Pittsburgh Theological Seminary

CATALOG 2018-2019

Preparing for Ministry in the Way of Jesus
Participating in God’s ongoing mission in the world, Pittsburgh Theological Seminary is a community of Christ joining in the Spirit’s work of forming and equipping people for ministries familiar and yet to unfold and communities present and yet to be gathered.
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President’s Welcome

Pittsburgh Seminary is a community of faith and learning, dedicated to the formation of women and men for Christian ministry. We are committed to living, learning, and worshiping together in ways that illustrate God’s generosity and hospitality. I invite you to join us!

At the heart of our community is the commitment to be part of God’s work in the world, especially the work of tearing down walls that divide. As in Ephesians 2: Christ came proclaiming peace, broke down the dividing wall of hostility, and created in himself one new humanity. He preached peace to all of us—both those far off and those near—so that now we are “no longer strangers and aliens, but . . . members of the household of God.” As members of the body of Christ, we are called to be part of this work of dismantling walls of division, whether caused by race, class, culture, or theological perspective. Just as it is the nature [though sadly not always the reality] of the Church to be undivided and to be the place where everyone is to feel at home, you will be very welcome at Pittsburgh Seminary.

You will find that we are a community of quite different individuals, yet with shared commitments: to seeking God’s justice and peace, to bearing witness to the love and mercy made known in Jesus Christ, and to listening for the voice of the Spirit in all we do. We know that God’s voice is often heard through those around us—and so we look forward to hearing where you have seen God’s work in the world. You will find that we are a community where listening and learning are valued as much as teaching.

We look forward to welcoming you—in person, on campus, or online. Please feel free to contact any of us with questions, comments, suggestions, or just to be in touch. I would be especially happy to hear from you: desterline@pts.edu or 412-924-1366—or simply stop by when you are in the neighborhood. You will find my door open.

David Esterline
President and Professor of Cross-Cultural Theological Education
Pittsburgh Theological Seminary

Mission Statement
Participating in God’s ongoing mission in the world, Pittsburgh Theological Seminary is a community of Christ joining in the Spirit’s work of forming and equipping people for ministries familiar and yet to unfold and communities present and yet to be gathered.

Vision Statement
Trusting in God’s promises, we seek to be a generous and hospitable community, committed to scholarship in the service of the church, inviting one another into lifegiving and transformational practices including shared prayer and worship, intellectual inquiry, theological reflection, witness, reconciliation, justice, evangelism, and service—practices of discipleship that stir our imagination and shape our desires—as we seek to participate fully in God’s work in the world.

In the complex realities of this world that God loves, from our neighborhood to the ends of the earth, Pittsburgh Theological Seminary will draw upon the best of our tradition and learn from others as the Spirit shapes and reshapes our common life and work in order to become a leading resource for theologically reflective and contextually engaged ministries.

Seminary History
Pittsburgh Theological Seminary is a graduate professional institution of the Presbyterian Church (U.S.A.). Located in the heartland of Presbyterianism and as part of a thriving city, we seek to prepare women and men for pastoral ministry and Christian lay leadership in all phases of the Church’s outreach.

PTS was formed in 1959 by the consolidation of two previously separate institutions: Pittsburgh-Xenia Seminary of the United Presbyterian Church of North America and Western Theological Seminary of the Presbyterian Church in the United States of America.

The history of the Pittsburgh-Xenia Seminary began with the founding of Service Seminary in 1794 by the Associate Presbytery of Pennsylvania. Prior to that time the Presbytery was dependent on
a supply of ministers sent from Scotland. The Rev. John Anderson, D.D., was elected as the first teacher of divinity, and the school began with an enrollment of six students. Service Seminary moved twice, first to Ohio, where it became Xenia Theological Seminary, and later to Missouri. It merged in 1930 with a seminary that was founded in Pittsburgh in 1825 and together they formed the Pittsburgh-Xenia Seminary. This institution was later augmented by the resources of Newburgh Seminary, which was founded in New York City in 1805 by John Mitchell Mason.

The other branch of our pre-1959 history began with the establishment, in 1785 by Joseph Smith and in 1787 by John McMillan, of classical academies in Washington, Pa. From these, the General Assembly of the Presbyterian Church in the United States of America created Western Theological Seminary in 1825. It was indeed a western seminary, furnishing a ministry for the rapidly opening frontier territories along the Ohio River.
**Calendar 2018-2019**

**2018-2019 FALL SEMESTER**

- Orientation Aug. 29-31
- First Day of Classes Sept. 4
- Convocation Sept. 4
- Mid-term Reading Week Oct. 15-19
- Thanksgiving Break Nov. 19-23
- Last Day of Classes Dec. 14
- Reading and Exam Week Dec. 17-21
- Christmas Break Dec. 22-Jan. 4

**2018-2019 JANUARY TERM**

- First Day of Classes Jan. 7
- Last Day of Classes Jan. 25
- Reading and Exams Jan. 28-30
- J-Term Break Jan. 31-Feb. 1

**2018-2019 SPRING SEMESTER**

- Spring Orientation Jan. 31-Feb. 1
- First Day of Classes Feb. 4
- Mid Term Reading Week March 18-22
- Easter Break April 15-19
- Last Day of Classes May 17
- Reading and Exam Week May 20-24
- 223rd Commencement May 31
Programs

Degree Programs
- Master of Divinity
- Master of Arts in Pastoral Studies
- Master of Theological Studies
- Evening Program
- Master of Divinity/Master of Social Work Joint Degree
- Master of Divinity/Juris Doctor Joint Degree
- Master of Divinity/Master of Science in Public Policy and Management Joint Degree
- Doctor of Ministry

Graduate Certificate Programs
- Church Planting and Revitalization
- Ministry
- Missional Leadership
- Theological Studies
- Urban Ministry

Cooperative Arrangements
DEGREE PROGRAMS

ACADEMIC AND NON-ACADEMIC RULES AND REGULATIONS:
STUDENT HANDBOOK

The PTS Student Handbook contains all the academic and nonacademic rules and regulations not included in the catalog; for example, the grading system, regulations on adding and dropping courses, provisions for independent and directed studies, housing, grievance procedures, and other policies. The handbook is available by logging into My.PTS.edu. Regulations governing financial aid are obtained separately through the Financial Aid Office.

EQUIVALENCY EXAMS

In certain circumstances a student may be excused from a required course, if the student can demonstrate the necessary proficiency in the subject matter. Requests are submitted to the Office of the Dean of Faculty. The Dean then asks a faculty member responsible for teaching the course to administer an appropriate test and report the result. Waived courses will be listed on the transcript, showing that the requirement was fulfilled, but no credit will be given.

COURSE LOAD RESTRICTIONS FOR OUTSIDE EMPLOYMENT AND STUDENT PASTORS

Students with full-time employment and student pastors are allowed to take no more than nine credits per term. Students employed full time are strongly advised to take no more than six credits per term. (See Evening Program page 22.) Student pastors must have a clear agreement with their denominational supervisory agency and congregation about the amount of time needed for a specific course load. Students employed part time should plan their course loads accordingly. The Dean of Students is the Seminary’s resource person for all students with outside employment.

PLACEMENT FOR GRADUATING SENIORS

The Seminary provides placement services through seminars and individual career counseling sessions. PTS assists students as they investigate ministry opportunities and seek to discover the particular place in which they are called to serve. This assistance includes preparation of a résumé/PIF, interviewing, and negotiating a call. The Seminary also coordinates on-campus visits by church officials, pastors, and pastor nominating committees. An inventory of Church Information Forms, specialized ministry opportunities,
and internship/residency information is also available. When possible, the Seminary also assists alumnae/i who are seeking new challenges in ministry.

**Master of Divinity (M.Div.) Program**

The master of divinity (M.Div.) degree is a professional program that prepares women and men for ministry and pastoral leadership. The master of divinity program integrates classical theological disciplines and the missional nature of ministry. The program can be completed in three or four years as a full-time student, or in six years as a part-time student. Throughout the program, historical and current contexts contribute to theological reflection. Field Education placements and a required intercultural learning experience invite students to practice and reflect on ministry through direct involvement in congregations and other settings. The master of divinity program also provides venues and tools for vocational discernment and for formation in the Christian tradition.

Students in the master of divinity (M.Div.) program benefit from contextual learning. During the year-long Field Ed course and ministry placement students integrate coursework and firsthand experience with the Church’s mission in the world at hospitals, nonprofits, special agencies, and churches in urban, suburban, and rural locations.
## Master of Divinity Curriculum
### Three-Year Outline

#### Year 1
- **Summer**
  - Optional Electives or Biblical Languages

- **Fall Semester**
  - Genesis through Esther
  - Gospel, Acts, Johannine Epistles
  - Foundations of the Christian Story
  - Exploring Christian Worship
  - Spiritual Formation (1.5 credits)

- **January Term**
  - Open or Elective

- **Spring Semester**
  - Prophets, Psalms, Wisdom Literature
  - New Testament Letters and Apocalypse
  - Directions in the Christian Story
  - Introduction to Contextual Analysis
  - Spiritual Formation (1.5 credits)

#### Year 2
- **Summer**
  - Optional Electives or Biblical Languages

- **Fall Semester**
  - Language or English Bible Exegesis
  - Christian Theology I
  - Introduction to Caring Ministry
  - Field Education I

- **January Term**
  - Ecclesial Formation

- **Spring Semester**
  - Language or English Bible Exegesis
  - Missional Leadership and Evangelism
  - Preaching/Communication in Ministry
  - Field Education II

#### Year 3
- **Summer**
  - Optional Electives or Biblical Languages

- **Fall Semester**
  - Christian Theology II
  - Historical Texts and Contexts Elective
  - Elective or Language Elective

- **January Term**
  - Intercultural Learning Experience

- **Spring Semester**
  - Ethics and Society
  - Biblical Narrative and Theology Elective
  - Elective or Language Elective
MASTER OF DIVINITY CURRICULUM
FOUR-YEAR OUTLINE

YEAR 1
Summer
Optional Electives or Biblical Languages

Fall Semester
Spiritual Formation (1.5 credits)
Foundations of the Christian Story
Genesis through Esther
Gospel, Acts, Johannine Epistles

January Term
Open or Elective

Spring Semester
Spiritual Formation (1.5 credits)
Directions in the Christian Story
Prophets, Psalms, Wisdom Literature
New Testament Letters and Apocrypha

YEAR 2
Summer
Optional Electives or Biblical Languages

Fall Semester
Exploring Christian Worship
Biblical Language
Christian Theology I

January Term
Ecclesial Formation

Spring Semester
Contextual Analysis
Biblical Language
Missional Leadership and Evangelism

YEAR 3
Summer
Optional Electives or Biblical Languages

Fall Semester
Introduction to Caring Ministry
Field Education I
Biblical Language II or Elective

January Term
Ecclesial Formation or Intercultural Learning Experience

Spring Semester
Preaching and Communication in Ministry
Field Education II
Biblical Language II or Elective

YEAR 4
Summer
Optional Electives or Biblical Languages

Fall Semester
Christian Theology II
Historical Texts and Context
Elective
Elective

January Term
Ecclesial Formation or Intercultural Learning Experience

Spring Semester
Ethics and Society
Biblical Narrative and Theology
Elective
Elective
M.Div. Student Learning Outcomes:

- Demonstrate knowledge of the Bible and a capacity to interpret it as Christian Scripture.
- Demonstrate a capacity to integrate Scripture, Christian history, and theology in relation to the life of the church in the world.
- Demonstrate a capacity to exegete and interpret the Church’s various contexts as the location of God’s mission.
- Demonstrate an awareness of how socio-cultural context shapes interpretations of tradition, thought, and practice.
- Demonstrate growth in self-understanding, vocational discernment, and a life of prayer and worship.
- Demonstrate a capacity to perform the tasks of Christian leadership, including leading communities in discerning participation in the mission of God.

M.Div. Program Requirements

Eighty one (81) semester credit hours are required for the master of divinity degree. Normally each course is three credit hours. Students are expected to complete the M.Div. degree within six years following matriculation and must complete the program within 10 years.

One year of a biblical language or English Bible exegesis courses is required for graduation with the master of divinity degree. Some denominations, including Presbyterian Church (U.S.A.), require a year each of both Hebrew and Greek. Students are responsible for knowing the biblical language requirements for ordination within their denomination and/or church.

Admission requirements and procedures for the master of divinity degree are outlined in the section on admissions. (See page 116.)

Master of Divinity Regulations

Required Courses and Electives

In the Three- and Four-Year Outlines of the M.Div. program preceding, students must take the required courses identified. Students choose their electives. (See course listings.) Only in exceptional circumstances should a student depart from the sequence of required courses listed in the Three-and Four-Year Outlines found on pages 14-15. (See also Evening Program page 24.) Many elective courses presuppose required courses as prerequisites, so that students without the prerequisites are not
allowed to register for these electives. Students who fail to follow
the outlines may find that they must graduate at a later date than
they had intended. Prior to registration for each term, the Registrar
posts course offerings with prerequisites.

FIELD EDUCATION
Field Education at Pittsburgh Theological Seminary assists
students in learning about the practice of ministry through direct
involvement in congregations and other settings, under the
direction of experienced field supervisors. M.Div. and MAPS
students must complete one year of supervised ministry in a setting
approved by the director of Field Education. This requirement is
normally fulfilled in the middler year for M.Div. students. MAPS
students normally fulfill the requirement in their second year of
studies. During this year, students are also required to take FE 210
and 220 for theological reflection on their experiences, under the
guidance of faculty and experienced clergy.

Field Education is designed to help students gain acquaintance with
a wide variety of ministry activities, skill in selected tasks, sensitivity
to the dynamics of relationships, awareness of the social context
of ministry, and theological perspective upon the various aspects of
the practice of ministry. A detailed learning covenant, developed
by the student in conjunction with his or her field supervisor,
coordinates these educational objectives with the needs of the
church or agency to be served and is a basis for a shared evaluation
of progress at designated points in the year. This requirement has
been fulfilled when supervisor and student have completed the
final evaluation and the director of Field Education has accepted it.
This information is shared with the student’s sponsoring judicatory,
if the student grants permission to do so.

Students in Field Education placements are expected to give
approximately 10 hours of service in the field per week. These
placements are negotiated with the intent of broadening each
student’s range of experiences, in order to contribute to his or her
personal and professional growth.

INTERNSHIPS
Internships in a wide variety of settings are available. Summer
internships include pastorates, youth assistantships, and
placements in summer camps, parks, and secular agencies. Full-
time internships of nine to 15 months’ duration in congregations
or specialized settings also provide excellent learning opportunities and can be taken for credit to fulfill the Field Education requirement. Such internships, usually taken between the middler and senior years, are required by some denominations. Students interested in pursuing internships for course credit should be in conversation with the director of Field Education for approval. Opportunities are kept on file in the Placement Office and are also available for review at my.pts.edu.

PREPARATION FOR PRESBYTERIAN CHURCH (U.S.A.) ORDINATION EXAMINATIONS

Preparation for the ordination examinations of the Presbyterian Church (U.S.A.) is offered through required courses and elective courses such as EF 410 Polity of the Presbyterian Church (U.S.A.) and PS 411 The Practice of Ordained Ministry.

UNITED METHODIST STUDIES

Pittsburgh Theological Seminary is a University Senate-approved seminary of The United Methodist Church. Candidates for commissioning and full conference membership and ordination as deacons and elders in The United Methodist Church must complete courses dealing specifically with United Methodism, which include history, doctrine, and polity (Book of Discipline of The United Methodist Church, 2016, paragraph 324.4a). Pittsburgh Theological Seminary works in cooperation with Wesley Theological Seminary to offer regular and multiple opportunities for students to take courses in United Methodist history, doctrine, and polity, and evangelism in the Wesleyan Tradition. These courses are offered onsite at Pittsburgh Seminary, on the Wesley Seminary campus as intensive courses, and online. Numerous elective courses at both seminaries also enhance United Methodist studies. To facilitate communication between students, the seminaries, and the students’ respective annual conferences, Wesley Seminary provides an onsite advisor to United Methodist students at Pittsburgh Seminary.

MASTER OF DIVINITY WITH CHURCH PLANTING EMPHASIS

The purpose of the Church Planting Emphasis at Pittsburgh Theological Seminary is to cultivate likely and unlike church innovators, so they might participate in God’s work to grow and gather contextual communities that seek the Good News of Jesus Christ and the movement of the Holy Spirit within the tradition and out beyond the boundaries of the church as it is.
Both church planting and evangelism are embedded in core classes and delivered through MI 455: Planting and Leading New Churches. Because learning is made transformative in community, regular attendance at monthly lunch gatherings of cohort students is required throughout the student’s tenure.

In partnership with course and community work, specialized internships build on the general M.Div. curriculum and emphasize three different postures over the three years of the program. The first year experience focuses on observation of a new worshiping community in concert with first year course work, while year two offers the typical field education experience nested in a new worshiping community and in consultation with the CPI director. The third year offers a launch internship, which allows the students to begin a new ministry with the support of, and in consultation with, CPI. This third year internship includes attendance at a non-credit-bearing, faith-based non-profit training that serves as an internship support. These three components may be completed in separate internships (part time during an academic year or full time in a summer) or a one-year, full-time supervised internship in church planting.

A short-term cross-cultural experience related to church planting is also required.

**Master of Divinity with Graduate Certificate in Urban Ministry**

Those seeking the Graduate Certificate in Urban Ministry must complete four classes (three semester credit-hours each) of graduate-level course work, three of which are required and one GCUM approved elective. The required courses are Introduction to Urban Ministry, Introduction to Contextual Analysis, and Pittsburgh Area Social and Religious Ecology.

The Metro-Urban Institute Fellows program is a one-year paid, urban immersion experience for students enrolled in the Graduate Certificate in Urban Ministry. This fellowship offers scholars the opportunity to engage in communities and advance social justice, equity, and transformation in Pittsburgh’s urban communities. In addition to their community-based work, fellows meet weekly as a cohort through Bible studies and are assigned an East End mentor experienced in social justice ministry. Approximately three fellows are selected yearly through a competitive application process.
**Master of Arts in Pastoral Studies (MAPS)**

The master of arts in pastoral studies (MAPS) is a flexible graduate-level, two-year degree program that equips women and men for leadership in ministry in congregations, non-profits, and other settings. The program provides grounding in core disciplines and the ability for a student to select from a variety of ministerial electives to suit their interests and vocational needs. To complete the program, each student produces a final project related to their ministerial context and one year of Field Education. Students can also earn the Graduate Certificate in Urban Ministry while completing the MAPS program.

Student Learning Outcomes:

- Demonstrate a capacity to integrate Scripture, Christian history, and theology in relation to the life of the church in the world.
- Demonstrate a capacity to exegete and interpret the Church’s various contexts as the location of God’s mission.
- Demonstrate an understanding of Christian ministry using biblical, historical, theological, and contextual insight.
- Demonstrate the ability to narrate an understanding of pastoral formation in relationship to the practices of ministry.

**MAPS Program Requirements**

Our 48 semester-credit-hour program can be taken either part or full time with day and evening classes available. Courses in Bible, Church History, Theology, and Spiritual Formation are required as well as a year-long Field Education course and placement. The final requirement is an integrative final project. Students who graduate from Pittsburgh Theological Seminary with the master of arts in pastoral studies degree pursue a wide variety of calls into pastoral ministry, counseling, and Christian leadership. Admission requirements and procedures for the MAPS degree are outlined in the section on Admissions. (See page 116.)
FIELD EDUCATION

Field Education at Pittsburgh Theological Seminary assists students in learning about the practice of ministry through direct involvement in congregations and other settings, under the direction of experienced field supervisors. M.Div. and MAPS students must complete one year of supervised ministry in a setting approved by the director of Field Education. This requirement is normally fulfilled in the middler year for M.Div. students. MAPS students normally fulfill the requirement in their second year of studies. During this year, students are also required to take FE 210 and 220 for theological reflection on their experiences, under the guidance of faculty and experienced clergy.

Field Education is designed to help students gain acquaintance with a wide variety of ministry activities, skill in selected tasks, sensitivity to the dynamics of relationships, awareness of the social context of ministry, and theological perspective upon the various aspects of the practice of ministry. A detailed learning covenant, developed by the student in conjunction with his or her field supervisor, coordinates these educational objectives with the needs of the church or agency to be served and is a basis for a shared evaluation of progress at designated points in the year. This requirement has been fulfilled when supervisor and student have completed the final evaluation and the director of Field Education has accepted it. This information is shared with the student’s sponsoring judicatory, if the student grants permission to do so.

Students in Field Education placements are expected to give approximately 10 hours of service in the field per week. These placements are negotiated with the intent of broadening each student’s range of experiences, in order to contribute to his or her personal and professional growth.
MAPS Curriculum

**YEAR 1**
- 1 Old Testament*
- 1 New Testament*
- 1 Church History*
- 1 Spiritual Formation
- 1 Contextual Analysis
- 1 Worship Seminar
- 2 Open Electives

**YEAR 2**
- 1 Theology*
- 2 Field Education
- 3 Ministry Electives
- 1 Open Elective
- 1 MAPS Final Project Seminar**

* Students will select one course from the two introductory courses offered in each of these areas (e.g., Christian Theology I or Christian Theology II). Students who enter the program with prior coursework in these areas may petition for approval to take advanced electives to fulfill these requirements.
** The Final Project Seminar will help students shape and produce an integrative final project that draws from completed coursework and supports their ministerial/vocational objectives.

Master of Theological Studies (MTS) Program

With flexibility to tailor the course of study, the master of theological studies (MTS) degree program provides a focused understanding of one or more theological disciplines for further graduate study or for general education purposes. At the end of the program, each student completes a final project that explores more deeply a chosen area of concentration. Students in the MTS degree program can also earn their Graduate Certificate in Urban Ministry while completing the MTS program.

The MTS degree program provides maximum flexibility to define a customized course of study as the basis for further study or for general enrichment.
Student Learning Outcomes:

- Demonstrate ability to reflect on Christian traditions.
- Demonstrate an awareness of how socio-cultural context shapes interpretations of tradition, thought, and/or practice.

**MTS Program Requirements**

The Master of Theological Studies program requires 48 credit hours, 12 of which are in an area of specialization. The MTS Research Seminar is required in the first year and the program concludes with Final Project Seminar (six credits). Admission requirements and procedures for the MTS degree are outlined in the section on Admissions. (See page 116.)

**MTS Curriculum**

**YEAR 1**

1 Research Methods Seminar
7 Electives*

**YEAR 2**

6 Electives*
2 Final Project

* Of the 13 electives, four must be taken in the area of specialization.

**Evening Program**

The M.Div., MAPS, and MTS degrees and the graduate certificates can be obtained through evening coursework. The evening program is designed for students who must maintain their full-time employment while pursuing a seminary education. This would include persons presently in non-church related work who are intending to pursue a church vocation as well as pastors and educators presently serving churches who have not earned a seminary degree or certificate. The program might also appeal to active church members who are interested in serious theological study but do not intend to pursue a church vocation.
2018-2019
Fall Semester
Spiritual Formation
Genesis through Esther
Gospels, Acts, Johannine Epistles
Hebrew Grammar I
Christian Theology II

Spring Semester
Greek II or English Bible Exegesis II
Missional Leadership and Evangelism

2021-2022
Fall Semester
Intro to Caring Ministry
Field Education I

2022-2023
Fall Semester
Christian Theology II
Second Language or Elective

2019-2020
Fall Semester
Foundations in the Christian Story
Exploring Christian Worship

Spring Semester
Directions in the Christian Story
Contextual Analysis

2023-2024
Fall Semester
Historical Context Elective
Elective

2020-2021
Fall Semester
Greek I or English Bible Exegesis I
Christian Theology I

January Term
Ecclesial Formation

Spring Semester
Biblical Narrative Elective
Elective

* This schedule is subject to change.
MASTER OF DIVINITY/MASTER OF SOCIAL WORK (M.DIV./M.S.W.) JOINT DEGREE PROGRAM

Pittsburgh Theological Seminary and the Graduate School of Social Work at the University of Pittsburgh present the unique opportunity to receive a joint degree in master of divinity (M.Div.) and master of social work (M.S.W.) for those students passionate about pursuing their call to social work both inside and outside of a church setting.

As the oldest continuous joint degree program in the country, established in 1967, the M.Div./M.S.W. joint master’s degree program allows students to complete their coursework and graduate in four years of post-baccalaureate study instead of the usual five.

Within the joint program, students will still be provided a full course of study in both theology and social work, along with the academic support and one-on-one attention given by our excellent faculty. In order to take required courses and still graduate in four years, the M.Div./M.S.W. program counts certain courses taught in one school as electives in the other and vice-versa, along with developing specialized field placements.

Candidates for the joint degree who enter the program through the Seminary will concentrate on theological studies during the first two years. Application should be made to the University of Pittsburgh Graduate School of Social Work during the first term of the second year at the Seminary. The third and fourth years will be spent predominantly at the School of Social Work. Admission into the program is determined by each institution separately; admission into one institution does not guarantee admission to the other. The Graduate School of Social Work offers specializations in direct practice with individuals, families, and small groups or community, organization, and social action, and certificates in integrated healthcare, gerontology, home and school visitor/school social worker, children youth and families, mental health, and human services management.
Should a student elect to terminate the joint degree program before its completion and seek only one degree, he or she will complete all of the work ordinarily required for that degree.

**Master of Divinity/Juris Doctor (M.Div./J.D.) Joint Degree Program**

In 1983, Pittsburgh Theological Seminary and the School of Law at Duquesne University established a joint degree program leading to the master of divinity (M.Div.) and juris doctor (J.D.) degrees. In the Judeo-Christian tradition the contact is very close between justice and law and the ministry of the people of God. The practice of ministry is frequently intertwined with the administration of law. Graduates of the program are expected to work in a wide array of professional tasks, such as law firms that specialize in serving religious institutions as clients, church boards and agencies, and parish ministries of various kinds.

The joint degree program provides a full course of study in both theology and law. This is accomplished by allowing certain courses taken in each school to be used as electives in the other. Admission into the program is determined by each institution separately; admission into one institution does not guarantee admission to the other. Interested candidates to the joint degree program should refer to each school’s program websites for specifics on admission requirements. Prospective students should be advised that admission into the JD portion of this program requires satisfactory LSAT scores and undergraduate grades. JD applications should be received by March 1 for priority consideration.

Should a student elect to terminate the joint degree program before its completion and seek only one degree, he or she will complete all of the work ordinarily required for that degree.
Master of Divinity/Master of Science in Public Policy and Management (M.Div./MSPPM) Joint Degree Program

Pittsburgh Theological Seminary and the Heinz School of Public Policy Management at Carnegie Mellon University offer a joint degree program leading to the two degrees of master of divinity (M.Div.) and master of science in public policy and management (MSPPM).

The joint degree program seeks to prepare persons as experts in theology as well as urban policy and management in order to establish a group of specialists ready to serve the church as practitioners and consultants through a combination of competencies.

Through the recognition by each institution of work performed in the other institution for advanced standing, the program can be completed in 3.5 years. Normal completion of each degree program independently would require five years. Admission is determined separately by each institution; admission to one institution does not guarantee admission into the other. Should a student elect to terminate the joint degree program before its completion and seek only one degree, he or she will complete all of the work ordinarily required for that degree.

Joint degree students are required to complete a summer internship between their second and third semesters at the Heinz College as part of their MSPPM degree requirements. Students with more than three years of post-baccalaureate professional relevant work experience prior to enrolling at PTS (or who meet one of the other requirements for the MSPPM’s one year-year track) can petition to have the internship requirement waived.

Prospective students should be advised that admission into the MSPPM portion of this program requires the GRE or GMAT for admission to Heinz College. Please note that the admissions deadline for the Heinz College is Jan. 10.
The doctor of ministry degree is an ideal program of study for pastors, including those who are engaged in new forms of church community, church planting, and missional challenge. This degree offers opportunity for those in specialized ministry, including chaplains in the military, hospice, and other forms of ministry. Matters of the heart, spirit, and mind remain the core of the human condition; and in the midst of ongoing change we must not forget this important reality.

Why pursue a D.Min.? In a fast paced and changing world of how, when, where, and who gathers for community those who are vocationally called to ministry, to proclaim a message of God through Jesus Christ, are faced with specific challenges. This degree provides space for theological reflection, for continuing study, deepening call, and addressing global and contextual issues. Finally, the cohort model provides community for the student, a cadre of like-minded persons in conversation with faculty dedicated to their area of study.

The doctor of ministry seeks to enhance critical thinking skills that inform theological thinking, written and oral proficiency, community conversation and contextual awareness, and personal and spiritual growth.

Student Learning Outcomes:

- Define and analyze complex situations to understand the various factors involved and to identify opportunities for effective mission and ministry.
- Organize insights from biblical studies, theology, and the social sciences to address the issues involved in one’s ministry and to unite vision and mission for the church and beyond.
- Take responsible action with a deeper grasp of homiletical, educational, pastoral care, and leadership issues enhanced by a biblical, historical, and theological heritage.
- Evaluate actions and their outcomes from a variety of perspectives.
- Articulate a vision for ministry in its various forms and to be accountable to one’s self: emotional and physical wellbeing, personal and spiritual growth.
SEVEN FOCUS AREAS

Doctor of Ministry candidates select one of the following tracks: Missional Leadership, Urban Change, Science and Theology, Parish Focus, Christian Spirituality Focus, Reformed Focus (a co-location program with the University of Edinburgh New College in Scotland); or Eastern Christian Focus.

Candidates who enroll in a focus during a particular term remain together for the required courses of the program. This assures a high level of collegiality and trust and facilitates the peer learning which is essential to the program. Seminars normally meet for two-week sessions. Depending on the focus, these sessions are most often in January and June, January and August, or May and August.

Thirty (30) credit hours of course work are required for graduation. In addition, a doctoral project valued at six credit hours must be completed. The total number of credit hours is 36. All work must ordinarily be completed by the end of the fifth year after matriculation.

Admission requires a master of divinity degree or its equivalent. Other requirements and the application process are outlined on page 124.
GRADUATE CERTIFICATE PROGRAMS

GRADUATE CERTIFICATE IN CHURCH PLANTING AND REVITALIZATION

Seminarians may pursue the Graduate Certificate in Church Planting and Revitalization separately from master’s-level degree programs. Through five hybrid courses, concurrent ministry in their context, a coaching relationship, and an integrative final portfolio, students must complete 18 term hours of coursework for this certificate. Students who successfully complete the Church Planting and Revitalization Certificate will be granted 12 semester hours of credits that can be applied to the master of divinity, master of pastoral studies, or master of theological studies degrees. This advanced standing will count toward the required CS 110 Contextual Analysis and MI 210 Missional Leadership courses and two additional elective credits.

Note that the course schedule differs from the Seminary’s semester system, with the program beginning in June, and intensives taking place quarterly for 15 months, including completion and presentation of the students’ final portfolios.

Students who complete the certificate will:

- Develop, describe, and make use of a theologically-informed, contextually-aware, mission-shaped vision for ministry.
- Form a community in the student’s ministry context which is rooted in Christian practices and lead the community in spiritual discernment.
- Engage in practices that support ongoing vocational discernment and articulate a deepening sense of call.
GRADUATE CERTIFICATE IN URBAN MINISTRY

The graduate certificate in urban ministry is a flexible program allowing community members and seminarians to explore their Christian vocation in urbanized settings. This program allows students from all denominations to think about how to apply their faith to where they live, work, and play.

Courses are offered during the day and evening. Pittsburgh Seminary alums who have completed certain courses within the last 10 years may qualify for advance standing. This program is offered through the Seminary's Metro-Urban Institute and can be completed as a stand-alone certificate program or combined with a master's degree program. Merit and need-based financial aid is available.

Those seeking the certificate must complete four classes (three credit-hours each) of graduate-level course work, three of which are required and one GCUM approved elective. The required courses are Introduction to Urban Ministry, Introduction to Contextual Analysis, and Pittsburgh Area Social and Religious Ecology.

Upon completion of the certificate, students will be able to:

- Demonstrate competence in narrating how social factors, theological understandings, and church practices shape the work and ministry in urban contexts.
- Apply sociological and theological analysis to explore and critique urban ministry approaches and ministry with attention to ever-evolving demographic, cultural, psycho-social, and socio-structural complexities of 21st century urban life.
- Describe how ministry extends beyond church walls by narrating the potential of God’s movement in an array of institutions and human initiatives.
- Demonstrate awareness of theologically and sociologically grounded approaches to church engagement with society, including the advancement of collective spiritual and ethical formation in pursuit of progressive political witness and comprehensive socio-economic development.

The Metro-Urban Institute Fellows program is a one-year paid, urban immersion experience for students enrolled in the graduate
certificate in urban ministry. This fellowship offers scholars the opportunity to engage in communities and advance social justice, equity, and transformation in Pittsburgh’s urban communities. In addition to their community-based work, fellows meet weekly as a cohort through Bible studies and are assigned an East End mentor experienced in social justice ministry. Approximately three fellows are selected yearly through a competitive application process.

**Graduate Certificate in Ministry**

Students enrolled in the graduate certificate in ministry receive a foundational understanding of ministry equipping them for broad service to the church. Required courses include theology or history; Bible; and two Preaching and Communications, Introduction to Caring Ministry, or other Ministry Studies courses. The certificate is ideal for persons serving churches as Sunday School teachers, deacons, and elders, plus women and men who want to expand their knowledge of Scripture. When taking two courses per semester, the program can be completed in one year.

**Graduate Certificate in Missional Leadership**

To prepare students for leadership in congregations or other agencies, the Seminary offers the graduate certificate in missional leadership. Women and men study church history or theology, the Bible, contextual analysis, and missional leadership. The certificate is ideal for persons serving churches and non-profit organizations involved in mission work. Students receive broad preparation in evangelism and are therefore equipped for international missions. When taking two courses per semester, the program can be completed in one year.
GRADUATE CERTIFICATE IN THEOLOGICAL STUDIES

The graduate certificate in theological studies provides students with a general introduction to theological inquiry. Students take four required courses—church history, theology, Bible, and an elective. This certificate is a great foray into deepening one’s understanding of biblical, theological, and historical concepts relevant to the church. The certificate is ideal for persons who want to expand their knowledge of Scripture. When taking two courses per semester, the program can be completed in one year.

COOPERATIVE ARRANGEMENTS

CROSS REGISTRATION AMONG PRESbyterian CHurch (U.S.A.) THEOLOGICAL INSTITUTIONS

Students enrolled in a master’s degree program at Pittsburgh Theological Seminary may register for most courses offered at any of the other theological institutions of the Presbyterian Church (U.S.A.) through the Registrar’s Office at Pittsburgh Theological Seminary. Information about cross-registration policy is available from the Registrar.

PITTSBURGH COUNCIL ON HIGHER EDUCATION

The Pittsburgh Council on Higher Education (PCHE) is a cooperative organization composed of Pittsburgh area colleges, universities, and graduate schools. Participating institutions include Carlow University, Carnegie Mellon University, Chatham University, Community College of Allegheny County, Duquesne University, La Roche College, Pittsburgh Theological Seminary, Point Park University, Robert Morris University, and the University of Pittsburgh.

The purposes of PCHE are to represent a common voice on a variety of issues; to examine possibilities for cooperation among the member institutions; and, above all, to undertake joint programs which expand education opportunities for students and make the best use of institutional resources. The membership of the
Seminary in PCHE benefits students by providing possibilities for cross-registration in courses at the graduate level and by initiating programs in specialized areas. Information about cross-registration at PCHE schools is available from the Registrar.

**THE AMERICAN SCHOOLS OF ORIENTAL RESEARCH**

The Seminary is associated with the American Schools of Oriental Research. This corporation is involved in archaeological research in the Middle East. Most of their work has been concentrated in Israel, Jordan, Turkey, and Iraq. ASOR coordinates and maintains research institutions in Jerusalem, Amman, and Baghdad.

Since 1924 the Seminary has been an active participant in numerous field projects in cooperation with the American Schools of Oriental Research. The current field project, The Zeitah Excavations under the direction of Professor Ron Tappy, is an ASOR-affiliated project now in the publication phase.

**CLINICAL PASTORAL EDUCATION**

Clinical Pastoral Education brings theological students and ministers into supervised encounter with persons in critical life situations. Out of intense involvement with persons in need and the reaction from peers and supervisors, the students develop new awareness of themselves as persons and of the needs of those to whom ministry is offered. From theological reflection on specific human situations, new insight and understanding are derived and the student or minister is confronted with his or her own humanity. Within the interdisciplinary team-process of helping persons, they develop skills in interpersonal and interprofessional relationships. Pittsburgh Theological Seminary grants academic credit to students who complete one unit of credit of Clinical Pastoral Education at centers accredited by the Association for Clinical Pastoral Education. The Association for Clinical Pastoral Education accredits a nationwide network of Clinical Pastoral Education Centers and their supervisors. Pittsburgh Theological Seminary is a member of the Association.
COURSE DESCRIPTIONS

MASTER’S CURRICULUM

DIVISIONS

• Studies in Bible and Biblical Languages
• Historical Studies
• Theology in Ministry
• Studies in Theology

DOCTOR OF MINISTRY

• Parish Focus
• Eastern Christian Focus
• Missional Leadership Focus
• Reformed Focus
• Urban Change Focus
• Christian Spirituality Focus
• Science and Theology Focus
STUDIES IN BIBLE AND BIBLICAL LANGUAGES

REQUIRED COURSES IN BIBLE

All courses are for three academic credits unless otherwise noted.

OT 110  Genesis Through Esther
An introduction to the Pentateuch (Torah) and Historical Books (Former Prophets) of the Old Testament with an exploration of factors that gave rise to and helped shaped this material. Attention is given to the specific content of these books, to the various literary genres, to methods used in the interpretation of Scripture (source, form, redaction, literary, socio-cultural, canonical, and rhetorical criticism), and to the applicability of archaeological data in reconstructing the ancient world in which the texts arose. Our goal is to seek a deeper understanding of core theological themes within the Judeo-Christian tradition, how these themes relate, and their significance in the church and world today.

Fall 2018-2019  Tappy
Fall 2018-2019  Tuell (Evening)

OT 120  Prophets, Psalms, and Wisdom Literature
An introduction to the prophetic books (Latter Prophets), Psalter, and Wisdom literature of the Old Testament with an exploration of factors that gave rise to and helped shaped this material. In addition to examining the background of prophecy in the cultures of the ancient Near East, attention is given to the specific content of these books, to the theology of the prophetic books, to the various literary genres (e.g., oracle, hymn, lament), to methods used in the interpretation of Scripture (source, form, redaction, literary, socio-cultural, canonical, and rhetorical criticism), and to the psalms as a product of Israel’s cultic life. Our goal is to seek a deeper understanding of core theological themes within the Judeo-Christian tradition, how these themes relate, and their significance in the church and world today.

Spring 2018-2019  Creach
Spring 2018-2019  Tuell (Evening)
NT 110  Gospels, Acts, and Johannine Epistles
An introduction to Matthew, Mark, Luke, John (with the Johannine Epistles), and Acts, showing their significance in the Church and the world today. Special attention is given to the specific content of these books, to their genres and connections with ancient biography or history, to various theological and historical portraits of Jesus, and to the methods used in critical study of the Gospels (source, form, redaction, literary, socio-historical, canonical and rhetorical).

Fall 2018-2019 Humphrey
Fall 2018-2019 Ferda (Evening)

NT 120  New Testament Letters and Apocalypse
An introduction to those books of the New Testament associated with the letter-form (the Pauline corpus, Hebrews, the Petrine epistles, Jude, and Revelation), showing their significance in the Church and the world today. Special attention is given to the specific content of these books, to their particular genres, to the life and theology of Paul, and to the methods used in the critical study of these books (literary, socio-historical, rhetoric), as well as to the question of pseudepigraphy.

Spring 2018-2019 Humphrey

Biblical Narrative and Theology Electives
Each course gathered under this designation functions as a capstone, leading students to integrate the study of the Bible and theology. Courses that fill this description consider how the overall narrative and larger theological themes in Scripture illuminate and complicate a particular topic, approach, or question—whether hermeneutical, historical, practical, theological, pastoral, or ethical. Students are further encouraged to hone their oral and written skills at a senior level. See the list of Bible electives for courses that satisfy this requirement.

BIBLICAL LANGUAGES

BI 210  English Bible Exegesis/Old Testament
This course introduces the process of Old Testament exegesis and gives students opportunity to practice exegesis of various Old Testament passages in the English Bible. Students will learn to identify and evaluate the literary, social, historical, and canonical contexts of passages and to articulate a faithful interpretation the
meaning of those passages as Christian Scripture. Students will also learn to identify reliable appropriate scholarly resources for Old Testament interpretation. (Required in place of Greek or Hebrew)

Fall 2018-2019 Creach

BI 220  English Bible Exegesis/New Testament
This course introduces the process of New Testament exegesis and gives students opportunity to practice exegesis of various New Testament passages in the English Bible. Students will learn to identify and evaluate the literary, social, historical, and canonical contexts of passages and to articulate a faithful interpretation the meaning of those passages as Christian Scripture. Students will also learn to identify reliable appropriate scholarly resources for New Testament interpretation. (Required in place of Greek or Hebrew)

Fall 2018-2019 Creach

OT 210  Hebrew Grammar I
This course introduces students to the basics of biblical Hebrew and to the tools necessary for translating and interpreting Hebrew texts. Students will learn Hebrew consonants and vowel points and the rudiments of grammar and syntax. They will learn basic vocabulary and begin to translate and interpret simple sentences from the Hebrew Bible.

Summer 2018-2019 Creach
Fall 2018-2019 Tappy
Fall 2018-2019 Platt (Evening)

OT 220  Hebrew Grammar II and Exegesis
This course completes the study of introductory Hebrew grammar and introduces the practice of exegesis. Students will gain skills in interpreting texts by giving attention to their literary, social, historical, and canonical contexts, and by articulating the meaning of these texts as Christian Scripture. Students will also learn to identify appropriate scholarly resources for biblical interpretation.

Summer 2018-2019 Creach
Spring 2018-2019 Tappy
Spring 2018-2019 Platt (Evening)
NT 210  Greek Grammar I
This course introduces students to the basics of biblical Greek and to the tools necessary for translating and interpreting New Testament Greek texts. Students will start with the Greek alphabet and learn the rudiments of grammar and syntax. They will learn basic vocabulary and develop the ability to parse and to translate simple sentences from the New Testament.

Summer 2018-2019 Ferda
Fall 2018-2019 Ferda

NT 220  Greek Grammar II and Exegesis
This course completes the study of introductory Greek grammar, extends vocabulary memorization, and introduces the practice of exegesis. Students will gain skills in interpreting texts by giving attention to their literary, social, historical, and canonical contexts, and by articulating the meaning of these texts as Christian Scripture. Students will also learn to identify appropriate scholarly resources for biblical interpretation.

Summer 2018-2019 Ferda
Spring 2018-2019 Ferda

Elective Courses in Bible

BI 402  Biblical Theology
This course will examine the major biblical themes of creation, visitation, and recreation in key passages of Genesis, Job, Isaiah, Luke, John, Romans, and the Apocalypse. We will then trace the articulation of our three themes in Christian tradition, considering selections from representative theologians, including Chrysostom and Augustine, Aquinas and Palamas, Calvin and Cranmer, the Wesley brothers, Evelyn Underhill and Lossky. Our goal will be to discern the unique narrative of God’s dealings with the Church and the world, and its theological implications, as presented in the written Word and as interpreted in the life and witness of the faithful.

Spring 2018-2019 Humphrey

BI 440  Violence in the Bible
This course explores the many dimensions of violence in the Bible. The course considers the portrait of God (apparently) acting violently and destructively, the (seeming) divine approval or
sanction of violent acts, and accounts of venerated figures acting violently. The ultimate goal of the course is to provide ways of reading texts that seem to promote violence as integral parts of Christian Scripture.

**BI 425 Bible Study in the Church**
This course is designed to help students prepare to teach the Bible at the congregational level, whether that be in focused Bible studies or more thematic courses. The focus is adult education, but the material will be helpful for youth ministry as well. Course content addresses three particular areas: (1) theological exploration of hermeneutics and the nature of Scripture; (2) reflection on the role and posture of the teacher and the pros and cons of various pedagogical strategies; (3) practice designing and implementing Bible studies appropriate to diverse and specific settings.

**OT 423 History of Religion in Early Israel**
This course explores the relationship between the emergent Israelite faith in the early Iron Age and the cultural context in which the new nation developed. Readings will focus on the archaic poetry and earliest narrative sources in the Old Testament as well as several major Canaanite texts (in translation). A comparative study will highlight points of both continuity and discontinuity between Hebrew and Canaanite views of the creation, structure, and rule over the cosmos, the place of theophany, the function and background of covenant, the rise of human institutions such as the priesthood and kingship, and the use of liturgy in worship.
Historical Studies

Required Courses in Historical Studies

All courses are for three academic credits unless otherwise noted.

CH 110  Foundations of the Christian Story
This course surveys the history of Christianity from the late first century to the eve of the Reformation. Doctrinal and ecclesial developments will be considered within wider cultural contexts, with special attention to different ways of interpreting the biblical witness to Christ and life in Christ, and how they contribute to a shared, yet dynamic, Christian theological heritage.

Fall  2018-2019  Woo

CH 120  Directions in the Christian Story
This course surveys the history of Christianity from the Reformation to the present. Ecclesial and doctrinal developments will be considered with special attention to the different forms that Christian life and thought have taken as the church has entered new cultural contexts and discerned faithfulness to God’s mission.

Spring  2018-2019  Woo

Historical Context Electives
Courses that qualify for this distribution require students to engage historical texts with attention to their cultural and intellectual contexts, in light of the diverse forms Christian life and thought have taken throughout history (for example, such a course could trace the development of a doctrine or theological theme over time, examine the thought of a particular figure, or examine a specific moment in church history from a variety of vantage points).

Elective Courses in Historical Studies

CH 449  American Religious Biography
This course offers an investigation of the history of Christianity in America through the study of religious biography. The course explores the interaction of theology, context, and religious practice in the lives of Christians from the colonial era to the 20th century. Rather than an abstract study of published theologies, institutions, and movements, this course acknowledges that a wide variety of
individuals have asserted those theologies and shaped movements and organizations, and have done so from unique social locations.

Fall  2018-2019    Vacek (Evening)

**HT 466  Theology of Martin Luther**
A study of the theology of Martin Luther, including the history of his life, theological development, and his understanding of the major doctrines of the Christian tradition. The course will also include some reflection on the effects in later history of certain doctrines. This course fulfills the Historical Context Elective (HCE) requirement for M.Div. students.

Fall  2018-2019    Woo

**ST 463  United Methodist History**
Introduction to the narratives forming personal and corporate identity in United Methodists today, including founders’ stories, phases of the denomination, persons representative of major developments, and stories that counter present perceptions. Fulfills the UM History requirement for election to probationary membership and commissioning in The United Methodist Church as specified in *The Book of Discipline 2016*. (Two credits. In partnership with Wesley Theological Seminary)

Fall  2018-2019    Morse

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**Theology in Ministry**

**Required Courses in Theology and Ministry**
All courses are for three academic credits unless otherwise noted.

**CS 110  Introduction to Contextual Analysis**
This course offers an orientation to the ways anthropological and sociological approaches to the interpretation of culture contribute to theological reflection with and within particular socio-cultural contexts. Focusing on a particular neighborhood and/or institutional environment, students will become familiar with the techniques and develop the skills to critically consider the
missiological, theological, and ethical dimensions of a Christian community in relation to the wider society.

Spring 2018-2019 Hagley

**CS 310  Ethics and Society**
This course equips students to reflect on the church and its relationship to its various locations, with a particular focus on national and global contexts and issues. Students will learn to use biblical and theological resources with insight from the social sciences to analyze contexts and to identify and explore ethical issues related to cultural, economic, and social structures in which the church participates in God’s mission.

Spring 2018-2019 Cole-Turner and Smith

**Ecclesial Formation**
Ecclesial Formation is an umbrella term for a variety of simultaneously offered courses that help students meet denominational requirements for ordination and otherwise prepare them for ministry. These courses invite students to become acquainted more deeply with their own theological and ecclesial traditions while also exploring the broader ecumenical context. M.Div. students are required to participate in Ecclesial Formation and choose from among the offerings those courses that best meet their needs. Students in the MAPS and MTS degrees can enroll in these courses for elective credits.

J-Term 2018-2019 TBD

**Field Education I**
This is the first of two consecutive courses in which students are invited into the postures, habits, and practices of theologically reflective ministry. Interdisciplinary in nature, the course pays particular attention to the integration of student experiences in field placement sites with work in contextual analysis, Christian theology, and pastoral care.

Fall 2018-2019 Staff

**Field Education II**
This is the second of two consecutive courses in which students are invited into the postures, habits, and practices of theologically
reflective ministry. Interdisciplinary in nature, the course pays particular attention to the integration of student experiences in field placement sites with work in exegesis, communication, and missional leadership.

Spring 2018-2019 Staff

**MI 210 Missional Leadership and Evangelism**
This course explores biblical, theological, and historical understandings of Christian mission and evangelism with a view toward practices for leading the church to discern and participate in God’s mission within particular contexts.

Spring 2018-2019 Hagley

**MI 310 Intercultural Experiential Learning**
Intercultural Experiential Learning is organized in conjunction with the WMI/MUI intercultural learning trips and provides pre-trip orientation in cultural competence and anti-racism, intercultural communication, a theology of short-term mission engagement, area studies for the specific communities to be visited, and spiritual practices for mission. After the trip, students will explore personal, cultural, missiological, and theological strategies for reflecting on the intercultural experience.

J-Term 2018-2019 Staff

**PC 210 Introduction to Caring Ministry**
In this course, students will be introduced to the theology and practice of caring ministry, with special attention to pastoral self-awareness and key relational skills. The course will help students develop their capacity to understand and discern the needs of persons and communities and to determine appropriate responses. Students will also explore the intersection of leadership and care through the study of organizational dynamics and group processes.

Fall 2018-2019 Fuller

**PR 210 Preaching and Communication in Ministry**
This course introduces students to the theology and practice of preaching, with attention to the performative skills involved in effective communication in ministry settings. Topics include: the oral interpretation of Scripture, biblical exegesis for proclamation,
the role of culture and context in preaching, the structure and rhetoric of sermons, and the non-verbal dimensions of communication.

Spring 2018-2019 Hancock and Owens

SP110 Spiritual Formation
In this course students will be introduced to and practice a variety of spiritual disciplines, grounded in historic Christian spiritual traditions. Students will reflect on their own life of prayer, practice of vocational discernment, and begin developing the skills to lead communal spiritual practices. (1.5 credits each semester. Both semesters required.)

Fall 2018-2019 Owens
Spring 2018-2019 Owens

WS 110 Exploring Christian Worship
An introduction to the study of the practices of Christian worship with attention to the ways the Bible, theology, tradition, and context shape what Christian communities do when they gather to worship God. Led by faculty representing a variety of theological disciplines and perspectives, each section of WS 110 considers particular dimensions of Christian worship, promoting theological reflection, historical and socio-cultural awareness, intellectual curiosity, and participation in the worship life of the seminary community and the wider church. The course is also designed to introduce the resources, tools, and skills that contribute to effective written communication at the master’s level.

Fall 2018-2019 Hancock and Humphrey

Elective Courses in Theology in Ministry

CM 251 United Methodist Polity
The Constitution and structural relationships of The United Methodist Church are examined with a particular focus upon the ministry and mission of the local church. Fulfills the UM Polity requirement for election to probationary membership and commissioning in The United Methodist Church as specified in The Book of Discipline 2016. (Two credits. In partnership with Wesley Theological Seminary.)

Spring 2018-2019 Morse
**CS 401  Introduction to Urban Ministry**
This course will examine the history, theological focus, and core values that inform ministry in the city. Attention will be given to helping students discern their vocational call in the context of city life and Christian witness in this arena.

Fall 2018-2019  Smith

**CS 440  Contemporary Black Church**
This course is an interdisciplinary examination of the social role and impact of African-American faith leaders and groups from 1970 to the present, focusing on a variety of congregational, denominational, and clergy-leader involvements in civic, public policy, social movement, and social service activities.

Fall 2018-2019  Smith

**PS 411  The Practice of Ordained Ministry**
In this course students will explore key topics related to ordained ministry, including the theology of ordination, the vocation of the ordained, the pastor as spiritual guide, visionary/strategic leadership, adaptive leadership, and sustaining a life of pastoral ministry. Students will also be introduced to skills and practices necessary for effective ordained leadership, including leading weddings and funerals, administering sacraments, leading staff, equipping laity, and overseeing financial and facility matters.

Fall 2018-2019  Owens

**TW 100  Introduction to Theological Writing**
This course provides an introduction to theological writing and argumentation for students in master’s-level degree programs. The course invites students into the theological writing process through an introduction to theological genres, general academic writing techniques, critical reading skills, rhetorical awareness, and other tools for success. The course is appropriate for theological writers at all levels.

Summer 2018-2019  Overton

**TW 110  Theological Writing Practicum**
This course provides a brief introduction to theological writing for students in master’s-level degree programs. The course invites
students into the theological writing process by focusing on revising, using students’ essays from previous PTS courses as a starting point. The course is appropriate for theological writers at all levels and requires a high level of student self-determination and participation.

January 2018-2019 Overton

**STUDIES IN THEOLOGY**

**REQUIRED COURSES IN THEOLOGY**

All courses are for three academic credits unless otherwise noted.

**TH 210  Christian Theology I**
This is the first of two courses introducing students to Christian doctrine. Students are invited to reflect theologically on the biblical narrative of election, creation, sin, Israel, and Christ’s incarnation, death, resurrection, and ascension as lifted up in the church’s creedal confessions about Trinity and Christ. Attention will be given to how God’s being and work draw us into God’s mission and give shape to faithful practices and ministry within particular cultural contexts.

Fall 2018-2019 van Driel

**TH 320  Christian Theology II**
This is the second of two courses introducing students to Christian doctrine. Students are invited to reflect theologically on the biblical narrative of God’s gifts through the Spirit of the risen Christ, including justification, sanctification, vocation, the church, the sacraments, and the eschatological consummation of God’s reign, as lifted up in the church’s creedal confessions. Attention will be given to how God’s being and work draws us into God’s mission and gives shape to faithful practices and ministry within particular cultural contexts.

Fall 2018-2019 Cole-Turner
Fall 2018-2019 Cole-Turner (Evening)
**Elective Courses in Theology**

**TH 482 Pauline Exegetes and Protestant Theology**
Many contemporary Pauline scholars offer a “new interpretation” or a “apocalyptic” or “political” reading of Paul. This course asks the questions: If these exegetes are correct, what does this mean for Reformed theology?

Spring 2018-2019       van Driel

**Research Seminars and Final Projects (MAPS and MTS)**

**Required Courses**
All courses are for three academic credits unless otherwise noted.

**MAPS Final Project Seminar**
The MAPS Final Project Seminar helps students define and produce an integrative final project that draws from completed coursework and supports their ministerial/vocational objectives. The course will attend to the theory and practice of vocation and will equip students with research tools appropriate to the format of their final project.

Spring 2018-2019       TBD

**RS 110 Research Methods Seminar**
This course introduces students to the sources, methods, and bibliographical tools important for academic research and writing in a theological context. Students will gain familiarity with on-campus resources such as the Barbour Library and Center for Writing and Learning Support. Designed to be completed in the first year of one’s program, this course will develop skills in critical analysis as students begin engaging scholarship relevant to completing a research project.

Fall 2018-2019       Dyer
**MTS Final Project Seminar**

Students will receive six semester hour credits for the completion of a final project that explores more deeply the chosen area of concentration. The focus and design of the final project, which ordinarily takes the form of a comprehensive research paper, are developed in consultation with the student’s advisor and/or the MTS director. The final project should demonstrate an ability to reflect on Christian traditions, including an awareness of how socio-cultural context shapes interpretations of tradition, thought, and/or practice. (six credits)

Spring 2018-2019 TBD

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**Doctor of Ministry Program**

**Parish Focus**

The Parish Focus is designed to involve the student’s ministerial setting in all phases of the degree program.

The phases of the program are

- Seminar Phase, consisting of six seminars in which various areas of ministry are reviewed (18 credits);
- Colloquium Phase, in which the nature of the doctoral project is developed and a Biblical Seminar is taken (six credits); and
- Project Phase involving two elective courses, the implementation of the project, and the writing of the doctoral paper (12 credits).

While most candidates who elect the Parish Focus serve congregations, others in specialized ministries have found it a flexible vehicle adaptable to their own situations. These have included denominational posts; ecumenical agencies; military, prison, college, and other institutional chaplaincy; and various school ministries. In every case, however, the clergy person must intentionally involve his or her constituents in the program of study. This insures that the congregation or agency, as well as the student, benefit. This involvement proceeds through a local committee chosen by the student.
In preparing the proposed project and during the proposal lab process, the committee is to be informed by the student concerning possibilities for the doctoral project. In the Project Phase, the committee continues to support and to work with the candidate in implementing the project. This project may take place at the parish, denominational, institutional, or ecumenical level, depending on the candidate’s situation.

Seminars are held two times a year, June and January for two weeks over two years. On occasion, to accommodate a particular focus, one-week seminars may be scheduled. Students enroll in two seminars or colloquia over two years. Guided reading lists and the syllabus are sent to students several weeks in advance of the sessions to allow for adequate preparation.

**Required Courses in Parish Focus**

All courses are for three academic credits unless otherwise noted.

**PHASE I**

**DM 100 Introduction to the Doctor of Ministry Program**

This course is designed to review the purpose and the distinctiveness of the degree, the writing and research guidelines, and how to plan and prepare to set aside the time necessary to do adequate research and writing. Included in the course will be research methodologies, critical thinking, action-reflection modalities, understanding and incorporating case studies, theological improvisation, theological imagination, auto-ethnography, qualitative research, narrative inquiry, narrative writing, and pastoral portfolio as part of the repertoire of what serves to strengthen the degree and entire seminar structure. Students are expected to develop a dynamic definition and understanding of leadership that will be reviewed from time to time throughout the doctoral program. What differences and practices are necessary that form a well-lived life?

**DM 110 Theology of Church and Ministry**

This core seminar focuses on the theology of the Church, with special emphasis on implications for the practice of ministry. Theology is understood and applied in light of specific situations in the candidate’s ministry.
DM 120  Pastoral Care
Theological and psychological insights are related to the theory and practice of caring, with case studies furnished by the students.

DM 130  Homiletics
This is an advanced course in the theory and practice of preaching in the context of worship, with student input central to the seminar.

DM 150  Education
This course is designed to introduce clergy to contemporary discussions about the educational ministry of the Church and to provide disciplined ways of thinking about that ministry, particularly in the congregational setting.

DM 160  Congregational and Community Issues
A case method is used to consider problems confronting the Church in society, with the discipline of Christian ethics as a major resource.

PHASE II

DM 170  Proposal Lab / Research Methodology Colloquium
The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops the proposal in consultation with peers and faculty.

DM 180  Biblical Seminar
This seminar provides a study of basic themes and ideas that appear in both the Old and New Testaments, and of the ways in which these relate to issues in church and ministry. Discussion of the relationship of these themes to the areas students are considering for their doctoral projects is a major component of the course.

PHASE III

DM PFEL (2)
Two (2) electives are to be taken in this Phase. One is to be in a discipline contributing to the biblical or theological section of the doctoral paper. The other is usually in an area related to research for the paper.
DM 190  Final Project
Phase III requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate’s ability to identify a problem, issue, or concern in his or her own ministry, integrate appropriate theological, biblical, and professional resources, and develop a method for resolution.

The doctoral project/paper must reflect depth of theological insight and its positive integration with the practice of ministry. While the project normally concludes in the third year of study, the demand of professional work and study sometimes make it more practical to take two years to complete this project. The program is flexible and can accommodate each candidate’s situation.

Eastern Christian Focus
The Eastern Christian Focus is designed for clergy serving Orthodox and Eastern Rite congregations and agencies and those interested in dialogue with Eastern Christianity. The first six courses are scheduled in a one-week intensive format. Courses are held on the campus of Pittsburgh Theological Seminary and at the Antiochian House of Studies in Bolivar, Pa., a spacious conference center about 90 minutes east of Pittsburgh. Faculty of Pittsburgh Seminary and recognized Eastern Christian scholars teach the courses.

Required Courses in Eastern Christian Focus
All courses are for three academic credits unless otherwise noted.

Phase I

DM 210  Fundamental Roots of Priestly Ministry
This course explores the roots of priestly diakonia from three perspectives: ministry in the synoptic gospels, development of the priestly ministry (hieratike syneidesis), and patterns of contemporary ministry.

DM 220  The Ministry of Spiritual Direction
This course understands spiritual direction as a distinct “ministry.” Neither secular therapy nor mere religious piety, it both holds an ancient position in the church and is in need of renewal in the contemporary Christian life.
DM 230 Homiletics
This is an advanced course in the theory and practice of preaching in the context of worship, with student input central to the seminar.

DM 240 Ecclesiology and Canon Law in Early Christianity
Since the Apostolic Age, the self-identity of the Church has involved the existence of some basic principles of church order: reception into the Church by baptism, customs and rules in relation with Eucharistic theology, development of a consensus or various norms (customary law), relative flexibility of implementation, emergence and development of written law, and the evolution toward a certain formalism corrected by “the oikonomia” (expediency).

DM 250 Education
This course is designed to introduce clergy to contemporary discussions about the educational ministry of the Church and to provide disciplined ways of thinking about that ministry, particularly in the parish setting.

DM 260 Priesthood, Community, and Ethics
This course seeks to explore the roots of Eastern spirituality and to study contemporary moral issues from three perspectives: (1) spirituality/morality in the Eastern tradition; (2) practicing morality in modern society; (3) facing contemporary moral issues.

PHASE II

DM 270 Proposal Lab
The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops the proposal in consultation with peers and faculty.

DM 280 Biblical Seminar
This seminar provides a study of basic themes and ideas that appear in both the Old and New Testaments and of the ways in which these relate to issues in church and ministry. Discussion of the relationship of these themes to the areas students are considering for their doctoral projects is a major component of the course.
PHASE III

DM ECEL
In addition to these courses, two electives are required in the program. They may be taken at other accredited graduate institutions, pending approval of the Dean and Program Director and provided they are related to areas the student is investigating for a doctoral project.

DM 290 Final Project
Phase III requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate's ability to identify a problem, issue, or concern in his or her own ministry, integrate appropriate theological, biblical, and professional resources, and develop a method for resolution.

The doctoral project/paper must reflect depth of theological insight and its positive integration with the practice of ministry. While the project normally concludes in the third year of study, the demand of professional work and study sometimes make it more practical to take two years to complete this project. The program is flexible and can accommodate each candidate's situation.

MISSIONAL LEADERSHIP FOCUS
The Missional Leadership D.Min. seeks to form pastors to lead congregations in discerning their participation in God’s mission within specific contexts.

Goals for this focus:

- To develop a biblically rooted and theologically informed understanding of missional congregations and leadership. Achieving this goal will include the development of a theology of missional congregations, leadership theory, ethics, ecclesiology, proclamation, and conflict theory.
- To form leaders who are theologically reflective from within their own contexts, and able to lead their congregation to become a missional community. Achieving this goal includes the integration of research methodology with formative postures, habits, and practices of adaptive change leadership, the challenge of re-thinking church, cultivating communal discernment, plunging into the neighborhood, preaching, worship, and pastoral care.
DISTINCTIVES
Cohort Mentor(s). A distinctive aspect of this program is the use of cohort mentors, who will companion the cohort throughout the program, helping students maintain a global and contextual focus and clarify corresponding research questions. Each cohort mentor will lead at least one online workshop between courses, with the explicit aim of having integrative discussion and to provide coaching on research. Each professor teaching a seminar will lead the Friday morning session to help the students bring the work of that course into conversation with the program goals and their own research agendas.

Research Question. Students are required to develop a guiding research question and learn research methodologies appropriate to that question early in the program. This research question will guide each student’s work between courses, and will serve to further shape and clarify and focus the relationship between course work and each student’s ministry context.

The phases of the program include

- Seminar phase, consisting of eight seminars in which various areas of missional leadership are reviewed (24 credits);
- Elective phase and refining project (six credits); and
- Doctoral phase, implementation and writing of the doctoral paper (six credits).

REQUIRED COURSES IN THE MISSIONAL LEADERSHIP FOCUS
All courses are for three academic credits unless otherwise noted.

PHASE I

DM 300  Theology of Missional Congregations
This course lays the foundation for a missional theology developed from within the pastor’s leadership postures, habits, and practices of cultivating environments of communal discernment as her/his congregation participates in God’s mission in the congregation’s specific context. This course will transition into the identification of a specific research project as the pastor’s embodied setting from within which missional leadership postures, habits, and practices will be cultivated.
DM 310 Introduction to Research Methodology
This course will explore and develop the pastor’s research project by refining the research question and identifying an appropriate research methodology within the embodied setting while giving attention to the “lived experience” of the persons and community from within which the pastor will engage the rest of the program. Consideration will be given to defining theological reflection paying attention to developing a practice which allows us to be open to trust God as the initiator and guide of both vocation and call.

DM 320 Pastor as Adaptive Change Leader
This course is a historical, theological, and practice exploration of the role of the pastor as leader of adaptive change. It re-interprets the key marks of ordained ministry—word, sacrament, order, and service—for the new missional context. The aim is one of transition from a focus on the pastor as adaptive change leader into a focus on the pastor’s congregation as missional community, and therefore, the need for an appropriate ecclesiology.

DM 330 Re-thinking Church: Ecclesiology
How does it look to think about congregations not as communities that have to participate in God’s mission, but that already are? What does it look like to think about the church not as a voluntary organization but as a community constituted by God? These are the kind of questions we deal with in this course as we explore the relationships between God’s mission in the world, the church, and salvation.

DM 340 Practicing Communal Discernment
This course will explore a variety of ways in which the pastor as adaptive change leader can cultivate environments of communal discernment in her/his congregation for the sake of participating in God’s mission in their specific context. This course will transition from a focus on the congregational environments of communal discernment to a focus on how the congregation’s missional discernment is shaped by a relational engagement with their specific context.

DM 350 Plunging into the Neighborhood
Building on the previous course’s habits and practices of communal discernment in a congregational setting, this course will take such processes of discernment into a journey of discovery in the neighborhood by using the postures, habits, and practices of
community exegesis, by deep listening to the neighbor, building relationships, and forming bi-cultural bridge communities as an integral part of discerning the congregation’s participation in God’s mission in their specific context.

**DM 360 Proclamation and Ritual**
This course explores proclamation and ritual as they intersect with the everyday life and narratives of a gathered community. Pastors will discern ways in which historical Christian practices can become vehicles of change and transformation in their contemporary settings of ministry. At their best, sacred speech and practice help theological affirmations “ring true” for participants, while pushing the community forward/outward in visions of God’s love as that which both motivates and connects us to one another to explore some of the most important facets of congregational ministry integrated with a missional theology as developed in this program.

**DM 370 Leadership in the Midst of Conflict and Change**
The premise of this course is that engaging conflict and change in productive ways is a crucial part of a community’s discernment process, and can lead to a clearer understanding of how the community might participate in God’s mission in the world. Consequently, this course focuses on helping congregational leaders learn how to encourage healthy conflict, rather than the fear or avoidance of conflict, in their particular settings.

**PHASE II**

**DM 00 Noncredit Seminar**
Will be taken online. For students needing assistance in project development. No Credit

**DM 380 Final Capstone Seminar**
This is a capstone seminar in which students share both their project and final results. This will be a shared evaluation process, in which students offer support and careful critique of themes which will become part of an ongoing dialogue for this cohort and future cohorts. Prior to this, students will complete a three-credit elective of their choice to address a particular theme or aspect related to the question and project they have been developing all along. Faculty who have taught in the program will participate in guiding this final seminar.
PHASE III

DM MLEL Elective

DM 390 Final Project
Phase III requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate’s ability to identify a problem, issue, or concern in his or her own ministry, integrate appropriate theological, biblical, and professional resources, and develop a method for resolution.

The doctoral project/paper must reflect depth of theological insight and its positive integration with the practice of ministry. While the project normally concludes in the third year of study, the demand of professional work and study sometimes make it more practical to take two years to complete this project. The program is flexible and can accommodate each candidate’s situation.

Reformed Focus

In a time of deep change, understanding the contours of the Reformed tradition remains a worthy goal. What unifies communities of faith across difference, in the midst of vital interfaith dialogue, and seemingly serious global challenges? As a narrative of theological significance, the Reformed tradition, broadly, was born in another time and place and yet remains a touchstone for contemporary conundrums and present-day dilemmas. At its core, it is a tradition rooted in a theological narrative of unbounded grace. The adjective “theological” calls attention to the formative role theological reflection and knowledge must have in the practice of ministry and the formation of the narrative of faith in a global context.

The goal of the program is to develop the ability of pastoral leaders in various forms of ministry to formulate theologically framed decisions understood as not only participating in “the great ends of the Church,” as these ends have been understood in the Reformed tradition even in the midst of concern about the church’s connection among and within communities, neighborhoods, cities, towns, and villages. To accomplish this purpose, “core” seminars develop the student’s awareness and understanding of Reformed contributions in the areas of biblical studies, theology, ethics, and worship. In addition to these seminars, the Proposal/Research Methods Colloquium and six hours of electives are required for
the degree. One of these elective credits must be in the discipline most germane to practices and habits which shape lived experience within the student’s ministry context and the other elective credit must be in one of the disciplines contributing to the “biblical and theological” section of the doctoral paper. These elective credits are at the discretion of the student and the major adviser and should be considered additional research for the project.

The structure includes:

- Seminar Phase, involving the eight “core” seminars (21 credits);
- Research and Project Design Phase, in which the proposal of the doctoral project is worked out (three credits); and
- Project Phase, which includes working with a faculty committee of two, the elective courses, implementation of the project, and writing of the doctoral paper (12 credits).

The Reformed Focus is planned in collaboration with the University of Edinburgh and Pittsburgh Theological Seminary. North American and Scottish clergy meet for seminars, with two-week periods of concentrated study—twice in Pittsburgh and twice in Scotland. During the first set of seminars, an orientation session will be held to review the perimeters, distinctiveness, and expectations of the doctor of ministry degree.

**Required Courses in Reformed Focus**
All courses are for three academic credits unless otherwise noted.

**DM 400 Reformed Theology: Historical, Ecumenical and Contemporary Perspectives**
The study of the Reformed tradition will explore in both historical and contemporary ecumenical perspective key features of theology and church practice. Themes will include a selection of the following: the doctrine of God; the person and work of Christ; creation and providence; sanctification; church; baptism and the Lord’s Supper; ministry; civil government. Attention will be given to 16th and 17th century confessional standards, to leading theological figures in the Reformed tradition (e.g. Calvin, Schleiermacher, Barth, and Moltmann), and to recent ecumenical developments and challenges.
DM 410  Reformed Approaches to the Bible
The Bible lies at the heart of Reformed theology, but its interpretation has rarely, if ever, been more contested. Debates about how the Bible is to be read and lived out have caused much soul-searching and division in the modern church. In this block of teaching we will seek to take both a historical and a contemporary approach to Reformed biblical interpretation. We will consider the ways in which texts such as the creation and fall narratives, the parable of the prodigal son, and the Epistle to the Romans, have been read in Reformed contexts. Our exploration of the reception history of these texts will include commentaries, monographs, and the literature of various periods, including our own. Some of the differences between the American and the Scottish Reformed biblical tradition will be highlighted and discussed.

DM 420  Ecclesiology, Worship, and Preaching in the Contemporary Church
How is God involved in the practices of Christian worship—prayer, preaching, praise, the performance of Scripture, the declaration of forgiveness, the Lord’s Supper, baptism, and blessing? And what is the relationship between God’s presence and action and our human judgments about what faithful practice looks like in a given context? How do we discern when reformation is warranted? What do these practices tell us about the nature of the church? In this course we will consider these questions in conversation with voices from the Reformed tradition, examining key theological texts, liturgical artifacts, and the practices themselves.

DM 430  Missional Focus: Themes, Problems, and Prospects in Mission
The course will address issues for Christian mission in a late modern Western society such as Scotland or the U.S., within the tensions caused by the on-going processes of secularization in the public realm and decline in the institutional Church. Using David Bosch’s *Transforming Mission* and Stephen Bevans and Roger Schroeder’s *Constants in Context* as general guides, supplemented by key texts, present day missiological theory and practice will be considered and discussed. The focus from those texts will be upon the contextualization of mission in the local, carried out in bold humility, with the aim of engaging in prophetic dialogue and reconciliation with those in the immediate culture(s). Topics such as the *missio Dei*; mission and evangelism; mission and social justice; mission and other faiths; contextualization of mission; and mission
and post-modernity, will be encountered. The goals of the course will be, firstly, to gain or deepen an understanding of the theories and challenges within present Western missiological thinking, and, secondly, to encourage consideration by the course participants of the application of such missiology to the contexts in which they live and work.

**DM 440  Global Ethical and Social Issues Before the Church and Their Impact on Ministry**

The session opens with an overview of key ethical concepts with relevance to ministry, including duty, consequences, virtue, habituation, and community, situating these in theological context. The dynamic relationship between work and rest is then explored, with reference to the neglected doctrine of divine preservation and the idea that humans may be sharers in divine action. A day follows on ecotheology and church responses to environmental challenges. Theological interpretations of food and eating are next addressed, partly by being situated in a eucharistic context. The final topic is interpersonal ethics in a global community, in which the focus will be the role of ethical theories in shaping how we regard and treat other people.

**DM 450  The Science and Religion Debate: Challenges and Opportunities for Ministry**

The relationship between science and religion is one of the foremost intellectual debates of our day. It is impossible not to hold an opinion on it. And yet the churches—and mainstream theology—have tended to react to science from a distance in apologetic mode, rather than engaging with it comprehensively and intimately. One of the issues here is the intimidating degree of technicality that a non-specialist must overcome in order to grasp the challenges of modern science. This week will provide a series of in-depth seminars spread over five days that will focus on grappling with science at this conceptual level. At every turn, the scientific challenges to theology and Christian belief (and the challenges to science in their turn) will be carefully explored. Apologetic agendas will be developed, but some of the most difficult outstanding problems will also be aired openly. The aim is to give students the conceptual tools they need to develop these issues with congregations in the context of ministry.
**DM 460 Reformed Theology: Practice and Formation**
Many ministers today find themselves confused and burdened by the many and competing demands that pastoral service makes. What often gets lost for ministers is a clear sense of what lies at the heart of their vocation. This course will invite participants to reflect theologically on basic practices and disciplines of the Christian life that sustain pastoral ministry and the formation of faithful and vibrant Christian community. We will use both classic theological texts as well as contemporary reflection pieces to examine the character of Christian community and the place of the minister in the life of the church. The course will ask participants to develop a “rule” of practices and disciplines to guide their ministry and their life within the context of ministry setting.

**PHASE II**

**DM 470 Proposal/Research Methods Colloquium**
The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops the proposal in consultation with peers and faculty.

**PHASE III**

**DM RFEL Reformed Focus Elective (2)**
Two (2) electives are to be taken in this Phase. One is to be in a discipline contributing to the biblical or theological section of the doctoral paper. The other is usually in an area related to research for the paper.

**DM 490 Final Project**
Phase III requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate’s ability to identify a problem, issue, or concern in his or her own ministry, integrate appropriate theological, biblical, and professional resources, and develop a method for resolution.

The doctoral project/paper must reflect depth of theological insight and its positive integration with the practice of ministry. While the project normally concludes in the third year of study, the demand of professional work and study sometimes make it more practical to take two years to complete this project. The program is flexible and can accommodate each candidate’s situation.
**Urban Change Focus**

The Urban Focus is designed to assist church leaders (pastoral and specialized ministers) in framing and pursuing spiritually and socially transformative ministry responses through theological reflection in rapidly changing complex urban circumstances. Goals for this focus:

- To contribute to a broad understanding of urban ministry that extends beyond church walls and church auspices and foster awareness and recognition of the potentialities of God’s movement and purposefulness in every person and community-enhancing organization and initiative.
- To engage in a research methodology appropriate to the context of ministry; and to develop and implement a project demonstrating leadership grounded in theological reflection; to evaluate and account for cultural, economic, and social themes while offering a theologically and spiritually rich integration from theory to practice.

The phases of the program include

- Seminar phase, consisting of eight seminars (24 credits);
- Colloquium Phase, one seminar, in which the nature of the doctoral project is developed (three credits); and
- Project phase, involving two electives courses, the implementation of the project, and the writing of the doctoral paper (nine credits).

**Required Courses in the Urban Change Focus**

All courses are for three academic credits unless otherwise noted.

**Phase I**

**DM 500 Introduction to the DMin Program, Theological Reflection and Research Methods**

This course will explore and develop the student’s research project by refining the research question and identifying an appropriate research methodology as the embodied setting from within which the pastor will engage the rest of the program. Additionally, attention will be given to defining theological reflection. Finally, time will be given to understanding the D.Min. degree as an academic professional doctoral degree and in which ways it is ideally suited to those in ministry.
DM 510 Urban Christianity in Cross-Cultural and Global Perspective
Centering on congregations and neighborhoods, this course looks sociologically and theologically at social and religious dynamism and developmental dilemmas within urban contexts, including: racial, ethnic, and economic shifts in neighborhood demographics; the impact of public and business sector policies on the developmental trajectories of neighborhoods and metropolitan areas in general; group relations and interactions across social boundaries, including boundaries between congregations and neighborhood residents; and congregational approaches to interpreting and responding to social, structural, spiritual, and behavioral factors impacting urban contexts and populations. The focus is primarily on U.S. urban contexts, but in ways that also open out on global aspects of these dynamics.

DM 520 Urban Challenges to the Well-Being and Empowerment of Women in Church and Society
This course examines the extent to which urban churches and other urban social institutions have appropriately embraced women’s concerns, critiques, contributions, and leadership in efforts to achieve health and wholeness within urban family life, church life, civic life, and economic life. Special attention will be given to how the conceptual and organizational frameworks out of which congregations operate compare with those of other community-related, social service-related, or civic institutions in responding to issues bearing on the well-being and empowerment of women. These urban community-level examinations will be situated within a broader theologically-informed assessment of ongoing issues of equality, voice, and participation at the fullest level for women.

DM 530 Biblical Reflections on Cities: From Ancient Israel to the First Century Church
This course is concerned with reading Scripture in a way that places the social contexts of scriptural passages at the center of an interpretive framework of those passages, specifically as this relates to passages set in urban contexts and concerns. The ways Scripture may address uniquely urban concerns and situations within the contexts of ancient Israel and the first century Christian Church will be delineated, both as windows into scriptural teachings pertaining to those communities but also pertaining to our contemporary urban contexts.
DM 540  Immigration, Race, and Global Cultural Dimensions of Urban Ministry
This course examines the contemporary mobility of population groups and of religious and cultural expressions across national boundaries, especially as a result of rapidly expanding contemporary migrations from global South countries to global North countries. The course will explore various ways South-to-North migrations have impacted church life and community life within receiving countries (especially within the United Kingdom), including responses at congregational, neighborhood, and national policy levels to the increasing racial, religious, and cultural diversity resulting from migrations largely from Africa, Asia, and the Caribbean.

DM 550  Urban Contextual and Public Theology
Proceeding from the distinct but related theoretical vantage points of public theology and contextual ministry, this course explores ethical thinking and ethical decision-making in connection with issues related to urban development, urban fractures, urban vulnerability, racial and social justice, and globalization. Specific consideration is given to the relationship between faith, theology, the church and the city; community-based urban engagements; theories and practices of urban change; the impact of globalization on the views and conduct of congregations, church denominations, and ecumenical organizations; and theologies and practices of racial equality, empowerment, and justice. The course will focus on the interplay and applications of public theology and contextual ministry discourses and practices within the South African context.

DM 560  Broken Lives and Communities and the Pursuit of Transformative Urban Ministries
This course examines cultural, behavioral, spiritual, social-structural, and social policy dynamics that are proving destructive to urban lives and communities. These urgencies are explored alongside the need for equally urgent and profound Christian responses that draw effectively on aspects of conversionary instincts within evangelicalism and social critical instincts within liberal and liberationist Christian streams. Spiritually and socially transformative ministry constructs and approaches will be analyzed at levels of both theory and practice.
**PHASE II**

**DM 570 Proposal/Research Methodology Colloquium**
The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops the proposal in consultation with peers and faculty. The goal is resonance between you as researcher and writer and the context by asking the question: what does the project and final paper give back to you as author and shaper of the project and paper and in what manner will these themes and thesis resonate with your audience?

**PHASE III**

**DM UCEL Elective (2)**
Two (2) electives are to be taken in this Phase. One is to be in a discipline contributing to the biblical or theological section of the doctoral paper. The other is usually in an area related to research for the paper.

**DM 590 Final Project**
Phase III requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate's ability to identify a problem, issue, or concern in his or her own ministry, integrate appropriate theological, biblical, and professional resources, and develop a method for resolution.

The doctoral project/paper must reflect depth of theological insight and its positive integration with the practice of ministry. While the project normally concludes in the third year of study, the demand of professional work and study sometimes make it more practical to take two years to complete this project. The program is flexible and can accommodate each candidate's situation.

**Christian Spirituality Focus**
The Christian Spirituality Focus is designed to provide a contextual and open space for claiming and reclaiming a distinct spiritual formation within Christian traditions. Candidates serve as pastors or in specialized ministry. Students are required to meet with a certified spiritual director on a regular basis and establish a practice that informs course work and the final project.
The program structure includes:

- The program begins with an introductory course, followed by both one- and/or two-week sessions over a period of two years (21 credits);
- Three electives offer the additional opportunity for greater depth and breadth of study (nine credits); and
- The Final Project requirements allow for more flexibility with what might constitute a project under the broader rubric of spirituality (six credits).

**Required Course in Christian Spirituality Focus**

All courses are for three academic credits unless otherwise noted.

**PHASE I**

**DM 700  Introduction to the Doctor of Ministry Program and Pastoral Leadership**
This course is designed to review the purpose and the distinctiveness of the degree, the writing and research guidelines, and how to plan and prepare to set aside the time necessary to do adequate research and writing. Included in the course will be research methodologies, critical thinking, action-reflection modalities, understanding and incorporating case studies, theological improvisation, theological imagination, auto-ethnography, qualitative research, narrative inquiry, narrative writing, and pastoral portfolio as part of the repertoire of what serves to strengthen the degree and entire seminar structure. Students are expected to develop a “sixth sense” with regard to a dynamic definition and understanding of leadership that will be reviewed from time to time throughout the doctoral program. What differences and practices are necessary that form a well-lived life? What is a Christian spirituality?

**DM 710  Theology of Church and Ministry and Pastoral Spirituality**
Ecclesiology, spirituality, mission, culture, and context: navigating a post modern world within the framework of Reformed theology. What is the role, function, identity of pastor? Distinct angles and theological interpretative strategies taking account of global realities with attention to tradition and mission will be discussed.
DM 720  Christian Spiritual Traditions Part I  
Part I questions how to claim and reclaim tradition in terms of the origins and broad historical review of Christian spirituality through the 20th century.

DM 730  Faithful Exegesis: Continuity Between Text and Spirituality  
In this course students study interpretative strategies and options for the biblical text with focus on the passage and the history of interpretation that gives shape to piety, prayer, and the devotional life.

DM 740  Christian Spiritual Traditions Part II  
Part II investigates contemporary movements and practices, persistent opening to faith, and the foundations of belief that inform practices with emphasis on the 20th century. How have piety, prayer, and the devotional life been reformed in the past century?

DM 750  Reformed Understandings of Biblical Authority, Tradition, and Proclamation  
The course asks how do pastors responsibly navigate and negotiate assumptions and challenges with regard to Scripture? Who or what is in charge of authority? What does experience have to do with authority? What is the role of proclamation? What disciplines and practices are necessary?

PHASE II

DM 770  Proposal Lab/Research Methodology Colloquium  
The Proposal Lab assists students in designing a final project which will include the notion of a synthesis between spirituality and intellect; the education of the heart; and the education of the mind. Opportunity will be given to incorporate art, narrative, and other practices under the broad rubric of the “creative” grounded in a biblical and theological framework.

DM RCEL  Required Electives  
Two (2) electives are to be taken in this Phase. One is to be in a discipline contributing to the biblical or theological section of the doctoral paper. The other is usually in an area related to research for the paper.
PHASE III

DM RCEL
One elective (3 credit hours) must be taken during this phase, preferably focusing in the general area of the doctoral project.

DM 790 Final Project
Phase III requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate’s ability to identify a problem, issue, or concern in his or her own ministry, integrate appropriate theological, biblical, and professional resources, and develop a method for resolution.

The doctoral project/paper must reflect depth of theological insight and its positive integration with the practice of ministry. While the project normally concludes in the third year of study, the demand of professional work and study sometimes make it more practical to take two years to complete this project. The program is flexible and can accommodate each candidate’s situation.

SCIENCE AND THEOLOGY FOCUS
The Science and Theology focus is designed to cultivate a cognate and evolving narrative between pastor and scientist, and to involve the student’s ministerial setting in all phases of the program. These include

- Seminar Phase, consisting of eight seminars in which various areas of science and theology are reviewed (24 credits);
- Colloquium Phase, one seminar, in which the nature of the doctoral project is developed (three credits); and
- Project Phase, involving one elective course, the implementation of the project, and the writing of the doctoral paper (nine credits).
REQUISITE COURSES IN SCIENCE AND THEOLOGY FOCUS

All courses are for three academic credits unless otherwise noted.

PHASE I

DM 800  Introduction to the Doctor of Ministry Degree Program and Pastoral Leadership
This course consists of two themes: the wider science and religion debate and the distinctives of a doctor of ministry degree. As a primary introduction to the program, the seminar is designed to review the purpose of the degree, the writing and research guidelines, and how to plan and prepare to set aside the time necessary to do adequate research and writing. Included in the course will be methodologies, critical thinking, action-reflection modalities, understanding and incorporating case studies, theological improvisation, theological imagination, auto-ethnography, qualitative research, narrative inquiry, narrative writing, and pastoral portfolio as part of the repertoire of what serves to strengthen the degree and entire seminar structure. Secondarily, the seminar will provide an introduction to the science-religion dialogue: why is it dialogue; who is involved; where is it done; how is it done and a brief review of the history of the science-religion dialogue; what is science; what are pastoral issues; a review of opportunities and needs and creating space for open discussion.

DM 810  Biblical Texts in the World of Contemporary Science – Part I
Emphasis is placed on the pastoral task of interpreting the biblical text in preparation for teaching, preaching, and theological reflection. Guest lecturer on preaching to coincide with the themes of the seminar.

DM 820  Preaching the Biblical Texts in the World of Contemporary Science – Part II
These two seminars, listed as such because they are designed to be taken in a two-week sequence, place emphasis on the pastoral task of interpreting the biblical text in preparation for teaching, preaching, and theological reflection. Week one is a discussion of the text and science; week two is developing the art of preaching to coincide with the themes of the Part I seminar and take into account the evolving cosmos, new ideas of creation, questions or divine action, eschatology, and theodicy as examples.
DM 830  Theology and Biological Evolution
This seminar is an invitation to enlarge one's sense of the divine. How do we talk about divine reality in the context of our faith traditions? How do we view nature—is it a promise rather than simply a design or order? A religiously adequate understanding of God not only tolerates but requires the adventurous extension of cosmic frontiers implied in evolutionary science.

DM 840  Human Origins and Human Futures: Theology and the Technologies of Human Transformation
This seminar surveys recent advances in the sciences of human origins, beginning roughly at the time of a last common ancestor with other primates (5-7 million years ago) and continuing through successive stages of evolution until the present, noticing especially the role of technology in shaping human evolution and culture and concluding with the question of technology today and its transformative power to shape the future of humanity. At each point in this survey, theological themes (such as image of God, incarnation, and original sin) are explored as a dialogue between biblical tradition and contemporary insight.

DM 850  Theology, Technology, and Society
Emphasis is on social/cultural impact of applied science and its significance for ministry. What difference does the church make? How do we assist in decision making with regard to pastoral care, even the kinds and types of liturgical narratives in the midst of the blurred boundaries that technology produces? Are there ethical norms that serve us in these changing moments? Finally, is there an adequate voice at the table to address the larger issues within society that includes the ethical boundaries for those on the margin? What impact does technological advances and decisions have in a global environment?

DM 860  Neuroscience in Theological and Pastoral Perspective
The aim of this seminar is to establish a strategic presence in the dialogue of life, death, experience, emotion, and the brain. Poised on the cusp of wholly new discoveries and thinking with regard to neuroscience, to be cognizant of new research and thinking in science about the brain is paramount. What are we discovering and how does it change ministry? Are we now at the true end of a dualistic framework?
**DM 880 Science/Theology and Ministry**
This core seminar concentrates on the theology of the church, with special emphasis on implications for the practice of ministry. The intent of this seminar is to frame the work of the pastor/specialized minister through developing and encouraging questions. It is hoped that pastors will begin to frame their own thinking in an interdisciplinary manner.

**PHASE II**

**DM 870 Proposal/Research Methodology Colloquium**
This final phase assists students in designing a doctoral project in a particular area of ministry and an elective in a practical discipline related to the candidate’s project. The final phase requires satisfactory completion of a doctoral project and paper. The doctoral project/paper must reflect depth of theological insight and its positive integration with the practice of ministry.

**PHASE III**

**DM STEL Elective**
One elective (3 credit hours) must be taken during this phase, preferably focusing in the general area of the doctoral project.

**DM 890 Final Project**
Phase III requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate’s ability to identify a problem, issue, or concern in his or her own ministry, integrate appropriate theological, biblical, and professional resources, and develop a method for resolution.

The doctoral project/paper must reflect depth of theological insight and its positive integration with the practice of ministry. While the project normally concludes in the third year of study, the demand of professional work and study sometimes make it more practical to take two years to complete this project. The program is flexible and can accommodate each candidate’s situation.
FINANCES

COST
• Tuition and Fees
• Board
• Rent
• Mandatory Student Health Insurance
• Payment of Fees

AID
• Financing Seminary Education (Master’s Degrees)
• Financing Seminary Education (Doctor of Ministry Degree)
• Financing Seminary Education (Certificate Programs)
TUITION AND FEES

CANDIDATES FOR M.DIV., MAPS, MTS DEGREES
Charge for 27 semester hours $12,312
Per credit $456

CANDIDATES FOR THE D.MIN. DEGREE
Per credit $358

NON-DEGREE STUDENTS
Per credit $456

UNIVERSITY COURSES
Courses taken at area universities through the PCHE cross-registration system are charged at Pittsburgh Theological Seminary tuition rates and tuition is paid to the Seminary. Please note: This does not apply to the Seminary’s Joint Degree Programs.

AUDIT COURSES
Full-time students: One course at no charge, no academic credit
Part-time students: $175 and no academic credit
Continuing Education: $175 and no academic credit

FEES
Application $60
Matriculation* $50
Graduation $90 Master’s
$125 D.Min.
Comprehensive Transcript
$300
$5 Former Students
$0 Current Students
Doctoral Project Extension** $1,000/year until project completion

* The Matriculation Fee is applied to tuition costs.
** Fees are only applied if extension is necessary.
**Board**

Meals may be purchased in the cafeteria Monday through Friday (morning and noon) throughout the academic year, excluding vacation periods. The estimated cost for board for an academic year for a single student is $2,446. Cash or credit cards are accepted. The food services are closed during vacations and holidays. In addition, a shared kitchen is available in the Calian Residence Hall year round for food storage and preparation.

**Rent**

**Calian Residence Hall**

Calian Residence Hall studio $510 per month

**Apartments (Per Month)**

**FULTON HALL: 39 APARTMENTS**

- Efficiency apartment $600
- One-bedroom apartment $680

**HIGHLANDER: 23 APARTMENTS**

- One-bedroom apartment $710
- Two-bedroom apartment $825

**ANDERSON/McMILLAN HALLS: 31 APARTMENTS**

- One-bedroom apartment $680
- Two-bedroom apartment $850
- Three-bedroom apartment $990
- Four-bedroom apartment $1,150

Please Note: Rental charges are billed per semester to coincide with the academic year. All Seminary apartments are rented unfurnished. Stoves and refrigerators are supplied, but no other furnishings are available. Utilities are included in the Calian Residence Hall and apartment rental fees. The tenant is responsible for telephone and cable installation and monthly service fees. Wireless Internet access is currently available at no additional charge.
Mandatory Student Health Insurance
The Board of Directors of the Seminary has determined that students must be adequately covered with health insurance. It is important to include this cost in the student’s estimate of expenses. Verification of an existing policy is due upon registration for each term of attendance. International students are required to enroll in health insurance plans specified by the Seminary.

Payment of Fees
Billed tuition, rent, and fees are payable, in full, by the 15th day of the following month (for example: Student billing statements dated Sept. 30 are due no later than Oct. 15). There is a finance charge of 0.5 percent per month on the open account balance. The Seminary’s Business Office requires all students’ account balances to be paid in full before they can register for the following semester. The Seminary accepts cash, check, Visa, MasterCard, or Discover for course payment. Please make checks payable to Pittsburgh Theological Seminary. Credit card payments are accepted online at My.PTS.edu or in person at the Business Office. All Seminary charges and fees are payable in U.S. funds. Foreign checks or money orders must have the U.S. bank with which they are affiliated printed on the check or money order. Additional fees may be assessed for foreign checks or money orders. If checks are returned to us by the bank for the reason of insufficient funds, an additional fee of $25 will be assessed. In order for a student to graduate, all fees must be paid in full.

Financing Seminary Education (Master’s Degrees)
The goal of the Pittsburgh Seminary financial aid program is to assist each student in arranging financial support. While it remains each student’s responsibility to meet the costs of his or her theological education, the Seminary has available financial aid for students in all master’s degree programs, regardless of denominational affiliation. However, the student’s denomination
and family are also expected to share in meeting the financial obligation. The application procedure requires a completed Free Application for Federal Student Aid (FAFSA) using the IRS Data Retrieval Tool (or Tax Transcript) and the Seminary Financial Aid Application. All are required because eligibility for need-based financial aid is determined from calculations which result from these forms.

**Cost of Attendance**

To determine each student’s financial need, Pittsburgh Theological Seminary uses the following tuition charges, fees, and expenses based on the average cost of living in Western Pennsylvania for a nine month period. Actual living expenses for each student will vary, based on his/her standard of living, spending habits, and values.

For 2018-2019 only, institutional aid will be calculated using a nine month COA. Federal loans will be calculated using an eight month COA. Students enrolling in the J-Term may apply to have their COA increased by one month in order to increase the loan amount. The example below estimates that the student would enroll in 12 credits for both Fall and Spring (and add another three credits).

**2018-2019 Academic Year, On- or Off-Campus**

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuition (27 credits)*</td>
<td>$12,312</td>
</tr>
<tr>
<td>Books</td>
<td>$1,000</td>
</tr>
<tr>
<td>Comprehensive Fee</td>
<td>$300</td>
</tr>
<tr>
<td>Rent**</td>
<td>$5,611</td>
</tr>
<tr>
<td>Food</td>
<td>$2,446</td>
</tr>
<tr>
<td>Transportation</td>
<td>$2,255</td>
</tr>
<tr>
<td>Miscellaneous***</td>
<td>$7,736</td>
</tr>
<tr>
<td>Federal Loan Fee</td>
<td>$95</td>
</tr>
<tr>
<td>Total****</td>
<td>$31,755</td>
</tr>
</tbody>
</table>
2018-2019 ACADEMIC YEAR, COMMUTER

Tuition (27 credits)* $12,312
Books $1,000
Comprehensive Fee $300
Rent** $900
Food $1,000
Transportation $3,255
Miscellaneous*** $7,736
Federal Loan Fee $95
Total**** $26,598

* Full-time tuition is $456/credit (Example: nine credits/term = $2,997/term). During the Field Education year, students take an additional three credits.
** Average amount of rent paid by PTS students living on-campus during the 2017-2018 school year with Cost of Living increase
***Personal care, clothing, cable, and telephone are some of the expenses to be considered under this item.
**** The Financial Aid Office has the authority to use professional judgment to increase the Cost of Attendance on a case-by-case basis to allow for special circumstances; i.e. increased housing cost, purchase of a computer, costs related to a disability or illness, or costs for eligible mission trips. The student should submit written explanation with documentation. Federal guidelines consider debt to be a lifestyle choice and do not include indebtedness in eligibility calculations.

Determining Need

A student’s “need” is determined from the information submitted on the FAFSA and the PTS application. It is the difference between the Cost of Attendance and the Expected Family Contribution. To help meet this need, Pittsburgh Theological Seminary awards Tuition Grants, Housing Grants, and jobs through the Work-Support program. A full-time student may not receive more than 150 percent of the cost of tuition from Pittsburgh Theological Seminary (using 24 credits or 18 credits as a baseline). All students are expected to seek outside sources of aid which will not affect the Seminary aid unless the total aid exceeds the Cost of Attendance. Students with a nine month family income, liquid assets, Adjusted Gross Income, or Expected Family Contribution above the Cost of Attendance do not qualify for PTS grants.

Work-Support

Work-Support is a part-time on-campus job for full-time students with financial need. The money is not directly applied to the Seminary invoice; instead the student will receive a paycheck each month. If the student chooses to participate in the program, the pay scale is $9.00-10.00 per hour worked. The Work-Support
award does not guarantee a position. After receiving an award letter, the student must log on to the PTS website and submit an application to the department of his/her choosing. Campus jobs exist in many aspects of Seminary life, including the cafeteria, library, and administrative offices.

**Institutional Grants**

Grant assistance is provided by our restricted endowment funds and annual gifts to the Student Financial Assistance Fund. The majority of PTS full-time students receive seminary aid which is awarded to all eligible students regardless of denominational affiliation. There are two types of need-based PTS grants: Tuition and Housing Grants.

**Full-Time Aid**

PTS fills a percentage of a student’s need with grants. All students who are members of a church can receive 60 percent of their need in the form of grants. An additional 10 percent will also be calculated for racial/ethnic minority students. Students with unusual personal/family expenses may apply to have their need percentage increased by 10 percent by submitting a letter to the Financial Aid Office.

The maximum Tuition Grant award is the full cost of tuition. In addition to a Pittsburgh Theological Seminary Tuition Grant, a student may be eligible for a Housing Grant. The Housing Grant is $100 per month during the nine month academic year; September through May. The student must be enrolled full time and live in Seminary housing to receive the grant. There is no deadline; funds are awarded each year until exhausted.

Students must apply each year for the Need-based Grants and Work-Support by completing all of the necessary forms. There is no guarantee that a student will receive need-based aid for the entire length of studies. Students can depend on the aid if they continue to qualify financially, maintain a 2.5 overall GPA, complete a minimum of 18 credits (prorated for less than full-time enrollment), and submit the documents early. The Financial Aid Office encourages students to seek other sources of funding. See the Financial Aid section of the PTS website for a link to outside scholarships.
The Financial Aid Package is based on the assumption that a student is registered for at least nine credit hours each semester. The full-time need-based financial aid is not available to students registered for less than nine credits.

There are two exceptions to the full-time status requirement. One exception is the graduating senior whose final semester is part-time. Tuition grants are awarded only if the preceding semester was full-time enrollment. Second, a student enrolled in the joint degree but only in attendance at the Seminary part time. For both exceptions, the students will qualify for PTS Tuition Grant for PTS classes only. (PTS will not give aid for classes at another institution.) The student will not qualify for the Housing Grant, Work-Support, or Merit Scholarship. The student can file a written appeal with the Financial Aid Committee to be considered for Work-Support eligibility.

Eligibility will be based on possessing a unique skill-set; preference will be given to students enrolled full time in PTS classes. Students must provide documentation from their other institution's financial aid office that they have included the PTS Work-Support funding in their financial aid package.

**HALF-TIME TUITION GRANTS**

PTS offers a tuition grant to students who are enrolled in six to eight credits per semester. All qualifying students must be members of a church and demonstrate “need” by PTS standards. Students must be enrolled in a degree-seeking master's program or one of the following graduate certificates: ministry, missional leadership, theological studies. Based on the endowment, the amount may change annually. The minimum Tuition Grant award is $1,200 and the maximum is $3,000 for one academic year. This is divided between Fall and Spring semesters in equal disbursements. (There is no half-time aid available in the summer months.) Part-time students do not qualify for the Housing Grant or Work-Support opportunity. Half-time students do not qualify for more than $3,000 in all types of PTS aid; merit and need-based.

Students must apply each year for the need-based grant by completing all of the necessary forms. There is no deadline; funds are awarded each year until exhausted. There is NO guarantee that a student will receive need-based aid for the entire length of studies. Students can depend on the aid if they continue to qualify
financially, maintain a 2.5 overall GPA, complete a minimum of 12 credits (prorated), and submit the documents early. The Financial Aid Office encourages students to seek other sources of funding.

**Further Qualifications**

Should a student fail a course(s), there will be no financial aid for the repeat course(s). If a student withdraws from a class after the official add/drop period, financial aid for this course will be revoked and the student is responsible for the tuition fee. Students must maintain full-time status to retain aid for the year.

If a student fails to enroll in a semester, all aid will be canceled and will not be reinstated. Merit Scholarships are revoked and will not be reinstated for future years. (The Admissions and Standing Committee has the authority to reinstate Merit Scholarships for medical issues; if given prior notification.) Need-based aid will be canceled and awarded to the next person on the Wait List. The student may apply for funding for the following year.

All Merit Scholarship recipients are welcome to apply for need-based financial aid. The maximum combined award cannot exceed 150 percent of the cost of tuition. Merit Scholarship and Need-based Tuition Grants for half-time enrollment cannot be greater than $3,000 per year (divided equally between Fall and Spring semesters).

PTS does not award aid beyond the specified length of the program chosen. Financial aid will not be provided to any student beyond the minimum credits required for graduation. Merit scholarship recipients will receive a contract from the Admissions Office with renewal specifics. All requirements for renewal can be found under Satisfactory Academic Progress.

PTS institutional aid is awarded for students beginning in the Fall semester. If a student defers until a later date, the aid will be awarded to the next name on the Wait List. If a student plans to begin in a later semester, he/she should contact the Financial Aid Office to inquire about available funds. Students who are in a “default status” on their federal educational loans are ineligible for institutional aid. Students who are currently in default are encouraged to contact their lending institutions to seek resolution. Financial aid applications will not be processed until any previous PTS Seminary past-due debt is paid in full and the student is in good-standing.
If a student received financial aid to complete one degree program, he/she is not eligible for financial aid for a second degree program until three full years (six semesters) have passed.

Need-based aid recipients must return the signed contract (Award Letter) with a thank you letter for donors. No aid will be credited to a student’s account until the signed contract and letter are received.

**PTS Partner Grants**

PTS Partner Grants are offered by PTS to incoming students who are recent graduates of partner higher education institutions:

- Allegheny College
- Davis and Elkins College
- Grove City College
- Messiah College
- Waynesburg University
- Westminster College
- Whitworth University
- Wilberforce University

New applicants must have graduated with a bachelor’s degree from a partner institution within three years from the initial admission to PTS, and enroll full time in a PTS master’s-level degree-seeking program. There is no need, merit, or denomination requirement to qualify.

Grants are available during the Fall and Spring semester. The grant is divided into equal disbursements between the two semesters. The aid is not available for summer credits.

The student must maintain Satisfactory Academic Progress which is verified at the end of the academic year. Students must earn a minimum of 18 credits and a 2.5 overall GPA for renewal (prorated for less than two semesters). Students enrolled in the MTS or the MAPS may receive the award for two years. Students enrolled in the master of divinity program may receive this award for a maximum of three years. A student enrolled in the joint degree but only in attendance at the Seminary part time will not qualify for the PTS Partner Grant. PTS will not award aid for classes at another institution. There is no deadline; funds are awarded each year until exhausted.
For federal loan purposes, a graduate student at PTS is a student who

- is not receiving Title IV aid as an undergraduate student for the same period of enrollment;
- is enrolled in a program or course above the baccalaureate level or is enrolled in a program leading to a professional degree; and
- has completed the equivalent of at least three years of full-time study either prior to entrance into the program or as part of the program itself (Authority: 20 U.S.C. 1082 and 1088).

Many students will enter Seminary with educational debt, so every effort is made to keep this aid component to a minimum. Loans are available through the Federal Direct Loan Program, the Federal Graduate PLUS Program, denominational agencies, and private lending companies. In order to apply for a federal loan, the student must complete the Free Application for Federal Student Aid (FAFSA) and the PTS Loan Request Form. (First time borrowers also need to complete a Master Promissory Note and Entrance Counseling Session.)

A federal Ombudsman is available for borrowers to resolve discrepancies in loan balances and payments, understand financial aid requirements, find loan holders or promissory notes, defer or discharge loans, reestablish eligibility for federal aid, rehabilitate loans, and resolve issues. Contact information is https://studentaid.ed.gov or 877-557-2575.

Early Book Advances are available to students who meet all of the criteria for a federal loan disbursement 10 days prior to the beginning of the payment period. Students can decline this option on the Loan Request Form or in writing to the director of Financial Aid.

Transcripts are reviewed at the end of each academic year and at the end of summer. Federal loan borrowers will also be reviewed for academic progress at the end of the summer term. A full-time student whose cumulative grade point average is less than 2.5 and has not completed a minimum of 15 credits will receive no further PTS grants or Work-Support until the end of the following academic year and then only if the cumulative GPA has been
raised to 2.5, credits are completed, and the student continues to demonstrate need.

The federal government requires each institution to set an Academic Progress Policy for their students receiving Title IV funds. These standards are different for federal loans than the PTS institutional aid. Title IV Federal Student Aid includes Federal Direct Unsubsidized Loans and Federal Graduate Plus Loans. Some private lenders also adhere to the federal guidelines for approving private loans. Students must be in good academic standing before a federal loan can be certified. At PTS federal academic progress standards are met when a master's student maintains a cumulative 2.0 GPA. Full-time students enrolled in more than 18 credits must complete a total of 15 credits during the two semester academic year. Half-time students must complete 12 credits during the two semester academic year. Students enrolled less than half time must complete all credits in which they are enrolled. Numbers will be prorated for semesters that the student was not enrolled. See the PTS website for more details.

If a student has not maintained the academic standards for a federal loan, he/she may file an appeal to be reviewed by the dean of faculty or the Financial Aid Committee for reinstatement of Federal Student Aid. This appeal will not reinstate PTS funding. If approved, the student will be placed on financial aid probation for one year. Details and an Appeal Form can be found on the Seminary’s website at www.pts.edu.
<table>
<thead>
<tr>
<th>Type of Aid</th>
<th>Minimum PTS GPA</th>
<th>Number of Completed Credits</th>
</tr>
</thead>
<tbody>
<tr>
<td>PTS Merit Scholarships</td>
<td>3.5</td>
<td>18 credits: Full time (Fall and Spring)</td>
</tr>
<tr>
<td></td>
<td>3.5</td>
<td>12 credits: Half time (Fall and Spring)</td>
</tr>
<tr>
<td>Gilmore, W. Carl, and St. Clair Scholarships</td>
<td>3.5</td>
<td>24 credits: (Fall and Spring)</td>
</tr>
<tr>
<td>PTS Institutional Grants and Work-Support</td>
<td>2.5</td>
<td>15 credits: Full time (Fall and Spring)</td>
</tr>
<tr>
<td>PTS Institutional Grants</td>
<td>2.5</td>
<td>12 credits: Half time (Fall and Spring)</td>
</tr>
<tr>
<td>PTS Partner Grants</td>
<td>2.5</td>
<td>18 credits: Full time (Fall and Spring)</td>
</tr>
<tr>
<td>SYI Scholarship and Korean Scholarship</td>
<td>2.5</td>
<td>None</td>
</tr>
<tr>
<td>Federal Loans, Fall/Spring</td>
<td>2.0</td>
<td>15 credits: Full time (Fall and Spring)</td>
</tr>
<tr>
<td></td>
<td>2.0</td>
<td>12 credits: Half time (Fall and Spring)</td>
</tr>
<tr>
<td>Federal Loans, Summer</td>
<td>2.0</td>
<td>Three credits</td>
</tr>
<tr>
<td>Federal Loans, Less than Half Time</td>
<td>2.0</td>
<td>Must complete all credits that were attempted</td>
</tr>
</tbody>
</table>
EMERGENCY PTS LOANS

STUDENT ELIGIBILITY
To be eligible for a PTS Emergency Loan, a student must maintain at least six credits per term and be enrolled in a degree program (M.Div., MAPS, MTS, D.Min.). Students must have completed a minimum of one term and meet the institutional financial aid academic progress requirements. Students must be in good standing at PTS academically and financially. Emergency Loans are not available during the summer months.

POLICY
The student may be the recipient of these funds if the following conditions apply:

- The Federal Stafford Loan is delayed beyond the control of the student and with the approval of the Financial Aid Office.
- A personal emergency has placed the student under financial hardship. Funds are not to be used for everyday living expenses.

ADMINISTRATION OF THE LOAN
The administration of the Emergency Fund will be handled through the Financial Aid Office together with the Registrar and Business Office. The director of financial aid is responsible for seeing that the terms of repayment are met by the borrowing student. The administrator approving the loan will record the nature of the student’s situation requesting the emergency fund.

LOAN TERM
The borrower is required to repay the loan in full within 60 days unless further arrangements are made with the Administrator. The student can borrow up to $500 with the approval of the financial aid director and the registrar. Any loan amount more than $500 can be borrowed with majority approval of the Financial Aid Committee. No loan can exceed $1,000. No loan can have a repayment period of more than three payments per federal regulation. The student must apply for and use the next disbursement from the Federal Direct Unsubsidized Stafford Loan, Federal Direct Graduate PLUS Loan, or private loan to repay the loan in full (if occurring in the same loan period). If the student does not apply for a Federal Direct Loan, the student must demonstrate the ability to repay the loan.
APPLYING FOR THE LOAN
Students should meet with the director of financial aid. Students must submit a written request with documentation, e.g. invoice from an automotive shop for car repairs.

CHECK WRITING
The Financial Aid Office will request the check from the Business Office. The student will visit the Financial Aid Office or Business Office to sign the promissory note. The Business Office will issue the check to the student. To observe the Federal Trade Commission Red Flags Rule, students must visit the office and provide a picture identification card in order to receive the disbursement check.

PENALTY FOR NON-PAYMENT
Transcripts will not be issued for students who have unpaid accounts with the Seminary. A student’s account must be paid in full before the student can register for the following semester. In order to graduate all loan proceeds must be paid in full.

ADD/DROPS AND REFUNDS
A refund is made to a student who does not complete a full semester based on the date of formal notification of withdrawal or on the date that the Seminary formally determines that the student is dismissed and notifies him or her of this action. Courses may be dropped or added during the first two weeks of each semester without penalty. Courses dropped during the third through the fifth weeks carry a penalty of one-half of the tuition fee. Courses dropped after the official drop or withdrawal dates require full payment. See the PTS website for a detailed Federal Direct Loan Return to Title IV Procedure.

DEADLINES AND ADDITIONAL INFORMATION
The Seminary Financial Aid Program is based on a nine-month academic year. Each year a new PTS application, FAFSA, and prior year tax information must be submitted. The Financial Aid Office will begin to accept packets in November for the following academic year. Only complete application packets will be evaluated in the order in which they are received until funds have been exhausted.

PTS Financial Aid policies are subject to change. They are operative for the current academic year and represent no commitment beyond the current year. The Financial Aid Committee, which
includes students, conducts an annual review. Specific questions and requests for detailed information regarding financial aid should be addressed to the Seminary Financial Aid Office.

**Summer Financial Aid**

The PTS summer semester is a header for the new academic year. Full-time Tuition Grants can cover the PTS summer credits for qualifying students who plan to enroll full time in fall semester. Work-Support, Housing Grants, Half-Time Tuition Grants, Partner Grants, and Merit Scholarships are not available in the summer. Clinical Pastoral Education Credits (CPE) are not covered by PTS grants. A student may qualify for Federal Direct Unsubsidized or Graduate Plus Loans during the summer. Full time is defined by six credits in the summer.

**Merit Scholarships**

**Full-Time Merit Scholarships**

Only incoming, full-time students are eligible for standard merit scholarships, which are renewable based on the recipient maintaining at least a 3.5 cumulative GPA at Pittsburgh Seminary and full-time student status (during the Fall and Spring semesters).

A Merit Scholarship is available during the Fall and Spring semesters. It is divided into equal disbursements between semesters. Scholarships are not available for summer credits. Incoming students who are awarded a merit-based scholarship will be required to maintain full-time status during the Fall and Spring semesters (Summer and J-Term credits do not count toward the renewal requirements) in order to continue receiving these awards. Full-time status is defined as an average of nine hours per semester over an academic year. Three Merit Scholarships require students to enroll in 12 hours per semester or 24 hours for the academic year per donor agreements. These include recipients of the Gilmore Scholarship, the St. Clair Scholarship, and the William Carl Scholarships.

Students enrolled in the MTS or the MAPS may receive a merit award for two years. Students enrolled in the M.Div. program may receive this award for a maximum of three years. The average grade point requirement is 3.5 to maintain the scholarship. A new admissions applicant must submit a complete admissions packet to be considered for Merit Scholarships. Awards are made on a rolling basis. There is no additional application process.
A student may receive both Merit Scholarships and PTS Need-based Grants. Merit Scholarships are awarded without consideration of financial need; however, a student’s eligibility for Need-based Grants will be affected by the receipt of Merit Scholarships. The maximum amount of aid that one student may receive from Pittsburgh Theological Seminary in any given year is 150 percent of the cost of tuition (using 24 credits or 18 credits as a baseline).

**HALF-TIME MERIT SCHOLARSHIPS**

Incoming, half-time students enrolled in a degree-seeking program are eligible for merit scholarships, which are renewable, based on the recipient maintaining at least a 3.5 cumulative GPA at Pittsburgh Seminary and half-time enrollment status in the Fall and Spring semesters.

A Merit Scholarship is available during the Fall and Spring semesters. It is divided into equal disbursements between semesters. Scholarships are not available for summer credits. The amount of the award can vary, not to exceed $3,000 per year.

Incoming students who are awarded a Merit Scholarship will be required to maintain half-time status during the Fall and Spring semesters (Summer and J-Term is not counted for renewal) in order to continue to receive these awards. Half-time status is defined as an average of six hours per semester or a total of 12 hours over an academic year. Students enrolled in the MTS or the MAPS programs may receive a merit award for four years. Students enrolled in the M.Div. program may receive this award for a maximum of six years. Students must maintain an overall GPA of 3.5.

An applicant must have submitted a complete admissions packet to be considered for Merit Scholarships. Awards are made on a rolling basis. There is no additional application process. Early application is encouraged because PTS has a limited amount of scholarships.

A student may receive both Merit Scholarships and PTS Need-based Grants. Merit Scholarships are awarded without consideration of financial need; however, a student’s eligibility for Need-based Grants will be affected by the receipt of Merit Scholarships. The maximum amount of aid that one half-time student may receive from Pittsburgh Theological Seminary in any given year is $3,000.
**MERIT SCHOLARSHIP LISTING**

Merit Scholarships include the following.

**The Bill and Jane Carl Presidential Scholarship** is a merit scholarship established in 2013 in honor of Seminary President Bill Carl and his wife, Jane Carl. The scholarship is awarded to students of the highest academic ability who have demonstrated potential for outstanding Christian service. To be considered for this scholarship, students must apply to Pittsburgh Theological Seminary for the master of divinity or master of arts programs. The student must have graduated from a regionally accredited or an internationally recognized college or university having earned at least a 3.5 cumulative grade point average in a bachelor’s degree program (or the numeric equivalent for schools not using the 4.0 point scale). The student will have demonstrated potential for outstanding Christian service as determined through letters of reference and the admissions interview.

**The Thomas Chalmers Honors Scholarships** were established in 1999 to acknowledge incoming students who have achieved academic excellence in their past work and who display gifts for Christian leadership. The scholarship is designed to substantially defray the cost of tuition, and is renewable each spring if the student maintains a 3.5 cumulative grade point average.

**The Jerry and Harriet Dempsey Scholarship** was established by Mr. and Mrs. Dempsey to support members of First Presbyterian Church of Greenville, S.C., who will enroll at Pittsburgh Theological Seminary in master of divinity or doctor of ministry programs. If there are no merit scholarship applicants from the First Presbyterian Church of Greenville, S.C., by Feb. 1 of each year, the Seminary awards the scholarship to members of other Presbyterian churches who are enrolled in the master of divinity program. First preference is given to a student younger than 30 years of age, pursuing a first career in parish ministry.

**The Daisy A. Douglas Honors Scholarship** was established by Ms. Douglas to recognize incoming students who have achieved academic excellence in their past work.

**The James L. and Marjorie H. Gilmore Scholarships** were established in 2003 to recognize those incoming students who have achieved academic excellence in their past work, who display
gifts for leadership in the church, and who rank at the top of their incoming Seminary class. The scholarship is designed to defray the cost of tuition and books, as well as other living and seminary expenses.

The Carl A. Hiaasen Honors Scholarships were established through the bequest of Abraham L. Mailman in honor of Mr. Carl A. Hiaasen, a former member of the Board of Directors of Pittsburgh Theological Seminary, and by Carl A. Hiaasen in memory of his family. The Hiaasen Family Honors Scholarships include: the Carl Andreas Hiaasen Honors Scholarship in memory of Mr. Hiaasen; the Clara Judith Landmark Hiaasen Honors Scholarship in memory of Mr. Hiaasen’s wife; and the Kermit Odel Hiaasen Honors Scholarship in memory of their only child.

The Judy and Jack Isherwood Merit Scholarship Endowment was funded in 2014 by Judy and Jack Isherwood for students with demonstrated potential for outstanding Christian service who are pursuing a master of divinity or master of arts degree. Mr. Isherwood served on the Seminary’s Board of Directors from 2001-2015 and chaired the Board for the last eight years of his service. He now serves as an emeritus Board member and an honorary alumnus.

The Herbert Lamberson Presidential Scholarship was established in 2010 through the bequest of Herbert Lamberson. This merit scholarship is part of the family of Presidential Scholarships. The scholarship is awarded to a junior of the highest academic ability who has demonstrated potential for outstanding Christian service. This scholarship is renewable each year with a 3.5 GPA.

The Manor Presbyterian Church (U.S.A.)/John McMillan Honors Scholarship was established in 1986 by the Faggs Manor Presbyterian Church (U.S.A.), Cochranville, Pa., in honor of the congregation and the Rev. Dr. John McMillan, a pioneer teacher and leader in theological education in Western Pennsylvania. Dr. McMillan’s work had great influence in the establishment of Western Theological Seminary, one of the antecedents of Pittsburgh Theological Seminary. Preference is given to qualified full-time students who are members of Presbyterian Churches (U.S.A.) within the boundaries of Donegal Presbytery and/or who are under care of Donegal Presbytery of the Presbyterian Church (U.S.A.).
The David E. Molyneaux Honors Scholarship was established by the First Presbyterian Church of Flint, Mich., in affection for their pastor, David E. Molyneaux, an alumnus and former Board member of the Seminary.

The Neenah Honors Scholarship was established by the First Presbyterian Church of Neenah, Wis., as part of the Seminary’s Merit Scholarship Program. The scholarship was funded with grants from the John N. Bergstrom Endowment Fund.

Pittsburgh Theological Seminary Presidential Scholarships are awarded to a limited number of master of divinity and master of arts candidates. The scholarships are awarded to juniors of the highest academic ability who have demonstrated potential for outstanding Christian service. The scholarships are renewable each year with a 3.5 GPA.

The Catherine and Andrew Purves Merit Scholarship was established in 2006 by the generosity of John Tye and Virginia Ferguson. The scholarships are awarded each year to up to three students for three years, assuming that the general requirements for Merit Scholarships are maintained. Preference for this merit scholarship is given to qualified full-time master of divinity students who have confessed faith in Jesus Christ as Lord of all, shown a commitment to the life and ministry of the church, and demonstrated excellence in their academic preparation for the study of theology.

The Thomas and Sally St. Clair Scholarship was established in 2008 by the generosity of Mr. and Mrs. Tom St. Clair. Preference for the scholarship is given to a qualified full-time master of divinity student who displays gifts for leadership in the church.

The Standish Family Presidential Scholarship Endowment was established by the Honorable and Mrs. William L. Standish and is awarded to student(s) in the master of divinity program demonstrating both merit and financial need, as determined by Seminary policy. Preference will be given to a student who is a member of the Presbyterian denomination.
Recognition Scholarships

All full-time, eligible, two- and three-year master’s degree students and/or applicants who have submitted complete admissions packets are considered for Recognition Scholarships; there is no additional application process. Eligibility exceptions are noted. Some of these scholarships may be renewed by Pittsburgh Seminary.

The Titus Basfield Scholarship was established in memory of the Seminary’s first African-American graduate in 1842. Born a slave in Virginia, he became a missionary in Canada among relocated fugitive slaves. The scholarship is awarded to African-American students exhibiting the commitment to theological education seen in Basfield’s life. The scholarship was generously funded by Earnest and Lottie Edwards, David Parham ’44, the Class of 1996, Shadyside Presbyterian Church, and others.

The Geneseo Central Presbyterian Church—Squires Fund Scholarship was established by Geneseo Central Presbyterian Church in 2014. The scholarship will be awarded to international students who plan to work in a foreign country after completion of their theological studies, with first preference given to doctor of ministry or master of theology students.

The Clyde Foreign Student Fund was established by Walter and Mary Clyde through the Clyde Family Trust in 2005 to assist students from around the world who enroll in the Seminary’s master’s degree programs.

The Korean Recognition Scholarship Endowment was established by Soon Y. Joo in 2008. This fund supports Korean students who meet all PTS eligibility requirements.

The Summer Youth Institute Alumnus/Alumna Scholarship is automatically awarded to students who enroll full time at Pittsburgh Theological Seminary and are alums of the Seminary’s The Rev. Dr. Roy F. Miller, Ph.D. and Mrs. Florence Lantz Miller Summer Youth Institute. The scholarship is annually renewable for a maximum of three years.

The Betty Missakian Memorial Scholarship was established in 2003 by Dr. Michael Missakian in memory of his wife, Betty Missakian. The scholarship is awarded to highly qualified
students wishing to pursue theological studies. Preference for the scholarship is given to qualified students of Armenian descent.

The Lee Anna Starr Endowed Scholarship was established in honor of Lee Anna Starr, the first female graduate of the Seminary. She graduated in 1893 from the Allegheny Theological School, an antecedent institution of Pittsburgh Theological Seminary. She was ordained in the Methodist Protestant Church in 1895 and was a leader in the feminist movement of her day. This scholarship is awarded to incoming students on the basis of commitment to theological education.

The William L. Standish Scholarship for the M.Div./M.S.W. Program was established by the Honorable William L. Standish through his estate in 2015 to defray the cost of Pittsburgh Seminary tuition for students in the Joint M.Div./M.S.W. program in the last two years of this four year program. Recipients must not be on academic probation at Pittsburgh Theological Seminary. The scholarship may be renewed (for the second of the two senior years) based on the recipient’s meeting program requirements.

**Need-based Grants**

All full-time and half-time, eligible, two- and three-year master’s degree students and/or applicants who have submitted complete admissions and financial aid packets and the Free Application for Federal Student Aid (FAFSA) are considered for Need-based Grants. However, awards are made on a first-come, first-served basis until all Need-based Grants have been awarded.

The Rev. Drs. Judy A. (’96) and A. Gary Angleberger Scholarship Endowment was established in 2013 by the Anglebergers and is awarded annually to provide scholarship aid to a student(s) who demonstrates financial need as determined by Board Policy. Students must be in the master of divinity program, in their middler or senior year, and the recipient(s) must profess their faith in Jesus Christ and must be committed to a career in ministry within a church committed to the theology of the Reformed tradition. Preferential consideration will be given to a student who is under the care of a presbytery in preparation for ordination as a Teaching Elder in the Presbyterian Church (U.S.A.).

The Gareth D. ’57 and Evelyn A. Baker Financial Aid Fund was established in 2007. This scholarship is awarded to students in their
middler year who are enrolled in the master of divinity program. The student(s) must demonstrate financial need and maintain at least a 2.5 GPA. The recipients will be either citizens of the United States or students from a foreign country who plan to serve as ordained ministers in the Presbyterian Church (U.S.A.). Preference is given to students who are committed to serving as pastors in the Presbyterian Church (U.S.A.) and are already members of this denomination.

**The Mary Dunnington Barbour Honor Endowment Scholarship Fund** was established by Mary E. Barbour and Alfred D. Barbour in 2000 in memory of Mr. Barbour’s mother. This scholarship is awarded to one or more students who exemplify academic excellence and demonstrate financial need.

**The John K. Bibby Scholarship Endowment** was established by Fox Chapel Presbyterian Church in 1981 in honor of the Rev. Dr. John K. Bibby. This scholarship is used to support students with demonstrated financial need.

**The Lester E. and Florence P. Bohl Memorial Scholarship** was established by Mrs. Bohl through her estate in 2002. In awarding this need-based scholarship, the Seminary may, at its discretion, also consider academic merit.

**The Dr. Florence I. Burger Scholarship** was established through Dr. Burger’s estate in 1988. Dr. Burger devoted her life to education and served the Erie community as a teacher, administrator, and professor at Mercyhurst College. This scholarship is awarded to students who demonstrate financial need.

**The Rev. Dr. Richard M. Cromie / Desert Ministries Scholarship Endowment** was established by Desert Ministries Inc. in 2015 to support master’s students with demonstrated financial need. The gift came as Desert Ministries closed its doors after 33 years of service, sparked by the creative leadership of PTS alumnus and former Board member the Rev. Dr. Richard M. Cromie ’61, who served as Desert Ministries’ president until his death in 2013.

**The Dando Scholarship Endowment Fund** was established by the Rev. G. William Dando after his graduation from Pittsburgh Theological Seminary in 1963. Dando was a Navy chaplain and also served as the executive director of the Military Chaplains
The Dando Scholarship Endowment Fund supports one or more students who demonstrate financial need.

The East Liberty Presbyterian Church Scholarships were established to support students who demonstrate financial need. The family of scholarships include: The L. W. Hicks Scholarship, The Dr. Stuart Nye Hutchinson Scholarship, and The William Robinson Scholarship.

The Fox Chapel Presbyterian Church Endowed Scholarship was established in 1991. This scholarship is awarded to Presbyterian students who demonstrate financial need and who have demonstrated meritorious academic achievement in degree-related programs at Pittsburgh Theological Seminary.

The John H. Galbreath Scholarship Endowment was established by Westminster Presbyterian Church in 1984 in honor of the Rev. Dr. John H. Galbreath. This gift was made possible through a generous bequest from Margaret and Ed Stockdale. This scholarship is awarded to Presbyterian students who demonstrate financial need with a preference for students from Westminster Presbyterian Church.

The William Taylor Gillespie Scholarship Endowment was established by the Rev. Dr. Gillespie in response to his own struggle to pay tuition for college and seminary during the Great Depression. He established scholarship endowment funds at six colleges and seminaries in the United States, in addition to schools in Kenya and Malawi, Africa. The need-based scholarship he established at Pittsburgh Seminary recognizes the alma mater of his wife, the Rev. Alice McGee Collins ’71, and supports a middler or senior student preparing for ministry in the Presbyterian Church.

The Glade Run Church (PCUSA) Memorial Student Aid Scholarship Endowment was established by the church (formerly named Middlesex United Presbyterian Church, PCUSA) at Pittsburgh Theological Seminary in 1989. The scholarship supports Presbyterian students with demonstrated financial need. Preference is given to students who are under care of Beaver-Butler Presbytery.

The Donn and Qata Greenshield Memorial Scholarship Fund was established by the Fox Chapel Presbyterian Church in 1962 in
memory of Mr. and Mrs. Greenshield. This scholarship is awarded to Presbyterian students who demonstrate financial need.

The Dorothy P. Hardy Honor Scholarship Endowment Fund was established by Dorothy Pierce Hardy in 2000. Mrs. Hardy was a Pittsburgh Theological Seminary Board member and an elder at Westminster Presbyterian Church. This fund supports students with demonstrated financial need.

The Joan and Allen Hogge Scholarship Endowment was established by the Hogges in 2016 to support master’s students with demonstrated financial need. A Board member, Dr. W. Allen Hogge ’08 was the Milton Lawrence McCall Professor and chair of obstetrics, gynecology, and reproductive sciences at University of Pittsburgh/Magee-Women’s Hospital and director of the University’s Center for Medical Genetics. The Rev. Joan Hogge ’04 served as an associate pastor to the Fox Chapel Presbyterian Church.

The Thomas J. and Janet Rigdon Jackson Scholarship Fund in Recognition of S. Hayden Britton was established by Thomas J. Jackson III in 1998 in honor of his parents, Thomas J. and Janet Rigdon Jackson, and in recognition of the ministry of S. Hayden Britton, former pastor of Community Presbyterian Church of Ben Avon, Pa. This fund supports one or more students who meet the Seminary’s merit requirements, demonstrate financial need, and like S. Hayden Britton, have forsaken the material side of life to do God’s work.

The Rev. Robert L. Kelley Jr., Ph.D. Scholarship was established by Pittsburgh Theological Seminary in 2013 to honor Bob Kelley’s more than 63 years of affiliation and service to the Seminary through his membership on faculty, Alumnae/i Council, and the Board of Directors, as well as his Distinguished Alumnus honor. This scholarship is awarded annually to a student(s) in the master of divinity program demonstrating financial need as determined by Seminary policy. Preference will be given to a student(s) who is committed to a career in pastoral ministry.

The Marjorie H. Likins Scholarship was established by the Rev. Dr. Marjorie “Harjie” Likins through her estate in 2014. She was a graduate of Cornell College (Iowa), Union Theological Seminary (New York), and Columbia University, where she received her Ph.D. in philosophy of religion and ethics. Associate professor emerita
of church and ministry at Pittsburgh Seminary, she taught here from 1973-1998 and was active in both the black and women’s liberation struggles. An ordained minister in the United Church of Christ, for five years Harjie served as a congregational minister in Van Nuys, Calif. The first half of her career spanned the entire spectrum of Christian education—nursery school, youth, campus, and adult.

The McCarrell Memorial Fund was established by Thomas C. McCarrell Jr. in memory of his grandfather, Alexander McCarrell. In the mid-to-late 1800s, Alexander McCarrell and his sons—William Alexander, Joseph James, and Thomas Calvin (father of the establisher of the scholarship)—all graduated from Western Theological Seminary, a predecessor of Pittsburgh Theological Seminary. The fund was substantially increased through the estate of the donor’s sister, Rachel A. McCarrell, in 1989. This fund supports Presbyterian students with demonstrated financial need.

The Alice and Margaret McCoy Scholarship Fund was established by the Women’s Association of East Main United Presbyterian Church in 1968. This scholarship is awarded to students who demonstrate financial need with a preference for students who are members or children of members of East Main Presbyterian Church, Grove City, Pa. If there are no students from East Main Presbyterian Church, preference should be given to students who are members or children of members of other United Presbyterian congregations of Shenango Presbytery.

The Nyiri Family Scholarship was established by Louis A. Nyiri in 2013. Mr. Nyiri served in the United States Navy during World War II and was a merchant mariner employed as chief engineer aboard the _SS Major Stephen W. Pless_ for the Waterman Steamship Corporation. He was a member of the State College Presbyterian Church, where he served as a deacon, the F&AM Lodge #268 of Bellefonte, and the State College American Legion Post 245.

The William F. Orr Scholarship was established by Helen Louise Kearns through her estate in 2012. A cellist and a 1951 graduate of Carnegie Mellon University, Mrs. Kearns established the scholarship to honor this former professor of New Testament literature and exegesis, who taught at Pittsburgh Seminary from 1936-1975.
The Nancy Wilson Peterson Scholarship was established in 2013 by 2007 Distinguished Alumnus the Rev. Dr. John C. Peterson ’55/’79. A 1956 alumna of Pittsburgh Seminary, Nancy served on the school’s Board of Directors from 1979-2002.

The Ray H. Pierson Scholarship was established in 1989 with a lead gift from The Presbyterian Church, Sewickley, Pa. The scholarship was established in honor of the Rev. Pierson and in recognition of his 40 years of ministry in Pittsburgh Presbytery. The Rev. Pierson was a 1952 graduate of Western Seminary, an antecedent institution of Pittsburgh Theological Seminary. This scholarship is awarded to Presbyterian students who demonstrate financial need.

The Rev. Dr. Stephen Polley Scholarship Endowment is awarded annually to a student(s) pursuing a master of divinity degree or master of arts degree who demonstrates financial need as determined by Board Policy. This scholarship is renewable each year as long as the student maintains a GPA of 2.5 or higher, and completes 27 credit hours per academic year. The Rev. Dr. Stephen L. Polley ’54/’59/’75, a Distinguished Alumni Award recipient, served on the Seminary’s Board of Directors, the Alumnae/i Council, and the Seminary’s World Mission Initiative Advisory Board.

The Rev. Dr. Ross W. Porter Scholarship Endowment is awarded annually to a student(s) pursuing a master of divinity degree or master of arts degree who demonstrates financial need as determined by Board Policy. The Rev. Dr. Ross Porter was a 1951 graduate of Pittsburgh-Xenia Theological Seminary, an antecedent institution of Pittsburgh Theological Seminary.

The James Gilbert Potter Scholarship Endowment was established by Bethany Presbyterian Church of Bridgeville, Pa., in 1965 as a memorial scholarship in honor of the church’s pastor of 20 years, the Rev. Dr. James G. Potter. This scholarship supports students with demonstrated financial need.

The William G. Rusch Scholarship Fund was established by the Rev. Rusch in 1998. He was a 1950 and 1975 graduate of Pittsburgh Theological Seminary. This scholarship supports students with demonstrated financial need.
The Maria Showalter Scholarship was established in 2010 by the Rev. James DiEgidio ’79 in memory of his wife, Maria Showalter. This scholarship is awarded to full-time students with demonstrated financial need who are pursuing a master of divinity degree and are seeking a call to full-time parish ministry. Students must be citizens of the United States. Preference will be given to female students and members in good standing of a PC(USA) congregation. This scholarship is awarded to students in their midler or senior year and also to students entering their junior year with at least a 3.0 GPA from their college or university.

The Rev. Sherry Sparks Scholarship Endowment was established in 2017 by Debra E. Seneway and Bernard A. Seneway Jr. in memory of the Rev. Sparks ’95, former Pittsburgh Theological Seminary associate dean for admissions and vocation. Having served at PTS since 1998 and as pastor of Beechview UPC (Pa.), she died in 2015 after a five-year battle with cancer. The scholarship named after her supports Pittsburgh Seminary students who demonstrate financial need, as determined by the Seminary's policy, and gives first preference to female students.

The Standish Family Presidential Scholarship Endowment (See Merit Scholarships.)

The Malinda Louise Rust Stewart Memorial Scholarship was established by William F. Shannon in 2003 through his estate. This scholarship is awarded to students who demonstrate financial need with a first preference for students who are more than 35 years old and starting a second career in ministry (to include youth ministry, preaching, and music). Preference should be given to students from the Shenango Valley Area and Northwestern Pennsylvania.

The Rev. George E. Tutwiler Scholarship Endowment was established by Pittsburgh Theological Seminary in 2013 to honor the Rev. Tutwiler for his 30 years of service to the Seminary as organist/choirmaster and instructor in church music and United Methodist Studies. In 2011 he was awarded faculty emeritus status. The scholarship named after him supports United Methodist students who demonstrate financial need, as determined by the Seminary's policy.

The Dr. Robert L. VanDale Scholarship Endowment, established in 2016 and named by Dr. VanDale's fellow pastor the
Rev. Dr. James C. Butler ’89, is awarded annually to one or more students who demonstrate financial need as determined by Board policy. Dr. VanDale is a 1960 graduate of Pittsburgh Theological Seminary and received his Ph.D. from the University of Iowa.

The Rev. Robert R. Vogelsang Memorial Fund was established by the Latrobe Presbyterian Church in 1983 in honor of their pastor of 26 years, the Rev. Robert R. Vogelsang who also served on the Pittsburgh Theological Seminary’s Board of Directors for 25 years. This scholarship is awarded to Presbyterian students with demonstrated financial need.

James A. Walther Continuing Education Endowment was established by Pittsburgh Theological Seminary in 1983 in honor of Dr. James A. Walther Sr. (Class of 1942). Dr. Walther had a distinguished career as a pastor, Naval Reserve chaplain, professor, and author. He was a professor of New Testament literature and exegesis at Pittsburgh Theological Seminary from 1954 to 1983. This scholarship is used to support students with demonstrated financial need.

The Elizabeth B. and Frank L. Wiegand III Scholarship Endowment was established by Elizabeth B. and Frank L. Wiegand III in 2008. This fund supports senior or middler students who meet all Seminary eligibility requirements, profess faith in Jesus Christ, and are committed to a career in ministry within a church espousing the theology of the Reformed tradition. Preference will be given to students committed to excel in preaching the infallible word of God and whose preaching reflects an emphasis on meaningful life application of the Scriptures in an ever-changing cultural context.

The Rev. John E. Winnett Scholarship Endowment was established by Rev. Winnett ‘63 in 2015 just five months prior to his death in December of that year. During his ministerial career he pastored churches in Ohio and Florida. This scholarship supports master’s students with demonstrated financial need.

The Dr. Tammy Yeager Scholarship Endowment was established by Westminster Presbyterian Church of Upper St. Clair, Pa., and funded by its members in honor of the church’s former associate pastor of congregational care the Rev. Dr. Tamara Yeager ’07/’13 upon her retirement. The scholarship named after her
supports Pittsburgh Seminary students who demonstrate financial need, as determined by the Seminary’s policy, and gives first preference to students sensing a call to pastoral ministry, preferably though not necessarily in the Presbyterian Church.

Additional Need-based Grants include

- The A. C. Amsler Grant, established by Mr. Amsler, a Pittsburgh Theological Seminary Board member from 1959-1971
- The Atlantic Avenue Presbyterian Church Grant, established by the church in 1986
- The Richard P. Averell Memorial Scholarship, established in 1985 by Hester W. Averell through her estate
- The Melvin J. and Selma R. Burns Scholarship Fund, established in 2016 through the estate of Selma R. Burns
- The Lily M. Carrick Grant, established in 2000 through her estate
- The Christian Education Grant
- The Walter and Mary Clyde Scholarship Endowment, established in 2005 through the Clyde Family Trust
- The Jane Hogg Gardner Grant
- The Grimes Grant
- The Joseph Jones Scholarship, established in 2013 through the estate of Laura C. Jones to support theology students from Sharon and Farrell, Pa.
- The Leroy S. Kuhn Scholarship, established in 2005 through his estate
- The Dorothy and Albert Ludebuehl Scholarship Memorial Fund of The Pittsburgh Foundation
- The Dorothy S. McClelland Scholarship Fund N. 1 of The Pittsburgh Foundation
- The Ann Foster Scholarship of The Pittsburgh Foundation
- The McClung Grant
- The McKinney Grant
- The William H. Nelson Scholarship, established in 2014 with an estate gift through the William H. Nelson Educational Foundation
- The Parker Grant
- The Martha Rickabaugh Scholarship, established by Ms. Rickabaugh in 1994
- The Sherrard Grant
- The C. P. Sherwin Grant, established through the Sherwin estate
• The Wallace Memorial Presbyterian Church Fund, established by the church, located in Pittsburgh
• The Edward and Lillian Walther Scholarship

**Middler/Senior Scholarships, Fellowships, Awards, and Prizes**

This section includes varying types of financial assistance. Need-based grants require prior qualification by submission of the Free Application for Federal Student Aid (FAFSA) and the PTS Financial Aid Application. The Valentour Fellowship requires submission of a proposal. In most cases and unless otherwise stated below, eligible, full-time students are automatically considered for funding from these sources.

**The Rev. Drs. Judy A. (’96) and A. Gary Angleberger Scholarship Endowment** (See Need-based Grants.)

**The Gareth D. ’57 and Evelyn A. Baker Financial Aid Fund** (See Need-based Grants.)

**The Ford Lewis Battles and Marion Davis Battles Scholarship Endowment** was established in 2013 by Dr. Walter E. Ellis and is awarded to middlers and/or seniors who have excelled in their studies and who have a continuing interest in the areas of Patristics and/or Reformation History and Theology.

**The William Taylor Gillespie Scholarship Endowment** (See Need-based Grants.)

**The Dr. Theodore W. Kalsbeek ’51 Prize**, established by the Sycamore Presbyterian Church, Cincinnati, Ohio, is awarded to a student at the end of the middler year, who by aptitude, temperament, and commitment is deemed to show the most promise in serving small churches with traditional Reformed theology, effective biblical preaching, and compassionate pastoral involvement.

**The Walter P. and Anna L. McConkey Award in Homiletics** is given to a student who at the end of the middler year has, in the judgment of the homiletics professors, demonstrated excellence in preaching.
The James Purdy Scholarship is apportioned equally each year to up to six junior class members who are full-time students and under care of a presbytery and who, at the end of their junior year, have attained a high standard of excellence in their seminary work.

The Andrew Reed Scholarship is given to the student who achieves the highest grade in a competitive examination in the English Bible. This scholarship is non-renewable.

The Fred McFeely Rogers Prize in Biblical Studies is granted to the student who, in the judgment of the professors of the biblical area, is most worthy of this award at the end of the junior year.

The Maria Showalter Scholarship (See Need-based Grants.)

The Alice Myers Sigler Memorial Prize in History and Theology is granted to the student who, in the judgment of the professors of the history and theology areas, is most worthy of this award at the end of the middle year.

The Valentour World Travel Fellowship enables a full-time student with middle standing to travel for seven to 12 weeks during the summer, visiting various cultures and societies. The award is based on a proposal that outlines the purpose and the plan for travel, which must include the non-Western world. Proposals will be favored that include a statement of intent to do an independent study with a named member of the faculty in the following fall term, as well as a preliminary draft proposal for it. The independent study is related to some aspect of the student’s travel experience. Both the statement of purpose and plan for travel, and the preliminary draft proposal for the independent study should be at least 500 words. A complete statement of the policy is available in the office of the Dean of Students.

The Elizabeth B. and Frank L. Wiegand III Scholarship Endowment (See Need-based Grants.)

Graduation Awards, Prizes, Scholarships, and Fellowships

Graduating seniors in the two- and three-year master’s programs are automatically considered for these merit-based acknowledgments of their achievements.
The Jennie Rigg Barbour Memorial Prize is assigned to that member of the graduating class who has taken the full course of instruction in this institution and who has achieved the second highest academic rank of the class if, in the judgment of the faculty, he or she is worthy in all other respects.

The Watson Samuel Boyce Music Prize is to be awarded annually to that member of the senior class who makes the most outstanding contribution to the life of the Seminary in the area of church music.

The Brooks Foundation Commencement Prize is awarded to the graduating senior, whether master of divinity or master of arts, who has taken his or her full course of study at Pittsburgh Theological Seminary and who has the highest standing in the general area of pastoral care.

The Robert M. Ezzell Homiletical Prize was established by the children of Bob Ezzell in memory of their father who taught homiletics at PTS from 1969 to 1998. The prize is awarded to a graduating master of divinity student, who, in the estimation of the selection committee, has demonstrated an excellence in preaching with an affinity for applying the insights of popular culture (derived from film, television, print media, and music) to theology. The award is intended to supplement a graduate’s income as he/she enters the ministry and/or pursues advanced study in homiletics.

The Paul T. Gerrard Prize in Homiletics and Pastoral Care is to be awarded to the graduating senior master of divinity student judged best by the faculty in homiletics and pastoral care and who shows promise for a future in pastoral ministry. The recipient is encouraged to use this prize for his or her theological library.

The Jackson Hale Prize in Polity is awarded to a senior in recognition of his or her academic achievements, especially in church polity.

The Thomas Jamison Scholarship is given every year to the member of the senior class who has the highest average at the beginning of his or her final term of study. The acceptance of this scholarship requires that the recipient spend a full academic year in study in any graduate institution approved by the faculty.
The Michael Wilson Keith Memorial Homiletical Prize is awarded to a senior class member who has spent three years in the Seminary and has taken the highest standing in the department of homiletics.

The Robert A. Lee Church History Prize is to be awarded yearly to the students taking first and second rank respectively in the department of church history.

The Sylvester S. Marvin Memorial Fellowship may be assigned upon graduation to that member of the senior class who is recommended by the faculty as having achieved the highest standard in all departments of the Seminary curriculum. The faculty reserves the right to impose special tests and examinations in making this award. The recipient must pledge himself or herself to a year of postgraduate study at an institution approved by the faculty following his or her graduation.

The Edwin Dwight McKune Award for an International Student is given to a student who has demonstrated meritorious performance in his or her seminary work and who is returning to his or her native land to witness to Christ there.

The John W. and Miriam G. Meister Award in Pastoral Ministry was established by J. W. Gregg Meister, Interlink Media, in memory of his parents. His father, the Rev. John W. Meister, was director of the Council of Theological Seminaries until his death in 1974. The award is made each year to that member of the graduating class who manifests to the greatest degree those characteristics which are most essential to effective pastoral leadership.

Middlesex United Presbyterian Church (Presbyterian Church U.S.A.) Memorial Prize in Biblical Studies is awarded to the graduating senior who, in the judgment of the faculty, is most deserving of this award. The prize was established in 1989 by action of the former Middlesex United Presbyterian Church (U.S.A.).

The Clara Edna Miller Prize in Pastoral Theology is awarded to that student in the master of divinity program finishing the seventh term who achieves the highest academic standing in those courses in the curriculum particularly adapted to the practice of ministry,
i.e., preaching, worship, education, pastoral care, administration, and leadership development.

**The Richard J. Rapp Memorial Award in Doctor of Ministry Studies** was raised by the Covenant Community Presbyterian Church of Pittsburgh as a memorial for the Rev. Dr. Richard J. Rapp, first director of the doctor of ministry program. Each year these funds are used to provide copies of one or more outstanding doctoral papers to all ATS seminaries which have a doctor of ministry program.

**The Henry A. Riddle Fund for Graduate Study** provides an annual award to a member of the graduating class designated by the faculty for assistance in postgraduate study, preferably in the field of New Testament.

**The J. Watson Prize in Greek** will be awarded to that member of the senior class who, having elected Greek Exegesis, shall submit the best grammatical and exegetical treatment of a portion of the Greek New Testament.

**The William B. Watson Prize in Hebrew** will be awarded to that member of the senior class who, having elected Hebrew, shall submit the best grammatical and exegetical treatment of a portion of the Hebrew Old Testament.

**Merit Scholarship for Returning Students**

**The Pittsburgh Foundation: Dorothy and Albert Ludebuehl Scholarship and Dorothy McClelland Scholarship**

**GOAL**

The Pittsburgh Foundation’s Dorothy and Albert Ludebuehl Scholarship and the Dorothy McClelland Scholarship are funds designated for enrolled PTS middlers or seniors. The purpose of the funding is to aid in the retention of quality students, to help remove financial barriers, and to reduce indebtedness.

**REQUIREMENTS**

Current Pittsburgh Theological Seminary students must meet the following qualifications to apply:
The Pittsburgh Foundation (TPF) scholarship requirements;
• Pursue a degree or studies in theology;
• Demonstrate financial need;
  Be a master’s degree-seeking student at Pittsburgh Theological Seminary;
• Be full-time student;
• Provide a transcript or proof of enrollment to TPF, if requested;
• Provide a copy of the SAR (FAFSA) to TPF, if requested;
• Completed at least one semester as a full-time student at PTS. A part-time student anticipating future full-time enrollment must have completed the equivalent of one full-time semester (nine credits) at PTS; and
• Have a minimum overall 3.0 GPA at the time of evaluation.

There is no denominational requirement to qualify.

The PTS 150 Percent Financial Aid Policy will not apply but the total amount of aid that a student receives will be considered by the Scholarship Committee.

APPLICATION PROCESS
The Financial Aid Office will post the scholarship application. Students must submit the application by June 1 to the PTS Financial Aid Office. The Financial Aid Office will process applications after the grades are posted in June. The Financial Aid Committee’s Scholarship Committee will evaluate the applications by June 15.

The minimum scholarship amount will be $1,000 per academic year. The maximum amount will be determined by the number of recipients and the dollar amount of the TPF disbursement.

The financial aid director will forward the scholarship nominations to The Pittsburgh Foundation prior to its June 30 deadline.

The Pittsburgh Foundation will notify the students and may request additional documents from the students, including transcripts and Student Aid Report.

The scholarship is not automatically renewed, but students are welcome to apply each year.
The doctor of ministry program financial aid is designed to assist the student in fulfilling the call to God to deepen and strengthen his/her ministry. A tuition grant is offered by PTS based on financial need regardless of denominational affiliation. Students in all focuses must submit a complete application packet by April 15. All members who meet the application deadline and qualify financially will split the allotted grant up to the full cost of tuition.

To be considered for need-based financial aid, each year students must submit the

- Free Application for Federal Student Aid (FAFSA) using the IDR Tool or submitting a Tax Transcript; and
- PTS Financial Aid Application.

The federal government occasionally selects FAFSA items for verification. If a filer is selected, the student will receive notification from PTS to submit additional information to the Financial Aid Office.

Financial need is calculated by the Cost of Attendance minus the Expected Family Contribution minus other aid. The Expected Family Contribution is the number assigned by the Department of Education as a result of completing the FAFSA.

It is easier to obtain educational goals with the help of financial aid but please remember that students, their spouses, and their denominations are ultimately responsible for educational expenses.

**2018-2019 Cost of Attendance for PTS Tuition Grant Assistance**

To determine financial need for institutional aid, Pittsburgh Theological Seminary uses similar costs listed below. Actual travel, meals, and housing expenses for a student will vary.
2018-2019 ACADEMIC YEAR
Tuition (based on four courses)* $4,296
Books $600
Comprehensive Fee $300
Meals $400
Housing $1,200
Travel** $850
Total $7,646

* Tuition is $358/credit
** Travel costs will vary due to traveling distance.

The student’s demonstrated need is the difference between the Cost of Attendance and the Expected Family Contribution (found on the FAFSA results; Student Aid Report, SAR). To help meet this need, Pittsburgh Theological Seminary awards tuition grants. The student is expected to seek outside sources of aid which will not affect the Seminary grant unless need is reduced to less than the PTS grant.

Further Qualifications
The Financial Aid Package is based on the assumption that a student is registered for at six credit hours per session. No financial aid will be available to students registered for less than six credits. Should a student fail a course(s), there will be no financial aid for the repeat course(s). Should a student withdraw without faculty approval from a class after the official add/drop period, financial aid for this course will be revoked and the student is responsible for the tuition fee. PTS does not award aid beyond the specified length of the program chosen. Financial aid will not be provided to any student beyond the minimum credits required for graduation.

Students must maintain Satisfactory Academic Progress as defined by the program guidelines. Students who are in “default” of their federal educational loans are ineligible for institutional aid. Students who are currently in default are encouraged to contact their lending institutions to seek resolution. If a student received financial aid to complete one degree program, he/she is not eligible for financial aid for a second degree program until three years (nine terms) have passed.

If a student received financial aid to complete one degree program, he/she is not eligible for financial aid for a second degree program until three full years (six semesters) have passed.
Need-based aid recipients must return the signed contract (Award Letter) with a thank you letter for donors. No aid will be credited to a student’s account until the signed contract and letter are received.

**Academic Standards for Doctor of Ministry Aid**

<table>
<thead>
<tr>
<th>Type of Aid</th>
<th>Minimum PTS GPA</th>
<th>Number of Completed Credits</th>
</tr>
</thead>
<tbody>
<tr>
<td>PTS Institutional Grants</td>
<td>S or H grade</td>
<td>12 credits/year</td>
</tr>
<tr>
<td>Emergency PTS Loans</td>
<td></td>
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</tbody>
</table>

**Additional Information**

These policies are subject to change. They are operative for the current academic year and represent no commitment beyond the current year. The Financial Aid Committee conducts an annual review. Specific questions and requests for detailed information regarding financial aid should be addressed to the Seminary Financial Aid Office.

**Doctor of Ministry Scholarships/Tuition Grants**

All eligible doctor of ministry program students and/or applicants who have submitted complete admissions packets, the PTS Financial Aid Application, and the Free Application for Federal Student Aid (FAFSA) are considered for doctor of ministry tuition grants. Awards are made on a first-come, first-served basis until all grants have been awarded.

**The S. H. Aten Memorial Scholarship** was established in 1999 for a doctor of ministry student by Frank A. Aten. The scholarship was established in memory of his father, Sidney Henry Aten, who was a 1908 graduate of Western Theological Seminary, an antecedent institution of Pittsburgh Theological Seminary. The scholarship is awarded to an outstanding candidate in the doctor of ministry program. The recipient will be the pastor of a small church who indicates his/her intention to continue to provide a ministry within the church.

**The Rev. Dr. In Soon Choi Scholarship Endowment for the Doctor of Ministry Program** was established by Young Won Shim in 2001. The scholarship was established in honor of Shim’s pastor, the Rev. Dr. In Soon Choi, a Pittsburgh Theological
Seminary graduate. The Rev. Dr. Choi was the pastor of the Korean Presbyterian Church of Metro-Detroit from 1992-2003. This scholarship is awarded to a doctor of ministry student(s) who meets all Seminary eligibility requirements.

**The George C. and Martha Culp Memorial Scholarship** was established by many individuals and churches, including John and Harriet Culp Sykes and Fellowship United Church of Christ, Wickliffe, Ohio, in 1993 in memory of the Rev. George C. and Mrs. Martha Culp. George Culp was a 1944 graduate of Pittsburgh Seminary.

**The Gordon E. Jackson Endowment for D.Min. Scholarships** was established by Pittsburgh Theological Seminary in 1983 in honor of the Rev. Dr. Jackson, a 1943 graduate of the Seminary and former Hugh Thompson Kerr Professor of Pastoral Theology. Many individuals funded this need-based scholarship.

**The Jerry McAfee Scholarship** for doctor of ministry students was established principally by Mrs. Geraldine S. McAfee in 1996 to honor her husband, a former member of the Pittsburgh Theological Seminary Board of Directors.

**The Lewis R. Thomas Scholarship Endowment** was established by the First Presbyterian Church of Kirkwood, Mo., and the Thomas Family in 1996. The Rev. Dr. Thomas was the pastor of the First Presbyterian Church of Kirkwood from 1983-1995. He was also a 1965 graduate of Pittsburgh Theological Seminary. This scholarship supports a student in the doctor of ministry program with a first preference for pastors from First Presbyterian Church of Kirkwood or pastors within the Giddings-Lovejoy Presbytery.

**The Glenn and Dorothy L. Mowers Scholarship Fund for the Doctor of Ministry Program** was established through the bequest of Dorothy L. Mowers in 2002. The endowment provides scholarship support for students in the doctor of ministry Program. Applicants must be pastors serving small churches (less than 250 members) who have worked for at least three years after receiving their master of divinity degree. Students should demonstrate financial need and have application materials and personal references that reflect “high quality and special promise.” This scholarship is available to students of any denomination of the Church who are master of divinity graduates of an accredited theological seminary.
FINANCING SEMINARY EDUCATION
(CERTIFICATE PROGRAMS)

Students enrolled in at least six credits in the Graduate Certificate in Ministry, Graduate Certificate in Missional Leadership, Graduate Certificate in Theological Studies, or Graduate Certificate in Urban Ministry may be eligible for Merit or Need-based financial aid. See the Financing Seminary Education (Master’s Degrees) section on page 76 for more information.

CONTACT INFORMATION
Questions, concerns, and application requests should be directed to the Financial Aid Office of Pittsburgh Theological Seminary
Director of Financial Aid
Pittsburgh Theological Seminary
616 North Highland Avenue
Pittsburgh, PA 15206
412-924-1384
Fax: 412-924-1784
ADMISSIONS

MASTER’S
- Application
- Master of Divinity, Master of Arts in Pastoral Students, and Master of Theological Studies
- Joint Degrees
- Transfer Students
- Non-Degree Students
- Alternate Admissions Provision
- International Students

DOCTOR OF MINISTRY
APPLICATION

An applicant for admission to any master’s-level program of study or a graduate certificate offered by Pittsburgh Theological Seminary must provide evidence of a bachelor’s degree from a regionally accredited college or university. Additionally, three letters of reference are required one, of which, must be a Church Endorsement for those applying to the master of divinity degree program. The same is to be completed by their pastor or an official of their denomination. All applicants shall apply for admission to a particular degree or certificate program or for non-degree status. Students who wish to change degree programs after admission must make their request in writing to the Admissions and Standings Committee and provide any additional information needed by the committee to make its decision. Candidates for all programs are required to submit a background check. In addition to the general requirements listed here, Graduate Certificate in Church Planting and Revitalization applicants are advised to consult the respective area of interest below for specific requirements.

All correspondence concerning admission to the Seminary should be addressed to the Admissions Office. The Admissions and Standings Committee consider applications upon submission of the following materials:

- Formal application;
- Three references, one of which must be a Church Endorsement from the applicant’s local church if applying to the M.Div. degree program;
- Transcripts of all college and university work attempted;
- Personal statement of 300 words, double spaced, describing the applicant’s self and gifts for ministry, placing particular emphasis on one’s vocational plans and reasons for applying to Pittsburgh Theological Seminary;
- An analytical essay (750-1000 words) which will be evaluated based on how well the applicant follows the guidelines on the application, grammar and structure, and capacity for theological reading and writing. In addition, it will serve as an indication of the applicant’s writing style and strengths. The topic of the essay will be on the application website;
- Personal interview with the Admissions Office or designated person;
- Nonrefundable $60 application fee; and
- Background check
After admission is granted, a student is required to submit an Intent to Enroll Form and a $50 fee. This assures a student’s place in the next entering class. This fee is nonrefundable and is credited to the student’s account upon enrollment.

**Master of Divinity, Master of Arts in Pastoral Studies, and Master of Theological Studies**

Applicants to the master of divinity are required to have completed their bachelor’s degree at the time of enrollment. This undergraduate work should include a substantial foundation in the liberal arts (history, English, philosophy). It is normally required that an applicant achieve a minimum 2.7 cumulative grade point on a 4.0 scale as an undergraduate or in the last degree program attempted. Applications from those in the final stages of their bachelor’s will be considered after the student’s junior year, with a transcript reflecting work to that point. Prior to enrollment, the student must produce a final official undergraduate transcript reflecting the earned degree.

**Joint Degree Programs**

In each of the joint degree programs the candidate must first apply and be admitted to Pittsburgh Theological Seminary and then to the respective partner university. Admission into the program is determined by each institutional separately; admission into one institution does not guarantee admission to the other. Normally, application to the joint program is made to the partner graduate school during the first term of the second year of the Seminary’s master of divinity program.
GRADUATE CERTIFICATE IN CHURCH PLANTING AND REVITALIZATION

Applicants to the Graduate Certificate in Church Planting and Revitalization program are required to have completed their bachelor’s degree at the time of enrollment. This undergraduate work should include a substantial foundation in the liberal arts (history, English, philosophy). It is normally required that an applicant achieved a 2.7 cumulative grade point on a 4.0 scale as an undergraduate or in the last degree program attempted. Applications from those in the final stages of their bachelor’s will be considered after the student’s junior year, with a transcript reflecting work to that point. Prior to enrollment, the student must produce a final official undergraduate transcript reflecting the earned degree.

So that students may have the option to roll credits over toward master’s degrees at PTS, the admissions standards for the Church Planting and Revitalization Certificate harmonizes with those for the M.Div., MAPS, and MTS programs at PTS.

Applicants will submit the following, in addition to the items listed in the general section of the application:

- A 300 word essay articulating the applicant’s current ministry context and sense of call to church planting and/or revitalization. The applicant must describe both the setting in which one is serving (or will serve) and what one hopes to learn during the certificate program. (This takes the place of the personal statement in the typical Admissions process. Note that neither a résumé, nor a résumé narrative meets this requirement).
- An analytical essay of 750-1,000 words which will be evaluated on how well it follows these guidelines; namely, how well it addresses the topic, the use of grammar and structure, and capacity for theological reading and writing. Topic: Identify one author or text that has been influential in your understanding of your calling/vocation. Identify passages and theological or religious themes that have been particularly formative, and explain how they have influenced your own sense of call.
- An interview with the Admissions Office, the director of the Church Planting Initiative, or other designated person.
The Admissions process is administered by the Admissions Office of Pittsburgh Theological Seminary. Applications are reviewed by the Admissions Office, the professor of missiology, and the director of the Church Planting Initiative, with accountability to the Admissions and Standings Committee.

This program is offered through the Seminary’s Church Planting Initiative and can be completed as a stand-alone certificate program or combined with the M.Div., MAPS, or MTS degree.

**Graduate Certificate in Ministry, Graduate Certificate in Missional Leadership, and Graduate Certificate in Theology**

Applicants to the Graduate Certificate in Ministry are required to have completed their bachelor’s degree at the time of enrollment. This undergraduate work should include a substantial foundation in the liberal arts (history, English, philosophy). It is normally required that an applicant achieve a minimum 2.7 cumulative grade point on a 4.0 scale as an undergraduate or in the last degree program attempted. Applications from those in the final stages of their bachelor’s will be considered after the student’s junior year, with a transcript reflecting work to that point. Prior to enrollment, the student must produce a final official undergraduate transcript reflecting the earned degree.

**Graduate Certificate in Urban Ministry**

Applicants to the Graduate Certificate in Urban Ministry program are required to have completed their bachelor’s degree at the time of enrollment. This undergraduate work should include a substantial foundation in the liberal arts (history, English, philosophy). It is normally required that an applicant achieved a 2.7 cumulative grade point on a 4.0 scale as an undergraduate or in the last degree program attempted. Applications from those in the
final stages of their bachelor’s will be considered after the student’s junior year, with a transcript reflecting work to that point. Prior to enrollment, the student must produce a final official undergraduate transcript reflecting the earned degree.

So that students may have the option to roll credits over toward master’s degrees at PTS, the admissions standards for the Certificate in Urban Ministry harmonizes with those for the MTS, M.Div., and MAPS programs at PTS.

Pittsburgh Seminary alums who have completed certain courses within the last 10 years may qualify for advance standing. This program is offered through the Seminary’s Metro-Urban Institute and can be completed as a stand-alone certificate program or combined with the master of divinity, master of arts in pastoral studies, or master of theological studies.

**Transfer Students**

A student transferring from another accredited seminary is required to submit the application materials described above. Transfer credits are evaluated by the dean of faculty. Normally only courses for which the grades of A or B were earned will be considered for transfer credit. A student must complete a minimum of one full academic year in residence at Pittsburgh Theological Seminary in order to become a candidate for the M.Div., MAPS, or MTS degree. Transfer students are not eligible for awards, fellowships, prizes, and other scholarships if more than 12 credit hours are transferred.

In the case of distance education courses, no more than 12 credit hours may be transferred. In addition to the above requirements, no approval can be given without the dean’s review of the course description and syllabus, which must include the name of the person who taught the course, required reading and other course requirements, and how students’ work in the course is evaluated. The student should also present to the dean other relevant material, such as term papers and examinations; in some cases these may be required before approval is given. Distance education courses should be clearly identified on official transcripts or, if not so noted on the transcript, identified by the student.
An option to all students is that of demonstrating adequate knowledge of the content of a course that is required for graduation, so that the student may be exempted from taking the course. The demonstration has the form of an examination conducted by a member of the faculty. This option does not grant academic credit for the exempted course and does not reduce the total number of credit hours required for graduation.

**Non-Degree Students**

Applicants desiring to study at Pittsburgh Theological Seminary for credit on a non-degree basis, other than international students, must possess a bachelor's degree from a regionally accredited college or university at the time of enrollment. Applicants for non-degree students follow the same procedures and submit the same materials as those applying for other master's-level programs. Non-degree students may enroll in as many as two courses per term, up to a total of six courses (18 credits). Non-degree students complete all the assigned requirements for each course in which they enroll and receive academic credit.

**Alternate Admissions Provision**

An applicant seeking admission to the M.Div. or MAPS programs at Pittsburgh Theological Seminary who does not have a baccalaureate degree, but who brings extensive pastoral leadership experience and has significant prior coursework at the college level (usually at least 60 credits), may apply for consideration.

Pittsburgh Theological Seminary may admit a percentage of students without baccalaureate degrees under the provisions and limitations of the Association of Theological School Commission standards A.4.1.2 and B.4.2. Such candidates will be admitted on a provisional basis. Students admitted provisionally to the M.Div. or MAPS program will be able to take courses for credit and are afforded full student privileges, including need-based financial aid and housing, if eligible.
Attainment of an M.Div. or MAPS degree forms the focus of this process, which does not grant a bachelor's degree nor does it include the determination and granting of BA equivalency. For this reason, official student transcripts will state the provision for admission to the program. Students admitted under this provision who later seek further advanced study at other institutions should pay careful attention to admissions requirements at those institutions. Similarly, applicants seeking ordination are advised to check the requirements in their denomination or church to determine if a bachelor's degree is required.

An evaluation of admission without a prior baccalaureate degree happens concurrently with PTS’s standard admissions process. Prospective students should complete and submit all paperwork needed as a part of PTS’s standard admissions requirements, mentioned on page 116, plus the following supplemental materials:

- In addition to official transcripts from colleges and universities attended, copies of educational certificates, certificates of ministry training, and/or continuing education credits must be submitted.
- Résumé capturing a full description of ministerial and leadership roles in congregations or other settings (paid and volunteer). This is not a narrative of your ministerial experience.
- Letter of recommendation from a pastor or professional supervisor with whom you’ve worked.
- Letter of recommendation from a facilitator of the prior educational training which addresses your ability to engage in graduate-level study.
- Recommendation from a church official describing your suitability for graduate-level study. In addition, the recommendation will demonstrate the church’s knowledge of your intent to pursue graduate studies.
- 700-word essay addressing the following question: “How has your professional life and experience prepared you for graduate study at PTS?”
- 1,000-word essay answering the following question: “In your opinion, what two challenges stand before Christianity in the 21st century? How do you believe PTS will help equip you to face the challenges named?”
- Upon receipt of the above-mentioned items, the dean of faculty and the Admissions and Standing Committee will review the application in its entirety.
INTERNATIONAL STUDENTS

Pittsburgh Theological Seminary recognizes the global nature of the Christian Church and seeks to play a role in educating leaders for churches around the world. To that end, the Seminary encourages application by students whose citizenship is held outside the United States, who have completed their primary theological degree in their own country, and who seek further theological education for the purpose of service to the church in their homeland. All international students applying for study at Pittsburgh Theological Seminary must submit

- a formal application;
- transcripts of their undergraduate and graduate degrees from internationally accredited colleges or universities;
- TOEFL (Test of English as a Foreign Language) scores of no less than 570 paper or 90 IBT (if the language of instruction from a prior undergraduate or graduate degree was not English). TOEFL scores cannot be older than two years from the date the exam was taken and at the time of application;
- a Financial Aid application;
- a Personal Statement of 300 words, doubled-space, describing the applicant’s self and gifts for ministry, placing particular emphasis on one’s vocational plans and reasons for applying to Pittsburgh Theological Seminary;
- an analytical essay, which will be evaluated, based on how well the applicant follows the guidelines on the application, grammar and structure, and capacity for theological reading and writing. In addition, it will serve as an indication of the applicant’s writing style and strengths. The topic and length of the essay will be on the application; and
- three references (one of which is a Church Endorsement completed by a pastor or supervisor). Applications must be submitted by Dec. 1 prior to the intended year of enrollment.

Pittsburgh Theological Seminary welcomes applications for one year of study as full-time non-degree students with academic credit for the purpose of attaining a specific educational and professional objective. In this program, students may take any courses they wish without having to satisfy specific degree requirements. Upon completion of required course work, a grade will be issued and recorded on the student’s official transcript.
A special track leading to the MTS degree is available for international students who have completed their first theological degree (e.g. B.Th. or B.D.). This degree normally requires two years of class work, but credit for up to one full year of class work may be granted to qualified candidates. The degree is granted on the successful completion of course work and the MTS Research Seminar and Final Project.

Health Insurance
Health insurance coverage is required for all international students. (See page 76.)

Student Visas
Form I-20, which is needed to apply for the F-1 student visa, will be issued to admitted students only when the Admissions Office has been provided with the required documentation of financial resources to support the student for the duration of the visa. Those entering the country on F-1 student visas, their spouses, and dependents are not eligible for work permits in the United States. This limits employment opportunities to jobs on the Seminary campus (for the student only). Financial aid is available to all international students who qualify.

Residency Requirement for Master’s Degrees
A minimum of one full academic year of attendance at Pittsburgh Theological Seminary ordinarily is required for all master’s programs.

Doctor of Ministry
Applications for the doctor of ministry degree are submitted to the office of the director of the doctor of ministry program and can be completed online. A master of divinity from an accredited seminary or divinity school is required for admission to the program along with a GPA of 3.0 or higher. Applicants are required to have
completed a minimum of three years in active ministry following the receipt of the M.Div.

Applications to the doctor of ministry program must include:

- check or money order for the $60 application fee. This fee is non-refundable;
- complete official transcripts of all post-high school academic work. Note: PTS graduates should request transcripts from the Registrar. Forms are available on the PTS website at www.pts.edu/Transcript_Requests;
- assurance that the participant will be engaged in some recognized ministerial position for the period of the program;
- endorsement from the applicant’s Church Board or an ecclesiastical official, approving expenditure of the time called for by the program;
- brief statement (100-200 words) of the primary reasons for wishing to enter the doctor of ministry program followed by a two-page statement (800 words) on what you consider the most important issue facing pastoral ministry; and
- completed reference forms from three professional references. Please send this link to your references for them to complete online and submit to the Doctor of Ministry Office: www.pts.edu/DMin_Reference_Form.
PERSONNEL

FACULTY
- Full-time
- Lecturers
- Emeriti

ADMINISTRATION
- Executive Officers
- Administrators
- Contact

BOARD OF DIRECTORS

FIELD EDUCATION SUPERVISORS

POLICIES
**Faculty**

The members of the Pittsburgh Theological Seminary faculty are committed to the scholarly, professional, and personal preparation of women and men for Christian service in the Church. Many members of the faculty are regular contributors to the church’s and the world’s scholarly knowledge through publications and participation in learned societies in the Americas, Asia, and Europe. In this way, the faculty at Pittsburgh Theological Seminary contributes to the learning opportunity of students on campus and far away. The faculty formulates the curriculum, directs the entire educational program, and exercises general authority over the student body. Following are the names of full-time faculty. Full biographies, pictures, and videos are available online: www.pts.edu/faculty.

- **John P. Burgess**, Ph.D.; James Henry Snowden Professor of Systematic Theology
- **Ronald S. Cole-Turner**, Ph.D.; H. Parker Sharp Professor of Theology and Ethics
- **Jerome F. D. Creach**, Ph.D.; Robert C. Holland Professor of Old Testament
- **David Esterline**, Ph.D.; President and Professor of Cross-Cultural Theological Education
- **Leanna K. Fuller**, Ph.D.; Associate Professor of Pastoral Care
- **Scott Hagley**, Ph.D.; Assistant Professor of Missiology
- **Angela Dienhart Hancock**, Ph.D.; Associate Professor of Homiletics and Worship
- **Edith M. Humphrey**, Ph.D.; William F. Orr Professor of New Testament
- **L. Roger Owens**, Ph.D.; Associate Professor of Leadership and Ministry
- **R. Drew Smith**, Ph.D.; Professor of Urban Ministry
- **Michelle Spomer**, MLIS; Donald G. Miller Librarian and Director of the Clifford E. Barbour Library
- **Ron E. Tappy**, Ph.D.; G. Albert Shoemaker Professor of Bible and Archaeology
- **Steven S. Tuell**, Ph.D.; James A. Kelso Professor of Hebrew and Old Testament
- **Heather Hartung Vacek**, Th.D.; Vice President for Academic Affairs and Dean of Faculty and Associate Professor of Church History
- **Edwin Chr. van Driel**, Ph.D.; Directors’ Bicentennial Associate Professor of Theology
Brian Wells, D.Min., Director of the Doctor of Ministry Program
Kenneth J. Woo, Ph.D.; Assistant Professor of Church History

**Visiting and Adjunct Faculty**

Tucker S. Ferda, Ph.D., Visiting Assistant Professor of New Testament
Gary Hansen, Ph.D.; Lecturer in Historical Theology
David L. Morse, Ph.D.; Adjunct Professor of Methodist Studies (in conjunction with Wesley Theological Seminary)
James Platt, Ph.D.; Lecturer in Scripture
Gil Waldkoenig, Ph.D., Visiting Professor of Church in Society

**Emeritae/i**

Carnegie Samuel Calian, D.Th.; President Emeritus and Professor Emeritus of Theology
Donald E. Gowan, Ph.D.; Robert C. Holland Professor Emeritus of Old Testament
Byron H. Jackson, Dean Emeritus of the Faculty and Louise and Perry Dick Professor Emeritus of Education
Jared J. Jackson, Th.D.; Professor Emeritus of Old Testament
George H. Kehm, Th.D.; James Henry Snowden Professor Emeritus of Systematic Theology
Nancy L. Lapp, M.A.; Curator Emerita of the Kelso Museum of Near Eastern Archaeology
John Mehl, Ph.D.; Director Emeritus, Doctor of Ministry Program
Charles B. Partee, Ph.D.; P. C. Rossin Professor Emeritus of Church History
Andrew Purves, Ph.D; Jean and Nancy Davis Professor Emeritus of Historical Theology
Martha B. Robbins, Ph.D.; Joan Marshall Associate Professor Emerita of Pastoral Care
George E. Tutwiler, M.A.; Organist/Choirmaster Emeritus and Lecturer Emeritus in Church Music and United Methodist Studies
John E. Wilson, Ph.D.; P. C. Rossin Professor Emeritus of Church History
Administrative Officers

David Esterline, Ph.D.; President and Professor of Cross-Cultural Theological Education
Christine Chakoian, D.Min.; Vice President for Seminary Advancement
James Downey, Ph.D.; Vice President for Planning and Institutional Effectiveness
Thomas Hinds, CPA, MBA; Vice President for Finance and Administration
Heather Vacek, Th.D.; Vice President for Academic Affairs and Dean of Faculty and Associate Professor of Church History
John Welch, Ph.D.; Vice President for Student Services and Community Engagement and Dean of Students

Administrators

Helen Blier, Ph.D.; Director of Continuing Education and Special Events
Catherine Brall, D.Min.; Director of Field Education
Carolyn Cranston, M.Div.; Director of Alumnae/i and Church Relations
Jennifer Christmas, M.A., Associate Curator of the Kelso Museum of Near Eastern Archaeology
Derek Davenport, Th.M.; Director of the Miller Summer Youth Institute and Digital Marketing Analyst
Erin Davenport, M.Div./ M.S.W.; Director of the Miller Summer Youth Institute
Cheryl De Paolis, M.Ed.; Director of Financial Aid
Hunter Farrell, Ph.D.; Director of the World Mission Initiative
Ellen Frisco, B.A., Assistant Controller
Tom Fulton, B.A.; Facilities Director
Kimberly Gonxhe, M.Div., Director of the Metro-Urban Institute
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Melissa Logan, M.S.; Director of Communications
Anne Malone, M.Ed.; Registrar
Karen McMahon, B.A., Human Resources Manager
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Dominick Oliver, M.B.A., Director of Development
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Tracy Riggle Young, M.A., Director of Enrollment and Retention
Karen Rohrer, M.Div.; Director of the Church Planting Initiative
Kendra Buckwalter Smith, Th.M., Director of the Worship Program
Michelle Spomer, MLIS, Donald G. Miller Librarian and Director of the Barbour Library
Brian Wells, D.Min., Director of the Doctor of Ministry Program

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Robert H. Meneilly ’47, Prairie Village, Kan.
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Field Education Supervisors 2017-2018

Dusty Adkins, Peters Creek Baptist Church, South Park Twp., Pa.
Ben Black, Forest Hills Presbyterian Church, Pittsburgh, Pa.
Susan Blank, Presbyterian SeniorCare, Oakmont, Pa.
Stephen Cramer, Cross Roads Presbyterian Church, Gibsonia, Pa.
Adam Davis, Thoburn United Methodist Church, St. Clairsville, Oh.
Richard Freeman, Children’s Hospital, Pittsburgh, Pa.
Annette Gerber, First United Methodist Church, Greensburg, Pa.
Craig Giles, Triumph Church, Pittsburgh, Pa.
Kimberly Greway, Allegheny County Jail, Pittsburgh, Pa.
Michael Hazelton, Hempfield Church of Christ, Greensburg, Pa.
Joseph Hedden, Emmanuel Reformed United Church of Christ,
Export, Pa.
Rebecca Hickok, Waverly Presbyterian Church, Pittsburgh, Pa.
Charissa Howe, St. Andrew's Presbyterian Church, Sewickley, Pa.
and Emsworth Presbyterian Church, Pittsburgh, Pa.
Shanea Leonard, Judah Fellowship Christian Church, Pittsburgh, Pa.
Eric McIntosh, St. James Episcopal Church, Pittsburgh, Pa.
Seth McPherson, Christ United Methodist Church, Bethel Park, Pa.
Beth Nelson, Salem United Methodist Church, Wexford, Pa.
Walt Pietschmann, Bethesda and Olivet Presbyterian Churches,
Elizabeth, Pa.
Jeffrey Potter, Parkwood United Presbyterian Church, Allison Park, Pa.
John Porter, Grace Church, Mt. Washington, Pittsburgh, Pa.
Christine Rotella, Abiding Ministries, Pittsburgh, Pa.
Judi Slater, First Presbyterian Church, Duquesne, Pa.
Jeff Sterling, St. Paul's United Methodist Church, Allison Park, Pa.
Dave Swanson, Pittsburgh Mennonite Church, Pittsburgh, Pa.
Jeff Vanderhoff, Trinity United Methodist Church, McMurray, Pa.
Deborah Warren, Second United Presbyterian Church, Pittsburgh, Pa.
Kellie Wild, East End Cooperative Ministry, Pittsburgh, Pa.

Policies

This catalog is a statement of the policies, personnel, and programs of Pittsburgh Theological Seminary as projected by the responsible authorities of the Seminary.

Pittsburgh Theological Seminary reserves the right to alter and change its policies, personnel, and programs, without prior notice, in accordance with the Seminary's institutional needs and academic purposes.

Complete statements of Pittsburgh Theological Seminary's policies and programs are found in the Seminary's Constitution, By-Laws,
Pittsburgh Theological Seminary admits qualified students of any race, color, national or ethnic origin, and without regard to age, physical ability, or gender. Pittsburgh Theological Seminary is accredited by the Association of Theological Schools in the United States and Canada and the Middle States Commission on Higher Education.

**Inclusive Language**

The Seminary encourages both the sensitivity to and use of words that include, not exclude, other persons, where this is appropriate (e.g. “humanity” instead of “mankind”). All persons should be treated with the same respect, dignity, and seriousness, and no person or group of persons should be trivialized or stereotyped.

**Drug-Free School**

The Seminary is committed to providing a drug-free workplace and academic environment in compliance with The Drug-Free Schools and Communities Act Amendments of 1989 (Public Law 101-226). The unlawful manufacture, distribution, possession, or use of a controlled substance on Seminary property, or off-site while on Seminary business, is strictly prohibited. Violations of this policy will result in disciplinary action up to and including dismissal and/or mandatory participation in and successful completion of a drug assistance or rehabilitation program approved by an appropriate health or law enforcement agency.

**Weapon Free School / Workplace**

Pittsburgh Theological Seminary, as a commitment to our vision of “seeking to be a generous and hospitable community” recognizes the need for maintaining a safe learning and working environment for all members of the Seminary community. The Seminary will not tolerate the use of or the possession of any weapon(s) by anyone while on our premises.
WEAPONS ON CAMPUS
All members of the seminary community, visitors and contractors, are prohibited from possessing or carrying weapons of any kind while on the property, regardless of whether they are licensed to carry or not. Such prohibition extends to individuals having weapons in briefcases, purses, toolboxes, personal vehicles, or other personal property or effects.

DESCRIPTION OF WEAPONS
For the purposes of this policy, “weapons” include:
1. Firearms, such as handguns, shotguns, rifles, pellet guns, machine guns, stun guns, tasers, or electronic stun weapons;
2. Explosives, such as bombs, grenades, blasting caps, or other containers containing explosive substances; and
3. Other equipment, material, and devices that, in the manner they are used could ordinarily be used, or are readily capable of causing serious bodily injury. The items described in clause (3) include, but are not limited to, knives (except small personal pocket knives with folding blades that are less than three (3”) inches long), tear gas, chemical substances, brass knuckles, clubs, or chains.

See the Student Handbook for the complete policy.

TITLE IX AND RACIAL/SEXUAL HARASSMENT POLICIES
It is the policy as well as the responsibility of Pittsburgh Theological Seminary, as an institution preparing women and men for leadership roles in the Church, to establish an environment of trust in which the dignity and worth of all members of the institutional community are respected. Therefore, the Seminary will not condone or disregard incidents of sexual assault or sexual and racial harassment. This applies to all persons in the Seminary community. Such behavior creates confusion and an uncomfortable, hostile, and intimidating environment in which to work and study. It destroys opportunities for students, faculty, and staff to develop and affirm strong, positive self-concepts and the sense of self-confidence and mutual respect that are essential both to the educational process and to the excellence of a well-functioning institution. Students, staff, and faculty are required to complete online training modules through a third-party source. Further information is outlined in the Student Handbook.
**Seminary Student Emergency Fund**

The Student Emergency Fund of Pittsburgh Theological Seminary is under the management of the dean of students and provides assistance to students who are facing unanticipated and temporary financial hardships. These funds are not loans but are awarded as grants in hopes of alleviating a financial need. If you think you may qualify, please submit the Student Emergency Fund application, available on My.PTS.edu, along with supporting documentation of your hardships. Further information is outlined in the Student Handbook.

**People Finder**

The People Finder is a campus-wide directory published in the fall of each year. This publication contains a photo of each student, faculty, and staff member, along with name, address, phone number, and e-mail information. Faculty and staff listings also include office numbers, extensions, and spouse names. Student listings include undergraduate institutions, years of study, degree programs, day or evening student status, and spouse names. This directory is never to be distributed beyond the Seminary community, but as with all public documents, one should use caution in listing information that must be kept completely confidential.