building houses the *Master of Arts in Counseling program*<sup>17</sup>.

The university offices are found in the Campus Center and the University Commons. These include the *president's office*<sup>18</sup>, the *business office*<sup>19</sup>, the *financial assistance office*<sup>20</sup> and the post office.

The seminary uses Martin Chapel in the Seminary building for large public functions.

### Library

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

The *library's website*<sup>21</sup> 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.

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12. <https://www.mennoniteusa.org/resource-portal/resource/renewed-commitments-for-mc-usa/>

13. <https://www.mennoniteusa.org/who-are-mennonites/what-we-believe/confession-of-faith/>

14. <https://mwc-cmm.org/shared-convictions>

15. <https://emu.edu/peacebuilding/leymah-gbowee>

16. <https://emu.edu/now/news/2022/internationally-renowned-human-rights-lawyer-and-social-justice-activist-bryan-stevenson-to-deliver-emus-2022-commencement-address/>

17. <https://www.emu.edu/graduate-counseling/>

18. <https://www.emu.edu/president/>

19. <https://www.emu.edu/business-office/>

20. <https://www.emu.edu/financial-aid/>

21. <https://emu.edu/library/>

The [Bible & Religion LibGuide](#)<sup>22</sup> 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 visiting the physical library space.

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 Wi-Fi.

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 MSHL is open 9 a.m.—4 p.m. Monday, Wednesday, and 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 Menno Simons Historical Library.

## Bookstore

The online EMU bookstore, at [emu.textbookx.com](http://emu.textbookx.com) serves seminary courses.

## Snack and Food Service

Vending machines and coffee are located in the kitchen area on the second floor of the Seminary. Hot drinks are available to seminary and counseling students only, since the cost is covered by their activity fees. Microwave ovens are available in the kitchen. Lunch and snacks may be eaten in the gathering or fellowship areas. Other campus facilities such as the dining hall, Common Grounds coffeehouse and Royal's Den snack shop are shared with the University and are available to seminary students according to the stated policies.

## 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 Seminary students. See [Auxiliary Services](#)<sup>23</sup> 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.

## United Methodist Connection

Eastern Mennonite Seminary shares a special relationship with The United Methodist Church (UMC) in theological education. EMS is approved by the UMC University Senate for the training of candidates pursuing ordination as elders and deacons. Up to 20% of the EMS student body is composed of UM students in any given year, and up to 100% scholarships are available for United Methodist students. EMS maintains a thriving UM ethos within its learning community, and shares the UMC's strong commitments to peacebuilding and principles of social justice.

The UMC maintains close contact with its students at EMS through classes in United Methodist studies and by frequent on-campus visits from UMC representatives such as the Harrisonburg District Superintendent, leaders from the Center for Clergy Excellence of the Virginia United Methodist Conference, and leaders from the West Virginia Conference and other conferences.

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<sup>22</sup>. [http://libguides.emu.edu/Bible\\_Religion](http://libguides.emu.edu/Bible_Religion)

<sup>23</sup>. <https://www.emu.edu/studentlife/residence-life/apartment-rentals/>

As part of seminary field education, UM students typically serve either as licensed local pastors of UMC congregations or through internships in local UM churches as seminarians or lay members. Virginia Conference students are encouraged to complete Clinical Pastoral Education (CPE) training while in seminary, conveniently fulfilling this requirement through EMS's own CPE program – as EMS is one of only six theological seminaries in the U.S. with its own fully accredited CPE program.

UM faculty at EMS make significant contributions to the seminary curriculum and learning community. Dr. David Evans, Associate Professor of History and Intercultural Studies, provides visionary teaching and leadership, and his research areas include Wesleyan-Methodist studies. Dr. Evans has taught UM history, doctrine and polity courses at EMS since 2012 and serves as the Director of Seminary Intercultural Programs. EMS also benefits from the leadership of Dr. Courtney Joyner, a former UMC deacon, who is the Director of Mentored Ministry and Instructor of Formation at EMS. These faculty members advise and mentor students preparing for ordination in the UMC. In addition to UM Studies courses, EMS regularly offers courses taught by qualified faculty in evangelism, mission, and worship. This provides essential training and continuing theological education for persons in the UMC orders of elder and deacon.

## Community Life

Community-building opportunities at EMS include:

**Seminary Community Council (SCC)** is composed of students, a faculty adviser and ex-officio administrators. 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, all students, faculty and staff are expected to use their gifts and influence for the enrichment of community life.

SCC appoints student representatives to seminary faculty meeting and other university committees. It also takes responsibility to plan social events, lead lunch forums and be alert to student financial needs.

The community gathers for **Seminary Chapel** weekly, on Tuesdays. 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.

We also 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.

The SCC has developed guidelines for the use of the **Seminary Study Room**. You can find those guidelines here: [https://moodle.emu.edu/pluginfile.php/558262/mod\\_resource/content/1/2018%20Study%20Room%20guidelines.pdf](https://moodle.emu.edu/pluginfile.php/558262/mod_resource/content/1/2018%20Study%20Room%20guidelines.pdf)

**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 during breaks. Vending machines and coffee are located in the kitchen. Hot drinks are available to seminary and counseling students only, since the cost is covered by their activity fees. Microwave ovens are available in the kitchen.

## Policies

### Admissions Policies

Eastern Mennonite Seminary seeks to provide a setting for a critical theological reflection and practical training to 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.

### Master's Degree and Graduate Certificate Admission Standards

**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 or a graduate certificate program. Students who apply with a baccalaureate degree from an international non-accredited 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.

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.

### Doctor of Ministry Admission Standards

An MDiv from an accredited institution with a minimum GPA of 3.0 and at least three years of full-time ministry activity since completion of the master's degree.

Regular, ongoing engagement in a current ministry setting, which can be either paid employment or a volunteer leadership role.

Students who do not hold an MDiv will be considered for admission if they have been in the practice of ministry for at least five years after earning their master's degree with a minimum GPA of 3.0. These students will be required to demonstrate or attain MDiv equivalency through additional graduate work in theological studies to ensure their preparation in biblical studies, church history, systematic theology, practical theology, spiritual formation, and field education.

### 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 preparation is not adequate, 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 research and writing tools of higher education;
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.

## Formational Commitment

At the time of application, each student is asked to confirm their agreement to the following: *"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. EMU welcomes persons into community without discrimination on the basis of race, color, national or ethnic origin, sex, disability, age, sexual orientation, gender identity or any legally protected status"*

## Admissions 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.

## Master's Degree and Graduate Certificate Application Requirements

An application is complete when the following documents are received:

- application with essays
- official transcript(s) of credit
- non-refundable tuition deposit
- 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.

Representatives from the Seminary Dean's office and the Office of Graduate and Professional Recruitment review each application and notify the applicant of the action taken.

## Doctor of Ministry Application Requirements

An application is complete when the following documents are received:

- Application with essays
- Official transcript(s) of credit
- Non-refundable tuition deposit
- Three references: 1) ecclesial, 2) academic, 3) applicant's choice.
- An academic writing sample of at least 2000 words, either full paper or excerpt from a theological graduate course demonstrating scholarly writing and research with citations. If no recent/theological education, must produce a 5-page writing sample in which you identify and defend how you would form a biblical, theological, and ecclesial approach to a topic in peacemaking and social change and identify, utilize, and properly cite a minimum of three scholarly academic references.
- A personal statement of 750-1000 words responding to the following prompts:
  - Describe relevant personal, academic and ministry experiences. What have you learned about yourself as a leader through those experiences?
  - Describe your role and your current ministry context. How do you expect to integrate DMin learnings and research with that community?
  - Describe your interest in peacemaking and social change. What are your goals for seeking a DMin in this area?

Representatives from the Seminary Dean's office and the Office of Graduate and Professional Recruitment review each application and notify the applicant of the action taken.

## Admissions Contact Information

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)<sup>24</sup> 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. Any credit from an accredited seminary or other accredited graduate school will be considered for transfer. A grade of "B" (or equivalent) or better must be earned for any course to be considered for transfer. However, a majority of credits for a degree from Eastern Mennonite Seminary must be earned from EMS. Transfer courses will be recorded with the same titles and grades as appear on the transcript from the previous school. Transfer grades will not apply toward the EMU grade point average, except for instances in which the student's enrollment at the other institution was sponsored by EMU.

The Associate Dean determines which graduate-level 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 course content. Any transfer of credit will be finalized only after the student has been admitted and their tuition deposit has been paid.

EMS will not extend opportunities for transfer credit into the Doctor of Ministry program.

## 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 in seminary classes for more than 2 semesters 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)

The complete description of Eastern Mennonite University's compliance with [Family Educational Rights and Privacy Act \(FERPA\)](#)<sup>25</sup> is found in the Graduate and Seminary Handbook.

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24. <mailto:semadmiss@emu.edu>

25. <https://resources.emu.edu/confluence/display/gradcatalog/Family+Education+Rights+and+Privacy+Act+of+1974>

## Nondiscriminatory Policy as to Students

Eastern Mennonite Seminary admits students of any on the basis of race, color, national or ethnic origin, sex, disability, age, sexual orientation, gender identity or any legally protected status 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 race, color, national or ethnic origin, sex, disability, age, sexual orientation, gender identity or any legally protected status 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.

## 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](#)<sup>26</sup>, please follow this link.

## Grievance Procedures

The Seminary follows the [Conflict and Grievance Procedure](#)<sup>27</sup> found in the Graduate and Seminary handbook.

## Title IX

The Seminary follows the [Relationship Violence and Sexual Misconduct Policy \(Title IX\)](#)<sup>28</sup> found in the Graduate and Seminary handbook.

## Academic Policies

### Academic Accountability

#### Policy

In accordance with EMU mission, vision, and life together statements, we expect academic integrity of all members of the community. Responses to violations of academic integrity are detailed below.

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26. <https://emuhelpdesk.atlassian.net/wiki/x/R4HoEAE>

27. <https://emuhelpdesk.atlassian.net/l/cp/jGbCDLm3>

28. <https://emuhelpdesk.atlassian.net/l/cp/vaRJLQPM>

## Context

Eastern Mennonite University fosters a culture where faculty, staff, and students respect themselves and others. In this culture, faculty, staff, and students gain confidence in their desire and ability to communicate concepts, construct new knowledge, and think critically about their own and others' ideas. In doing so, EMU community members grow as competent thinkers and writers.

EMU faculty and staff care about the integrity of their own work and the work of their students. They work intentionally with students during the learning process, creating assignments that promote interpretative thinking. Honesty, integrity, trust, fairness, respect, and responsibility are characteristics of a community that is active in loving mercy, doing justice, and walking humbly before God.

At EMU, academic accountability means that community members are accountable to themselves, their colleagues (fellow students or fellow instructors), the university, and the fields of study in which they engage. To be academically accountable means to be able to give a transparent account of the academic work that we do. It means that we "leave tracks" and create trails so that others may learn where we started and how we ended up where we are.

A transparent account for academic work involves producing and submitting one's own work in papers, essays, projects, quizzes and tests; correctly and consistently acknowledging sources used; factually representing research results, one's credentials, and facts or opinions; and appropriately documenting use of technology.

Informed use: as much as possible, students, faculty and staff should be generative AI (gAI) "literate"

- know how gAI systems work
- gAI is ubiquitous and increasing in options
- gAI systems are associated with common applications and tools
- gAI can be good for tasks such as outlines, brainstorming, checking grammar, spelling, and/ or style

Ethical and Responsible use: as much as possible, students, faculty and staff should understand limitations, benefits, and risks of gAI

- Consider privacy and unequal access to gAI tools
- Information should not be submitted to an AI system unless you expect it to be publicly available and you own it
- gAI systems may be poorly referenced and/or the content may be unattributed to the original copyright owner
- Bias exists in the data and output
- gAI can "hallucinate" and may provide untrue information (fact checks are required)
- gAI searches have climate impacts (electricity and water usage)

**Examples of violations of EMU's Academic Accountability Policy are below. Additional examples of violations are available in this document.**<sup>29</sup>

1. Not providing appropriate documentation to all information, ideas, and quotations taken from any source, including anything online;
2. Using resources such as notes, textbooks, online resources when not authorized by the instructor;
3. Giving or receiving unauthorized assistance to or from another person, face to face or electronically on or during or after a quiz or test;
4. Falsifying research results, withholding data, misrepresenting facts;
5. Presenting material as one's own from a site that sells essays [or generates them for you \(generative AI\)](#);
6. Frequently committing violations within a single document or repeatedly over time;
7. Using Google Translator, [generative AI \(gAI\)](#) or other software to translate work from one's native language to the language of instruction and submitting the work as one's own work; or
8. Recycling one's own previous work without proper citation and securing the instructor's approval.

Faculty should clearly describe allowances for generative AI usage on specific assignments on the spectrum of

- Free usage (no acknowledgment, documentation, or citation needed to use generative AI on this assignment)

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<sup>29</sup>. <https://docs.google.com/document/d/1gl259tAEt86ggRzVnMEzNEXWDZ1C-7c9/edit>



- Fully prohibited (The assignment must be completed without assistance from others, including generative AI tools)
- Middle positions
  - describe which sections of a multi-layer assignment can incorporate use of AI
  - describe what types of actions might be allowed (eg. outlines, brainstorming, checking grammar)
  - describe how to use source citations for AI use.

## Academic Accountability Procedures

The following procedure is appropriate for use in undergraduate and graduate settings.

When an instructor observes or suspects that an episode of academic misconduct has occurred, the process below should be followed. NOTE: The Academic Accountability Representative (AAR) is the director of the Academic Success Center and acts as a process facilitator. Instructors are mandated to contact the AAR about possible academic misconduct to the AAR.

1. The instructor contacts the AAR to discuss their observations and to share further details of the episode and any documentation of alleged violation. They decide whether or not to initiate a formal process.
  2. Together, they (AAR & Instructor) explore possible reasons for the incident, plan for the instructor to converse with the student to understand each others' perspectives, and explore possible avenues for accountability. If the AAR and instructor conclude that no violation has occurred, the instructor will inform the student and copy the AAR;
  3. Otherwise, the instructor meets with the student. (Sometimes, when the instructor meets with the student, this is the moment when the student and instructor resolve the issue without further involvement with the AAR.)
  4. If the instructor and AAR have decided that a formal process is needed, the instructor informs the student about the concern (the paper submitted, the test taken) and that they will be consulting with the university AAR to initiate a formal process and will inform the student of the consultation results.
  5. The instructor completes [a form reporting their concerns](#)<sup>30</sup>, which goes automatically to the AAR.
  6. The AAR checks on any prior episodes for this student. (AAR has access to all previous reports.)
  7. The AAR arranges a meeting with the student to occur within 2 business days. During this meeting, the student is in a safe place where privacy is ensured. The student is encouraged to share what happened. The AAR listens, asking prompting questions as appropriate. Ultimately, the AAR is seeking moments of learning, of redemption for the student, of restoration of the relationship between student and instructor.
1. The AAR reports to the instructor the pertinent details of the meeting with the student. The AAR will record notes of the meetings with instructor and student(s);
  2. The AAR will set up a planning meeting with the AAR, instructor, and student within 7 business days and inform the parties. The student will be informed that they may invite a trusted support person to this meeting if they choose;
  3. In the case that an accountability process extends beyond the last day of the course, the instructor will record an "Incomplete" grade for the course.
- The AAR/Instructor/Student meeting will include the following:
    1. The AAR will briefly explain the purpose of the meeting and facilitate decisions about ground rules;
    2. The student will explain their actions and what led up to those actions (What happened? What were you thinking at the time?);
    3. The instructor will explain their observations and concerns (What happened? What were you thinking at the time?);
    4. The instructor and student will discuss possible actions to remedy the situation and prevent its recurrence (What have you thought about since? What could make it right? What could keep it from happening again in the same way?);

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30. [https://cm.maxient.com/reportingform.php?EasternMennoniteUniv&layout\\_id=7](https://cm.maxient.com/reportingform.php?EasternMennoniteUniv&layout_id=7)

5. As appropriate on a case-by-case basis, the instructor and student will write and sign a detailed action plan to include dates and responsibilities of all parties. The plan should include due dates and the responsibilities of both parties.
  - The AAR will record all meetings with student and instructor, including the Action Plan in the Maxient case file and arrange further instruction if necessary.
  - Shortly before the Action Plan is due, AAR will check in with the student and instructor to monitor progress.
  - Once the Action Plan has been carried out and/or the situation has been resolved, the AAR will update the case notes to reflect this completion, and close the case in Maxient.
  - The instructor will replace any Incomplete grades with final grades.

## Complications

1. *If the instructor and student cannot agree on an Action Plan*
  - a. The AAR will meet with the student and the instructor separately to evaluate points of disagreement and to develop potential solutions. The AAR will facilitate a meeting where both parties discuss the issues and proposed solutions.
  - b. If the student and instructor cannot agree on an Action Plan after these individual meetings, the dean of the instructor's school in collaboration with the Dean of Students will identify an Action Plan or grade consequence.
2. *If the Action Plan is not satisfactorily completed by the student*
  1. The instructor may assign a failing grade to the assignment or test in question.
  2. Failure to complete the Action Plan will be recorded in the case notes in Maxient.
- *Repeated violations with accompanying failure to complete Action Plans*
  1. If the student fails to complete multiple action plans, a Letter of Probation, or Letter of Indefinite Suspension/ Disciplinary Withdrawal may be issued. The AAR and school dean will determine these responses and the dean will carry out the response.
  2. If the instructor assigns a student an F for the course, the student will not be allowed to withdraw from the course. The student is prohibited from attending class after the professor assigns the F grade. The course continues to apply towards the number of credits the student is pursuing that semester.

## Student Appeal

The student will submit an appeal form to the Provost in writing within five (5) working days following notification of the Academic Accountability report. The student may wish to work with their academic advisor or a Student Life staff member to complete the Appeal form. The student will send the completed form to the Provost.

Reasons for the appeal must be clearly stated and based on at least one of the following:

1. Significant and relevant new evidence;
2. Alleged procedural error that may have affected the decision; or
3. Unduly harsh and arbitrary consequences of the academic accountability violation
4. The Instructor, AAR, or other institutional representative did not follow through on the agreed upon plan.

On the basis of these factors, the provost will review the appeal and, in consultation with the AAR, make a decision to uphold or modify the academic accountability violation record. The Provost will communicate the decision to the student in writing within five (5) days after the receipt of the appeal. The decision is final.

## Documentation

- Students who receive any type of academic accountability violation will have it documented in an internal record keeping system at EMU. This system is confidential with limited access.

- Academic accountability violations/probation/suspensions are never part of a student's official EMU transcript.
- Academic accountability violations will not prevent admission into any academic major at EMU.
- Academic accountability violations are not part of any student life recommendation for students transferring to another university.
- A review of academic accountability violations - in particular, reports marked "incomplete" - may be included when students are considered for student leadership positions, academic honors, participation in cross-cultural opportunities and recommendation for students transferring to another university.
- Academic accountability violations that are egregious and broad in scope may have more serious consequences, including a letter of academic conduct probation and/or a letter of indefinite academic conduct suspension/withdrawal.
- Students who have repeat academic accountability violations may receive a letter of academic conduct probation. This letter serves as official notification that additional academic conduct violations may warrant a letter of indefinite academic conduct suspension.

## Responsible Party

The provost is responsible for this policy.

## Policy Review

This policy is reviewed annually.

## Policy Distribution

Undergraduate, Graduate and Seminary Catalogs, Undergraduate, Graduate, Seminary and Lancaster Student Handbooks.

*Reviewed by Undergraduate Council, Graduate Council, and Faculty Senate*

*Approved by Academic Cabinet, March 25, 2009 and revised October 6, 2010*

*Revised by Academic Cabinet, February 26, 2013*

*Revised by Academic Cabinet, November 19, 2014*

*Revised by Provost's Council, December 16, 2015*

*Revised by Graduate Council, April 1, 2019 and approved by Provost's Council, April 10, 2019*

*Revised by task force and approved by Provost's Council, May 4, 2021*

*Revised by Provost's Council, January 19, 2023 and December 12, 2023*

## Registration

Registration dates for the beginning of each semester are designated on the seminary calendar. Registration happens after students meet with their assigned advisor and are given registration clearance. Dropping and adding courses can happen online up to the first day of the semester. After that students must work through the registrar's office.

## Classification

A student who registers for at least 9 credit hours in the fall and spring semesters 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 credit hours is a part-time student. Summer enrollment does not affect full- or part-time status.

## 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

The seminary affirms residential studies and recognizes the value and convenience of distance learning. EMS offers courses in a variety of formats, including on-campus, synchronously and asynchronously online. Students seeking ordination are encouraged to contact their ecclesial bodies for guidance regarding completing coursework at EMS through distance education. Since EMS is approved by the General Board of Higher Education and Ministry of the United Methodist Church, Methodist students seeking ordination may attend virtually less than 50% of the class time of a course and must attend on campus for the majority of class time.

## Student Authentication Policy

While we recognize that it is very difficult to guard against all forms of student fraud while enrolled in an online course, the ultimate goal of EMS is to verify that the online student who is registered for a particular course is, in fact, the same student who is performing the work. To meet that goal, we will do the following:

1. Online asynchronous courses engage work in a variety of formats, including synchronous video meeting options, written forums, audio file uploads and/or video recording uploads.
2. Hybrid students are required to get a picture ID in order to access on campus resources.
3. Fully online students will engage in video and/or phone calls during the admissions process.

## Video Conferencing Policy

In light of the fact that Seminary culture increasingly includes video conferencing, we need to have in place policies that will guide how video conferencing is used. Our goal is to both make it easier for students to take courses and also make the instructor's experience work as smoothly as possible.

1. Most seminary courses are organized into subsections, A and O. The A section indicates on campus course attendance, and the O section indicates online attendance.
2. If any student enrolled in the A section has a legitimate reason why they must be absent from a particular class session and notifies the instructor in advance, video conferencing software may be used in place of on campus attendance.
3. Students using video conferencing are responsible to have appropriate technology and setting to connect by video and audio to class sessions without foreseeable interruption.
4. Faculty are encouraged to develop pedagogy that allows for video conferencing in each of their courses.

## 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 other than EMS. 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. A grade point average of 3.0 is the minimum requirement for graduation from a degree program. This means that the average student will perform at the level of 3.0 GPA or above.

The range of grades for the Doctor of Ministry program includes A, A-, B+, B, and B-.

EMU uses the four-point system. The grade point average (GPA) is computed by dividing the number of quality points earned by the number of graded semester hours.

A/Excellent

- A = 4.0 quality points per semester hour
- A - = 3.7 quality points per semester hour

B/Good

- B + = 3.3 quality points per semester hour
- B = 3.0 quality points per semester hour
- B - = 2.7 quality points per semester hour

C/Marginal

- C + = 2.3 quality points per semester hour
- C = 2.0 quality points per semester hour

F/Failure = 0 quality points

P/Pass = Applies only to approved courses, no quality points. Indicates performance at a B- level or better.

SP/Satisfactory Progress = A non-terminal grade for a continuing course.

W/Withdrawal = Indicates student withdrawal from the course.

AU/Audit or Participation Audit = No credit given..

**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.

**Repeat Courses** - When a course is repeated, both the initial grade and subsequent grade(s) appear on the transcript. Credit is awarded only once, and the higher grade is computed into the grade point average.

## Grade Appeals

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

1. Confer with the teacher who assigned the grade, stating the reason(s) the student 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

Students expecting to graduate must complete an application for graduation provided by the university registrar'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. Students may have degrees conferred at three times, the end of fall, spring or summer.

## 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 through 700 courses represent 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.

## Style Guide for Papers and Theses

Eastern Mennonite Seminary prefers Turabian notes/bibliography style for all papers, unless instructed otherwise by a professor. Use of this style includes not only citation practices, but other styling conventions for written work, including the formatting of: cover pages, headings, page numbers, etc.

For specific biblical studies resources and tools that are not expressly covered by Turabian, the Society of Biblical Literature (SBL) Handbook of Style is used. The SBL handbook builds upon Turabian and provides reference for citing subject specific material that may not fit within the basic formatting of Chicago/Turabian. Turabian and SBL are both modified forms of Chicago style. There are nuances of difference, but for most practical purposes, the basic citations are the same across the three styles.

Students may elect to purchase the latest edition of *A Manual for Writers of Research Papers, Theses, and Dissertations* by Kate L. Turabian and refer to it for the details of proper formatting. A basic guide to most necessary citations with examples can also be found on Purdue University's Online Writing Lab at <https://owl.purdue.edu/>

## Academic Warning

A student whose last 9 credit hours or cumulative GPA falls below 3.0 will be placed on warning for the next term. If sufficient progress is not made to remove the warning, continuation at seminary will be reviewed in consultation with the student's academic advisory, Seminary dean's office and the Registrar's office. Three or more F's in an academic year will place a student on academic warning.

For the Doctoral program one grade of B- or lower will result in academic probation, while two grades of B- or lower will lead to review for dismissal from the program.

## 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 after the first day of the semester official drop/add requests 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 Dean's office may counsel the instructor on the student's class standing or determine the student's future enrollment status.

For the Doctoral program, if a student has not attended a course(s) on a regular basis (i.e. has been inactive for more than six contact hours) and has not responded to efforts by the instructor or other EMU personnel to address the absences, the university registrar may administratively withdraw the student from the course(s.) Any decision to withdraw a student will be referenced with the Associate Dean of the Seminary and Doctor of Ministry Program Director and made in consultation with the instructor of the course(s) involved. The withdrawal date will reflect the final date the student attended the course(s) according to instructor records.

## Study Time

Students should expect to spend 2.5 hours of study outside of class for every 1 hour of credit.

## 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.

## 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 granted based on transfer credit. Degree candidacy represents a significant point of accountability in which the faculty together decide whether or not the student has demonstrated the ability 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.

For Doctor of Ministry students, after successfully completing 31 SH of required coursework (all except for DMIN 850) and following the approval of their Research Project Proposal (including Institutional Review Board approval), a student may advance to candidacy.

## Doctor of Ministry Program Time Limit

A student enrolled in the Doctor of Ministry degree program must complete all the degree requirements within a six-year period. If a student fails to meet the requirements for the DMin degree within this time limit, as per the policies and procedures of the DMin program, the student will be administratively withdrawn from the program. EMS faculty will entertain requests for program duration extensions in unusual circumstances.

## Moving from Certificate to Degree

A student who chooses to pursue the traditional **General Theological Certificate** ([Certificate Programs](#)<sup>31</sup>) with the desire to pursue a graduate seminary degree should plan on the following sequence:

1. Admission as a certificate student with the intent of pursuing a degree
2. successful completion of the certificate (24sh)
3. presentation by adviser to the faculty as a degree candidate

Normally degree candidacy is discerned when seminary students have successfully completed 20sh of course work. The general theological certificate student, in consultation with their adviser, may pursue degree candidacy at 20sh through a letter of request to the seminary associate dean. Assuming faculty approval of degree candidacy, the certificate will be awarded when the requisite number of courses are successfully completed.

A student admitted into an EMU AA degree program may ultimately pursue a pathway to the MACL. This is done by enrolling in the GTC upon completion of the AA, and in consultation with the adviser, pursuing degree candidacy as noted above. Up to 9 credits of seminary coursework (Formation in Spiritual Practices, Formation in Narrative Identity, and a seminary intercultural course) may be part of the AA for students intending to pursue the MACL.

The General Theological Certificate is not an endorsed educational path for United Methodist ministry credentialing.

A student admitted into the **Graduate Certificate in Christian Studies** ([Certificate Programs](#)<sup>32</sup>) may transfer all successfully completed courses toward a master's degree if requested within two years of the completion of the certificate. The student will proceed through degree candidacy at 20sh (**Degree Candidacy**).

## Participation Audit

Students and community members may enroll in seminary classes as participant auditors. The level of participation will be negotiated between the auditor and the course instructor. The participation fee is two-thirds 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.

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31. <https://emuhelpdesk.atlassian.net/l/cp/uCxTZPzH>

32. <https://emuhelpdesk.atlassian.net/l/cp/uCxTZPzH>



## Leave of Absence or Withdrawal from Seminary

A degree-seeking student needing to take a leave of absence for more than one semester must complete a leave of absence form, with signatures from their academic advisor and associate dean of the seminary. A student considering withdrawal from EMS is asked to counsel with the associate dean or the dean of the seminary who 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.

## Support for Academic Success

Eastern Mennonite Seminary is committed to working out reasonable and acceptable arrangements for satisfactory completion of course requirements for students who experience learning challenges. When the student or instructor becomes aware of the need for academic support, accommodations and/or disability support services, the instructor may refer the student to the [Academic Success Center](#)<sup>33</sup>. In consultation with the student and the Academic Success Center, the instructor will develop reasonable and appropriate alternatives for course requirements. 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 Dean.

## Inclusive Language

### Statement of Commitment

We recognize that all human beings 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.

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

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<sup>33</sup>. <https://www.emu.edu/academics/success/>

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.

## Seminary Stackable Credentials and Multiple Degree Programs Policy

Eastern Mennonite Seminary (EMS) offers graduate degree programs at the certificate, master's and doctoral levels. As the graduate theological school of Eastern Mennonite University (EMU), EMS offers its theological students the opportunity to take courses in other EMU graduate programs. Sometimes, graduate students in other EMU programs wish to take Seminary courses, certificates and master's degrees.

This policy has been developed with attention to consistency with other EMU graduate program policies and standards of accreditation set forth by the Southern Association of Colleges and Schools Commission on Colleges and the Association of Theological Schools.

### Multiple graduate certificates

If a student wishes to pursue two graduate certificates within the Seminary or across EMU graduate programs, up to 6 credit hours may be shared between the two certificates. [1] If more than 6 SH of coursework from one certificate fulfills the second certificate's curricular requirements, the student will not repeat courses, but will complete alternative coursework as determined by the Associate Dean of the Seminary, so that the total number of shared credits between certificates does not exceed 6 SH.

### Adding a graduate certificate to a master's degree

If a student wishes to pursue a graduate certificate in addition to a master's degree, up to 6 credit hours from the master's degree may be applied to the graduate certificate, as long as those credits have been completed within the past five years. If more than 6 SH of coursework from the master's degree fulfills certificate curricular requirements, the student will not repeat courses, but will complete alternative coursework as determined by the Associate Dean of the Seminary, so that the total number of credits applied from the master's degree to the certificate does not exceed 6 SH [2].

### Completing a master's degree following a graduate certificate

EMS encourages students to pursue stackable credentials to advance their theological study at EMS. A student in a Seminary certificate program may transfer all successfully completed courses toward a Seminary master's degree if requested within two years of the completion of the certificate. [3] If more than two years have passed since completion, the Associate Dean of the Seminary will determine the extent of credit transfer based on curriculum revisions.

### Completing a second master's degree

If an EMS student wishes to complete a second theological master's degree at EMS, the minimum number of additional credits required to earn the second master's degree is 30 SH [4]. Shared credits between degrees may not exceed two-thirds of the SH required for the degree receiving the transfer credits [5]. The Associate Dean of the Seminary will determine

which credits earned in the first master's degree will transfer into the second master's degree based on curricular requirements. If more than 30 SH of coursework from one master's degree fulfills the second degree's curricular requirements, the student will not repeat courses, but will complete alternative coursework as determined by the Associate Dean of the Seminary.

If an EMS student wishes to complete a second non-theological master's degree at EMU, the other graduate program director will work with the Associate Dean of the Seminary in determining which EMS credits will transfer to that other degree program, not to exceed two-thirds of the SH required for the degree receiving the transfer credits.

If a non-theological master's student at EMU wishes to complete an EMS master's degree, the minimum number of additional credits required to earn the second master's degree is 30 SH [6]. Shared credits between degrees may not exceed two-thirds of the SH required for the degree receiving the transfer credits [7]. The Associate Dean of the Seminary will determine which credits earned in the first master's degree will transfer into the second master's degree based on curricular requirements.

EMS has formal dual master's degree arrangements with the Center for Justice and Peacebuilding and Master of Arts in Counseling programs at EMU: the Master of Arts in Theological Studies and the Master of Divinity with the Masters of Arts in Conflict

Transformation, Restorative Justice and Clinical Mental Health Counseling. There are specific credit-sharing arrangements based on each degree program's curricular requirements. This policy does not apply to those dual degrees.

### **Completing a doctoral degree following a graduate certificate or master's degree**

Some applicants to the Doctor of Ministry program may need to complete up to 18 SH of specific master's-level coursework to fulfill the admission requirements for that program. There may be cases when these applicants will pursue a graduate certificate in order to complete the required leveling work. When the required leveling work totals fewer SH than the graduate certificate requirements, up to 6 credit hours from the Doctor of Ministry degree may be applied to the graduate certificate.

In the event that an admitted doctoral student has already taken EMS Doctor of Ministry courses that are available to advanced master's students by permission of instructor, the Doctor of Ministry Program Director will determine appropriate alternative coursework so as to not repeat content already taken during a master's program.

[1] "Student pursuing two GCs or a GC and an MA from CJP," Academic Policies - Center for Justice and Peacebuilding, EMU graduate catalog

[2] "Graduate certificate transfer credits," Academic Policies, EMU graduate catalog

[3] "Moving from Certificate to Degree," Academic Policies, Eastern Mennonite Seminary catalog

[4] Standard 9.2, Resource Manual for the Principles of Accreditation: Foundations for Quality Enhancement, Southern Association of Colleges and Schools Commission on Colleges, 2024

[5] Standard 3.13, "Educational Policies Supporting Student Learning and Formation," Standards of Accreditation, Association of Theological Schools Commission on Accrediting, 2020 and "Guidelines for Reduced-Credit Master's Degrees," Association of Theological Schools Commission on Accrediting, 2020

[6] Standard 9.2, Resource Manual for the Principles of Accreditation: Foundations for Quality Enhancement, Southern Association of Colleges and Schools Commission on Colleges, 2024

[7] Standard 3.13, "Educational Policies Supporting Student Learning and Formation," Standards of Accreditation, Association of Theological Schools Commission on Accrediting, 2020 and "Guidelines for Reduced-Credit Master's Degrees," Association of Theological Schools Commission on Accrediting, 2020

## 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. Financial aid forms, including the FAFSA and an institutional aid application, are available from the EMU Financial Assistance 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.

Generous scholarships of up to 100% of tuition are awarded on the basis of academic excellence, ministry service and leadership potential, and financial need. Scholarships are extended to qualified students who are enrolled in a degree program at least part-time, taking 5 or more credits each during fall and spring semesters. A cumulative 2.85 GPA is required for scholarship eligibility. Seminary tuition charges for dropped or withdrawn courses are ineligible to retain awarded scholarship funds.

### Tuition and Fees

The regular session is made up of: Fall and Spring Semester. Summer courses are offered for additional options in specialty areas. Tuition and activities fees are charged at a per credit hour rate for all students.

## 2026-27 Seminary Programs

### Master's and Certificate Tuition and Fees

|                                                                                  |       |
|----------------------------------------------------------------------------------|-------|
| Tuition per credit hour                                                          | \$578 |
| Audit-participation (per hour)                                                   | \$388 |
| Student fee: 1-8 credit hours (charge per credit hour, non-refundable)           | \$15  |
| Student fee: 9+ credit hours (flat fee, non-refundable)                          | \$31  |
| General services fee: 1-8 credit hours (charge per credit hour, non-refundable)* | \$170 |
| General services fee: 9+ credit hours (flat fee, non-refundable)*                | \$340 |

### Doctor of Ministry Tuition and Fees

|                                                                                  |       |
|----------------------------------------------------------------------------------|-------|
| Tuition per credit hour                                                          | \$719 |
| Activity fee: 1-8 credit hours (charge per credit hour, non-refundable)          | \$15  |
| General services fee: 1-8 credit hours (charge per credit hour, non-refundable)* | \$170 |

### Clinical Pastoral Education (CPE)

|                        |         |
|------------------------|---------|
| CPE Tuition (per unit) | \$3,468 |
|------------------------|---------|

## Other Charges

|                                                                                                  |       |
|--------------------------------------------------------------------------------------------------|-------|
| <a href="#">Student health insurance</a> <sup>34</sup> (International & full-time students only) | \$TBA |
| Final Exam taken out of schedule                                                                 | \$35  |

\*The General Services Fee applies to all EMU students and funds a variety of supports available across disciplines, in-person/virtual, at the undergraduate and graduate levels. This includes categories of support related to: Student Life (Counseling, Health, Fitness Center, Career Services, etc.), Academic Support Services (Academic Success Center, Writing Program) and Technology Services (Help Desk, online technology, internet bandwidth, etc.). The fee also covers Graduation Fees and College Writing course fees starting Fall 2024.

**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](#)<sup>35</sup> page.**

## Books and Supplies

The cost of books and other course materials varies with students and with courses but is approximately \$150 per course.

## 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](#)<sup>36</sup> 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.

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34. <https://emu.edu/business-office/health-insurance/>

35. <https://emu.edu/business-office/general-payment-info/>

36. <https://www.emu.edu/business-office/general-payment-info/>

## 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 [Refund and Withdrawal Policy-Graduate and Seminary](#)<sup>37</sup> section of the Graduate and Seminary Student Handbook.

## Veterans Benefits

Students who wish to have EMU certify their eligibility to receive benefits from the Veterans Administration must submit a certificate of eligibility and must provide additional information as needed for the proper certification of their benefits. EMU will not impose any penalty (late fees, denial of access to classes or campus facilities, etc.) on a student covered by Chapter 31, 33 or 35 benefits because of the individual's inability to meet financial obligations to the institution due to delayed disbursement of funding from the VA.

The Virginia State Approving Agency (SAA), is the approving authority of education and training programs for Virginia. Their office investigates complaints of GI Bill® beneficiaries. While most complaints should initially follow school grievance policy, if the situation cannot be resolved at the school, the beneficiary should contact our office via email [saa@dvs.virginia.gov](mailto:saa@dvs.virginia.gov)<sup>38</sup>.

## Financial Assistance

For financial assistance information visit the [Financial Aid website](#)<sup>39</sup>.

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37. <https://emuhelpdesk.atlassian.net/wiki/spaces/EMUHandbook/pages/4051043514/Refund+and+Withdrawal+Policy-Graduate+and+Seminary>

38. <mailto:saa@dvs.virginia.gov>

39. <https://www.emu.edu/financial-aid/seminary/>

## Academics

- Academic Framework(see page 30)
- Doctor of Ministry in Peacemaking and Social Change<sup>40</sup>
- Master of Divinity(see page 33)
  - Biblical Languages(see page 35)
  - Master of Divinity Courses in Vocational Areas(see page 35)
- Master of Arts in Christian Leadership(see page 36)
- Chaplaincy Concentration for the Master of Divinity and the Master of Arts in Christian Leadership(see page 38)
- Master of Arts in Theological Studies(see page 31)
- Dual Degrees(see page 42)
  - Master of Divinity and Master of Arts in Conflict Transformation or Master of Arts in Restorative Justice Dual Degree(see page 43)
  - Master of Divinity and Master of Arts in Counseling Dual Degree(see page 44)
  - Master of Arts in Theological Studies and Master of Arts in Clinical Mental Health Counseling Dual Degree<sup>41</sup>
  - Master of Arts in Theological Studies and Master of Arts in Conflict Transformation or Master of Arts in Restorative Justice Dual Degree<sup>42</sup>
- Certificate Programs(see page 49)
- Additional Academic Information(see page 50)

## Academic Framework

As noted in the centennial history of Eastern Mennonite University, Eastern Mennonite Seminary began early in the twentieth century, with the development of “an academy that would provide Bible training and high school courses to prepare young people for church-related activities.”[1] The EMS learning community now reaches around the world, with access to all degrees available on campus and online.

Historians of the sixteenth-century Anabaptist movement underline its deep engagement with Scripture, while noting that many of its earliest leaders were well-educated theologically in keeping with the standards of that time. Commitment to biblical study and a deepening appreciation for critical historical and theological biblical scholarship have shaped Mennonite theological education in recent decades. The number and kinds of courses offered at EMS reflect these historic values.

While graduate theological education is the broad title for the kind of work in which students, faculty and staff engage at EMS, the discipline(s) of theology per se have not been simply sketched out in our curriculum. Practical theology, historical studies, biblical studies, intercultural studies and systematic theology are represented. As the seminary attracts students from a broader range of theological and ecclesial settings we seek to honor the theological foundations, and practical settings, our curriculum engages for a wide variety of settings.

Anabaptist commitments to economic sharing and pacifism have flowered into contemporary emphases on Christian ministry as oriented toward the work of peace and justice in contexts of political, economic, racial, ethnic, gender and sexual oppression. Energetic outreach was characteristic of 16<sup>th</sup>-century Anabaptist and 18<sup>th</sup>-century Methodist forebears. While earlier leaders at EMS had strong personal ties to traditional Mennonite mission endeavors, we have less actively engaged new understandings of Christian mission within our curriculum.

40. <https://emuhelpdesk.atlassian.net/wiki/pages/resumedraft.action?draftId=6684246017&draftShareId=4e862482-e7eb-460f-80af-fcc5075aa1e9>

41. <https://emuhelpdesk.atlassian.net/wiki/pages/resumedraft.action?atlOrigin=eyJpIjoiNWZMTmZTM5YmE2NGE4OTgoMTkwYzcxZGYwNTg5ZDUiLCJwIjoiYyJ9&draftId=6834192427&draftShareId=1fb75427-ff30-4105-b48d-9b8b6deb4bb2>

42. <https://emuhelpdesk.atlassian.net/wiki/x/BgA7jgE?atlOrigin=eyJpIjoiNGRkYzIwOGRjZjhhNGNlN2JjNjBhMDI0MGVmMjYxMmUiLCJwIjoiYyJ9>

As ATS leaders have re-stated in the revised 2021 standards, “A student’s intellectual, spiritual, human, and/or vocational formation is what theological schools do best.”[2] Mennonite theological educators, along with ecumenical colleagues, have focused more and more attention on ancient Christian practices and current spiritual expressions that can sustain both the life of the mind and the activism of faithful bodies. Along with many others in this work, EMS faculty are giving renewed attention, built on such vocational formation, to developing an awareness of the formation of ministerial identities. The EMS Formation curriculum has been perhaps the most frequently considered and renewed of all the aspects of the EMS curriculum and continues to be underlined in the curriculum.

### CURRICULUM APPROACH

The Association of Theological Schools Standard on Accreditation (2020) state: “Consistent with their missions and religious identities, theological schools give appropriate attention to the intellectual, human, spiritual, and vocational dimensions of student learning and formation. Schools pursue those dimensions with attention to academic rigor, intercultural competency, global awareness and engagement, and lifelong learning.”

A curriculum is a structured plan designed to lead to the desired outcomes. As those called to ministry enter theological education with goals and responsibilities whose shape is very different from a traditional full-time sequenced curriculum plan, EMS emphasizes that students in all degree programs begin their work with the required first-year formation class. This encourages deeper awareness of God’s presence and action in relationship to the personal and communal histories that have led students to seminary, and prepares them with beginning knowledge and skills that will enhance their academic and spiritual progress.

The particulars of each program offered (see MDiv, MACL, MATS and MAR catalog descriptions) assume different possible paths toward completion of a degree. However, the seminary curriculum requires that all students engage with biblical reading and interpretation, fundamental Christian theological understandings and questions, a broad sense of the history of the Christian movement as well as specific knowledge about the history of their own faith community, exposure to particular ministry settings, and practice in ministering skills. To provide the framework for our curriculum, we design and assess our work around these learning goals:

1. Wise Interpreters: 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. Mature Practitioners: 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. Mature practitioners conduct and identify themselves as ministering persons in both their doing and their being.
3. Discerning Communicators: 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. Transformational Leaders: 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.

Within this curricular matrix, students are encouraged to take responsibility for their own learning, identify performance goals, seek constructive feedback, and grow competent in their chosen ministry vocation(s).

[1] Krabill 2017, x. See also “History,” seminary catalog <https://emuhelpdesk.atlassian.net/l/cp/VE4DmAdA>

[2] Yamada, 2.

## Master of Arts in Theological Studies

**Degree:** Master of Arts

**Semester Hours:** 36

The 36-credit Master of Arts in Theological Studies (MATS) is an academically-focused degree with an extended research paper in a specialized field of study: theology and culture, biblical studies, or peacebuilding. This flexible, focused short theological master’s degree prepares students for various kinds of non-professional or para-pastoral ministry in particular settings who want to explore the intersection of theology and another field of study, students who wish to pursue further



graduate study below the PhD level, and students who want to study theology for personal enrichment. This does not adequately prepare graduates for pastoral ministry.

## Master of Arts in Theological Studies Core Curriculum Design

### Core Courses (15)

FS 503 Formation in Spiritual Practices (3)

CTH 501 Christian Traditions I or CTH 512 Christian Traditions II (3)

BIBL 511 Hebrew Bible: Text in Context or BIBL 512 New Testament: Text in Context (3)

CTT 634 Living Theology (3)

FS 698 Formation in Vocation and Leadership I (2) and FS 699 Formation in Vocation and Leadership II (1)

### 21 credits of electives in concentration area:

#### Theology and Culture concentration:

Any CM (Contexts of Ministry) and CT courses (CTE ethics, CTH historical and CTT theology).

#### Biblical Studies concentration (must include at least 6 credits in biblical languages and one biblical exegesis course):

Any BIBL courses

BIBL 511 Hebrew Bible: Text in Context (3) or BIBL 512 New Testament: Text in Context (3) (whichever course was not taken to meet core requirement)

#### Peacebuilding concentration:

9-12 credits of Center for Justice and Peacebuilding coursework

- PAX 533 Analysis: Understanding Conflict (3), required
- Skills course, strongly recommended
- Any PAX 500+ level courses

#### 9-12 credits of Seminary offerings:

- BIBL 560 Jesus, Justice and Violence (3)
- CTT 640 Topics: Liberation Theologies (3)
- CM 635 Faith-Based Social Transformation (3)
- Any CTE (Ethics) courses
- SMCL 564 Theological Reflection on Trauma (1), taken after PAX 540 Strategies for Trauma Awareness and Resilience I

Total of 36 SH

Core courses: 15

Elective – guided by concentration: 21

## Doctor of Ministry in Peacemaking and Social Change

### Degree: Doctor of Ministry

The Doctor of Ministry in Peacemaking and Social Change at EMU is an advanced, professionally-oriented degree that equips graduates to lead in faith-based settings, including congregations, nonprofits, community organizing and appropriate teaching roles. Guided by an Anabaptist-informed holistic approach to peace, students engage in embodied, critical theological reflection on theories and practices of peacemaking and social change, developing their capacity to strategically foster communities of action for constructive change toward peace.

## Semester Hours - 32

This online doctoral program has been designed with all fully-asynchronous courses.

DMIN 700 Theologies of Nonviolence, Justice and Peace (3-4 SH)

DMIN 710 Theologies of Liberation (3-4 SH)

DMIN 750 Peacemaking Practices (4 SH)

DMIN 770 Scriptures and the Ministry of Peacemaking (4 SH)

DMIN 760 Trauma-Informed Spiritual Care (4 SH)

DMIN 800, 801 and 802 Research Methods 1, 2, 3 (1 SH each)

DMIN 810 Analysis of Self and Systems (4 SH)

DMIN 820 Religion and Social Change (4 SH)

DMIN 850 Doctoral Thesis (1 SH)

Candidates must enroll in DMIN 850 Doctoral Thesis each semester after advancing to candidacy until they successfully defend their thesis.

## Doctoral Thesis

In consultation with a designated faculty advisor, the student will develop a proposal for a written thesis that explores an area of ministry related to the student's vocational calling, utilizes appropriate research methodologies and resources, and generates new knowledge regarding the practice of ministry. Once the thesis proposal is approved by a DMin faculty thesis committee, the DMin candidate will make an oral presentation about the thesis and undergo evaluation to reflect excellence and achievement of the program's outcomes.

## Master of Divinity

**Degree:** Master of Divinity

**Semester Hours:** 78

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 78 semester hours. Fifty-four 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. The MDiv at Eastern Mennonite Seminary is intended both for those interested in pastoral ministry, and for those called to academic settings, 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](#)<sup>43</sup> of this curriculum emphasizes an acquaintance with Koine Greek and Biblical Hebrew. Students will take both the Elementary and Readings course in each language (BIBL 532 Elementary Hebrew, BIBL 542 Hebrew Readings, BIBL 531 Elementary Greek, BIBL 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](#)<sup>44</sup> within the MDiv program. The Alternate Track will replace the 12 credit hours of biblical language required in the Primary Track with four courses for 12 credit hours: BIBL 532 Elementary Hebrew or BIBL 531 Elementary Greek, BIBL 621 Interpreting the Biblical Text and two biblical book studies including a Hebrew Bible 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.

## 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 503 and FS 504, Formation in Spiritual Practices and Formation in Narrative Identity (3 credits each), invite students to pay attention to the rhythms of their life, discern God's presence and explore a sustainable rule of life while centering a narrative reflection process of self-understanding and theological meaning making. 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 698 and FS 699 Formation in Vocation and Leadership I & II (3 credits total) 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.

## 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.

Read more about the [mission](#)<sup>45</sup>, [theological framework](#)<sup>46</sup>, educational philosophy, curricular framework and guiding principles of the curriculum at Eastern Mennonite Seminary.

## Core Courses

### Formation courses (15 SH)

#### Year 1

- FS 503 Formation in Spiritual Practices (3 SH)
- FS 504 Formation in Narrative Identity (3 SH)

#### Year 2

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43. <https://www.emu.edu/seminary/catalog/mdiv/languages#primary>

44. <https://www.emu.edu/seminary/catalog/mdiv/languages#alternate>

45. <https://emu.edu/seminary/about/>

46. <https://emu.edu/seminary/about/mennonites>

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

#### Year 3

- FS 698 Formation in Vocation and Leadership I (2 SH)
- FS 699 Formation in Vocation and Leadership II (1 SH)

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

BIBL 511 Hebrew Bible: Text in Context (3 SH)  
 BIBL 512 New Testament: Text in Context (3 SH)  
 CTH 501 Christian Traditions I (3 SH)  
 CTH 512 Christian Traditions II (3 SH)  
 CTT 634 Living Theology (3 SH)  
 CM 644 Decolonizing Intercultural Studies (3 SH)  
 CTE 702 Christian Ethics (3 SH)  
 Choose two SMCL <sup>47</sup>courses (6 SH)

### Biblical Languages/Studies (12 SH)

#### Primary Track

- BIBL 532 Elementary Hebrew (3 SH)
- BIBL 542 Hebrew Readings or BIBL 621 Interpreting the Biblical Text (3 SH)
- BIBL 531 Elementary Greek (3 SH)
- BIBL 541 Greek Readings or BIBL 621 Interpreting the Biblical Text (3 SH)

#### Alternate Track

- BIBL 532 Elementary Hebrew or BIBL 531 Elementary Greek (3 SH)
- Hebrew Bible book study elective (3 SH)
- New Testament book study elective (3 SH)
- BIBL 621 Interpreting the Biblical Text (3 SH)

\*Anabaptist-affiliated students must take an Anabaptist studies course;

#### Anabaptist studies courses:

CTH 641 Mennonite History  
 CTT 633 Anabaptist Theology  
 CTT 523 Anabaptism Today: Topics  
 CTT 546 Jesus, Empire, and Jubilee Community  
 CTE 713 Sermon on the Mount: Peace, Justice and the Reign of God  
 BIBL 560 Jesus, Justice, and Violence

### Master of Divinity Courses in Vocational Areas

#### 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 their academic advisor to determine which track best serves their vocational interests.

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47. <https://www.emu.edu/seminary/courses/skills-of-ministry>

## Primary Track – Greek and Hebrew

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

### Greek

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

### Hebrew

- BIBL 532 Elementary Hebrew (3 SH)
- BIBL 542 Hebrew Readings (3 SH)

## 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: BIBL 532 Elementary Hebrew or BIBL 531 Elementary Greek, BIBL 621 Interpreting the Biblical Text and two biblical book studies including a Hebrew Bible book study and a New Testament book study. All biblical book studies will incorporate an exegetical emphasis on the language aspects of the study, encouraging students in the use of language tools and resources.

## Master of Arts in Christian Leadership

**Degree:** Master of Arts

**Semester Hours:** 48

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 service agency, social change organizing 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 with a supervised ministry experience in the area of focus.

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 are chaplaincy and pastoral care, congregational ministries (e.g. children and youth, teaching, preaching and worship), intercultural ministry. Students may also use 6 credits from a graduate certificates in other EMU graduate programs, for example the Certificate in Restorative Justice, or the Certificate in Transformational Leadership as their Ministry Specialization.

Degree requirements require a supervised ministry experience and completion of a final Ministry Specialization Project. 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. See the stackable credentials policy.

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 Spiritual Practices and Formation in Narrative Identity, invite students to pay attention to the rhythms of their life, discern God's presence and explore a sustainable rule of life while centering a narrative reflection process of self-understanding and theological meaning making. Formation in Vocation and Leadership provides an opportunity for vocational discernment, leadership theory and skill building, and structures the Ministry Specialization Project

development. Additional Formation studies can be done as part of the students' specializations. 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.

UMC students seeking deacon ordination should skip down to the second section.

## Master of Arts in Christian Leadership Core Curriculum Design

### Required Core Courses (30)

FS 503 Formation in Spiritual Practices (3)

FS 504 Formation in Narrative Identity (3)

BIBL 511 Hebrew Bible: Text in Context (3)

BIBL 512 New Testament: Text in Context (3)

CTT 634 Living Theology (3)

CM 644 Decolonizing Intercultural Studies (3)

CTH 501 Christian Traditions I or CTH 512 Christian Traditions II (3)

BIBL 621 Interpreting the Biblical Text (3)

One other BIBL course (3)

Choose one Advanced Theological Studies course, e.g. CTE, CTH, CTT (3)

(Anabaptist studies course recommended: CTH 523, 546, 633 or 641)

### Ministry Specialization and Electives (18)

Choose two SMCL courses (6)

FS 601 Formation in Ministry I (3) or SMFE 601-602 CPE (6)

Choose two additional elective course (6; 3 if CPE is taken)

FS 698 Formation in Vocation and Leadership I (2 SH)

FS 699 Formation in Vocation and Leadership II (1 SH)

### Possible Ministry Specializations:

Chaplaincy and Pastoral Care

Congregational ministries (e.g. children and youth, teaching, preaching and worship)

Intercultural ministry

**6 credits** from EMU graduate certificates may fill ministry specializations

Total of 48 SH

Core courses: 30

Elective – guided by specialized specialization focus: 18

**MACL degree plan for UMC students seeking deacon ordination:** (check with conference to confirm all requirements are met)

### Required Core Courses (33)

FS 503 Formation in Spiritual Practices (3)

FS 504 Formation in Narrative Identity (3)

BIBL 511 Hebrew Bible: Text in Context (3)  
BIBL 512 New Testament: Text in Context (3)  
CTH 501 Christian Traditions I or CTH 512 Christian Traditions II (3)  
CTT 634 Living Theology (3)  
CM 644 Decolonizing Intercultural Studies (3)  
CM 670 United Methodist Studies I (3)  
CM 680 United Methodist Studies II (3)  
BIBL 621 Interpreting the Biblical Text (3)  
Choose on Biblical Studies course - any BIBL course (3)

### **Ministry Specialization and Electives (15)**

SMCL 642 Congregational Worship (worship requirement) (3)  
CM 635 Faith-based Social Transformation (mission requirement) (3)  
CM 621 Evangelism: Living to Tell (evangelism requirement) (3)  
FS 601 Formation in Ministry I (3) or SMFE 601-602 CPE (6)  
FS 698 Formation in Vocation and Leadership I (2)  
FS 699 Formation in Vocation and Leadership II (1)

#### **Possible Ministry Specializations:**

Christian spiritual formation and direction  
Chaplaincy and pastoral care  
Congregational ministries (e.g. children and youth, teaching, preaching and worship)  
Intercultural ministry

Total of 48 SH

Core courses: 30

Elective – guided by specialized specialization focus: 18

## **Chaplaincy Concentration for the Master of Divinity and the Master of Arts in Christian Leadership**

### **Master of Divinity with Chaplaincy Concentration (78 SH)**

Following a bachelor's degree from a college or university accredited by a member of the Council for Higher Education Accreditation, this EMS graduate degree program is designed to meet the semester hour and CPE requirements for ACPE Board Certified Chaplains.

#### **Core Courses (66 SH)**

##### Year 1 (24 SH)

FS 503 Formation in Spiritual Practices (3 SH)  
FS 504 Formation in Narrative Identity (3 SH)  
BVOT 511 Hebrew Bible: Text in Context (3 SH)  
BVNT 512 New Testament: Text in Context (3 SH)

CTH 501 Christian Traditions I (3 SH)  
 CTH 512 Christian Traditions II (3 SH)  
 CTT 634 Living Theology (3 SH)  
 CM 644 Decolonizing Intercultural Studies (3 SH)

#### Year 2 (21 SH)

SMFE 601 Clinical Pastoral Education Level I A (Fall/Spring or Summer Unit, 6 SH)  
 BVOT 532 Elementary Hebrew (3 SH)\*  
 BVOT 542 Hebrew Readings (3 SH)\*  
 CTE 702 Christian Ethics (3 SH)  
 SMCL 611 Pastoral Care (3 SH)  
 SMCL 642 Congregational Worship (3 SH)

#### Year 3 (18 SH)

SMFE 701 Clinical Pastoral Education, Level I B (Fall/Spring or Summer Unit, 6 SH)  
 BVNT 531 Elementary Greek (3 SH)\*  
 BVNT 541 Greek Readings (3 SH)\*  
 PAX 540 Strategies for Trauma Awareness and Resilience I (2 SH)  
 SMCL 564 Theological Reflections on Trauma (1 SH)  
 FS 698 Formation in Vocation and Leadership (2 SH)  
 FS 699 Formation in Vocation and Leadership (1 SH)

\*Or, take the biblical languages alternate track:

- BVOT 532 Elementary Hebrew or BVNT 531 Elementary Greek (3 SH)
- Hebrew Bible book study elective (3 SH)
- New Testament book study elective (3 SH)
- BVG 621 Interpreting the Biblical Text (3 SH)

#### **Elective and Tradition-Specific Courses (15 SH)**

United Methodists seeking UMC ordination must take all of the following:

- FS 601 Formation in Ministry (3 SH)
- FS 602 Formation in Ministry (3 SH)
- CM 670 United Methodist Studies I (3 SH)
- CM 680 United Methodist Studies II (3 SH)
- CM 621 Evangelism: Living to Tell (3 SH)
- SMCL 602 Foundations for Christian Preaching (3 SH) - required for Virginia Conference members and may replace SMCL 611 Pastoral Care requirement

Anabaptist-affiliated students must take one of the following:

- CTH 641 Mennonite History (3 SH)
- CTT 633 Anabaptist Theology (3 SH)
- CTT 523 Anabaptism Today: Topics (3 SH)
- CTT 546 Jesus, Empire, and Jubilee Community: The Politics of God's Kin-dom in the New Testament (3 SH)



- CTE 713 Sermon on the Mount: Peace, Justice and the Reign of God (3 SH)
- BIBL 560 Jesus, Justice, and Violence: The Bible and Peace Theology

**Post-MDiv CPE:** (may take for graduate credit or audit, but cannot count toward the MDiv)

SMFE 702 Clinical Pastoral Education—Level II A

SMFE 702 Clinical Pastoral Education—Level II B

### **Master of Arts in Christian Leadership with Chaplaincy Concentration (48 SH)**

Following a bachelor's degree from a college or university accredited by a member of the Council for Higher Education Accreditation, this EMS graduate degree program is designed to meet the semester hour and CPE requirements for ACPE Associate Certified Chaplains.

#### Year 1 (24 SH)

FS 503 Formation in Spiritual Practices (3 SH)

FS 504 Formation in Narrative Identity (3 SH)

BVOT 511 Hebrew Bible: Text in Context (3 SH)

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

CTH 501 Christian Traditions I or CTH 512 Christian Traditions II (3 SH)

SMCL 611 Pastoral Care (3 SH)

CM 644 Decolonizing Intercultural Studies (3 SH)

BVG 621 Interpreting the Biblical Text (3 SH)

#### Year 2 (24 SH)

SMFE 601 Clinical Pastoral Education Level I A (Fall/Spring or Summer Unit, 6 SH)

SMCL 642 Congregational Worship (3 SH)

CTT 634 Living Theology (3 SH)

Any BVG, BVOT or BVNT course (3 SH)

One Advanced Theological studies course: CTT, CTE or CTH (3 SH) (or, for United Methodist deacon candidates, CM 670 United Methodist Studies I and CM 680 United Methodist Studies II)

PAX 540 Strategies for Trauma Awareness and Resilience I (2 SH) (or, for United Methodist deacon candidates, CM621 Evangelism: Living to Tell)

SMCL 564 Theological Reflections on Trauma (1 SH) (or, for United Methodist deacon candidates, CM621 Evangelism: Living to Tell)

FS 698 Formation in Vocation and Leadership (2 SH)

FS 699 Formation in Vocation and Leadership (1 SH)

**Post-MACL CPE:** (may take for graduate credit or audit, but cannot count toward the MACL)

SMFE 701 Clinical Pastoral Education, Level I B (Fall/Spring or Summer Unit, 6 SH)

#### APC qualifications for Board Certification

##### 1. Undergraduate Education

Bachelor's degree from a college or university accredited by a member of the Council for Higher Education Accreditation ([www.chea.org](http://www.chea.org)<sup>48</sup>).

##### 2. Graduate Education

*Qualifying Master's degree conferred by a college or institution accredited by CHEA.*

– To qualify, the degree must include a minimum 30 semester hours and be granted in one of three academic disciplines: Theology, Philosophy, or Psychology.

*One year (24 semester hours) of study in three of four chaplaincy competence subject areas:*

- History of a religious or philosophical tradition
- Spiritual Practices or Practical Ministry
- Sacred Texts or Foundational Documents
- World Religions

*Total Hours*

- Board Certified Chaplain: 72 graduate semester hours (*includes up to 24 equivalency credits*)
- Associate Certified Chaplain: 48 graduate semester hours (*equivalency credits not available*)

*Mentored Education*

– Applicants trained in certain non-academic traditions may be eligible to meet the education requirements by documenting up to 7200 hours of mentored study: Buddhist and Indigenous traditions.

**Notes:**

- The total hours requirement includes the hours in the qualifying Master's Degree, the chaplaincy competence subjects, and other study relevant to the practice of chaplaincy.
- Courses counted toward the one year of chaplaincy competence subjects do not need to be included in the qualifying degree. Courses must be completed at CHEA accredited institutions.
- Applicants for BCC who demonstrate a minimum of 48 graduate semester hours and meet the chaplaincy competence subject requirement can apply for up to 24 graduate education equivalent credits. See the Graduate Education Equivalency Worksheet for details.
- Applicants who have earned academic credit for CPE as part of a degree program may apply one unit of CPE to both the total education hours requirement and the BCCI CPE requirement.

##### 3. Faith Group Endorsement or Recognition

Provide documentation of current endorsement or acceptable language in accordance with the applicant's spiritual/faith tradition (received or reaffirmed within last 12 months). **The letter must be mailed, emailed, or faxed directly to the BCCI office for your faith group.** Faith groups must be recognized by the Department of Defense (Armed Forces Chaplains Board) or previously reviewed and approved by the BCCI. If not, the applicant must contact the BCCI office regarding a review of the faith group.

##### 4. Clinical Pastoral Education (CPE)

Units accredited by the Association for Clinical Pastoral Education (ACPE), National Association of Catholic Chaplains (NACC) or the Canadian Association for Spiritual Care (CASC) are accepted. The required clinical education for Board certified chaplains is four units. Associate Certified Chaplains need to have two units. Equivalency for one unit of CPE is available. See the CPE Equivalency Instructions for details.

##### 5. Work Experience

A minimum of 2,000 hours of work or volunteer experience as a chaplain following the completion of the required CPE units (four for BCC and two for ACC.) Use of additional units of CPE is considered an equivalency. Work experience hours accrue in positions where a substantial part of work duties focus on care commonly provided by

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48. <http://www.chea.org/>

chaplains in specialized settings, such as health care, prisons, or corporate chaplaincy. Properly documented volunteer chaplain hours are acceptable. Work hours accrued in parochial ministry cannot be included.

6. **Professional Competence** demonstrated in written materials and the certification interview.
7. The professional credential Board Certified Chaplain is awarded by a vote of Board of Chaplaincy Certification, Incorporated (BCCI) Commission on Certification. A chaplain holding the BCC credential has met all application requirements and demonstrated professional competence before a committee of peers. Application requirements include: a qualifying undergraduate degree and 72 hours of qualifying graduate education, four units of clinical pastoral education (CPE), and the endorsement or formal support of a recognized faith group. After meeting the application requirements, the chaplain meets with a Certification Committee, certified chaplains approved by the BCCI Commission on Certification, who assess competence in 29 chaplaincy skills and make a recommendation to the Commission on Certification. The Commission reviews the recommendation and finding that the applicant meets all requirements and demonstrates competence, votes to recommend to the board of directors' ratification of the certification.

A Provisional Board Certified Chaplain has demonstrated professional competence by meeting all the board certified chaplain (BCC) eligibility requirements. Provisional status is granted in the case of one or both of the following exceptions:

1. The BCC candidate has demonstrated competency in at least **24-29** BCC competencies, inclusive of all those related to pastoral functioning (PPS 1-11).
2. The BCC candidate has not completed the 2,000 hours of work experience as a chaplain.

A Provisional Board Certified Chaplain has two years from the initial date of certification to submit a request for a subsequent appearance to demonstrate competency in the remaining standards to a certification committee, or to submit the proper documentation of completion of 2,000 hours of chaplaincy experience (for a paper review). If a provisional board certified chaplain does not complete either of these requirements within the specified timeframe, they will be removed from the roster and will need to reapply for certification.

## Dual Degrees

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

- Master of Divinity and Master of Arts in Conflict Transformation or Master of Arts in Restorative Justice Dual Degree<sup>49</sup>
- Master of Divinity and Master of Arts in Counseling Dual Degree<sup>50</sup>
- Master of Divinity and Master of Arts in Organizational Leadership<sup>51</sup>

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.

49. <https://emuhelpdesk.atlassian.net/l/cp/SURJuWs4>

50. <https://emuhelpdesk.atlassian.net/wiki/pages/resumedraft.action?draftId=5289967909>

51. <https://emuhelpdesk.atlassian.net/wiki/spaces/SemCat/pages/5331977974/Master+of+Divinity+and+Master+of+Arts+in+Organizational+Leadership+Dual+Degree>

## 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 Conflict Transformation or Master of Arts in Restorative Justice Dual Degree

### About MDiv and MA Conflict Transformation or MA Restorative Justice Dual Degree

This [degree](#)<sup>52</sup> combines study in Eastern Mennonite University's world-renowned Center for Justice and Peacebuilding with theological and practical preparation for ministry. Those interested in working in conflict transformation and peacebuilding or restorative justice with a ministry focus would be well-suited for this degree.

### Degree Requirements

- 69 credit hours of coursework for the [Master of Divinity](#)<sup>(see page 33)</sup> degree - 50 SH of the MDiv core curriculum and 19 SH of electives + 9 credits of overlap with MACT/MARJ
- 30 credit hours of coursework + 9 credits of overlap with MDiv for the [Master of Arts in Conflict Transformation](#)<sup>53</sup> degree - 12 SH from core requirements and 6 SH of CT specialization (PAX 665 Designing Processes for CT OR PAX 687 Promise of Peacebuilding, and a skills assessment course), 3-6 elective credits, and a 6-9 credit practicum (chosen in consultation with an academic advisor)
- OR
- 30 credit hours of coursework + 9 credits overlap with MDiv for the [Master of Arts in Restorative Justice](#)<sup>54</sup> degree - 12 SH from core requirements, 9 SH RJ required courses, and the 6-9 credit practicum, with the potential of 3 elective credits (chosen in consultation with an academic advisor)

### [Seminary Core Curriculum](#)<sup>55</sup> (42 credits)

- FS 503 Formation in Spiritual Practices (3 SH)
- FS 504 Formation in Narrative Identity (3 SH)
- BIBL 511 Hebrew Bible: Text in Context (3 SH)
- BIBL 512 New Testament: Text in Context (3 SH)
- CTH 501/512 Christian Traditions I and II (6 SH)
- FS 698/699 Formation in Vocation and Leadership I & II (3 SH)
- CTT 634 Living Theology (3 SH)
- CM 644 Decolonizing Intercultural Studies (3 SH)
- CTE 702 Christian Ethics (3 SH)
- 12 hours of Biblical studies (12 SH)

52. <https://emu.edu/seminary/degree-programs/mdiv-mact#restorative>

53. <https://emu.edu/cjp/grad/conflict-transformation>

54. <https://emu.edu/cjp/grad/restorative-justice>

55. <https://emuhelpdesk.atlassian.net/wiki/spaces/SemCat>

**For the MDiv, several integrative courses as designated electives (8-9 SH).**

- CM 631 Churches and Social Transformation (3 SH)
- CTE 640 Topics in Ethics (3 SH)
- Anabaptist Studies course or CM 671 United Methodist History (2-3 SH)

**Additional MDiv electives (18 SH), including**

- at least one SMCL course and one CM course.

*9 credits of PAX coursework will fulfill the remaining MDiv degree requirements.*

**Master of Arts in Conflict Transformation Curriculum (30 credits)**

- Foundations 1 sequence (6 SH)
  - PAX 533 Analysis: Understanding Conflict (3 SH)
  - PAX 532 Formation for Peacebuilding Practice (3 SH)
- Foundations 2 sequence (3 SH)
  - PAX 635 Global Challenges, Local Struggles and Transnational Solidarities (3 SH)
- PAX 535 Research Methods for Social Change (3 SH)
- PAX 665 Designing Processes for Conflict Transformation (3 SH) OR PAX 687 Promise of Peacebuilding
- Skills assessment courses - choose at least one:
  - PAX 601 Mediation & Negotiation (3 SH)
  - PAX 676 Restorative Justice Practices (3 SH)
  - PAX 610 Facilitation: Process Design & Skills for Dialogue, Deliberation & Decision-making (3 SH)
- Two elective course (6 SH)
- PAX 682 Practicum (6-9 SH)

*9 credits of Seminary coursework will fulfill the remaining MACT degree requirements.*

**OR**

**Master of Arts in Restorative Justice (30 credits)**

- Foundations 1 sequence (6 SH)
  - PAX 533 Analysis: Understanding Conflict (3 SH)
  - PAX 532 Formation for Peacebuilding Practice (3 SH)
- Foundations 2 sequence (3 SH)
  - PAX 635 Global Challenges, Local Struggles and Transnational Solidarities (3 SH)
- PAX 535 Research Methods for Social Change (3 SH)
- PAX 571 Restorative Justice: Principles, Theories & Applications (3 SH)
- PAX 676 Restorative Justice Practices (3 SH)
- PAX 677 Restorative Justice and Whole System Approaches (3 SH)
- One elective course (3 SH)
- PAX 682 Practicum (6-9 SH)

*9 credits of Seminary coursework will fulfill the remaining MARJ degree requirements.*

## **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 Clinical Mental Health 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 Clinical Mental Health Counseling degree.

## Degree Requirements

**Students will complete 60 hours of course work for the Master of Divinity degree + 12 SH overlap with MAC.** 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 Clinical Mental Health 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 503 and FS 504, Formation in Spiritual Practices and Formation in Narrative Identity (3 credits each), invite students to pay attention to the rhythms of their life, discern God's presence and explore a sustainable rule of life while centering a narrative reflection process of self-understanding and theological meaning making. 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. For more information, please visit the [formation page](#).<sup>56,46</sup>

## Admissions Requirements

To be admitted to the dual-degree program students must be accepted to both the Master of Divinity program and the Graduate 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.

- 60 credit hours of coursework for the Master of Divinity degree. Advisors will help students decide how the Master of Divinity core requirements will be reduced.
- 60 credit hours toward the Master of Arts in Clinical Mental Health Counseling degree. One of these courses is designated as a counseling elective, which could occur in the seminary context.

## Curriculum

Students will generally spend two or three full years in the Graduate Counseling program. The sequencing of the seminary studies will be decided on an individual basis.

### Seminary core requirements include

- FS 503 Formation in Spiritual Practices
- FS 504 Formation in Narrative Identity
- BIBL 511 Hebrew Bible: Text in Context
- BIBL 512 New Testament: Text in Context
- CTH 501/512 Christian Traditions I and II
- FS 601/602 Formation in Ministry I and II
- CTT 634 Living Theology
- CM 644 Decolonizing Intercultural Studies
- CTE 702 Christian Ethics
- [12 hours of Biblical languages or the alternate language track](#)<sup>57</sup>

*12 credits of MAC coursework will fulfill the remaining MDiv degree requirements*

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

<sup>56</sup>. <https://www.emu.edu/seminary/formation/>

<sup>57</sup>. <https://www.emu.edu/seminary/degree-programs/mdiv/languages/>

- COUN 507 Professional Identity, Function & Ethics (3 SH)
- COUN 508 Counseling Techniques (3 SH)
- COUN 509 Supervision and Consultation (3 SH)
- COUN 517 Human Growth and Development (3 SH)
- COUN 518 Integrated Counseling Process (3 SH)
- COUN 527 Psychopathology (3 SH)
- COUN 530 Advanced Psychopathology (2 SH)
- COUN 536 Counseling Research and Program Evaluation (3 SH)
- COUN 547 Counseling Theories (3 SH)
- COUN 557 Assessment and Evaluation Procedures (3 SH)
- COUN 567 Group Counseling (3 SH)
- COUN 587 Crisis Counseling (2 SH)
- COUN 607 Multicultural Counseling (3 SH)
- COUN 610 Advanced Multicultural Counseling (2 SH)
- COUN 617 Counseling Children & Adolescents (2 SH)
- COUN 627 Marriage and Family Counseling (3 SH)
- COUN 637 Career Development (3 SH)
- COUN 697 Addictions Counseling (3 SH)

Internship and practicum experiences are also required.

## Master of Arts in Theological Studies and Master of Arts in Conflict Transformation or Master of Arts in Restorative Justice

These MATS dual degrees combine academic theological rigor with training and formation in faith-based peacebuilding. Persons considering career pathways outside traditional, credentialed ministry professions can complete the dual MATS-MACT or MATS-MARJ in as little as two years of full-time study.

**Both degrees are 60 semester hours.**

### **MA in Theological Studies Curriculum (24-28 SH + 12 SH overlap with MACT or the MARJ)**

15 credits of required core courses:

- FS 503 Formation in Spiritual Practices (3)
- BIBL 511 Hebrew Bible: Text in Context or BIBL 512 New Testament: Text in Context (3)
- CTH 501 Christian Traditions I or CTH 511 Christian Traditions II (3)
- CTT 634 Living Theology (3)
- FS 698 Formation in Vocation and Leadership I (2)
- FS 699 Formation in Vocation and Leadership II (1)

9 -13 credits of Seminary electives:

- BIBL 560 Jesus, Justice and Violence (3)
- CM 635 Faith-Based Social Transformation (3)
- CTT 640 Topics: Liberation Theologies (3)
- Any CTE (Ethics) course (3)
- SMCL 564 Theological Reflection on Trauma (1) taken after PAX 540 Strategies for Trauma Awareness and Resilience I

*Up to 12 credits of PAX coursework will fulfill the remaining MATS degree requirements.*

## MA in Conflict Transformation Curriculum (32-36 credits + 7 SH overlap with MATS)

12 credits of required core courses:

Foundations I sequence (6)

PAX 533 Analysis: Understanding Conflict (3)

PAX 532 Formation for Peacebuilding Practice (3)

Foundation 2 (3)

PAX 635 Global Challenges, Local Struggles and Transnational Solidarities (3)

PAX 535 Research Methods for Social Change (3)

6 credits of Conflict Transformation courses:

PAX 665 Designing Processes for Conflict Transformation or PAX 687 Promises of Peacebuilding (3)

Skills assessment courses - choose at least one

PAX 601 Mediation & Negotiation (3)

PAX 676 Restorative Justice Practices (3)

PAX 610 Facilitation: Process Design & Skills for Dialogue, Deliberation & Decision-making (3)

5-12 credits of electives:

Additional skills courses, other PAX courses or other courses decided with your faculty advisor based on your interests and goals. CJP's annual Summer Peacebuilding Institute is also an excellent opportunity to pick up interesting elective courses taught by practitioner experts.

6-9 credits of practicum:

PAX 682 Practicum (6-9)

*Up to 7 credits of Seminary Coursework will fulfill the remaining MACT degree program.*

## MA in Restorative Justice Curriculum (32-36 credits + 7 SH overlap with MATS)

12 credits of required core courses:

Foundations I sequence (6)

PAX 533 Analysis: Understanding Conflict (3)

PAX 532 Formation for Peacebuilding Practice (3)

Foundation 2 (3)

PAX 635 Global Challenges, Local Struggles and Transnational Solidarities (3)

PAX 535 Research Methods for Social Change (3)

9 credits of Restorative Justice courses:

PAX 571 Restorative Justice: Principles, Theories & Applications (3)

PAX 676 Restorative Justice Practices (3)

PAX 677 Restorative Justice and Whole System Approaches (3)

2-9 credits of electives:



Additional skills courses, other PAX courses or other courses decided with your faculty advisor based on your interests and goals. CJP's annual Summer Peacebuilding Institute is also an excellent opportunity to pick up interesting elective courses taught by practitioner experts.

6-9 credits of practicum:

PAX 682 Practicum (6-9)

*Up to 7 credits of Seminary coursework will fulfill the remaining MARJ degree requirements.*

## Master of Arts in Clinical Mental Health Counseling and Master of Arts in Theological Studies

Degree Requirement - 84 SH

### Master of Arts in Clinical Mental Health Counseling (60)

- COUN 507 Professional Identity, Function and Ethics (3 SH)
- COUN 508 Counseling Techniques (3 SH)
- COUN 509 Supervision and Consultation (3 SH)
- COUN 517 Human Growth and Development (3 SH)
- COUN 518 Integrated Counseling Process (3 SH)
- COUN 527 Psychopathology (3 SH)
- COUN 528 Practicum (100 hours field work) (3 SH)
- COUN 530 Advanced Psychopathology (2 SH)
- COUN 536 Counseling Research & Program Evaluation (3 SH)
- COUN 547 Counseling Theories (3 SH)
- COUN 557 Assessment and Evaluation Procedures (3 SH)
- COUN 567 Group Counseling (3 SH)
- COUN 587 Crisis Counseling (2 SH)
- COUN 607 Multicultural Counseling (3 SH)
- COUN 610 Advanced Multicultural Counseling (2 SH)
- COUN 617 Counseling Children and Adolescents (10 weeks) (2 SH)
- COUN 627 Marriage and Family Counseling (3 SH)
- COUN 637 Career Development (3 SH)
- COUN 689 Internship I (600 total hours of fieldwork over 2 semesters) (3 SH)
- COUN 690 Internship II (3 SH)
- COUN 697 Addictions Counseling (3 SH)
- Elective Courses (choose one)

### Master of Arts in Theological Studies Curriculum

24 SH + 12 SH overlap with MAC

15 credits of required core courses:

- FS 503 Formation in Spiritual Practices (3)
- BIBL 511 Hebrew Bible: Text in Context or BIBL 512 New Testament: Text in Context (3)
- CTH 501 Christian Traditions I or CTH 511 Christian Traditions II
- CTT 634 Living Theology (3)
- FS 698 Formation in Vocation and Leadership I (2)
- FS 699 Formation in Vocation and Leadership II (1)

9 credits of Seminary electives:

- CTE (ethics) courses
- BIBL (biblical studies) courses
- CM (Context of Ministry) courses
- CTT (theology) courses
- SMCL 564 Theological Reflection on Trauma (1), taken after COUN 699 Topics: Neurobiology of Trauma

## Certificate Programs

### General Theological Certificate

**Semester Hours:** 24

The seminary recognizes the value of its educational programs for certain persons who have successfully completed **at least 30 SH of undergraduate work** and will benefit from graduate-level studies by reason of age/maturity and significant experience in Christian ministry. Significant ministry experience usually means five years (or its cumulative equivalent) of church-related ministry. While this program is not a degree program, the student participates in course work as a regular student. Twenty-four (24) credit hours of study are required for the general theological certificate.

A student in this certificate program who wishes to pursue a graduate seminary degree may apply for the Master of Divinity, Master of Arts in Theological Studies 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 advisor 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. Seminary faculty will determine how many students may be accepted in any year into seminary (graduate) degree programs.

Notice for United Methodist students: Please be aware that the General Theological Certificate is not an endorsed educational path for ministry credentialing unless the student plans to apply for degree candidacy upon completion of the certificate. The GTC may not substitute for Course of Study for Licensed Local Pastors. However, the GTC to MDiv would be an appropriate path for those seeking licensing or ordination. United Methodist students should consult with one of the United Methodist faculty advisors to prepare an appropriate plan for study.

### Graduate Certificate in Christian Ministries

**Semester Hours:** 18

This certificate is designed with two specific learners in mind: (1) laypersons who are fulfilling ministry roles in their local churches and seek graduate-level education to support their spiritual, intellectual, and professional capacities for ministry service; and (2) ministry professionals who hold non-theological master's degrees and seek additional graduate work to prepare and apply for the Doctor of Ministry program. While this program is not a degree program, the student participates in course work as a regular student. This program is designed for personal growth and professional upskilling but does not adequately prepare graduates for pastoral ministry. For those seeking to meet DMin application requirements, the specific courses required to complete this certificate will be determined in conversation with the seminary dean's office.

#### Curriculum:

FS 503 Formation in Spiritual Practices (3 SH)

Choose 3-6 hours:

- CTT 634 Living Theology (3 SH)
- CTH 501 Christian Traditions I or CTH 512 Christian Traditions II (3 SH)
- CTE 702 Christian Ethics (3 SH)

Choose 3-6 hours:

- BIBL 511 Hebrew Bible: Text in Context (3 SH)
- BIBL 512 New Testament: Text in Context (3 SH)

Choose one course designated CM (contexts of ministry)

Choose one or more elective courses, including at least one course designated SMCL

Total hours: 18 SH

## Graduate Certificate in Faith-Based Peacebuilding

**Semester Hours: 18**

The Graduate Certificate in Faith-Based Peacebuilding blends skills and practices for leading communities in times of conflict with reflection on the theological commitments that are embodied in these practices. The overall requirements are 9-10 SH from the Seminary and 8-9 SH from CJP, for a total of 18 credits.

Required Core Courses (9 SH)

- PAX 533 Analysis: Understanding Conflict (3 SH)
- PAX 532 Formation for Peacebuilding (3 SH)
- CM 631 Faith-Based Social Transformation or CTT 546 Justice, Peace and the Biblical Story (3 SH)

Theology Electives - choose 6-7 SH from the following:

- CM 631 Faith-Based Social Transformation or CTT 546 Justice, Peace and the Biblical Story (3 SH, whichever did not fulfill above requirement)
- BIBL 560 Jesus, Justice, and Violence (3SH)
- CM 644 Decolonizing Intercultural Studies (3 SH)
- CM 654 Race and Religion in America (3 SH)
- CM 724 Racial Healing and the Blue-Eyed Soul (3 SH)
- SMCL 521 Teaching for Christian Community (3 SH)
- CTT 634 Living Theology (3 SH)
- CTE 702 Christian Ethics (3 SH)
- CTE 713 Sermon on the Mount: Peace & Justice
- SMCL 564 Theological Reflections on Trauma (1 SH) - must be taken with PAX 540 Strategies for Trauma Awareness and Resilience I (2 SH) below.

Peacebuilding Electives - choose 2-3 SH from the following:

- PAX 601 Mediation & Negotiation (2 or 3 SH)
- PAX 672 Circle Processes (1 or 2 SH)
- PAX 610 Facilitation (2 or 3 SH)
- PAX 665 Designing Processes for Conflict Transformation (2 or 3 SH)
- PAX 571 Restorative Justice (2 or 3 SH)
- PAX 588 Nonviolent Mobilization (2 or 3 SH)
- PAX 540 Strategies for Trauma Awareness and Resilience I (2 SH)
- PAX 640 Strategies for Trauma Awareness and Resilience II - prerequisite STAR I (2 SH)
- Offerings in the Summer Peacebuilding Institute

## 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 meet the EMS learning goals. 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. Three (3 SH) 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 503 Formation in Spiritual Practices and 504 Formation in Narrative Identity 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 MDIV students preparing for the chaplaincy vocation.

Based on vocational intent and with the approval of the academic advisor, students may take SMFE 601 Clinical Pastoral Education (6SH) in place of FS 601/602 Formation in Ministry I&II to meet the Mentored Ministry “core” requirement.

## Summer Offerings

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.

## Shalom Academy

This annual event has a long-standing tradition on the university campus. It originated as Ministers Week, then became known as the School for Leadership Training, and is now Shalom Academy for faith leaders in a variety of settings, including congregational lay leaders, pastoral ministry, chaplaincy, peace activism and nonprofit leadership. Current seminary students are strongly encouraged to attend. Keynote speakers and workshops give fresh perspectives on justice-inspired shalom, small group facilitators offer spaces to connect around shared interests, and excursions provide for relaxation and recreation with friends both old and new.

[More Information on Shalom Academy](https://emu.edu/seminary/slt/) <sup>58</sup>

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<sup>58</sup>. <https://emu.edu/seminary/slt/>

## Course Descriptions

### Biblical Studies (BIBL)

*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

##### **BIBL 560 Jesus, Justice, and Violence (3 SH)**

This course considers how biblical texts can function as a resource for negotiating themes of justice, violence, and peace. Students will discuss themes and texts throughout the Hebrew Bible and New Testament, with special attention to the teachings of Jesus. More than just a discussion about loving one's enemies, students critically consider themes of power, justice, systems, incarceration, and more from a theological perspective, seeking to develop a comprehensive theological framework for navigating the world with a focus on active peace and justice.

##### **BIBL 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.

##### **BIBL 640 Topics (1-3 SH)**

This course allows an in-depth engagement with a particular topic in Scripture.

**Sermon on the Mount: Peace, Justice and the Reign of God (3 SH) See [CTE 713](#)<sup>59</sup>.**

**Women and Men in Scripture and Church (3 SH) See [CM 651](#)<sup>60</sup>.**

#### New Testament

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

This course is an introduction to the New Testament. It focuses on 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.

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59. <https://www.emu.edu/seminary/courses/christian-tradition#CTE713>

60. <https://www.emu.edu/seminary/courses/contexts-of-ministry#CM741>

**BIBL 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 words/phrases, build a basic vocabulary and discover how actual translation assists biblical interpretation.

**BIBL 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:****BIBL 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.

**BIBL 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.

**BIBL 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:****BIBL 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.

### **BIBL 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.

### **BIBL 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 Hebrew Bible (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.

## **Hebrew Bible**

### **BIBL 511 Hebrew Bible: Text in Context (3 SH)**

This Hebrew Bible survey considers Hebrew Bible 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.

### **BIBL 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.

### **BIBL 542 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 Hebrew Bible. Students learn how to draw on their reading of the Hebrew text for exegesis, using various exegetical resources and approaches. Prerequisite: BIBL 532.

## **Hebrew Bible Book Study Courses**

Students explore one or more books of the Hebrew Bible, 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.

### **BIBL 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.

**BIBL 655 Genesis (3 SH)**

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

**BIBL 661 Wisdom Literature (3 SH)**

Students read, analyze, and reflect on poetry of the Hebrew Bible. Within this study of scripture in English translation, particular attention is paid to the literary styles of Hebrew poetry; wisdom, prayer, and praise in ancient contexts, including the scribal and liturgical cultures that produced and used these texts; theological reflection on evil and suffering; and faithful and critical reception of Christological interpretations of the Psalms and wisdom books.

**BIBL 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.

**BIBL 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.

**Independent Studies****791 Independent Studies (1-3 SH)**

Independent studies may be taken in any department subject to the approval of the instructor and the associate dean. More information [here](#)<sup>61</sup>.

**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 523 Comparative Monotheisms: Judaism, Christianity, Islam (3 SH)**

This course is an introduction to the Abrahamic traditions, Judaism, Christianity and Islam. An entire semester and more could easily be devoted to each religion alone, so the topics covered will be highly selective, not comprehensive. We will give special attention to the term "monotheism" and to Jewish and Muslim concerns about the Christian doctrine of the Trinity and the divinity of Jesus. We will also attend closely to issues in political theology in hope of better equipping students to be critical observers of world events as they are portrayed in the media.

**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

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61. <https://www.emu.edu/seminary/degree-programs/additional-academic#directed-studies>



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 612 Topics: Intercultural Trips (3 SH)**

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

Learning to survive, thrive and make a contribution in an intercultural 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 635 Faith-Based Social Transformation (3 SH)**

This course focuses on the work of faith-based social movements and explores strategies for faith-based social transformation. Beginning with the history of the Civil Rights movement in the United States, this course will study organizing, capacity building, strategic planning, and religious practices that religious movements use to engage social issues. We will explore questions like: What roles did religious movements have in transforming societies? What kind of spiritual practices sustained movements for justice? What can we learn from religious movements that successfully address the pressing concerns of their day? Are there any contemporary issues on which faith-based organizations might partner to address?

### **CM 640 Topics (1-3 SH)**

This course allows an in-depth engagement with a particular setting within the broad field of ministry settings.

### **CM 644 Decolonizing Intercultural Studies (3 SH)**

Using frameworks of intercultural intelligence, this course aims to increase students' capability to engage effectively in intercultural contexts for the purpose of becoming better neighbors. In this course, students will gain skills to decolonize imperialist assumptions, practice intercultural methods of analyzing western modernity, and learn to integrate intercultural strategies as they experience the world.

### **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 (Hebrew Bible/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 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 effects of race on people of color and subsequent interpersonal efforts at reconciliation. This seminar will use literary and autobiographical texts to illumine the effects 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 covers 1) the history of MCUSA polity formation from the time the denomination was formed from two previous Mennonite denominations (2002), 2) the contents of the Confession of Faith in a Mennonite Perspective, the roles of the Executive Board, the Constituency Leaders Council, and the area conferences, and the current conversations about membership in the area conferences; and 3) processes of credentialing of leaders within MCUSA.

## United Methodist Studies

### CM 670 United Methodist Studies I (3 SH)

This course begins with the early history of the Wesleyan movement in England, draws on John Wesley's sermons and journals, and considers the ways Methodist organized for practical life within their churches and for their mission in the world. It will lay the framework for the ways that the particular Methodist gifts and graces in ecclesiology, theology, and practice, have interwoven throughout the first centuries of the movement.

### CM 680 United Methodist Studies II (3 SH)

This course follows the story as Methodism becomes a worldwide movement. Through selected resources from The Book of Discipline, from contemporary scholarship in Wesleyan theology and theological method, students will examine the core of United Methodist belief, and review the doctrinal expectations of candidates for ordination in the United Methodist Church. The course will include contemporary questions in United Methodist polity in the 21st century.

## Independent Studies

### 791 Independent Studies (1-3 SH)

Independent studies may be taken in any department subject to the approval of the instructor and the associate dean. More information [here](#)<sup>62</sup>.

## Understanding the Christian Tradition (CT)

*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 640 Topics (1-3 SH)**

This course provides an in-depth engagement with a particular aspect of ethical reasoning or engagement.

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

Does Christian faith affect the way we live our everyday lives? How might we identify (with) Jesus in our world, where war and peace, breaking and mending each have their seasons? To what degree and by what means should people of faith engage in efforts for social change and broader transformation? How can we know what God would have us do? These are central questions to be explored in Christian ethics. This course provides frameworks for reflecting on one's moral formation both appreciatively and critically, interpreting moral issues "in the wild," diagnosing points of conflict (including with other Christians) about what ought to be done and how, and navigating varied moral terrain with courage and compassion to participate in others' moral formation. High-level concerns about citizenship, race, sex, class, the natural world, and more, as well as the more granular "issues" and people-focused challenges, will be explored within a relational-theological frame.

#### **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 Hebrew Bible 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.

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

See BIBL 560.

#### **Faith-Based Social Transformation (3 SH)**

See CM 635.

### Independent Studies

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

Independent studies may be taken in any department subject to the approval of the instructor and the associate dean. More information [here](#)<sup>63</sup>.

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62. <https://www.emu.edu/seminary/degree-programs/additional-academic#directed-studies>

63. <https://www.emu.edu/seminary/degree-programs/additional-academic#directed-studies>

## Historical (CTH)

### **CTH 501 Christian Traditions 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 Traditions 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 and Theology (3 SH)**

This survey course will acquaint students with the almost 500-year sweep of Anabaptist/Mennonite history, experience and theological reflection since 1525. This story of a movement and faith communities will be viewed against the background of the spiritual, social, geographical and cultural dimensions of the times. The course will be structured around key turning points in history and theological convictions with the ultimate goal of better understanding the relevance of Anabaptist history and theology for the contemporary life of the church in local and global contexts.

### **CTH 640 Topics (1-3 SH)**

This course provides an in-depth engagement with a contemporary question in the history of the Christian movement.

### **CTH 641 Mennonite History & Thought (3 SH)**

A survey of the Anabaptist movement and Mennonites throughout the world from the sixteenth to twenty-first centuries. Issues include pacifism, wealth, political participation, community and tensions between faith and the dominant culture. Particular attention is given to the Anabaptist vision and its relevance for 21st century American life.

## Independent Studies

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

Independent studies may be taken in any department subject to the approval of the instructor and the associate dean. More information [here](https://www.emu.edu/seminary/degree-programs/additional-academic#directed-studies)<sup>64</sup>.

## 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

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64. <https://www.emu.edu/seminary/degree-programs/additional-academic#directed-studies>

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 546 Jesus, Empire, and Jubilee Community (3 SH)**

This course investigates the message of Jesus conveyed through the Gospels and selected other New Testament texts as political discourse concerning the nature of community, power, and implications of living into God's kin-dom in the present. Through a close reading of biblical texts in their socio-political context and modern theopolitical thought, students will think critically about the nature of community, politics, and the message of Jesus while developing their own understanding of the ethical and theopolitical implications of the gospel in the formation of communities of justice and peace, especially in relation to systems of domination, oppression, and empire.

### **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 640 Topics (1-3 SH)**

This course provides an in-depth engagement with a specific issue in Christian theology.

### **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.

## **Independent Studies**

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

Independent studies may be taken in any department subject to the approval of the instructor and the associate dean. More information [here](https://www.emu.edu/seminary/degree-programs/additional-academic#directed-studies)<sup>65</sup>.

## **Doctor of Ministry (DMIN)**

### **DMIN 700 Theologies of Nonviolence, Justice and Peace (4 SH)**

Why should people of faith commit themselves to a nonviolent way of life? Work toward peace with justice? The course begins with an investigation of nonviolent theory, its theological roots, its contemporary applications, and its power for social transformation. Students will then critically engage with a range of theologies of peace and explore why people of faith disagree when it comes to justice—surveying many of the ways nonviolence, justice, and peace have been defined and pursued in specific contexts. Finally, students will draw their own conclusions and make applications to the work of justice and peacebuilding in their vocational contexts.

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65. <https://www.emu.edu/seminary/degree-programs/additional-academic#directed-studies>

## **DMIN 710 Theologies of Liberation (4 SH)**

Where and why did Liberation Theology emerge as a distinct movement? What makes a theology “liberationist” today? This course begins with an introduction to the historical contexts and key thinkers that gave rise to liberation theology in South America. Students will be introduced to the concerns, tools, and grounding theories of liberation theology. Students will then explore the contextual relationship between theology and grassroots social movements in analyzing and confronting problems of poverty, racism, sexual and gendered violence, and the ecological crisis. A variety of established and emerging theologies (e.g. mujerista/womanist/feminist, postcolonial, queer liberation, disability liberation) will be investigated for their approaches, differences, collaborations, and practices.

## **DMIN 750 Peacemaking Practices (4 SH)**

This course offers a transformational approach to conflict, which assumes conflict is ordinary and develops frameworks and practices to navigate it constructively, restore relationships, and build peace with justice. Students will explore several toolkits for practicing peace within faith-based communities and beyond, including adaptive leadership, nonviolent communication, and restorative justice. And students are encouraged to reflect on episodes from their careers to-date, experiment with new practices, and process these experiences with peers. What approaches to peacemaking and social change promote personal and collective agency in practice? How can leaders committed to nonviolent strategies grapple with troubled power dynamics in and beyond congregations?

## **DMIN 760 Trauma-Informed Spiritual Care (4 SH)**

Trauma, from the Latin for “wound,” signifies particular events in human experience that overwhelm the emotional response capacities of individuals and communities. This course explores the science and spirituality of the ways lasting wounds from traumatic events impact bodies, brains, beliefs and behaviors. Engaging in critical reflection on theological frameworks for conceptualizing and responding to trauma, students will develop contextual ministerial and community-based practices of spiritual care that seek justice, repair and wholeness amid the ongoing impact of trauma.

## **DMIN 770 Scriptures and the Ministry of Peacemaking (4 SH)**

This course is an exploration of scriptures and traditions related to both the Hebrew Bible and the New Testament as resources for the formation of theological imagination and the practices of peacemaking. Students focus on exegetical analysis; themes of violence, peace, reconciliation, restorative justice, and power; as well as how historical reception and interpretation of biblical texts and traditions have been used both to support and to hinder the work of justice and peacemaking. Students are encouraged to analyze their own understandings of peacemaking and justice and to encounter biblical texts as a resource for the formation of an alternate theological vision that can support communities of faith in dismantling and deconstructing violent and unjust powers and systems.

## **DMIN 800, 801 and 802 Research Methods (1 SH each)**

These courses prepare students for advanced library research, research design and thesis writing. Covering both quantitative and qualitative research methods appropriate to the DMin, students learn about research ethics and justice-based research approaches for their own research contexts and research question, drawing from grounded theory and critical participatory action research frameworks. This course requires a literature review according to best information literacy practices and aims toward students developing the proposal for their DMin thesis.

## **DMIN 810 Analysis of Self and Systems (4 SH)**

Guided by a phenomenological perspective, this course explores the dynamic interaction of self and systems, including how systems act upon a self and on which a self acts. The concept of self will be traced across philosophical, psychological and theological contours, noting its embodied and social identities. Utilizing a systems approach, students will engage in analysis of episodes, situations, contexts, structures and ideologies. Through participatory engagement with a case study

method, students will develop their inner resources for an integrated, differentiated and relationally connected sense of self while building leadership strategies for systems change.

## **DMIN 820 Religion and Social Change (4 SH)**

This course presents theories of social change and focuses on the relationship between religion and society in “large-scale” social transformation. A case study method provides a framework to explore the role of religion in social activism within historical contexts of the rise of social movements, along with the implications of social change ideas on the contexts in which they emerged and on present contexts.

## **DMIN 850 Doctoral Thesis (1 SH)**

In consultation with a designated faculty advisor, the student will develop a proposal for a written thesis that explores an area of ministry related to the student’s vocational calling, utilizes appropriate research methodologies and resources, and generates new knowledge regarding the practice of ministry. Once the thesis proposal is approved by a DMin faculty thesis committee, the DMin candidate will make an oral presentation about the thesis and undergo evaluation to reflect excellence and achievement of the program’s outcomes.

Note: Candidates must enroll in DMIN 850 Doctoral Thesis each semester after advancing to candidacy until they successfully defend their thesis.

## **Forming the Ministering Person (FS)**

*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 503 Formation in Spiritual Practices (3 SH)**

This course facilitates engagement with a variety of individual and communal spiritual practices. Through small group spiritual direction, students will pay attention to the rhythms of their life, discern God’s presence and explore a sustainable rule of life for their present season. Personality inventories will offer insight into current functioning and growth areas, as students explore vocation in light of their personality and strengths. By practicing different theological writing styles, students will develop their authentic voice and employ communicative skills appropriate for academic and ministry contexts.

### **FS 504 Formation in Narrative Identity (3 SH)**

This course centers a narrative reflection process of self-understanding and theological meaning making. Through personal story telling in confidential small groups guided by a spiritual director, students will pay prayerful attention to their and others’ formational journeys through life’s seasons. Themes arising in personal narratives will be explored in relation to biblical and theological themes. Insights from human development and systems theories, along with the creation of a genogram, will draw attention to sociocultural expectations and familial patterns that impact students’ behavior and inform their identity, values and faith.

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

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

This course serves as the classroom seminar component of the seminary’s field education program. As such, the class requires involvement in a ministry setting under mentored supervision. The weekly seminar utilizes both didactic instruction based on assigned readings and small group processing of emerging issues in the student’s ministry practice. The

action/reflection method of learning serves as the bridge between the student's ministry activity and the classroom seminars. Advanced arrangements for a ministry practicum should be made prior to the beginning of the semester in consultation with the Director of Mentored Ministry.

### **FS 698 Formation in Vocation and Leadership I (2 SH)**

### **FS 699 Formation in Vocation and Leadership II (1 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 Spiritual Practices, Formation in Narrative Identity 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.

## **Independent Studies**

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

Independent studies may be taken in any department subject to the approval of the instructor and the associate dean. More information [here](#)<sup>66</sup>.

## **Developing the Skills of Ministry (SM)**

*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 Ministry with Children and Adolescents (3 SH)**

Using a framework of practical theological reflection, this course guides participants in articulating their theological vision for ministry with children and adolescents. Cultural studies, sociology, psychology, neurology and human development will contribute to understanding the developmental needs of children, youth and emerging adults. Recognizing diversity of ability, class, ethnicity, gender, nationality, race and sexuality, we will explore the complex dynamics of identity and faith formation. This course addresses ministry contexts with young people in congregations, parachurch ministries and beyond.

### **SMCL 521 Teaching for Christian Community (3 SH)**

What role does pedagogical practice play in cultivating community? Utilizing an experiential learning model, this course combines theory, practice and reflection to explore the possibilities and challenges of teaching for Christian community. A basic foundation in educational theory will be established. Anabaptist theology and practices will guide the consideration of key issues such as learning, authority, mutuality and harm in community. John's presentation of Jesus' theology of friendship and pedagogical formation of community will serve as a biblical guide for reflection.

### **SMCL 564 Theological Reflection on Trauma (3 SH)**

This asynchronous online course integrates theological reflection with an awareness of trauma and resilience. The complexities of sufferings, evil, healing, forgiveness and reconciliation are explored in conversation with theological sources

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66. <https://www.emu.edu/seminary/degree-programs/additional-academic#directed-studies>



including the Hebrew Bible; New Testament; and black, womanist and mujerista theologies. Recognizing the embodied and relational impact of trauma, this course imagines how the life-affirming resources of community, spirituality and practices can weave a net of care and empowerment. This course must be taken as soon as possible after completing the synchronous session of, the first module of Strategies for Trauma Awareness and Resilience at EMU's Center for Justice and Peacebuilding (PAX 540, 2 SH).

### **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 640 Topics (1-3 SH)**

This course provides theoretical and practical preparation in one or more of the ever more diverse skills called for in contemporary ministry settings.

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

This course both surveys the foundations of Christian worship – biblical, historical, and theological – and prepares students for designing and leading congregational worship experiences. A comparative study of contemporary ecumenical expression provides the student with critical tools to examine the liturgical practices of their own faith tradition. Students will become familiar with patterns of worship based on the Christian year and various lectionary cycles and will practice specific acts of liturgical leadership through the writing of prayers and other worship resources. Special emphasis will be placed on the practice of hospitality through intercultural awareness.

#### **Field Education (SMFE)**

(See the requirements for Mentored Ministry)<sup>67</sup>

### **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.

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67. <https://www.emu.edu/seminary/degree-programs/additional-academic/>

### **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 Mentored Ministry. Prerequisite: Minimum of one year of seminary study; FS 601 and 602.

## **Independent Studies**

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

Independent studies may be taken in any department subject to the approval of the instructor and the associate dean. More information [here](https://www.emu.edu/seminary/degree-programs/additional-academic#directed-studies)<sup>68</sup>.

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68. <https://www.emu.edu/seminary/degree-programs/additional-academic#directed-studies>

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69. <https://emu.edu/faculty-staff/all-name?show=shannon--dycus>

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[www.mennoniteeducation.org](http://www.mennoniteeducation.org/)<sup>84</sup>

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83. <https://emu.edu/president/trustees>

84. <http://www.mennoniteeducation.org/>