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## Accreditation

Eastern Mennonite University is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools to award associate, baccalaureate and masters degrees.

For information regarding accreditation status contact the Commission:  
1866 Southern Lane  
Decatur, GA 30033-4097  
404-679-4501

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 Church Leadership, MA (Religion)

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

Approved for a Comprehensive Distance Education Program

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

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

Current course schedules can be obtained by writing to the seminary Admissions Office or visiting the EMS web site at [www.emu.edu/seminary](http://www.emu.edu/seminary). The seminary welcomes

visitors to campus. Interviews and tours may be requested by contacting the seminary Admissions Office at 800-710-7871, by fax 540-432-4598, or via e-mail at [semadmiss@emu.edu](mailto:semadmiss@emu.edu). Appointments should be made in advance. Prospective students are invited to visit classes, attend chapel and visit with seminary personnel.

## Disclaimer

The information in this Seminary catalog applies to the academic year 2015-16. 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.

## 2015-16 Calendar

<b>Fall Semester</b>			
August	10	Hybrid courses begin online	
	23	Hybrid orientation	5 p.m.
	24-28	Hybrid courses on campus	
August	28 & 31	On-campus new student orientation	
	31	Fall Registration	
September	1	FALL SEMESTER CLASSES BEGIN	8:00 a.m.
	1	Seminary Convocation	11:00 a.m.
	2	University Fall Semester Convocation	9:50 a.m.
	29- Oct 1	Spiritual Life Week	
October	23	Mid-Semester Recess Begins	5:30 p.m.
	28	Classes Resume	8:00 a.m.
November	16-20	Registration for spring semester courses	
	24	Thanksgiving Recess Begins	5:05 a.m.
	30	Classes Resume	8:00 a.m.
December	14	Last Day of Classes	
	15	Final Exams Begin	8:00 a.m.
	18	Final Exams End	12:40 p.m.
<b>Spring Semester</b>			
January	4	Hybrid classes begin online	
January	11	New Student Registration	9:00 a.m.
	11	SPRING SEMESTER CLASSES BEGIN	1:30 p.m.
	12	Seminary Spring Convocation	11:00 a.m.
	18-23	Hybrid courses on campus	
	18-20	School for Leadership Training	
March	4	Mid-Semester Recess Begins	5:30 p.m.
	14	Classes Resume	8:00 a.m.
	14-18	Pre-registration for fall	
	24	Easter Recess Begins	5:05 p.m.
	29	Easter Recess Ends	8:00 a.m.
April	25	Last Day of Classes	
	26	Final Exams Begin	8:00 a.m.
	29	Final Exams End	12:40 p.m.
	29	Baccalaureate	7:30 p.m.
	30	67 <sup>th</sup> Annual Commencement	2:30 p.m.
<b>Summer Session 2016</b>			
May 9- June 10	Summer Courses		
June 13-24	Summer Institute for Spiritual Formation		

The extension site in Lancaster, Pa. uses a separate semester calendar. See [www.emu.edu/lancaster/seminary/](http://www.emu.edu/lancaster/seminary/)

## History

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

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

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

In 1960 the curriculum was expanded to encompass three years of study and the Bachelor of Divinity degree was offered for the first time. The Master of Divinity degree was first offered in 1968-69 and the Master of Arts in Religion degree in 1972-73. A one-year program leading to a Certificate in Biblical Studies was first offered in 1974-75. The Master of Arts in Church Ministries emerged as part of a major seminary curriculum revision in 1983-84, and was changed to the Master of Arts in Church Leadership in 1991. A Clinical Pastoral Education Program was added in 1999.

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

Since the 1970's Eastern Mennonite Seminary has offered credit for various pastoral training programs by extension in southeastern Pennsylvania. In 2008 the

EMS extension located in Lancaster, Pa. was approved as a complete degree site.

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

## Location and Campus

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

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

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

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

## Directions to campus

See [www.emu.edu/map](http://www.emu.edu/map)

## Contact Information

### General

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

Phone: 540-432-4260

Fax: 540-432-4598

### Registrar

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

Phone: 540-432-4274

### Admissions

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

Toll free: 800-710-7871

Phone: 540-432-4257

### Development

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

Phone: 540-432-4597

Eastern Mennonite Seminary  
1200 Park Rd  
Harrisonburg, VA 22802

## Extension Program: Location and Contact Information

Eastern Mennonite Seminary operates an extension program in south-eastern Pennsylvania with offices in Lancaster, Pa. For location, directions and contact information of the extension visit

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

# EMS Purpose Statement

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

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

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

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

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

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

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

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

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

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

# EMU Mission Statement

## Identity

A leader among faith-based universities, Eastern Mennonite University emphasizes peacebuilding, creation care, experiential learning, and cross-cultural engagement. Founded in 1917 in Harrisonburg, Virginia, EMU is an educational institution of Mennonite Church USA. EMU serves students of diverse religious and cultural backgrounds and confers undergraduate, graduate, and seminary degrees.

## Mission

EMU educates students to serve and lead in a global context. Our Christian community challenges students to pursue their life calling through scholarly inquiry, artistic creation, guided practice, and life-changing cross-cultural encounter. We invite each person to follow Christ's call to

bear witness to faith,  
serve with compassion, and  
walk boldly in the way of nonviolence and peace.

## Vision

EMU envisions a learning community marked by academic excellence, creative process, professional competence, and passionate Christian faith, offering healing and hope in our diverse world. To this end, we commit ourselves to

do justice,  
love mercy, and  
walk humbly with God.

## Shared Values

EMU embodies the enduring values of the Anabaptist tradition:

Christian discipleship,  
community,  
service, and  
peacebuilding.

Together we worship God, seek truth, and care for God's creation.

*Approved by EMU Board of Trustees, June 28, 2008*

# EMS Theological Framework

## Identity and Vocation

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

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

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

As we respond to God's gracious initiative by confessing Jesus Christ as Lord and giving him our primary allegiance, we discover the joy-filled liberation of obedience to Jesus. We are drawn into covenant communities of faithful discipleship, churches that model the peace and restoration that God desires for the whole world, churches that find their authoritative guidance for faith and life in the Bible. Within these communities of worship and mission, we cultivate an alternative consciousness. As we immerse ourselves in the Scriptures, celebrate and enact the saving power of the Gospel, we model a way of being in the world that shows forth God's shalom. And the way in which we

do God's saving work in the world will be noteworthy because we are Christians who covenant together to live in righteousness and justice, to love our enemies, to tell the truth, to care for creation and to proclaim that God is love.

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

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

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



# Statement of Faith

*Eastern Mennonite Seminary subscribes to the official articles of faith of the Mennonite Church.*

*The following is offered as an abbreviated statement of doctrine.*

## Summary Statement of Confession of Faith

1. We believe that God exists and is pleased with all who draw near by faith. We worship the one holy and loving God who is Father, Son, and Holy Spirit eternally. God has created all things visible and invisible, has brought salvation and new life to humanity through Jesus Christ, and continues to sustain the church and all things until the end of the age.

2. We believe in Jesus Christ, the Word of God become flesh. He is the Savior of the world, who has delivered us from the dominion of sin and reconciled us to God by his death on a cross. He was declared to be Son of God by his resurrection from the dead. He is the head of the church, the exalted Lord, the Lamb who was slain, coming again to reign with God in glory.

3. We believe in the Holy Spirit, the eternal Spirit of God, who dwelled in Jesus Christ, who empowers the church, who is the source of our life in Christ, and who is poured out on those who believe as the guarantee of redemption.

4. We believe that all Scripture is inspired by God through the Holy Spirit for instruction in salvation and training in righteousness. We accept the Scriptures as the Word of God and as the fully reliable and trustworthy standard for Christian faith and life. Led by the Holy Spirit in the church, we interpret Scripture in harmony with Jesus Christ.

5. We believe that God has created the heavens and the earth and all that is in them, and that God preserves and renews what has been made. All creation has its source outside itself and belongs to the Creator. The world has been created good because God is good and provides all that is needed for life.

6. We believe that God has created human beings in the divine image. God formed them from the dust of the earth and gave them a special dignity among all the works of creation. Human beings have been made for

relationship with God, to live in peace with each other, and to take care of the rest of creation.

7. We confess that, beginning with Adam and Eve, humanity has disobeyed God, given way to the tempter, and chosen to sin. All have fallen short of the Creator's intent, marred the image of God in which they were created, disrupted order in the world, and limited their love for others. Because of sin, humanity has been given over to the enslaving powers of evil and death.

8. We believe that, through Jesus Christ, God offers salvation from sin and a new way of life. We receive God's salvation when we repent and accept Jesus Christ as Savior and Lord. In Christ, we are reconciled with God and brought into the reconciling community. We place our faith in God that, by the same power that raised Christ from the dead, we may be saved from sin to follow Christ and to know the fullness of salvation.

9. We believe that the church is the assembly of those who have accepted God's offer of salvation through faith in Jesus Christ. It is the new community of disciples sent into the world to proclaim the reign of God and to provide a foretaste of the church's glorious hope. It is the new society established and sustained by the Holy Spirit.

10. We believe that the mission of the church is to proclaim and to be a sign of the kingdom of God. Christ has commissioned the church to make disciples of all nations, baptizing them, and teaching them to observe all things he has commanded.

11. We believe that the baptism of believers with water is a sign of their cleansing from sin. Baptism is also a pledge before the church of their covenant with God to walk in the way of Jesus Christ through the power of the Holy Spirit. Believers are baptized into Christ and his body by the Spirit, water, and blood.

12. We believe that the Lord's Supper is a sign by which the church thankfully remembers the new covenant which Jesus established by his death. In this communion meal, the church renews its covenant with God and with each other and participates in the life and death of Jesus Christ, until he comes.

13. We believe that in washing the feet of his disciples, Jesus calls us to serve one another in love as he did. Thus we acknowledge our frequent need of cleansing, renew

our willingness to let go of pride and worldly power, and offer our lives in humble service and sacrificial love.

14. We practice discipline in the church as a sign of God's offer of transforming grace. Discipline is intended to liberate erring brothers and sisters from sin, and to restore them to a right relationship with God and to fellowship in the church. The practice of discipline gives integrity to the church's witness in the world.

15. We believe that ministry is a continuation of the work of Christ, who gives gifts through the Holy Spirit to all believers and empowers them for service in the church and in the world. We also believe that God calls particular persons in the church to specific leadership ministries and offices. All who minister are accountable to God and to the community of faith.

16. We believe that the church of Jesus Christ is one body with many members, ordered in such a way that, through the one Spirit, believers may be built together spiritually into a dwelling place for God.

17. We believe that Jesus Christ calls us to discipleship, to take up our cross and follow him. Through the gift of God's saving grace, we are empowered to be disciples of Jesus, filled with his Spirit, following his teachings and his path through suffering to new life. As we are faithful to his way, we become conformed to Christ and separated from the evil in the world.

18. We believe that to be a disciple of Jesus is to know life in the Spirit. As the life, death, and resurrection of Jesus Christ takes shape in us, we grow in the image of Christ and in our relationship with God. The Holy Spirit is active in individual and in communal worship, leading us deeper into the experience of God.

19. We believe that God intends human life to begin in families and to be blessed through families. Even more, God desires all people to become part of the church, God's family. As single and married members of the church family give and receive nurture and healing, families can grow toward the wholeness that God intends. We are called to chastity and to loving faithfulness in marriage.

20. We commit ourselves to tell the truth, to give a simple yes or no, and to avoid the swearing of oaths.

21. We believe that everything belongs to God, who calls the church to live in faithful stewardship of all that God has entrusted to us, and to participate now in the rest and justice which God has promised.

22. We believe that peace is the will of God. God created the world in peace, and God's peace is most fully revealed in Jesus Christ, who is our peace and the peace of the whole world. Led by the Holy Spirit, we follow Christ in the way of peace, doing justice, bringing reconciliation, and practicing nonresistance, even in the face of violence and warfare.

23. We believe that the church is God's holy nation, called to give full allegiance to Christ its head and to witness to every nation, government, and society about God's saving love.

24. We place our hope in the reign of God and its fulfillment in the day when Christ will come again in glory to judge the living and the dead. He will gather his church, which is already living under the reign of God. We await God's final victory, the end of this present age of struggle, the resurrection of the dead, and a new heaven and a new earth. There the people of God will reign with Christ in justice, righteousness, and peace for ever and ever.

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

## Facilities

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

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

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

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

The seminary uses Lehman Auditorium for large public functions.

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

## Library

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

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

The Bible & Religion LibGuide ([http://libguides.emu.edu/Bible\\_Religion](http://libguides.emu.edu/Bible_Religion)) provides a good introduction to the vast resources available. Librarians provide instruction in classes as well as individual help with finding and using library resources. Help is available through the library's online chat option, Ask the Librarian email form, by

making an appointment or one can drop by.

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

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

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

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

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

## Bookstore

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

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

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

## Royals Den

Light meals and refreshments are available at the Royals Den, located in the University Commons.

## Student Housing

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

## United Methodist Connection

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

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

To strengthen these relationships, as of the 2012-15 school years, EMS made two major moves. First, EMS hired two Methodist professors: David Evans serves as Assistant Professor of History, Mission, Intercultural, and Interfaith Studies. Emily Peck-McClain serves as Instructor of Formation, Preaching, and Worship. Although both Evans and McClain focus more broadly than on United Methodist resources, either may at times teach Methodist courses and are cognizant of Methodist perspectives in any of their faculty activities.

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

- A. Educational and training needs of the board of ordained ministry
  - Oversight or provision of courses related to United Methodist history, doctrine, polity evangelism, mission and worship;
  - Support for persons preparing for ordination in the UMC;
  - Training and continuing theological education for the orders of elder and deacon.
- B. Relational ties with office of ministerial services of the Virginia Conference
  - Develop lines of communication and support for persons seeking ordination in the UMC
  - Provide linkage with Conference Board of Ordained Ministry for information and interpretation of the EMS program with UMC students.

The UM adviser oversees or implements such activities as:

- Teaching or arranging for provision of UMC classes required by the January 27, 2011 policy approved by the United Methodist Senate;
- Relating to and mentoring UMC students;
- Consulting with EMS faculty and staff on issues relating to UMC students;
- Consulting with other Wesley or EMS faculty who teach UM courses.

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

## Community Life

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

Community-building opportunities include:

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

SCC appoints the Worship and Fellowship committees and selects student representatives to the Academic Committee, Faculty Meeting, and Strategic Planning Council. The colloquium and forum series are sponsored by SCC. A yearbook, the Torch, is published each year as a project of SCC.

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

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

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

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

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

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

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

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

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

# Admissions

## Standards

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

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

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

## Pre-Seminary Curriculum

Eastern Mennonite Seminary recognizes the importance of carefully planned pre-seminary studies. While it is highly desirable that all who pursue theological training

have been exposed to certain basic disciplines, it is understood that not all will have chosen that option. In cases where deficiencies exist, the seminary reserves the right to request that such be met.

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

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

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

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

## Spiritual Commitment

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

## Procedure

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

An application is complete when the following documents are received:

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

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

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

For campus visit or admission application, write to:  
Director of Seminary Admissions  
Eastern Mennonite Seminary  
Harrisonburg, VA 22802-2462  
Or call toll-free: 800-710-7871  
e-mail: semadmiss@emu.edu fax: 540-432-4598

### **Transfer Credit**

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

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

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

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

### **International Students**

Completion of the International Student 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). The institutional code for having scores sent directly to EMS is 5181. In addition to the above requirements, an international student must demonstrate "ability to pay" before a letter of admission or an I-20 form can be issued.

### **Application for Readmission**

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

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

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

### **Nondiscriminatory Policy as to Students**

Eastern Mennonite Seminary admits students of any sex, race, color, national and ethnic origin to all the rights, privileges, programs and activities generally accorded or

made available to students at the university, regardless of handicap.

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

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

## **Academic Integrity**

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

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

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

## **Intellectual Property**

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

Eastern Mennonite University wishes to foster an intellectual environment that encourages creativity, innovation, and excellence while managing its resources

for the benefit of all constituents. In this policy the university seeks to foster these goals and honor traditions in the academic setting while recognizing federal laws.

Intellectual property refers to any copyrightable or patentable work.

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

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

## **Grievance Procedures**

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

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

The first approach to any grievance should be non-adversarial and open, undertaken with careful attention to fostering understanding, problem-solving attitudes. The expectation is that the majority of grievances can be resolved through a flexible process of conflict resolution. These procedures are based on the understanding that



differences can be resolved within the institutions of the church without adopting adversarial positions and that the resources of the wider church community are available when mediation is requested. A complete copy of these procedures is available upon request from the President's Office.

## **Open Communication Policy**

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

When a student wishes to lodge a more formal complaint in writing, the Student Complaint Form is to be submitted to the person to whom the complaint is addressed. Electronic communication will not be acceptable. Administration will respond in writing to written complaints, normally within ten days. The administrator will submit copies of the written complaint and response to the president's office for filing and monitoring.

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

## **Inclusive Language**

### **Statement of Commitment**

As people who confess God as Creator, Jesus Christ as Redeemer and the Holy Spirit as Sustainer of all humanity, we recognize that all human beings—men and women alike—are persons of infinite worth created equally in the image of God. Accordingly, we recognize that the language which we use to speak about each other is no negligible matter but one of crucial importance. The words by which we name and address

each other are no less than the means by which we can recognize each other mutually as persons created in God's image, and the means by which we can empower each other mutually to live out the potential God has given each of us.

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

We therefore commit ourselves:

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

# Academic Policies

## Registration

Registration dates for the beginning of each semester are designated on the seminary calendar. Two half days of orientation are held for new students at the beginning of the fall semester.

## Classification

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

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

**Middler:** 30-59 semester hours

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

## Credit Outside of EMS

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

## Residency Requirement

The seminary recognizes the value of residential studies to students but also the convenience of distance learning courses and non-campus-based programs, such as conference-based pastoral training programs. In order to insure a quality seminary education, a minimum of one academic year with full-time enrollment (30 credit hours) is required on campus to earn a degree. And when deemed appropriate, residency course requirements can be met by face-to-face class experience with EMS professors in other locations. Transfer credit from non-traditional learning modes (e.g., distance

learning courses) is limited to one academic year (30 credit hours).

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

## Advanced Standing Credit for Study

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

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

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

The seminary awards credit for Clinical Pastoral Education units offered by a CPE Center accredited by the Association for Clinical Pastoral Education. With the submission of a CPE professional certificate

of completion and the payment of a recording fee, a student will receive 6 semester hours of credit for a CPE unit applied toward the relevant degree at EMS.

## **Grading System and Quality Points**

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

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

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

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

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

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

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

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

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

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

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

## **Grade Appeals**

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

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

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

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

## **Graduation**

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

## **Course Expectation**

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

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

### **Research and Learning Projects**

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

### **Reading**

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

### **Academic Probation**

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

### **Adding and Dropping Courses**

It is advantageous to be in attendance from the beginning of a course, but students may add a course through the sixth day of the semester (the Tuesday of the first full week of classes). A student is permitted to drop a course through the fourth week with that course not appearing on the permanent record. Courses dropped the fifth week through the ninth week of the semester are recorded as W (withdrawn). No change is permitted

after the ninth week. The official drop/add request must be made in the seminary Registrar's Office. During the summer term comparable dates for changes are in effect (see Student Handbook).

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

### **Attendance and Absences**

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

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

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

### **Study Time**

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

### **Load Limitation**

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

### **Outcome Assessment**

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

## **Student Advising and Assessment**

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

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

### **Degree Candidacy**

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

### **Summative Evaluation**

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

## **Moving from Certificate to Degree**

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

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

### **Auditing**

Students may enroll to audit classes. Regular attendance, preparation and examination are not required and no credit is granted. Auditors will be invited simply to listen in on class proceedings unless invited to actively engage. In formational and experiential courses not available for the standard audit, students may request a "participation audit" on terms to be negotiated with the professor and with a participation fee. Students who enroll as auditors at either level, will register and pay the designated fee. An audit designation will appear on their transcript. If a student chooses to complete work and get credit for a course previously audited, full tuition will be charged.

### **Withdrawal from Seminary**

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

### **Transcripts of Credit**

Students desiring transcripts of credit should make written requests to the university Registrar's Office. There will be a \$5 charge for each copy. Cash settlement of accounts will be required for release of transcripts.

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

Eastern Mennonite Seminary is committed to working out reasonable and acceptable arrangements for satisfactory completion of course requirements for students with learning difficulties. When the student or instructor becomes aware of such difficulties, the

instructor may refer the student to the Academic Success Center. In consultation with the student and the Academic Success Center, the instructor will develop reasonable and appropriate alternatives for course requirements which are directly affected by the disabilities. The student's advisor and the associate dean should be informed of these arrangements. In case of failure to reach agreement, the student may appeal to the Seminary Academic Committee.

**Class Privileges of Spouses**

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

**Privileges of Senior Citizens**

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

**Finances**

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

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

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

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

**Tuition and Fees**

The regular calendar is made up of: Fall Semester, Spring Semester, May-June term. Typically students need to take a course in the May-June term each year to complete a program in the normal time period. Tuition and activities fees are charged at a per-credit-hour rate for all students.

**Seminary Charges, 2015-16**

Tuition and fees (per hour) .....	480
Auditing (per hour)- participation .....	240
Auditing (per hour)- non-participation .....	90
Lancaster seminary (per hour)- .....	432
STEP Tuition per credit hour .....	330

**Clinical Pastoral Education (CPE)**

CPE (per hour) .....	480
CPE recording fee (per hour) .....	480
CPE non-credit fee (per unit).....	2880

**Other Charges**

EMU graduate and seminary student services fee (Harrisonburg campus, 9+ SH) .....	45
Student activities fee (Harrisonburg campus)	
1-8 credit hours (charge per credit hour) .....	3
9+ credit hours (charge per semester).....	30
Credit for off-campus studies (extension, per hour) .....	90
Credit by examination (per hour) .....	90
Credit for Study .....	90
MAR thesis consultation continuation fee .....	480
Graduation fee (one-year certificate).....	25
Graduation fee .....	75
Final exam taken out of schedule.....	35

*(Published charge rates may be adjusted for changes in economic conditions and cost factors.)*

## **EMU Graduate and Seminary Student Services fee**

A Graduate and Seminary Student Services Fee of \$45 per semester will be charged to graduate/seminary students registered for nine or more credits in the fall and/or spring semester. Payment of the fee ensures that Health Services, Counseling Services, Career Services, use of the Fitness Center, and other student services and activities can be accessed in case they are desired or needed. Students registered for 6-8 credits hours in the fall and/or spring semester can opt to pay the \$45 fee to have access to these services.

## **Books and Supplies**

The cost of books and other course materials varies with students and with courses but is approximately \$600 a year. All purchases in the campus bookstore under \$5 are to be paid in cash.

## **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.

The seminary provides several payment plans. Arrangement for payment must be made with the Student Accounts Office one week before the semester begins.

**Semester Plan.** This requires payment for each semester one week before the semester begins. Loans and grants need to be processed through the financial assistance office prior to the beginning of each semester.

**Other plans.** Several alternative financing plans are available from third party providers. Brochures are available from the Student Accounts office.

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.

## **Refunds**

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

## **Financial Assistance**

For financial assistance information visit the Financial Aid website [www.emu.edu/financial-aid/seminary](http://www.emu.edu/financial-aid/seminary)

## **Grants and Scholarships**

Students may apply for the following grants and scholarships. Grants and scholarships are contingent on availability of funds and qualified students.

**Church Matching Grants** are available for students who are enrolled in at least 5 credits. Main campus students must be admitted and degree-seeking. Half-time students (5-8 credits/semester) may receive annual matching grants (dollar for dollar) of \$1000 per award year which includes fall, spring and summer terms. Full-time students (9 or more credits/semester) may receive a matching grant (dollar for dollar) of \$2000 per award year (includes fall, spring and summer terms) and an additional 1:4 match for any amount over \$2000. Lancaster site students must be admitted and degree-seeking. Half-time students (5-8 credits/semester) may receive annual matching grants (dollar for dollar) of \$1000 per award year which includes fall, spring and summer terms. Full-time students (9 or more credits/semester) may receive annual matching grants of up to \$1,000 for the first \$1000 received (1:1 match) and an additional 1:4 match for any amount over \$1000.

**Ministry Leadership Awards** is a grant for one-half tuition. EMS will invite qualified persons from the current pool of new applicants to apply. This award is for Mennonite students. Students must submit applications

by March 1 to be considered for this grant for the following fall semester.

**The Samuel Grant** provides tuition grants to persons who are planning, or are currently in a mission or service assignment, and seeking to take courses from Eastern Mennonite Seminary during that assignment. Persons serving with a Mennonite mission agency will be given priority.

**International Students** – EMU and a sponsoring mission agency will select international students to receive grant funds for attendance at EMS. The student must return to his/her home country following the period of study.



# Academic Framework

## Philosophical Assumptions

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

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

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

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

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

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

## Curriculum Framework

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

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

The integration of these four content arenas and four pedagogies appears to be optimal for training leaders for the church. Assumptions about how we come “to know” what is true and good and how that relates to our missional identity and vocation as a seminary underlie these arenas and pedagogies. And it is within a framework that somewhat reconfigures them that we

propose to redesign our seminary curriculum, using performance of ministerial and public leadership as the center of a missional vision that integrates formation, contextualization and interpretation. The integrating center of our curriculum is the arena in which we acknowledge God's gracious initiative toward us embodied in Jesus Christ's mission in the world. God's initiative invites what we see as our integrative vision for missional engagement in the world—the performance of transformative leadership that integrates formation, contextualization and interpretation to partner with God's saving work in the world. (See diagram)

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

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

Formation involves a bodily, practical and spiritual way of knowing. *Personal and Spiritual Formation* takes place within a well-guided community of practice and reflection. By living in the “daily-ness” of eating, praying, dwelling in Scripture, worshiping, serving, and studying together, we are formed in personal and social holiness. Together, as cohorts of disciples who covenant to grow in Christ-likeness, we experience both the joys and hardships of “community shaped discipleship.”

Through persistence and “not growing weary” we learn to embody the fruit of the Spirit and function responsibly in relationships. The spiritual life requires that we stand firm in the face of hardship—despite our culture's frequent suggestion otherwise. In so doing, we acquire the personal agency to regulate ourselves and to manage conflict in transformational ways. We develop a habitus of faith, a rhythm and rule of life that guides the rhythms of a vibrant community of faith.

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

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

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

*Performance of Ministerial and Public Leadership* means that we integrate, embody and express in practice the variety of ways we have come to know. We respond to God's gracious initiative toward us in Jesus Christ by “going into all the world” with the good news. Missional

engagement flows out of a core integrity that holds body, mind and spirit together in a unitary commitment to love God, self and neighbor. Transformational leaders who perform with integrity will integrate wise interpretation, contextual discernment and mature practice. Faithful performance is demonstrated when we engage the world as reflective practitioners who can integrate guiding principles with the daily shaping of our lives. Faithful performance is evident when we emerge as missional leaders who are deeply formed in wisdom, holy living and the ability to discern how to partner with God in diverse contexts. Faithful performance is when, as transformational leaders, we model what it means to do justice, love mercy and walk humbly with God in the church and the world.

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

### Guiding Principles

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

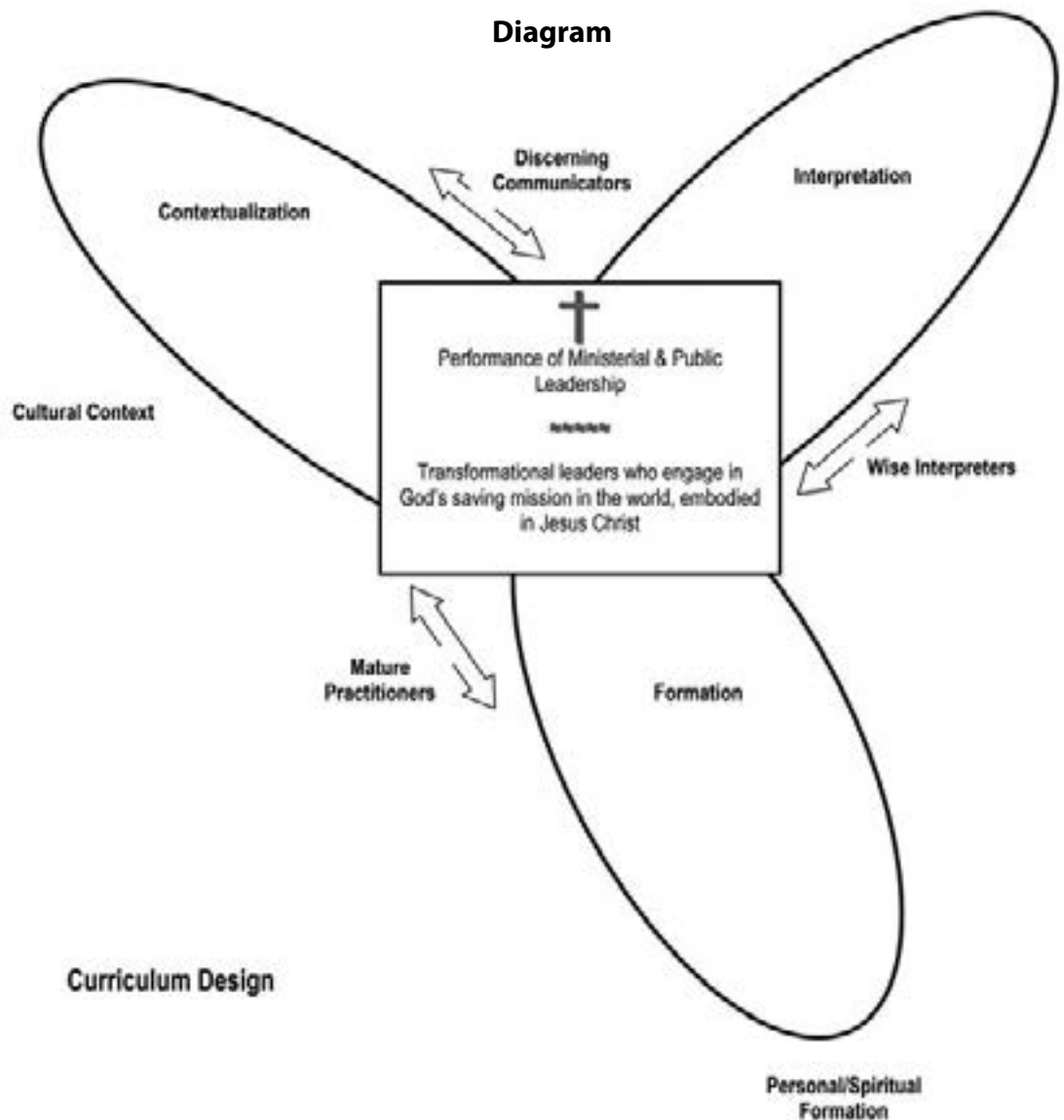
We become *wise* as we faithfully *interpret* biblical texts in conversation with theological, historical,

practical and “life” texts—within and on behalf of the church and the world.

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.

We grow as *discerning* communicators as we appropriately *contextualize* the Gospel, engaging persons of diverse cultures and faiths winsomely, and yet without uncritical accommodation.

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.



## **Master of Divinity (MDiv)**

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. Persons in leadership roles which assume broad knowledge of the church's faith, tradition and practice should consider this program.

To qualify for the degree the student must complete 90 semester hours. A transferring student shall normally complete the last 30 hours of studies in residence. Fifty-seven hours of core studies are designed for all students. The student will identify one of four Ministry Tracks in which to focus the remaining thirty-three hours of study, including three hours of a track-specific Mentored Ministry internship. The available tracks are: 1) Pastoral Ministry – for traditional congregations and emerging Christian communities; 2) Academic; 3) Specialized Ministries —Chaplain, Pastoral Counselor, Spiritual Director; and 4) Cross-Cultural and Community Mission.

A Master of Divinity is generally thought of as a degree for those interested in pastoral ministry. An MDiv at Eastern Mennonite Seminary is intended for those interested in various kinds of ministry. Our four tracks identify four main areas of ministry: pastoral ministry, academic ministry, mission in a cross-cultural or community setting, or specialized ministry, such as chaplaincy, pastoral counseling or spiritual direction. Advisors and faculty will help guide students in the process of selecting a track. Students will be encouraged to take responsibility for their own learning, identify performance goals, seek constructive feedback, and grow competent in their chosen field of ministry. Students will choose electives based on ministry goals and potential ministry settings. In some denominations the Master of Divinity is required for ordination to the Christian ministry.

### **Biblical Languages**

In keeping with the persuasion that the expositor of God's Word should be familiar with the original languages of Scripture, the Primary Track of this

curriculum emphasizes an acquaintance with Koine Greek and Biblical Hebrew. Elementary Greek, Greek Readings, Elementary Hebrew and Hebrew Readings are required of all students in this track. It is assumed that some students will elect additional language courses in order to build exegetical proficiency in both languages.

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

### **Formation Studies**

A distinctive feature of the MDiv program is the formation sequence. Each semester of residency, up to a maximum of six, the student shall be enrolled in a course in the sequence. The sequence is a supervised, peer-group learning setting with emphasis on intellectual and spiritual growth and accountability. The three years focus consecutively on personhood, ministry and leadership.

### **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 Formation in Ministry I and II. Three semester hours of a track-specific mentored internship are also required. Clinical Pastoral Education (CPE) and other ministry internships are available for those desiring more practical ministry experience. (See Mentored Ministry Requirements ) The MDiv program also has a cross-cultural competency requirement. (See Cross-Cultural Experience). Students will receive resourcing in writing and research skills early in their seminary studies, during the Christian Tradition I course.

# Core Courses

(MDiv core courses required for all: 48 SH)

First Year	
Fall	Spring
Formation in God's Story I (2)	Formation in God's Story II (2)
Old Testament: Text in Context (3)	New Testament: Text in Context (3)
Christian Tradition I (4)	Christian Tradition II (4)
Biblical Language course (3)*	
Second Year	
Fall	Spring
Formation in Ministry I (3)	Formation in Ministry II (3)
Interpreting the Biblical Text (3)	Anabaptist Course ** (3)
Living Theology (3)	Missio Dei in Cultural Context (3)
Third year	
Fall	Spring
Formation in Missional Leadership I (3)	Formation in Missional Leadership II (3)

Summer cross-cultural course (any year; possible internship in cross-cultural setting) (3)

\*Elementary Greek or Hebrew for primary language track or Basics for alternate track

\*\*Required only for Anabaptist-affiliated students

All tracks include these components:

Core courses: 48 SH

Biblical Studies, Primary or Alternate Language track: 12 SH

Track-related courses, guided by ministry focus: 30 SH

Track specific mentored ministry: 3 SH

Total: 90 SH

# Master of Divinity Tracks

## Pastoral Ministry Track

(for traditional congregations and emerging Christian communities)

The Pastoral Ministry Track is recommended for students seeking a comprehensive preparation for Christian pastoral leadership in both established and emerging churches. Graduates of this track will demonstrate vision and competence for leading congregations toward purposeful community, prophetic practices and intentional mission.

Students are expected to choose their pastoral ministry electives from the complete range of theological disciplines which include biblical, theological, historical, contextual, formational and practical ministry studies.

In addition to the above MDiv core requirements, at least one course is recommended in:

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

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

## Academic Ministry Track

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

In addition to the above MDiv core requirements, students are expected to choose many of their 30 SH of track electives from these suggested courses:

- Anabaptist Theology
- Anabaptism Today: Yoder & Hauerwas
- Believers Church
- Biblical Foundations for Peacemaking
- Biblical Theology
- Bonhoeffer
- Christian Ethics
- Contemporary Theology
- Foundations for Christian Preaching
- Mennonite History
- Preaching Workshop
- Politics of Jesus Remixed
- Theological Formation for Peacebuilding
- Teaching Mentorship
- Women/Men in Scripture & Church

## Cross Cultural & Community Mission Track

The Cross Cultural & Community Mission Track is recommended for students who feel called to share the Gospel of Jesus Christ in diverse contexts, providing leadership for new communities of faith and neighborhood ministries that embody evangelical spirit, social conscience and public witness, whether locally or cross-culturally.

In addition to the above MDiv core requirements, students are expected to choose many of their 30 SH of track electives from these suggested courses:

- Christianity through the Eyes of American Outsiders
- Center for Interfaith Engagement courses
- Churches & Social Transformation
- Sermon on the Mount: Peace, Justice and the Reign of God
- Evangelicalism & Fundamentalism
- Managing Congregational Conflict
- Media in the Congregation
- Foundations of Public Worship
- Urban Ministry through Multiple Narratives
- Peacebuilding in Anabaptist Perspective
- Evangelism: Living to Tell
- Race and Religion in America
- Racial Healing and the Blue-Eyed Soul

## Specialized Ministry Track

(Chaplain, Pastoral Counselor, Spiritual Director)

The Specialized Ministry Track is recommended for students who feel called to serve as Chaplains, Pastoral Counselors, or Spiritual Directors who establish redemptive relationships with persons, practicing the skills of presence, listening, discernment, and empathy while offering appropriate, caring responses.

In addition to the above MDiv core requirements, students are expected to choose many of their 30 SH of track electives from these suggested courses:

- Pastoral Care
- Pastoral Counseling I
- Pastoral Counseling II
- Marriage & Family Counseling
- Pastoral Assessment
- Healing Ministry in the Missional Church
- Human Sexuality in Theological Perspective
- Clinical Pastoral Education—Basic Level
- Clinical Pastoral Education—Advanced Level

- Introduction to Spiritual Guidance
- Spiritual Direction Seminar & Practicum I
- Spiritual Direction Seminar & Practicum II
- Psychology of Religious Experience
- Prayer in the Christian Tradition
- Readings in Spiritual Classics
- Ministry in Times of Trauma
- Advanced Spiritual Direction
- Spiritual Formation in Congregational Discernment
- Evangelism: Living to Tell

## Biblical Languages Tracks

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

### Primary Track – Greek and Hebrew

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

Greek

Elementary Greek (3 SH)

Greek Readings (3 SH)

Hebrew

Elementary Hebrew (3 SH)

Hebrew Readings (3 SH)

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

### Alternate Track

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

If a student in the Alternate Track chooses to take one elementary language course, the language course can be used in place of a biblical book study; or if a student takes both elementary language courses, these can be used in place of the Basics course and a biblical book study. In any case, the number of semester hours of language and biblical book studies must amount to 12 SH in addition to the other biblical studies courses required in the Nurturing the Biblical Vision MDiv core curriculum.

## Master of Arts in Church Leadership

This program is designed to provide graduate theological study for persons contemplating specialized leadership roles in congregational, church or community agency settings. It is particularly well-suited for the preparation of persons who will have one primary ministry focus on a congregational leadership team, or in a ministry of the church in the broader community and cross-culturally. The student will receive basic training within foundational, integrative core courses and then will identify further coursework that will allow them to focus on one specialized area of ministry.

Beginning 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 the student and advisor jointly discern will best serve to prepare the student for ministry. Possible areas of specialization given the training opportunities the seminary can provide are these: Christian spiritual formation and direction, the local and global mission of the church, pastoral care and counseling, preaching and teaching, worship leadership, conflict management and peacemaking.

The length of study necessary to complete the program is two years (60 semester hours). Supervised field education or Mentored Ministry is an essential component of this program. The course Formation in Ministry meets this requirement. Students who enter seminary with a significant amount of previous ministry experience may petition to take Clinical Pastoral Education instead of Formation in Ministry. Students without previous ministry experience may be encouraged to take an internship in addition to Formation in Ministry. Students will receive resourcing in writing and research skills early in their seminary studies, during the Christian Tradition course.

The student considering this degree program should bear in mind that it is a terminal-type degree. This means that a person who eventually chooses to enter a more advanced program such as Master of Divinity will need to complete additional studies beyond the one-year difference in the two programs. If a student chooses to complete an MACL degree and then decides to pursue a Master of Divinity degree, consideration may be given to applying up to 45 semester hours of credit from the first degree toward the Master of Divinity degree.

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 Church Leadership.

Normally 30 hours of resident study are required.

## **Master of Church Leadership Core Curriculum Design**

### **First year**

Formation in God's Story I (2)  
Formation in God's Story II (2)  
Old Testament: Text in Context (3)  
New Testament: Text in Context (3)  
Christian Tradition I (4)  
Christian Tradition II (4)  
Basics of Biblical Language (3)  
Biblical study elective (3)

### **Second year**

Formation in Ministry I (3)  
Formation in Ministry II (3)  
Interpreting the Biblical Text (3)  
Anabaptist course\* (3)  
Living Theology (3)  
Missio Dei in Cultural Context (3)

\*Required only for Anabaptist-affiliated students

### **MACL degree hours:**

Core courses: 42 SH  
Electives, guided by specialized ministry focus: 18 SH  
Total: 60 SH

### **Possible ministry specializations:**

Christian Spiritual Formation and Spiritual Direction  
The Local and Global Mission of the Church  
Pastoral Care and Counseling  
Preaching and Teaching  
Worship and Congregational Leadership  
Conflict Management and Peacebuilding

## **Master of Arts in Religion**

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



emphasis is the thesis as the student's capstone in the program.

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

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

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

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

### Program of Study

Each student's program of study consists of

- A required core of six courses taken by all EMS degree-seeking students, totaling 18 semester hours of credit.
- Designated electives in four additional areas, with twelve semester hours for a combined total of 30 required semester hours.

- **Biblical Studies elective** 3 SH – Generally courses prefixed BVOT or BVNT and focusing on study of Biblical texts (but not the elementary or readings level Biblical languages courses).
- **Church & Society elective** 3 SH – Any of the following three courses meet this requirement: Missio Dei in Cultural Context, Christian Faith and Inter-Religious Encounters, or Churches and Social Transformation.
- **Anabaptist / Denominational Studies** 3 SH – Anabaptist-affiliated students take one of four courses: Believers Church, Mennonite History, Anabaptist Theology, or Anabaptism Today. Students from other traditions take one of the four courses above or a course in the history/theology of their tradition
- **Theological studies elective** 3 SH – The courses prefixed CTT, CTH or CTE generally meet this requirement.
- A concentration tailored to the interests of the individual student, consisting of 18 semester hours of coursework.
- A thesis anchored in the concentration, worth six semester hours.
- Electives totaling 6 semester hours which may be rolled into the concentration if there is a rationale showing that these courses directly enhance the concentration, and if so compiling a concentration of 30 semester hours in specialized study.

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

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

the Master of Arts in Religion are outlined more fully in an MAR program manual.

The following schedule with 15 hours each of four semesters serves as a template from which the student and the academic advisor will design an individualized course of study. Students may also arrange to pursue the MAR degree on a part-time basis and extend the time in which they fulfill the program requirements. A minimum of 30- hours shall be taken in residency (see residency requirements pg 18)

### **Junior Year**

Formation in God's Story I (2)  
Christian Tradition I (4)  
Old Testament: Text in Context (3)  
Concentration (3)  
Biblical Studies elective (3)  
Formation in God's Story II (2)  
Christian Tradition II (4)  
New Testament: Text in Context (3)  
Concentration (6)

### **Senior Year**

Church & Society elective (3)  
Concentration (9)  
Thesis (proposal) – (3)  
Thesis (writing and defense) – (3)  
Electives (6)  
Anabaptist / Denominational Studies (3)  
Theological studies elective (3)

## **Certificate Program**

The seminary offers certificate options for students who choose to complete a focused course of study alongside another degree, instead of a full degree, or, for non-baccalaureate students, as preparation for entering a degree program. In the later case, the seminary recognizes the value of its educational programs for certain persons who have not completed a college degree but who can benefit from graduate-level studies by reason of age maturity and significant experience in Christian ministry. Maturity of age will be evaluated on a case by case basis but is generally understood as at least 35 years of age. Significant ministry experience

is interpreted to mean five years (or its cumulative equivalent) of multi-faceted church-related ministry. The fulfillment of these criteria would be expected at the point of enrollment in the seminary.

While the certificate program is not a degree program, the student participates in course work as a regular student. The minimum amount of study required for a certificate is 24 semester hours. (At least 12 semester hours of course work must be taken in residence. See residency requirements.)

The certificate program has three options:

**Certificate in Ministry Leadership** – intended for persons who desire personal enrichment and development of pastoral competency

**Certificate in Theological Studies** – recognizes the value of theological study for persons in other ministry roles or in any vocation who desire a more informed faith

**Certificate in Theology for Peacebuilding** – intended for those who want to integrate biblical and theological perspectives into their peacebuilding studies

In the three certificates offered above an advisor will assist the student in the choice of courses appropriate to the student's interests and needs. Courses selected should reflect a balance of the various disciplines of study.

If a student without a college degree successfully completes a certificate program and wishes to continue in seminary studies, application may be made for acceptance into a degree program on condition that the person have a GPA of 2.50 or above. The seminary will accept a limited number of such applications each year into any of the degree programs except the MAR program.

## **Dual Degrees**

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

- Master of Divinity and Master of Arts in Counseling
- Master of Divinity and Master of Arts in Conflict Transformation
- Master of Divinity and Master of Arts in Business Administration

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

Graduates would be enriched by the interdisciplinary character of theological/pastoral preparation in conversation with another professional discipline;

Graduates would be equipped with multiple professional skills to better minister within the marketplace of ideas and work;

Graduates would be prepared to work part-time as pastor and within another professional field in ways that enhance their economic stability and potential service to the church;

Graduates would be more thoroughly prepared for leadership in Christian institutions and organizations, with expanded management skills and professional breadth.

### **Academic and Administrative Matters**

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

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

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

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

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

### **Degree Requirements**

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

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

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

### **Admissions Requirements**

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

## Curriculum

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

### Seminary core requirements include

Formation in God's Story I and II  
Old Testament: Text in Context  
New Testament: Text in Context  
Christian Tradition I and II  
Formation in Ministry I and II  
Interpreting the Biblical Text  
Living Theology  
Missio Dei in Cultural Context  
12 hours of Biblical languages or the alternate language track\*

\*students may choose to study Elementary Greek, Greek Readings and Elementary Hebrew and Hebrew Readings, or they may choose to take the course Basics of Biblical Languages and do three courses on individual books of the Bible.

### Master of arts in counseling core requirements include

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

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

### Present Academic Requirements

- Seminary MDiv degree requires 90 SH, 57 SH core requirements and 33 SH of Ministry Track electives.
- MACT has 45 SH, 27 SH are core requirements (based on a 6 SH practicum) and 18 SH for electives.

For a Dual Degree MDiv/MACT (total of 111 SH):  
In light of the Association of Theological Studies policy on "shared credit in degree programs," we are allowing up to 12 SH to be reduced from the current MDiv requirements and the CTP program is allowing up to 12 SH to be reduced from the MACT for a dual degree. This is a reduction of 24 SH from the current combined degrees. A student would be free to take additional electives in either program. Each program currently specifies the core required courses for their respective degree programs (noted in the current catalogs).

MDiv: a total of 78 SH required (57 SH of the MDiv core curriculum and 21 of Ministry Track electives)

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

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

MDiv-6 SH from two of these designated electives

- Churches and Social Transformation
- Managing Congregational Conflict
- Peacebuilding in Anabaptist Perspective

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

- Biblical Foundations for Peacemaking
- Ethics and Nonviolence: Sermon on the Mount

# Master of Divinity and Master of Arts in Business Administration

## Present Academic Requirements

- Seminary MDiv degree requires 90 SH, 57 SH core requirements and 33 SH of Ministry Track electives.
- MBA is a 36 SH degree.

For a Dual Degree MDiv/MBA (total of 105 SH): In light of the Association of Theological Studies policy on “shared credit in degree programs,” we are allowing up to 12 SH to be reduced from the current MDiv requirements. A student would be free to take additional electives in either program.

MDiv: a total of 78 SH required (57 SH of the MDiv core curriculum and 21 of Ministry Track electives). Of the 21 elective hours, 9 hours will be required with the following three courses:

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

These three courses will be transcribed with the MBA course numbers even though the tuition for these three courses will be credited to the seminary.

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

## 21 SH of MBA Core Requirements

- OLS510 Leadership and Management for the Common Good
- OLS520 Comparative Perspectives on Business and Society
- OLS530 Organizational Behavior
- OLS540 Managerial Finance and Accounting I
- MBA640 Managerial Finance and Accounting II
- MBA630 Managerial Economics
- MBA650 Sustainable Organizations for the Common Good

9 SH from the required seminary electives

- SMCL 671 (MBA 671) Leadership and Administration
- CTE 702 (MBA 702) Christian Ethics

- BVG 541 (MBA 541) Biblical Foundations for Justice and Peacebuilding

Two 3 SH elective courses from among the following:

- OLS550 Technology, Information and Data Analysis
- MBA555 Legal Aspects of Human Resources
- MBA660 Stewardship, Innovation & Social Entrepreneurship
- OLS610 Strategic Marketing Management
- MBA665 Project Management & Grant Writing

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

## Extension Program at Lancaster

EMS in Pennsylvania is flexible. You can choose what is right for you from among several programs of study, depending on your level of education, experience, interest and goals.

### STEP Program (Study and Training for Effective Pastoral Ministry)

Is a part-time, three-year training course of study designed for pastoral leaders – or those exploring a call – who don't have college or Bible school training.

### MDiv and Graduate-level Seminary courses

Are offered each semester. These courses are part of the new fully-accredited master of divinity program at EMS in Pennsylvania.

### Gateway Courses

Are a series of four courses designed especially for pastors called to Mennonite congregations who do not have Anabaptist background and training.

For more information about the courses offered by EMS at Lancaster, contact Mark Wenger, director of pastoral studies, at 717-397-5190 or [lancaster\\_seminary@emu.edu](mailto:lancaster_seminary@emu.edu).

# Additional Academic Information

## Mentored Ministry

### Description and Purpose of Mentored Ministry

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

### Requirements :

Nine (9 SH) of MM credit is required for the MDiv, normally 6 SH in Formation in Ministry and three in a track specific MM Internship. Six (6 SH) of MM credit is required for the MACL degree.

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

This "core" of the MM curriculum is a two semester (3 SH 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.

**MM Internship possibilities** (minimum of 3 SH of track specific MM required; maximum of 9 SH encouraged):

- 601 Clinical Pastoral Education I&II (CPE for 6 SH) – CPE is offered in two different formats. An Extended Unit spans the two semesters of the academic year. A "full-time" Summer Unit spans ten weeks. Advanced CPE may be an option for those developing a pastoral care specialty.
- 781 Mentored Ministry Internship (2-6 SH)\*  
Mentored Internship 1-3 SH- A Mentored Internship may be arranged with the office of Mentored Ministry in a broad variety of local

ministry settings. For each hour of credit, 55 hours of ministry practice/reflection is expected, including a 2-hour Colloquy meeting, six times each semester. Contact the Mentored Ministry Office for details, options and approval.

- Mentored Ministry Residency 1-3 SH- A Mentored Ministry Residency is designed for those who seek a ministry experience unavailable in the local area. Examples: urban ministry, summer pastoral internship, cross-cultural internship. Contact the Mentored Ministry Office for options, procedures and approval.
- 742 Teaching Mentorship (1-3 SH) EMS students, particularly those in the MDiv Academic Track may apply for a Teaching Mentorship in the EMU Bible and Religion Department. Participation in this mentorship must follow Formation in Ministry I&II (or equivalent) and the completion of at least 18 hours of seminary coursework. There is a limit of one internship per semester. Contact the Mentored Ministry Office for options, procedures and an application.

The following courses may also serve as Mentored Ministry internships:

- 622/4 Spiritual Direction Practicum I&II (1+1 SH)
- 721/2 Advanced Spiritual Direction I&II (1+1 SH) Preaching Institute

### Guidelines/Requirements:

1. A minimum of 9SH 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 Formation in Ministry. Students in the MDiv Pastoral Ministry Track shall earn a minimum of 6SH of MM credit in the congregational context.
3. Formation in Ministry (6SH) is to be taken in the middle phase of a student's seminary program. A prerequisite is Formation in God's Story I&II and approval of degree candidacy.
4. Clinical Pastoral Education (6SH) may be taken at any point during the seminary experience excepting when a student is enrolled in another MM program. CPE is recommended for students in the Chaplaincy

or Pastoral Counseling concentrations in the MDiv Specialized Ministries Track.

### **Exceptions:**

1. A student with significant congregational ministry experience (5 years or more) may petition to substitute Clinical Pastoral Education (6SH) in place of Formation in Ministry I&II to meet the Mentored Ministry “core” requirement.
2. A student with significant ministry experience may petition for a waiver of 3SH of MM credit.

### **Cross-Cultural Experience**

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

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

There are strong biblical interests and motivations for learning to adapt cross-culturally. In the biblical world, people were at times called by God to encounter new cultures. We remember Abraham wandering towards the promise, Moses and Israel in the desert, Jesus moving about the fringes, Paul in the heart of the pluralist Roman Empire. All of these journeys required motivation, knowledge, strategies, and behaviors for effectively navigating intercultural contexts. Jesus sent

his followers into all the world, not only to teach others but to listen and learn as they went. Following this call can create a sense of “wilderness,” where one struggles with God, self, and others. People often grow as disciples of Christ where they do not have the usual securities and support to alleviate intellectual, spiritual and physical discomfort.

Intentional cross-cultural experiences have the capacity to help students grow in cultural self-awareness, which is crucial to effective cross-cultural relating. Cross-cultural engagement can also help students become aware of their own negative attitudes towards difference so that they can begin to develop positive attitudes about difference that will contribute to healing and reconciliation across religious and ethnic divisions in the communities where we live and work. Our Anabaptist convictions regarding reconciliation and peacebuilding call us to help alleviate suspicion among diverse peoples that can so readily result in alienation or escalate tensions that explode into dangerous violence.

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

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

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

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

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

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

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

### **Directed Studies**

Directed Studies refers to courses on specific issues or areas not covered by any of the standard offerings. These studies may be requested by the student or suggested by an instructor. Approval by the instructor and the associate dean is required. Methodology in directed studies may involve assigned readings, written reports or any other methods the supervising instructor chooses.

A student should have credit for three courses at EMS and must qualify academically for directed study in

the judgment of the associate dean before approval is granted. A limited number of hours in directed study will be applied toward a degree. In the case of the MDiv up to 10 hours may be applied. In the MACL program, six or seven hours may be applied. In an MAR program, the number of hours is determined by the faculty advisor.

### **Distance Learning**

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

- Old Testament: Text in Context
- New Testament: Text in Context
- *Missio Dei* in Cultural Context
- Mennonite History
- Anabaptism Today: Learning with Yoder and Hauerwas
- Interpreting the Biblical Text
- Pastoral Care
- Prayer in the Faith Tradition
- Ethics and Nonviolence: Sermon on the Mount
- Leadership and Administration
- Mennonite Faith and Polity
- Managing Congregational Change and Conflict
- Christ in a Communication Culture
- Money, Ministry and Me
- The Church and Contextual Witness
- Spiritual Direction In and Beyond the Church
- Cross-cultural Discipleship (a BLESS course)
- Jesus Movement in the First Century (a BLESS course)
- Christian Movement in the Mediterranean (a BLESS course)
- Dietrich Bonhoeffer: Life, Theology and Witness
- Psychology of Religious Experience
- Race and Religion in America

(For course descriptions see the “Courses” section of the catalog)

The tuition costs are the same as on-campus rates. For more information visit [www.emu.edu/seminary/distance-learning](http://www.emu.edu/seminary/distance-learning)



## Hybrid courses

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

## Summer Offerings

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

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

## School for Leadership Training

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

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

For more information visit [www.emu.edu/seminary/slt](http://www.emu.edu/seminary/slt)

## John Coffman Center- Developing Missional Leadership

The John Coffman Center at Eastern Mennonite

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

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

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

## Extension Program in Lancaster, Pennsylvania

EMS at Lancaster is an approved complete degree extension site. Students may earn a Master of Divinity degree or a Certificate in Theological Studies or Certificate in Ministry Studies.

The curriculum at the Pennsylvania extension site matches the curriculum on main campus while making minor adjustments for size and setting. The extension focuses on core curriculum courses, about six each semester, that are deemed “Anabaptist-critical” for leadership in Mennonite and Anabaptist-related congregations.

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

- **Admissions:** The EMS Director of Admissions facilitates the approval for admission of all students – part-time, certificate and degree-seeking – according

- to the established policies of EMS
- **Registrar:** The EMS Associate Dean and Registrar handle official academic record-keeping and course rating decisions pertaining to students at the Pennsylvania site.
- **Billing and Bookkeeping:** All financial transactions for the extension are handled on main campus in Virginia – student billing, faculty and staff payroll, audits, etc.

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

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

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

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

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

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

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

- the Lancaster Mennonite Historical Society
- Biblical Seminary Library, Hatfield, PA

**Information Systems and Technological Support:**

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

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

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

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

# Forming the Ministering Person

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

## Formation Studies (FS)

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

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

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

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

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

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

This course requires involvement in ministry under supervision and processing emerging issues in a weekly seminar. The action/reflection method of learning is

used to relate the ministry activity and the classroom seminars. Case studies are used to help integrate theology and practice. Students are evaluated in the various acts of ministry. Attention is given to their vocational direction. Advanced arrangements for a ministry practicum should be made prior to the beginning of the class in consultation with the Director of Field Education. For more information see the Mentored Ministry section of the catalog.

### **FS 701 Formation in Missional Leadership I**

### **FS 702 Formation in Missional Leadership II**

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

### **FS 521 Introduction to Spiritual Guidance (2 SH)**

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

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

The kingdom of God—as seen within the biblical text and especially within the life and practice of Jesus—will offer us a graced place to stand as we discern what we bring to the spiritual discipline and art of discernment within congregational life and practice. Lectures, discussions, and prayerful reflection will assist us in discerning our root systems, our understandings of God,

how we recognize God's voice, how we discern gifts and callings, the climate for decision-making, how we reflect on our discerning, and how we live in faithful response to the gospel in all of life—within and beyond the congregation in this post-modern age.

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

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

### **FS 661/2 Spiritual Direction Seminar and Practicum II (2 SH)**

Lectures, guided readings, and discussion of issues arising out of giving spiritual direction to persons in stages of spiritual formation provide a setting for mutual learning. The Practicum offers supervised training in the ministry and art of spiritual direction with peer group reflection.

### **FS 721 Advanced Spiritual Direction I (1 SH)**

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

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

## **Nurturing the Biblical Vision**

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

## **General (BVG)**

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

Students learn the Greek and Hebrew alphabets and enough of the basics of the languages to work with various language tools, such as lexicons, analytical lexicons, concordances and interlinear Bibles. Also treated are some of the difficulties and challenges of translating the Scriptures into modern language. Workbook exercises, lectures, readings and class discussions serve as the basic format of the course.

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

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

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

This course is concerned with the question of how biblical authority is made effective in the church today through proper interpretation. Such interpretation attempts both to uncover the inherent meaning of the text and to contextualize that meaning in contemporary life. The course gives attention to reading the biblical texts in their original context while attending to the way interpreters read from the perspective of their own cultural context. Methods are learned that preserve the normativity of Scripture in the process of relevant application to the life of particular cultures. Prerequisites (not applicable for online): BVOT 511, BVNT 512. Also BVG 511 for MACL program and BVG 511 or BVOT 532 and BVNT 531 for MDiv.

### **BVG 712 Biblical Theology (3 SH)**

This course assists the student in building a theological framework for an understanding of Scripture as a unified revelation of God's purpose and will. The unity of

Scripture is sought within the diversity of literary form and development of history. Ways in which Christians have viewed and articulated the central and unitary character of the Bible are reviewed. Special attention is given to the relation of the two testaments and to the Christian use of the Old Testament. Prerequisite: BVG 621.

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

**Women and Men in Bible and Church (3 SH) See CM 741.**

## Old Testament (BVOT)

**BVOT 511 Old Testament: Text in Context (also offered online) (3 SH)**

This Old Testament survey attempts to set the texts in their ancient Near Eastern context: history, culture, and religion. Attention is also given to the context(s) in which present day readers find themselves. Additional considerations include reading the O.T. as literature and also as the authoritative Word of God. Lectures, readings, inductive study questions, and limited class discussion are used.

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

This course is an introduction to biblical Hebrew. Hebrew vocabulary, grammar and syntax are introduced inductively in actual prose passages being read from the Hebrew Bible. The goal is to read and translate simple narrative biblical Hebrew. Classroom instruction and student recitation reinforce material presented in the workbook/textbook which is used alongside of a Hebrew Bible.

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

This continues the elementary course, reinforcing and refining the grammar and syntax, and expanding the vocabulary. The method continues to be inductive, with the reading of further biblical passages, primarily prose, but with some poetry as well. Textual criticism and use of the critical apparatus receive some attention. Prerequisite: BVOT 532.

**Offered as needed:**

**BVOT 601 Hebrew Exegesis: Deuteronomy (3 SH)**

**BVOT 611 Hebrew Exegesis: Amos (3 SH)**

**BVOT 621 Hebrew Exegesis: Selected Text (3 SH)**

The Hebrew text is scrutinized and commentaries consulted in the process of understanding the words and meanings of the passages. Translation attempts to bring the ideas into a form useful for worshippers today. The class format tends toward a seminar approach, with oral translation and student presentations augmented with discussions and lecture. Prerequisite: BVOT 532, BVOT 541.

**Offered on a Rotation:**

**BVOT 642 Pentateuch (3 SH)**

The Torah, the first five books of the Hebrew Bible, is the subject of study (English text). The contents and theology of the Torah are the primary concern of this course. Literary forms and themes are discussed. The historical background and theories of composition are explored. Classroom time involves lectures, discussion and student presentations.

**BVOT 651 Prophets (3 SH)**

This course pays major attention to the prophetic movement in Israel/Judah. Its focus is especially on the Former Prophets (the books of Joshua through Kings) and selected Minor Prophets, such as Hosea, Amos, Micah and Zechariah (English text). Literary and historical concerns surface along with theological ones. Note that the so-called Major Prophets—Isaiah, Jeremiah and Ezekiel—are studied in another sequence of courses.

**BVOT 655 Genesis (3 SH)**

Students explore the book of Genesis, 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 seminar-style discussion on required readings, and student coursework culminates in a substantial final paper or project.

### **BVOT 661 Psalms and/or Wisdom Literature (3 SH)**

This class focuses on the book of Psalms and/or Wisdom Literature, especially Job, Psalms and Ecclesiastes (English text). Lectures and inductive study examine the biblical words, literary forms and ideas. Readings and written reactions sample the accumulated scholarship developed around the biblical books. Discussion and creative writing look for ways to connect with the joy, praise, frustration, contemplation and hope from an ancient and foreign culture in order to enrich modern worship.

**Offered on a rotation:**

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

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

### **BVOT 722 Ezekiel (3 SH)**

The book named for this prophet is studied for its themes, content and theology (English text). The study of the literary features of the book and its historical context(s) serve to sharpen the message and contribution of the prophet. Inductive study supplements and evaluates the mass of scholarship that has grown up around the study of this prophet.

## **New Testament (BVNT)**

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

This course is a basic introduction to the study of the New Testament. It focuses on the historical/social/cultural/theological worlds of the New Testament Scriptures in order to discover the context out of which the Scriptures have grown and the communities to which they are addressed. The course works at these questions by means of inductive exercises which introduce a variety of methodological approaches: historical, sociological, redactional, literary. Attention likewise is given (1) to the concepts of canon and inspiration and (2) to the range of contemporary settings within which the biblical text is read and understood.

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

This course is a basic introduction to the language of the Greek New Testament. The course focuses on the basic grammar necessary for reading/translating the Greek New Testament as well as for doing more advanced Greek studies. Through classroom study,

written exercises, quizzes and readings in the Gospel of John, students develop ability in discovering the form and function of words/phrases, build a basic vocabulary and discover the value of language study for biblical interpretation.

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

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

**Offered as needed:**

### **BVNT 601 Greek Exegesis: Galatians (3 SH)**

### **BVNT 611 Greek Exegesis: I Peter (3 SH)**

### **BVNT 622 Greek Exegesis: Selected Text (3 SH)**

This course focuses on the exegesis of a selected writing from the Greek New Testament. Emphasis is placed on such matters as vocabulary, grammar and syntax, textual criticism, historical/ social/cultural background, literary genre/context/structure in the interests of uncovering the specific message of any given text as well as its wider theological significance. The format of the course is that of a seminar and includes such activities as readings, class discussions, exegetical exercises and the presentation and critique of exegesis papers. Prerequisites: BVNT 531, BVNT 542.

**Offered in a Rotation:**

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

This course is an inductive study of the English text of the Gospel of Matthew. Working "from the inside out," the course starts with the study of the Matthean text and ends with the consideration of "critical questions" (authorship, purpose, original readership, historical/ social/cultural context). Special attention is given to the question of synoptic relationships and the "history vs. theology" question. The course places primary emphasis

on the final literary form of the Gospel and on the specifically Matthean “story of Jesus” recounted there. Methods of study include both sequential and thematic approaches to the text.

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

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

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

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

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

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

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

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

This course offers an inductive study of the Corinthian Epistles (English text). The course places emphasis on the interconnections between the theological

message of the epistles, the historical/social/cultural/theological world of the Corinthian church and the specific circumstances which gave rise to these epistles. Consideration is given throughout to the relevance of these writings for the present day church. Methods of study include both sequential and thematic approaches to the epistles.

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

This course focuses on the inductive study of the major “apocalyptic” writings of the books of Daniel and Revelation (English text). 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.

## **Understanding the Christian Tradition**

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

### **Theology (CTT)**

#### **CTT 523 Anabaptism Today: Learning with Yoder and Hauerwas (also offered online) (3 SH)**

John Howard Yoder articulated a compelling vision, attracting many around the globe to “the politics of Jesus.” Yoder demonstrated that the Anabaptist movement was fundamentally a new way of viewing Christian faith and life—including the centrality of Jesus, a re-imagining of church and world and a commitment to love both enemies and neighbors. This course focuses on the contemporary challenges of Anabaptism as mediated through Yoder and his most influential convert— Stanley Hauerwas.

#### **CTT 546 Theology Formation for Peacebuilding**

This new course, co-taught by faculty from the seminary and the Center for Justice and Peacebuilding, will explore the questions that arise as we engage in and reflect upon justice and peacebuilding activities in the world. More specifically, we will engage philosophical,

theological and ethical questions that arise for Christians in relation to such activities.

### **CTT 601 Systematic Theology (3 SH)**

Systematic theology attempts to articulate in a coherent way the church's claims regarding the truth of the Gospel of Jesus Christ. We will examine the contexts, tasks, sources and norms of theology. We will also engage classic and contemporary teachings about the Triune God, the wondrous creation of a glorious Creator, the doctrines of Jesus Christ, the Holy Spirit, the Church, and eschatology. Always we will try to remember that the critical and constructive task of theological reflection is related to the life and practices of Christians living within the context of a world loved by God. Prerequisite: CTH 501, CTH 502

### **CTT 621 The Believers Church (3 SH)**

This course examines the theological vision, character, sociological shape and mission of the believers church. Biblical, Anabaptist and other free church antecedents are studied. Major attention is given to issues of renewal of the believers church vision.

### **CTT 633 Anabaptist Theology (3 SH)**

This course is a descriptive and analytical study of sixteenth-century Anabaptist history and theology. We will look at a variety of issues such as peacemaking, discipleship, the church, and spirituality. The central purpose of the course is to help us better understand the relevance of the Anabaptist heritage for Christians today.

### **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 641 Christian Faith and Inter-Religious Encounters (3 SH)**

Amid the rapid changes of religiously pluralist landscapes, Christians need special grace and skills

to engage with many others whose religious truth claims, practices and goals for a spiritual life may differ dramatically from our own. We must develop guidance for mapping and evaluating such traditions (new or ancient, small or global) in light of biblical revelation across a wide spectrum that even ordinary members of local congregations may expect to encounter. By engaging in direct dialogue with persons from other world faiths and some new religious movements, students learn skills of confident witness in a framework of gentleness, respect and compassion.

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

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

### **CTT 661 Readings in Spiritual Classics (3 SH)**

This course offers guidance for close readings and thoughtful exploration of some major texts within Christian spirituality from the early centuries of the church to the present. Additional readings by contemporary scholars whose work helps set the classical texts in their historical context of the Christian church and the development of spiritual understanding will also be assigned. Pre-requisite: Christian Tradition I and Introduction to Spiritual Guidance or permission of the instructor.

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

Dietrich Bonhoeffer's life stands as an extraordinary witness against the backdrop of that long, dark night known as Nazi Germany. He is rightly well known for his popular and influential books, *Discipleship* and *Life Together*. However, this pastor, theologian and director of a seminary also penned numerous other writings



in biblical studies, ethics, systematic and practical theology—as well as unforgettable letters from prison—that have etched his influence in large letters into the face of contemporary theology. This course reflects on Bonhoeffer’s life, theology and ongoing witness.

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

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

### **CTT 748 Jesus Our Contemporary**

“Jesus Christ is the same yesterday and today and forever.” (Heb. 13:8) This means that Jesus is always our contemporary. But how do we think about this in relation to theological claims about Jesus? How do we explore the varied questions connected to theological claims and a commitment to peacemaking when our lives—and our reflections—are located in a global context where we are much more conscious of a plurality of cultures and religions? And how do the theological claims relate to being the people Jesus says we are to be? Engaging such contexts and exploring such questions are what this course is about.

## **Historical (CTH)**

### **CTH 501 Christian Tradition I (4 SH)**

An overview of ways in which the Christian church has attempted to live and express its faith in various cultures from the second century to the Reformation. Special attention is given to developments in worship and in theological reflection and to the significance of these in particular social and historical contexts. Additional resourcing in writing and research is provided for students at the beginning of their seminary studies.

### **CTH 512 Christian Tradition II (4 SH)**

A continuation of Christian Tradition I, covering from the Reformation to the present. Attention is given to current social and cultural contexts and to ways in which worship and theological reflection might be carried on today. Prerequisite: CTH 500.

### **CTH 611 Prayer in the Christian Tradition (also offered online) (3 SH)**

This course invites careful attention to the practices of corporate and personal prayer within the believing community from Old Testament times to the present. Experience of prayer, class discussion, readings, and course assignments will assist us in our discovery of the formative and transformative nature of the relational dialogue God enters into with us, and we with God.

### **CTH 620 Topics in the History of Christianity (3 SH)**

Offerings of this course examine the development of the church in particular places and times around significant historical themes. Such offerings blend historical study with pastoral and ecclesial application.

### **CTH 641 Mennonite History (also offered online) (3 SH)**

A study of the emergence and growth of Anabaptist-Mennonites from their origin in the 16th-century Reformation in Switzerland, Austria, Germany, and the Netherlands to Russia, North and South America, and the third world. Attention is given to modern renewal movements in the tradition.

## **Ethics (CTE)**

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

Christian ethics attempts to reflect in a clear, consistent and accountable way on the moral significance of the church’s claims regarding the truth of the Gospel of Jesus Christ. Theological ethics thus requires attentiveness to basic Christian convictions regarding God, the Church, and the world. Moreover, with the power of the Holy Spirit and in the midst of a worshiping people of God, it requires the cultivation of wisdom and discernment to form lives capable of embodying the holiness, righteousness, justice, compassion and truth to which we are called in Christ. Therefore Christian ethics requires a commitment to the life of the Church, a life that is joined to a love for the world for which Jesus died.

### **CTE 713 Sermon on the Mount: Peace, Justice and the Reign of God (also offered online) (3 SH)**

The teachings of Jesus have reached across many centuries with a strong witness against violence: “Love your enemies.” People in many cultures have found the Sermon on the Mount foundational for understanding the core of Jesus’ ethical teaching and practice. The

earliest Christians placed this instruction at the forefront of their witness on what it means to be Christian. Are we willing to be instructed in this way of Christ today, as the movement takes form in the third millennium? This course builds on the Old Testament Jewish backgrounds for Jesus' teaching. Two further horizons are surveyed: the resonance with this core (Matthew 5-7) in other ethical instruction of the New Testament, and the strong echoes down through Christian history where this teaching has been translated into lived practices.

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

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

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

See BVG 541.

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

See CM 651.

## **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 501 Church in Mission (also offered online) (3 SH)**

In this course the ministries of Jesus and the early church serve as models for learning to participate in God's mission today. Studying mission in the New Testament builds on Old Testament foundations. Successive historical paradigms of Christian mission inform vision for mission in the Twenty-first Century. The missionary nature of the church calls for a critical review of cultural and theological barriers to mission today. The course includes visits to centers of world religions in Washington. It also includes experimenting with

evangelism as initial spiritual guidance in which each student develops personal relationships with persons beyond the church.

### **CM 521 Religious Imagination in Contemporary Culture (3 SH)**

This course tracks the light of religious inspiration in diverse sectors of society, especially examining the arts (film, music, literature). Participants will join instructors and guests in explorations alert for the surprising epiphanies of truth and beauty in popular culture. Preference is devoted to the subtle, the unlikely, the unexpected glimpses of faith in expressions that expand the scope of the religious imagination in fresh appropriations of biblical insights.

### **CM 531 Media in the Congregation (1 SH)**

This course explores the use of media in the congregation for education and outreach, considers marketing theory, and studies principles of effective communication and persuasion. Students also learn to understand and critique media, including radio, video and print. Additional credit can be earned for a hands-on lab project in production.

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

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

### **CM 538 Global Christianity**

This course will examine the history, missionary dynamics and current changing demographics of the Christian church worldwide. Beginning with several biblical reflections, the study will trace the expansion of the Christian movement, explore the impact of the Western colonial encounter, highlight growing efforts to embrace contextualized forms of the faith, and examine case studies of specific issues facing the

church in different parts of the world. Students will have the opportunity to explore regional developments in diverse geographical settings or examine in more depth particular issues of special interest to them, such as interfaith conversations, role of women in the church, worship trends, or the witness of the church in word and deed.

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

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

### **CM 544 Christianity Through the Eyes of America's Outsiders**

This seminar looks at the memoirs, speeches, and other writings of authors like David Walker, Mary Antin, and Malcolm X to understand how American Christianity has appeared to America's social outsiders. American evangelists, and other insiders of America's Christian tradition, have historically perceived of the Christian message as "good news." They have testified that Christian communities and symbols provide hope, joy, and peace for all. Despite missionary appeals to the goodness of Christianity, some spectators remain unconvinced of, or even offended by, the gospel message. Often, these spectators—from political, racial, and religious margins—report that, instead of bringing good news, American Christian communities, and symbols, have inflamed despair, anger, and anxiety in the lives of marginalized people.

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

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

those with significant prior experience.

### **CM 603 Cross-Cultural: United Kingdom: Struggle and Hope in Post-Christendom**

This course is designed to offer a reflective and engaging pace in the post-Christendom context in the UK while attempting to investigate the difference and similarity of North American context. Students will engage with some of the best practitioners in the UK, learning through reading, seeing, listening, tasting and observing in Bristol and London and then also through a weekend engagement in postindustrial Pennsylvania context. This course is designed to be provocative and hopeful, allowing the glimpses of a changing historical moment and context for faithful Christian presence and witness.

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

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

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

The study tour, "Places, People, and Prayers," offers you a rich and multi-faceted introduction to the land, which has been home—and holy—to Jews, Christians, and Muslims alike for thousands of years. Day by day we will visit important biblical sites: Bethlehem, Jerusalem, Hebron, Beersheba, Masada, the Dead Sea, Nazareth, Capernaum, the Sea of Galilee, and more. And we will relive the story of Jesus as we walk the land that Jesus walked. But there is much more to the Holy Land

than ancient stones. We will engage in regular People to People Conversations, putting us in touch with the many and varied voices of the Holy Land: Christians, Jews, and Muslims; Israelis and Palestinians. Through it all we will join our voices in prayer. Regular times of reflection, a daily service of Evening Prayers, a Shabbat service in a synagogue, and Sunday worship with Palestinian Christians will nourish our spirits along the way. Our tour will end with a retreat in Tiberias, on the shore of the Sea of Galilee.

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

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

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

This course focuses a vision for congregations of the faithful at work with God in the world on the urgent moral and social crises of our times. While churches are widely seen as frequent defenders of establishment injustices, their potential for effective, focused moral witness against the major ills of human society is often overlooked. Their proven track record of work to reduce human misery, to minister to the poorest and persons most at risk is an important history to be retrieved and critically evaluated. Responses to slavery, colonialism, warfare, poverty, oppression, and gross injustice provide examples and inspiration to continue that witness today.

### **CM 625 The Church and Contextual Witness (3 SH) (offered online)**

This course addresses the development of two competencies (contextual awareness and transformational leadership) for pastors, mission leaders, and anyone interested in the mission of the church. Increasingly, we recognize that each congregation and ministry functions within a culture or sub-culture wherever they exist in the world. Much has been written on the importance of understanding the context of

mission for international missionaries. As western societies move increasingly toward a post-Christendom milieu and the church seeks a missional identity new leadership skills for contextual awareness are needed. This is particularly true in communities where declining church participation is normalizing. This course will help participants gain theologically informed and scientifically reliable skills for leading congregations/ ministries to develop relevant witness for transforming impact in the local context of ministry.

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

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

### **CM 645 Creation Care in Scripture and Church (3 SH)**

This course is a study of biblical perspectives on the physical world (i.e., God's creation) and on the divine mandate for humans to care for this world. It likewise deals with the practical implications of this biblical call to creation care for the present day life of the church. The course includes (1) study of the biblical evidence—both Old and New Testament—addressing the issues of creation care and (2) consideration of creation care as focused through the lenses, each in turn, of the various theological and practical disciplines represented within the Eastern Mennonite Seminary curriculum. This course is open to persons with or without previous courses in Hebrew or Greek.

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

This course will explore the biblical foundations of the spirit world and trace how these understandings have been both applied and challenged throughout the history of the Western Church. From there we will examine how the conversation is expanding as Western Christians encounter spiritual realities present in the rapidly growing churches of the global south (Africa, Asia and Latin America). Particular themes also treated

will include: the Pentecostal appeal among struggling social classes, the language of “spiritual warfare” and peace theology, and case studies of North American congregations and church leaders dealing with difficult “hard cases” involving spiritual dimensions.

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

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

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

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

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

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

people and people of color. Recently, white invisibility has stabilized the power and privilege of white hegemony. In other epochs whiteness has functioned more visibly as the apogee of racial identity and has operated for most of its existence as the normative category of identity, so that today, even in its invisibility, whiteness is assumed as the normative racial designation for American identity.

## **Denominational Studies**

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

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

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

## **United Methodist Studies**

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

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

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

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

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

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

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

## **Developing the Skills of Ministry**

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

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

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

This course will explore issues of youth ministry beyond the introductory level. Students who have had another youth ministry course or extensive youth ministry experience are invited to be a part of this class. Together the class will investigate matters such as sexuality, the influence of mass media, youth culture in society at large, the development of skills in conflict management, counseling of youth, multi-cultural issues, money management, alternative programming for youth, and the inclusion of youth in the worship life of the congregation. Specific directions for this course will be dictated by the needs and interests of the students and professor.

### **SMCL 514 Money, Ministry and Me (2 SH) (offered online)**

This course involves an exploration of stewardship education resources alongside the explanation of financial tools and services needed in today's world. It is designed to serve the needs of pastors and other church leaders in the congregation. Initial attention will focus on the personal stewardship practice of class participants. An exploration of biblical and spiritual perspectives will prepare the way for each participant to develop a five year stewardship education plan for themselves as leaders as well as their respective congregations.

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

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

### **SMCL 536 Christ in Communication Culture (offered online) (3 SH)**

This course provides a foundation for communicating in today's real-world settings. Students gain a working knowledge of skills, strategies and goals to facilitate effective communication in such diverse contexts as interpersonal relationships, organizations, and social media.

### **SMCL 541 Dramatic and Visual Worship Arts (3 SH)**

This course is designed to equip students to explore and develop dramatic and visual arts for Christian worship. It is grounded in an understanding that artistic expression can assist us in opening ourselves to God's movement in us, in the church and in the world. Primary attention is given to how we use the scriptures for developing

dramatic and visual arts. Reflection on the relationship of Christian faith and the arts will also be a part of this course. Students will be given the opportunity to practice their skills in visual arts, scripture reading, biblical storytelling, dramatic interpretations of biblical themes, the reading of litanies and calls to worship.

### **SMCL 551 Song of the Christian Church (3 SH)**

This course is designed for singing and studying hymns. It is organized historically and teaches students the many historical styles of hymn singing, newer styles of congregational song and international styles. Both unaccompanied and accompanied styles of hymn singing are included. The course explores the role and importance of congregational song in worship.

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

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

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

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

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

This course is a general introduction to preaching,

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

### **SMCL 611 Pastoral Care (also offered online) (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 622 Pastoral Assessment (3 SH)**

Assessment and diagnosis are central skills for any caregiver whether one is a pastor, counselor or some other helping professional. This course will offer the student the opportunity to learn the basic skills of assessment and diagnosis. Assessment and diagnosis will be addressed from a number of perspectives with primary attention given to psychological, theological, and spiritual perspectives.

### **SMCL 642 Worship/Liturgy (3 SH)**

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

### **SMCL 652 Managing Congregational Conflict (also offered online) (3 SH)**

This course will focus on managing conflict in churches. Attention will be given to ecclesiology and theology related to conflict, development of skills for dealing with interpersonal conflicts, managing polarities, teaching communication in the congregation, and intervention skills for addressing deeper, more difficult conflicts in the congregation. The course will be taught with primary attention to the role of pastors, congregational

leaders, conference ministers and overseers in managing congregational conflict and creating healthy churches. Class sessions will include lectures, videos, case studies, role plays and sharing of personal experience.

### **SMCL 661 Sacred Worship Events (3 SH)**

In this course, students will examine the meaning of “ritual” and the formative and transformative functions that rituals serve in the life of the church. Both the theology and practice of the primary rituals of the Christian church will be explored. The rituals of baptism, the Lord’s supper, wedding ceremonies and funeral services will receive the most attention. Rituals of healing, ordination and dedication or blessing will be studied as well. This course will prepare students to effectively lead congregations in meaningfully practicing the rituals of the church.

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

This course involves an exploration of leadership and administration primarily in the context of the congregation. Various frames (personal/experiential, biblical/theological, systems theory, etc.) are used to examine the realities of leadership and administration with the goal of personal reflection and application on the part of the student. Students will engage a number of assignments and exercises which will afford opportunity to clarify and refine one’s understanding of leadership and administration.

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

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

### **SMCL 692 Family Faith Formation and Spirituality (3 SH)**

For better or worse, families influence our character, values, and beliefs more profoundly than any other

institution. This course will look at a church-based vision for rebuilding the infrastructure of families. It is designed to examine changes affecting today’s families in light of a biblical theology of family and will look at how family culture can be frontline mission agenda for the church of the next decade. The course will assist students in developing a theological and educational framework for thinking about family ministry. The course will also equip pastors and church educators with specific resources related to parenting skills, home-based spiritual formation, and peace and justice concerns.

### **SMCL 702 Advanced Preaching (3 SH)**

This course is for students and preachers who desire to explore the theology and practice of preaching at a greater depth. Topics addressed will include: awareness of different theological foundations for preaching and articulation of one’s own theology of preaching; tools and techniques for exegesis or creating a sermon; sermon forms; and ways of improving sermon presentation, such as preaching without notes or the use of technology and visual arts and drawing from the tool of poetry and classic rhetoric. Students will engage these topics through lectures, short readings, class activities, preaching sermons in class, and short reflection papers. headers

### **SMCL 742 Pastoral Counseling II (3 SH)**

This course is for both students with a pastoral counseling concentration and other seminary students interested in learning the art and science of pastoral counseling. The course will examine the ministry of pastoral counseling at a more advanced level. It will give the student the opportunity to engage in a sustained counseling relationship with one other person. Topics to be covered include: an in-depth review of counseling theories, advanced skills work, and issues related to ethics, culture and theology. Diagnosis and treatment planning will be given sustained attention. Prerequisite: Pastoral Counseling I (SMCL 581)

### **SMCL 751 Marriage and Family Counseling (3 SH)**

This course provides an introduction to family systems theory and its relevance to ministering to marriage and family issues in the congregation. Each student will have the opportunity to develop a multigenerational family genogram and reflect on its impact on one’s own functioning and ministry. Various theories of marriage and family counseling will be examined. Students will be empowered to more helpfully address marriage and



family issues in the congregation. Some of the topics covered in the course include: the single life, premarital counseling, wedding preparation, post-wedding involvement with couples, ministry to various family needs and issues, divorce and remarriage issues, marriage and family enrichment, etc. SMCL 611 is recommended as a prerequisite.

### **SMCL 793 Preaching Workshop (1-3 SH)**

This course provides a setting for students to explore homiletical perspectives on theological and exegetical problems discussed in other courses in the seminary. The course enables students to integrate their academic and practical ministry goals by helping them develop sermons that draw on insights gained from other course work. Students will work together through all phases of the preaching task, from conception of the ideas to the delivery of sermons. The expectation for this course is that a student will take it simultaneously with another course which lends itself to the development of sermon themes. Approval must be granted by the instructor of the workshop. Students may take the course a maximum of three times. Prerequisite: SMCL 602 Foundations for Christian Preaching.

## Missions and Evangelism (SMME)

### **SMME 522 Evangelism as Initial Spiritual Guidance (3 SH)**

Various activities called evangelism center in making authentic new disciples. The disciplines of “initial spiritual guidance” are practiced in this course to help people encounter God, receive God’s forgiving, healing grace, enter God’s arriving reign, learn the Christian disciplines of the Spirit, be joined into the body of God’s people, and learn to take part in God’s own saving, healing, transformative mission in the world. This course includes reflection on the history, theology and practice of making disciples with special concentration on practicing the disciplines of evangelism as initial spiritual guidance among people who are strangers to the church.

### **SMME 612 Healing Ministry in the Missional Church (3 SH)**

Jesus taught his disciples to confront the kingdom of darkness by announcing the arrival of God’s kingly reign, inviting repentance, loving enemies, embracing the excluded, forgiving sinners, and healing the sick and demonized. This course focuses on the biblical mandate for healing ministry, the current recovery of healing

ministry, and the crucial place of healing ministry in the church’s life and mission. Special emphasis is placed on learning through experience some of the dynamics of spiritual ministries for healing and deliverance in collaboration with social action, psychotherapy and medical care. Special attention is given to facing squarely some of the hard questions related to healing ministry and its abuse.

### **The Church in Mission (3 SH)**

See CM 501.

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

See CM 621.

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

See CM 613.

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

See SMFE 781.

## Field Education (SMFE)

(see the requirements for Mentored Ministry pg 37)

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

See FS 601 and 602.

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

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

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

### **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.

## Directed Studies

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

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

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

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

# Loren Swartzendruber

*President  
President's Office*

Began service: July 2003

President Swartzendruber grew up in Kalona, IA. After graduating from Iowa Mennonite School he came to EMU for one year and then transferred to the University of Iowa School of Pharmacy. Loren is married to Pat Swartzendruber and they returned to Harrisonburg in 1973 for Loren to begin seminary studies. During his seminary years he worked for Inter-Church, Inc., (Myron Augsburger's preaching missions), and in the admissions office of EMU. From 1978 to 1983 Loren pastored the Salford Mennonite Church (Harleysville PA), 1983-1993 served as associate executive secretary of the former Mennonite Board of Education, and 1993-2003 president of Hesston College (KS). Pat and Loren are parents of four married children. Pat completed a three-year R.N. program at Mercy Hospital School of Nursing, a B.A. at Eastern University, and the M.S. in administration at the University of Notre Dame. She served as vice president for administration with Mennonite Board of Missions and executive vice president of Prairie View Behavioral Health System. She currently does some consulting with non profit organizations and spends most of her time as a volunteer in the president's office at EMU.



## Education

D.Min., Northern Baptist Theological Seminary  
M.Div., Eastern Mennonite Seminary  
B.S., Eastern Mennonite University

# Fred Kniss

*Provost  
President's Office*

Began Service: July 2009

Fred Kniss began work as EMU provost in summer 2009. Kniss was chair of the department of sociology at Loyola University, Chicago, where he was a faculty member since 1991. During his tenure he was interim dean of The Graduate School at Loyola, 2004-05, and graduate program director of the sociology department, 2000-04.



His professional activities and associations include: chair-elect, American Sociological Association Section on Sociology of Religion; Association for the Sociology of Religion; and chair, publications committee, Association for the Sociology of Religion. He is a member of the editorial board of the “Journal for the Scientific Study of Religion” and has been associate book review editor and associate editor of the “American Journal of Sociology.”

Kniss is a member of the American Sociological Association, Midwest Sociology Society, Society for the Scientific Study of Religion and the Religious Research Association.

## Education

Ph.D., University of Chicago  
M.A., University of Chicago  
B.A., Eastern Mennonite University

# Michael A. King

*Vice President & Seminary Dean*  
*Seminary*

Began service: July 2010

“As EMS dean I’m highlighting such themes as ‘treasures of not being sure,’ ‘transforming the shadows,’ and ‘using power for the less powerful.’ I hope to contribute to an EMS learning community prepared to ask a.) difficult questions not to undermine but to deepen the faith with which pastors and theologians trained at EMS engage today’s ferment in faith and culture; b.) how amid a fierce love for the church Christians can more honestly name failings and frailties, not to destroy but through the saving grace of Christ to transform; and c.) how those with power, including seminary deans, might use it not to aggrandize the powerful but to uplift the ‘the least of these.’ I dream of an EMS able to engage the largest questions and faith affirmations in trust that, as my uncle Richard Detweiler used to tell me when addressing my youthful wrestlings, ‘Jesus is as big as the universe.’”



Michael A. King has long been an editor and publisher, first through Herald Press (Scottsdale, PA, 1989-1997) and then more recently as owner and publisher, Cascadia Publishing House LLC (Telford, PA, 1997-). He has been pastor in diverse congregational settings, ranging from Germantown Mennonite Church (Philadelphia, PA, 1982-1989), Spring Mount (PA) Mennonite Church (1997-2008), and more.

As author and publisher, King addresses theology and culture, including implications of postmodernity and the “emerging church” movement. King is co-editor of *Mutual Treasure: Seeking Better Ways for Christians and Culture to Converse* (Cascadia, 2009), editor of *Stumbling Toward a Genuine Conversation on Homosexuality* (Cascadia, 2007), and co-editor of *Anabaptist Preaching: A Conversation Between Pulpit, Pew, and Bible* (Cascadia, 2004). He is author of *Trackless Wastes and Stars to Steer By: Christian Identity in a Homeless Age* (Herald, 1990, which emergent leader Brian McLaren has said began to address emergent issues 10 years before McLaren), *Fractured Dance: Gadamer and Mennonite Conversation On Homosexuality*, C. Henry Smith series, vol. 3 (Pandora U.S., 2001), many articles in a wide variety of magazines and journals, including *Christian Century*. He is co-author (with Ron Sider), of *Preaching about Life in a Threatening World* (Westminster, 1997).

## Education

Ph.D., Temple University  
M.Div, Palmer School of Theology  
B.A., Eastern Mennonite University

# Lonnie Yoder

*Associate Dean  
Professor of Pastoral Care/Counseling  
Seminary*



“I am called to be both a seeker and mentor in the way of Jesus. In the field of pastoral care and counseling this involves building awareness, understanding and making meaningful connections within and between persons and communities. Creative engagement with the seminary community, the church and the world provides grist for this unfolding journey.”

Began service: August 1991

Lonnie Yoder is a native of a rural Mennonite community in southeast Iowa where he lived for most of the first forty years of his life. He served as youth minister and assistant pastor in his home congregation, East Union Mennonite Church, for twelve years. He married Teresa Boshart in 1980 and they are the parents of two daughters, Shannon and Nicole. After completing doctoral studies at the University of Iowa, Yoder has served as a professor at Eastern Mennonite since 1991.

## Education

Ph.D., Religion and Personality, The University of Iowa, 1991

M.Div., Anabaptist Mennonite Biblical Seminary, 1976

B.A. (summa cum laude) in Mathematics with Secondary Education Teaching Certification, Drake University, 1972

# Laura Amstutz

*Director of Admissions  
Communication Coordinator  
Seminary*

“I love to hear the stories of God’s call and an individual’s response to that call. I am always amazed by the infinite variety of ways that God works to bring people to ministry and service in a variety of settings. It is a privilege to hear these stories.”

Began service: April 2006

Laura Lehman Amstutz cares passionately about the church, the work of God in the world, and the people of God. Because of these passions she works in a wide variety of creative endeavors both for Eastern Mennonite Seminary and beyond.

At EMS she brings creativity into her marketing and admissions roles, helping to tell the stories of how EMS alumni and students are contributing to God’s work in the world. She is actively involved in the conversation about how the seminary trains people for ministry in diverse contexts.

## Education

MDiv. Eastern Mennonite Seminary, 2006

B.A, Bluffton University, 2003



# Kevin Clark

*Campus Pastor*  
*Assistant Professor of Spiritual Formation and*  
*Direction*  
*Seminary*

Began service: August 1996

Kevin is a pastor at heart, ordained by the Virginia Mennonite Conference in 1996 and was the pastor of Big Spring Mennonite Church, Luray VA from 1996 to 2004. He has 21 years pastoral experience, serving within several Christian denominations. Kevin has been an adjunct instructor at Eastern Mennonite Seminary (1996-present) in the area of Christian Spiritual Formation. He is a spiritual director, retreat leader and board member of Blue Ridge Ministries, Inc. an interdenominational retreat ministry located in the Shenandoah Valley.



Kevin has participated with Dorothy Jean Weaver in the on-going personal connections and involvement in the Israel/Palestine. This includes a Seminary study tour program “Places, People, & Prayers and a Middle East work group through the Virginia Mennonite Board of Missions, – Partners in Mission program.

## Education

D.Min., Graduate Theological Foundation  
MACL., Eastern Mennonite Seminary  
B.A. Eastern Mennonite University



# Kenton Derstine

*Director of CPE/Field Ed.  
Seminary*



“My calling in the area of experience-based learning is to guide a process whereby students may translate their clearest biblical vision and sense of call into wise and fruitful acts of ministry. This learning process requires the courage to risk new steps in ministry along with disciplined reflection. It is gratifying when students make discoveries about their relationship to self, others and God and are transformed through an awareness of being called and fruitful instruments for God’s purposes on earth.”

Began service: April 2000

Kenton T. Derstine, MDiv, is a certified ACPE Supervisor with over eighteen years of experience in congregational and hospital ministry and pastoral supervision. Prior to coming to EMS Kenton served as CPE Program Manager at St. Vincent Hospitals in Indianapolis, Indiana. He studied briefly under Dr. Edwin Friedman and subsequently completed two years of the post-graduate program in Bowen Family Systems Theory and its applications at the Georgetown Family Center. Kenton has also been trained by Dr. Peter Steinke as a presenter and trainer of presenters of the Healthy Congregations workshop, which is based on Bowen Family Systems Theory.

## Education

Certified Supervisor, Associate for Clinical Pastoral Education  
M.Div., Anabaptist Mennonite Biblical Seminary  
B.A., Eastern Mennonite University

# David Evans

*Assistant Professor of History, Mission,  
Intercultural and Interfaith Studies  
Seminary*



“I teach my students to think about the church as a community of sent disciples, laboring from the Kingdom of God in (g)local contexts, in hopes that they might recognize the many cultures and people who make up the Body of Christ. As a Methodist, I encourage them, in the words of John Wesley, to engage the society in which they live by ‘doing no harm’ and by acknowledging that they are products of the world in which we all live.”

Began Service: August 2012

David has worked in various ministry contexts. While living in Washington, DC, David was the Junior/Senior High Director of an out-of-school time program on Capitol Hill. Later he served as Community Development Resource coordinator with MCC East Coast. Most recently he was co-pastor of Boonton United Methodist Church in New Jersey. He loves to spend time with his wife, Faith and his two boys Isaac, 13 and Solomon, 6. He finds joy in playing and watching basketball and soccer. He is also an avid music enthusiast. Above all else, he would like to be known as someone who loves God with deep conviction and loves God’s people with a heart that is wide open.

## Education

PhD., Drew University, 2011

M.Phil., Drew University, 2009

M.T.S., Wesley Theological Seminary, 2004

B.A. Spring Arbor College, 2000

# Mark Thiessen Nation

*Professor of Theology  
Seminary*



“I am an adult convert to the Anabaptist/Mennonite tradition. While being in serious and enriching conversation with Christians from other traditions, I am excited about our own. I believe there are riches yet to be mined, riches that enable us to combine grace and faithfulness, a trinitarian faith with serious discipleship. In my own calling as a teacher, I hope to contribute to the shaping of future, visionary leaders for the Church and I endeavor to foster imaginative teaching and preaching that calls forth joyful obedience.”

Began service: August 2002

Mark Thiessen Nation graduated with a Ph.D. from Fuller Theological Seminary (2000) with a major in Christian Ethics and a minor in Philosophy of Religion. He earned an M.Div. from Christian Theological Seminary (1991), an M.A. in peace studies from Associated Mennonite Biblical Seminaries (1981), and a B.A. from Sangamon State University (1975). Dr. Nation, a former pastor, was director of the London Mennonite Centre (1996-2002) and founding Director of the Champaign-Urbana Peace Initiative (1981-1986). He has edited or co-edited five books and published more than two dozen articles and more than a dozen book reviews. He is generally acknowledged to be one of the foremost authorities on the theology and ethics of John Howard Yoder. His most recent book is *John Howard Yoder: Mennonite Patience, Evangelical Witness, Catholic Convictions*.

## Education

Ph.D., Fuller Theological Seminary  
M.Div., Christian Theological Seminary  
M.A., Anabaptist Mennonite Biblical Seminary  
B.A., Sangamon State University

# Emily Peck- McClain

*Assistant Professor of Christian Formation,  
Preaching and Worship  
Seminary*

Began Service: August 2014



Emily Peck-McClain is an ordained United Methodist pastor in the New York Annual Conference. She has served churches in Manhattan, Staten Island, and Fort Montgomery. She has a passion for ministry with youth. In her academic life, she has taught courses in Christian education, youth ministry, preaching, and worship. Her scholarly work is interdisciplinary, looking at the writings of the apostle Paul as a resource for Christian formation.

Emily sees her teaching as ministry and seeks to partner with the Holy Spirit in transforming students as they journey into or continue in their own professional ministries. She is keenly aware of the formative nature of the classroom, of community living, and of worship.

Emily completed her Doctor of Theology degree in 2015 from Duke University Divinity School. Her dissertation was titled, “Revealing the Power: New Creation Epistemology for Adolescent Girls.” During her final year writing her dissertation, Emily was honored to be chosen by the American Association of University Women (AAUW) as a Dissertation Fellow.

## Education

Th.D., Duke Divinity, 2015

M.Div., Union Theological, 2005

B.A., Washington and Lee, 2002

# Andrea Saner

*Assistant Professor of Old Testament and Hebrew Bible*  
*Seminary*



Began Service: August 2013

“Perception of scripture’s witness to God and to the life of faith increases in depth the more the wise and mature interpreter attends to its witness. Yet, many Christians come to the Bible without awareness of the interpretive lenses that they bring

to the text and with a narrow understanding of the interpretive options available to its readers. I teach students to consider various contexts that influence interpretation (historical, socio-political, literary, canonical, theological, etc.) and so to a wider range of interpretive possibilities for a given text. Then, I teach students how to make better interpretive decisions from among those possibilities as they read in, with, and for communities of faith today.”

Through her research, Andrea strives to offer the church resources for reading the Old Testament in ways that take seriously trinitarian theological concerns without anachronistically imposing these concerns on the ancient text, and that honor Jewish readers and others who read the same texts well within their own interpretive traditions. Before coming to EMU in 2013, Andrea completed a Ph.D. in Old Testament at Durham University in England. Her dissertation, entitled “YHWH, the Trinity, and the Literal Sense: Theological interpretation of Exodus 3:13-15,” explores the relationship between translation and interpretive traditions in the Christian church, and between the name of God, the nature of God, and God’s acts.

## Education

Ph.D., Durham University, 2013

M.A., Anabaptist Mennonite Biblical Seminary, 2008

B.A., Messiah College, 2005

# Dorothy Jean Weaver

*Professor of New Testament  
Seminary*



“As a disciple of Jesus Christ and a scholar of the New Testament my calling is to live deeply with the Scriptures and to open them faithfully for the people of God as God’s “good news” spoken through human beings into the human context. As a teacher of the New Testament my calling is to pass on to others not only deep love and profound respect for the Scriptures but also solid linguistic and exegetical tools for reading and interpreting the Scriptures faithfully within the life of the church.”

Began service: August 1984

A member of the EMS faculty since 1984, Dr. Weaver teaches courses in New Testament and Greek language. She also leads study tours to the Middle East (“Places, People & Prayers”) through EMS and work groups to Nazareth and Bethlehem through the Partners in Mission program of Virginia Mennonite Missions. Dorothy Jean is Co-Chair of the Matthew Section of the Society of Biblical Literature and serves on the Advisory Board of Friends of Sabeel, North America. She is a frequent speaker and writer outside the classroom and has taught New Testament courses in Beirut, Lebanon, Bethlehem, Palestine and Cairo, Egypt. Dorothy Jean sings regularly with the Shenandoah Valley Choral Society and the Shenandoah Valley Bach Festival. She is a member of Community Mennonite Church, Harrisonburg, VA.

## Education

Ph.D., Union Theological Seminary, 1987.  
M.Div, Anabaptist Mennonite Biblical Seminary, 1977.  
B.A., Eastern Mennonite University, 1972.

# Nate Yoder

*Professor of Church History  
Seminary*

*Archivist  
Library*

“In my teaching of church history, I am called to pay special attention to God’s initiative and to human response across the centuries. My invitation to students is to engage in critical analysis and to bring considered commitment and worshipful wonder into their reflection on the incarnate Word, the embodied Spirit, and the renewed church.”



Began service: August 1995

Alongside his teaching and administrative responsibilities, Dr. Yoder continues work on a history of the Conservative Mennonite Conference, often better known by her Bible college and missions program, both named for the village of Rosedale, Ohio, where they are located. He is particularly interested in how this group, which is hardly distinctive by way of outward cultural markers, has interfaced Anabaptism and Evangelicalism. An ordained minister, he brings both pastoral and historical perspectives to that question.

## Education

Ph.D., Department of History, University of Notre Dame, IN, 1999.

M.A., Department of History, University of Notre Dame, IN, 1989.

B.A., Western Kentucky University, Bowling Green, KY, 1984.

A.A., Jefferson Community College, Louisville, KY, 1982.

## Retired Faculty

### Myron S. Augsburger

*President Emeritus and Professor Emeritus of Theology*  
Eastern Mennonite University, B.A., Th.B.; Goshen Biblical Seminary, B.D.; Union Theological Seminary in Virginia, Th.M., Th.D.; President, Eastern Mennonite University, 1965-80; Founder and pastor emeritus, Washington Community Fellowship; President, Christian College Coalition, 1988-94; Ordained minister, 1951

### George R Brunk, III

*Dean Emeritus and Professor Emeritus of New Testament*  
Eastern Mennonite University, B.A., 1961; Eastern Mennonite Seminary, B.D., 1964; Union Theological Seminary in Virginia, Th.D., 1975; Eastern Mennonite Seminary, 1974-2011 professor of New Testament, Acting Dean, 1977-79, Dean 1979-99; Palermo, Sicily, Italy, under Virginia Mennonite Board of Missions, 1964-70; Chair, Council on Faith, Life and Strategy of the Mennonite Church, 1979-85; Member, General Board of the Mennonite Church, 1979-85; 1987-93; Member, Brunk Foundation for Evangelism, 1975- ; Leadership training in Italy (summers 1977, 1978, 2004) & Jamaica (summers 1975, 1976); Chair, Board of Elders, Lindale Mennonite Church, Harrisonburg, Va., 1981-85, 2004- ; Member, Executive Council, Institute of Mennonite Studies, 1981-97; Moderator, Mennonite Church General Assembly, 1989-91.

### James R. Engle

*Professor Emeritus of Old Testament*  
Messiah College, BA, 1962; Mennonite Biblical Seminary, BD, 1967; University of Pittsburgh/Pittsburgh Theological Seminary, PhD, 1979; Voluntary Service in Newfoundland, 1962-64; Public schools in Ohio, 1967-70; Square or area supervisor, Bab edh-Dhra', Jordan, summers, 1975, 1977, 1981; Freeman Junior College & Academy, 1979-84; Meserete Kristos College, Addis Ababa, Ethiopia, 1997-98; Fall 2004; Fall 2013, EMS 1984 -

### John R. Martin

*Professor Emeritus of Church Ministry*  
Eastern Mennonite University, B.A.; Goshen Biblical Seminary, Th.B.; Eastern Baptist Theological Seminary, Th.M.; Lancaster Theological Seminary, D.Min.; Pastor, Fish Lake Mennonite Church, 1955; Pastor, Woodridge Mennonite Church, 1956-59; Pastor, Neffsville Mennonite Church, 1961-71; Associate executive secretary, National Service Board for Religious Objectors, 1957-59; Director, I-W Service, Mennonite Board of Missions, 1959-61; Overseer, Ohio Mennonite Conference, 1962-71; Board member, Mennonite Broadcasts, 1966-77; Trustee, Eastern Mennonite University, 1966-71; Board Member, Mennonite Board of Congregational Ministries, 1979-87; Member, Ministry of Spirituality Committee, 1984-87; Moderator, Virginia Mennonite Conference, 1987-89; Member, Spirituality Reference Council, 1990-95; EMU 1971-78; EMS 1978-95.

### Wendy J. Miller

*Assistant Professor Emerita of Spiritual Formation*  
Iowa Wesleyan College, BA; Eastern Mennonite Seminary, MA; Shalem Institute of Spiritual Formation, Group Leaders Program; General Theological Seminary, STM in Spiritual Theology and Direction; Volunteer Chaplain, Wayland Mennonite Retirement Community, 1985-88; Associate Pastor, Bethlehem (Pa.) Mennonite Church, 1989-90; Resource for spiritual direction and retreats, School for Spiritual Formation, Virginia Conference, 1986-present; Director Summer Institute for Spiritual Formation at EMS, 1996-2010; Faculty, Training in Spiritual Direction, Louisiana UM Conference, 1999-present; Mississippi Conference UM Church, Troy Conference UM Church, 2003-present; Alabama Conference UM Church, 2010-; Upper New York Conference UM Church, 2010-; EMS, 1991-2010.

### Herman R. Reitz

*Associate Professor of New Testament*  
Millersville State College, B.S.; Eastern Mennonite



University, Th.B; Union Theological Seminary in Virginia, B.D.; Presbyterian School of Christian Education, M.A.; New York University, Ph.D.; Pastor, Mt. Jackson Mennonite Church, 1956-58, 1961-70; Copastor, First Mennonite Church, 1958-61; Pastor, Dayton Mennonite Church, 1976-92; EMU, 1961-93; EMS, 1965-93.

Mennonite Church General Board, 1971-1979; Pastor, First Deaf Mennonite Church, Lancaster, Pa., 1973-87; Bishop, Lancaster Mennonite Conference, 1980-2005; Member, Mennonite Board of Education, 1983-1989; Director, Pastoral Training Program, Lancaster Mennonite Conference, 1980-94; Chairman, Believers Church Bible Commentary Editorial Council, 1987-

## Edward B. Stoltzfus

*Professor Emeritus of Theology*

Goshen College, B.A.; Goshen Biblical Seminary, B.D.; Princeton Theological Seminary, Th.M.; Chicago Theological Seminary, graduate studies. Pastor, First Mennonite Church, Iowa, 1971-80; Moderator, Mennonite Church General Assembly, 1975-77; Chair, Music-Worship Committee, Mennonite General Conference, 1963-71; Member, Mennonite Hymnal Committee, 1963-69; Pastor, Bethel Mennonite Church, Ohio, 1953-64; Chair, Peace, Love and Justice Task Force of the Mennonite Church, 1980-83; EMS, 1978-79; 1980-95.

## Lawrence M. Yoder

*Professor Emeritus of Missiology*

Messiah College, B.A.; Mennonite Biblical Seminary, M.Div.; Fuller Theological Seminary, Th.M., Ph.D.; teacher of church history and Mennonite history at Wiyata Wacana Theological College, Pati, Indonesia, 1970-79; acting president/dean, 1972-73; Indonesia Country Administrator for Mennonite Central Committee (MCC), 1973-77; Director of the John Coffman Center for Evangelism & Church Planting at EMS, 1983-95; EMS, 1983-2009.

## Paul M. Zehr

*Professor Emeritus*

Eastern Mennonite University, B.A., 1962; Eastern Mennonite Seminary, B.D., 1965; Princeton Theological Seminary, Th.M., 1975; Eastern Baptist Theological Seminary, D.Min., 1987; Adult education classes, Lancaster, Pa., 1975-89; Eastern Mennonite Seminary, 1981-2001; Eastern Mennonite University-Lancaster Program, 1989-2001; Meserete Kristos College, Ethiopia, Summers 1999, 2002; Pastor, First Mennonite Church, St. Petersburg, Fla., 1965-73; Member,

## Adjunct/Part-Time Faculty

### **Philip Bergey**

*Human & Organizational Systems*  
PhD, Fielding Graduate University

### **Laura Brenneman**

*Theology*  
PhD, University of Durham

### **Penny Driediger**

*Clinical Pastoral Education*  
MDiv, Eastern Mennonite Seminary

### **Mark Fretz**

*Biblical Studies*  
PhD, University of Michigan

### **Drew Hart**

*Constructive Theology and Ethics*  
PhD candidate, Lutheran Theological Seminary

### **Nancy Heisey**

*Text – Historical Studies*  
PhD, Temple University

### **Pauline Hoyte**

MDiv, Eastern Mennonite Seminary

### **Nancy Kauffmann**

*Pastoral Counseling*  
DMin, Claremont School of Theology

### **James Krabill**

*West African Studies*  
PhD, University of Birmingham

### **Steve Kriss**

*Mission and Leadership*  
PhD candidate, Duquesne University

### **Mary Thiessen Nation**

*Mission Studies*  
PhD, Fuller Theological Seminary

### **Brinton Rutherford**

*Historical Theology*  
PhD, Fuller Theological Seminary

### **Anne K. Weaver**

MSW, Marywood University

### **Mark Wenger**

*Practical Theology: Preaching & Worship*  
PhD, Union Theological Seminary

## Trustees

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### **Trustee information**

Mennonite Education Agency representative

Carlos Romero – Goshen, Ind. [www.mennoniteeducation.org](http://www.mennoniteeducation.org)

## **Alumni Association**

The Alumni Association of Eastern Mennonite Seminary was organized in 1974 when a constitution was adopted. In 1992 the constitutions of the undergraduate and seminary alumni associations were modified and merged into one constitution. The members of the EMU Alumni Association include: graduates of Eastern Mennonite University, students who have completed one full semester (9 credit hours) at the seminary and graduate level, students who have completed one full year (24 credit hours) at the undergraduate level, full-time members of the faculty and staff, trustees and associate trustees.

The purpose of the association is to promote and encourage fellowship and friendship among its members; to foster goodwill on the part of its members and others toward Eastern Mennonite University; to inspire alumni in continuing education opportunities and support them in their professions and ministries; and in general to aid and support institutional advancement in student recruitment and retention, fundraising and scholarships.

The annual meeting of the EMU Alumni Association is held on campus during the annual EMU Homecoming.

## Administrative Contacts

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