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.
CONTENTS

6 President’s Welcome
7 Pittsburgh Theological Seminary
7 Seminary History
9 Calendar 2020-2021

PROGRAMS
13 Master of Divinity
21 Master of Arts in Pastoral Studies
24 Master of Theological Studies
26 Part-Time Program
27 Master of Divinity/Master of Social Work Joint Degree
28 Master’s/Juris Doctor Joint Degree
28 Master of Divinity/Master of Science in Public Policy and Management Joint Degree
29 Doctor of Ministry
31 Graduate Certificate in Church Planting and Revitalization
32 Graduate Certificate in Urban Ministry
33 Graduate Certificate in Ministry
33 Graduate Certificate in Missional Leadership
34 Graduate Certificate in Theological Studies
34 Cooperative Arrangements

COURSE DESCRIPTIONS
38 Studies in Bible and Biblical Languages
42 Historical Studies
43 Theology in Ministry
49 Studies in Theology
50 Research Seminars and Final Projects
51 Doctor of Ministry Program

FINANCES
76 Tuition and Fees
77 Board
77 Rent
77 Mandatory Student Health Insurance
78 Payment of Fees
78 Financing Seminary Education (Master’s Degrees)
110 Financing Seminary Education Doctor of Ministry Degree
114 Financing Seminary Education (Certificate Programs)
114 Exceptions to the PTS Financial Aid Policy and Procedure

ADMISSIONS
118 Application
119 Master of Divinity, Master of Arts in Pastoral Studies, and Master of Theological Studies
119 Joint Degree Programs
120 Graduate Certificate in Church Planting and Revitalization
Graduate Certificate in Ministry, Graduate Certificate in Missional Leadership, and Graduate Certificate in Theology

Graduate Certificate in Urban Ministry

Transfer Students

Non-Degree Students

Alternate Admissions Provision

International Students

Residency Requirement for Master’s Degrees

Doctor of Ministry

PERSONNEL

Faculty

Administrative Officers

Contact Information

Board of Directors

Field Education Supervisors

Policies
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 2020-2021

#### 2020-2021 Fall Semester
- **Orientation**: Aug. 26-27
- **First Day of Classes**: Aug. 31
- **Convocation**: Sept. 1
- **Mid-term Reading Week**: Oct. 12-16
- **Thanksgiving Break**: Nov. 23-27
- **Last Day of Classes**: Dec. 11
- **Reading and Exam Week**: Dec. 14-18
- **Christmas Break**: Dec. 23-Jan. 3

#### 2020-2021 January Term
- **First Day of Classes**: Jan. 4
- **Last Day of Classes**: Jan. 23
- **Reading and Exams**: Jan. 25-27
- **J-Term Break**: Jan. 28-29

#### 2020-2021 Spring Semester
- **Spring Orientation**: Jan. 28-29
- **First Day of Classes**: Feb. 1
- **Mid Term Reading Week**: March 8-12
- **Easter Break**: March 29-April 2
- **Last Day of Classes**: May 14
- **Reading and Exam Week**: May 17-21
- **225th Commencement**: May 28
Programs

Degree Programs
- Master of Divinity
- Master of Arts in Pastoral Studies
- Master of Theological Studies
- Part-Time Program
- Master of Divinity/Master of Social Work Joint Degree
- Master's/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
- Urban Ministry
- Ministry
- Missional Leadership
- Theological Studies

Cooperative Arrangements
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 MyPTS.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 Part-Time Program page 26.) 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 Associate Dean for Students and Formation 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 vocational 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 tips on negotiating a call. The Seminary also coordinates on-campus visits by denominational officials, pastors, and pastor nominating
committees. Students also have access to an inventory of Church Information Forms, specialized ministry opportunities, and internship/residency opportunities. 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 students 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 Education sequence of courses 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

### 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

### 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
- Intercultural Learning Experience 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
- Intercultural Learning Experience 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

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

January Term
Open

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

YEAR 2

Summer
Intercultural Learning Experience
or Biblical Languages

Fall Semester
Exploring Christian Worship
Language or English Bible Exegesis
Christian Theology I

January Term
Ecclesial Formation

Spring Semester
Language or English Bible Exegesis
Missional Leadership and Evangelism

YEAR 3

Summer
Intercultural Learning Experience
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
Intercultural Learning Experience
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 exegesis 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. Typically each course is three credit hours. Normally the M.Div. is completed in three to six years and must be completed within 10 years. Petitions for exceptions to this duration limitation must be submitted to the Dean of Faculty and approved by the full faculty.

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 118.)

**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 Part-Time Program
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 mentoring and direction of experienced field supervisors. M.Div. and MAPS students must complete one year of supervised ministry in a setting approved by the associate dean for academic programs, assessment, and 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 the FE 210 and FE 220 course sequence for theological reflection on and integration of their placement experiences. These courses are taught by faculty members in a peer-group format.

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 a student successfully passes the FE 210 and FE 220 course sequence, the supervisor and student have completed the final evaluation, and the associate dean for academic programs, assessment, and field education has accepted it. The final evaluation material 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 10-12 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 may be taken. 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 may be taken for credit. 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 associate dean for academic programs, assessment, and field education for approval. Opportunities are available for review at MyPTS.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.
ANGLICAN/EPISCOPAL STUDIES

Pittsburgh Theological Seminary is an approved seminary for the Episcopal Diocese of Pittsburgh and seeks to partner with other dioceses. The Anglican/Episcopal Studies Track is open to PTS students pursuing a master of divinity or master of arts in pastoral studies, who desire a deeper knowledge in specific fields such as church history, doctrine, liturgy, and practical theology.

Students will take part in spiritual formation and complete one year in a field education placement, typically in an Anglican or Episcopal church. The Episcopal Diocese of Pittsburgh will train students seeking ordination in anti-racism and church discipline procedures. Students seeking ordination will also participate in the Diocese’s Love+Teach+Heal Leadership Academy, which brings clergy and lay leaders together for deeper theological conversations.

Candidates for ministry in the Episcopal Church must complete courses in the Anglican/Episcopal Track for a Concentration in Anglican/Episcopal Studies, which includes history, doctrine, and liturgy (Book of Common Prayer). The Seminary will work in cooperation with other accredited Episcopal seminaries to ensure regular and multiple opportunities for students to take the necessary courses. These may be offered on-site at PTS, on other seminary campuses as intensive courses, or through other seminaries online. To facilitate communication between students, the seminaries, and Episcopal students’ respective dioceses, the Episcopal Diocese of Pittsburgh provides an on-site advisor at PTS.

The Canons of the Episcopal Church require satisfactory preparation in six subject areas for ordinands. The canonical areas are:

- The Holy Scriptures
- History of the Christian Church
- Christian Theology
- Christian Ethics and Moral Theology, including environmental ethics and theology
- The Practice of Ministry in Contemporary Society, including leadership, evangelism, stewardship, ecumenism, interfaith relations, missional theology, environmental stewardship and care of creation, and the historical and contemporary experiences of racial and minority groups
20 Programs

• Christian Worship according to the use of the Book of Common Prayer, the Hymnal, and authorized supplemental texts

The canons additionally require anti-racism training and instruction on the Title IV disciplinary procedures. Other courses might be especially recommended depending in part on the student’s particular area of interest.

Students completing the M.Div. Anglican/Episcopal Studies Track must
• fulfill all requirements for the Seminary’s M.Div., including two units of field education (typically a placement within the context of a local Anglican or Episcopal congregation);
• participate in the worship life of Pittsburgh Theological Seminary;
• participate in the Anglican/Episcopal House of Studies at Pittsburgh Seminary;
• participate in the Diocesan-wide program for spiritual formation;
• complete the Diocesan Middler evaluation;
• complete Exploring Christian Worship, Spiritual Formation, and Ecclesial Formation;
• complete six electives (or four for students electing to pursue both Greek and Hebrew in fulfillment of the biblical language requirement), which must be in the following areas: historical texts and contexts, biblical narrative and theology, liturgy and the Book of Common Prayer; and
• attend two seminars: “What is Anglican/Episcopal Preaching?” and “What is Anglican/Episcopal Spiritual Formation?”

MASTER OF DIVINITY WITH CHURCH PLANTING EMPHASIS

The purpose of the Church Planting Emphasis at Pittsburgh Theological Seminary is to cultivate likely and unlikely 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 director of the Church Planting Initiative. 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.

**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.

### MAPS Curriculum

**YEAR 1**
- Genesis through Esther or Prophets, Psalms, Wisdom Literature*
- Gospel, Acts, Johannine Epistles or New Testament Letters and Apocalypse*
- Foundations of the Christian Story or Directions in the Christian Story*
- Exploring Christian Worship
- Introduction to Contextual Analysis
- Spiritual Formation I
- Spiritual Formation II
- Elective

**YEAR 2**
- Field Education I
- Field Education II
- Christian Theology I or Christian Theology II*
- Ministry Elective
- Ministry Elective
- Ministry Elective or Open Elective
- Ministry Elective or Open Elective
- 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.

### MAPS 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 exegesis 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**

Forty-eight (48) credit hours are required from the MAPS degree. A basic outline of the curriculum appears on the previous page. Normally the MAPS is completed in two to four years and must be completed within 10 years. Petitions for exceptions to this duration limitation must be submitted to the Dean of Faculty and approved by the full faculty. Admission requirements and procedures for the MAPS degree are outlined in the section on Admissions. (See page 118.)

**FIELD EDUCATION**

See page 17 for information about Field Education requirements.

**ANGLICAN/EPISCOPAL STUDIES TRACK**

Students completing the MAPS Anglican/Episcopal Studies track must

• fulfill all requirements for the Seminary’s MAPS, including two units of field education (typically a placement within the context of a local Anglican or Episcopal congregation);
• participate in the worship life of Pittsburgh Seminary;
• participate in the Anglican/Episcopal House of Studies at PTS;
• participate in the Diocesan-wide program for spiritual formation;
• complete the Diocesan Middler evaluation;
• complete Exploring Christian Worship, Spiritual Formation, and Ecclesial Formation;
• complete the MAPS Final Project Seminar;
• complete three open electives (including Ecclesial Formation and two courses or directed studies on periods, figures, and questions from within Anglican/Episcopal history and theology) and three ministry electives (including one focused on Anglican/Episcopal Liturgy and the Book of Common Prayer); and
• attend the seminar “What is Anglican/Episcopal Spiritual Formation?”
The master of theological studies (MTS) degree program admits students to one of two tracks. The MTS General Track is intended for students who seek a broad foundation in theological studies in preparation for a wide array of vocations. The MTS Focused Track is intended for students who seek a more focused program, usually in preparation for teaching in theological schools in various global settings or for further graduate studies. Within this track, students choose one of two areas of focus, “Scripture and its Interpretation” or “Christian Theology and Traditions”. At the end of either track, students complete a final project that explores more deeply a chosen concentration.

MTS Student Learning Outcomes (both tracks):

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

### MTS General Track Outline

#### YEAR 1

**Fall Semester**

- Foundations of the Christian Story
- Christian Theology I
- Old Testament Intro Course (OT 110 or OT 120) or Elective
- New Testament Intro Course (NT 110 or NT 120) or Elective

**Spring Semester**

- Contextual Analysis
- Directions in the Christian Story
- Old Testament Intro Course (OT 110 or OT 120) or Elective
- New Testament Intro Course (NT 110 or NT 120) or Elective

#### YEAR 2

**Fall Semester**

- Christian Theology II
- Research Methods Seminar
- Concentration Elective
- Concentration Elective

**Spring Semester**

- Concentration Elective
- Concentration elective
- MTS Final Project (6 credits)
MTS Scripture and Its Interpretation Track Outline

YEAR 1

Fall Semester

Genesis through Ester
Gospel, Acts, and Johannine Epistles
General Elective
General Elective

Spring Semester

Prophets, Psalms, and Wisdom Literature
New Testament Letters and Apocalypse
Contextual Analysis
General Elective

YEAR 2

Fall Semester

Research Methods Seminar
Concentration Elective
General Elective
General Elective

Spring Semester

Concentration Elective
Concentration Elective
MTS Final Project (6 credits)

MTS Scripture and Christian Theology and Traditions Track Outline

YEAR 1

Fall Semester

Foundations of the Christian Story
Christian Theology I
General Elective
General Elective

Spring Semester

Directions in the Christian Story
Contextual Analysis
General Elective
General Elective

YEAR 2

Fall Semester

Christian Theology II
Research Methods Seminar
General Elective
General Elective

Spring Semester

Concentration Elective
Concentration Elective
MTS Final Project (6 credits)
MTS Program Requirements

Required courses for both tracks include CS 110 on contextual analysis, a first-year Research Seminar, and a Final Project Seminar. Normally the MTS is completed in two to four years and must be completed within 10 years. Petitions for exceptions to this duration limitation must be submitted to the Dean of Faculty and approved by the full faculty. Admission requirements and procedures for the MTS degree are outlined in the section on Admissions. (See page 118.)

The MTS General Track: In addition to the requirements listed above, students must take six required core courses, two general electives, and five electives in an area of concentration.

The MTS Focused Track: For “Scripture and its Interpretation,” in addition to the requirements listed above, students must take OT 110, OT 120, NT 110, NT 120, and four other Scripture courses. The remaining five electives may be taken in any area. For “Christian Theology and Traditions,” in addition to the requirements listed above, students must take CH 110, CH 120, TH 210, TH 320, and three other theology courses. The remaining six electives may be taken in any area.

Part-Time Program

The M.Div., MAPS, and MTS degrees, and the graduate certificates can be obtained through either flexibly scheduled online courses or evening coursework. The part-time/evening program is designed for students who 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. Consult the registrar for the part-time/evening course offerings.
**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 instead of five years of full-time study.

Within the joint program, students will still be provided a full course of study in both theology and social work. 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.

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 in community, organization, and social action, along with several certificates.

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’s/Juris Doctor 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 (JD) degrees. Graduates of the program 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 ministries of various kinds. In 2019, the two schools established joint degree programs with J.D. degree and the MTS and the MAPS.

The joint degree programs provide full courses 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 programs is determined by each institution separately; admission into one institution does not guarantee admission to the other. Interested candidates to the joint degree programs should consult with each school’s admissions offices 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.

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 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 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 and quantitative proficiency for admission to Heinz College.

Doctor of Ministry (D.Min.) Program

The doctor of ministry degree is an ideal program of study for individuals in varied forms of ministry, including those who are engaged in new forms of church community, church planting, and not-for-profit or faith-based community action. The program is also ideal for those in specialized areas such as chaplains in the military, hospice, and other forms of ministry. Matters of the heart, spirit, and mind remain the core of the human condition. In the midst of ongoing change, we must not forget this important reality. At the same time, we need to be asking new questions that speak to the realities of our time.
30 Programs

Why pursue a D.Min.? Because there is lots to learn and do in this fast-paced and changing world of ours, and discernment of how, when, and whether to respond to the demands placed on us is best done in a deep, ongoing learning community. That is the seedbed of true creativity. The D.Min. degree provides space for theological reflection, 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 program seeks to enhance critical thinking skills that inform theological thinking, written and oral proficiency, community conversation and contextual awareness, and personal and spiritual growth.

D.Min. 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 be accountable to one’s self: emotional and physical wellbeing, personal and spiritual growth.

Focus Areas

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

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. Most cohorts meet in January and June. The Eastern Christian Focus meets in May and August/September.

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. Normally the DMin is completed in three to four years and must be completed within five years. Petitions for exceptions to this duration limitation must be submitted to the director of the Doctor of Ministry Program and the Dean of Faculty and approved by the full faculty.

Admission requires a master of divinity degree or its equivalent. Other requirements and the application process are outlined on page 127.

GRADUATE CERTIFICATE PROGRAMS

The Seminary's graduate certificates are post-baccalaureate programs and provide an introduction to graduate-level degrees.

GRADUATE CERTIFICATE IN CHURCH PLANTING AND REVITALIZATION

Students pursue the Graduate Certificate in Church Planting and Revitalization separately from master's-level degree programs. The certificate consists of five hybrid courses, concurrent ministry in their context, a coaching relationship, and an integrative final portfolio. Students who successfully complete the 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 Contextual Analysis and Missional Leadership courses and two additional elective credits.
32 Programs

Note that the course schedule differs from the Seminary’s semester system, with the program beginning in June, and intensive courses meeting on campus quarterly for 15 months, including completion and presentation of the students’ final portfolios.

Students who complete the certificate will be able to:

- 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.

**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 Ministry Studies courses (Preaching and Communications, Introduction to Caring Ministry, etc.). The certificate is ideal for persons serving churches as Sunday School teachers, deacons, and elders, plus those 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**

Students enrolled in the Graduate Certificate in Missional Leadership study church history or theology, the Bible, contextual analysis, and missional leadership. The certificate is ideal for persons serving congregations, agencies, 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**

Students enrolled in the Graduate Certificate in Theological Studies receive a general introduction to theological inquiry. Students take four required courses—church history, theology, Bible, and an elective. This certificate is ideal for those wishing to expand their knowledge of Scripture and deepen their understanding of biblical, theological, and historical concepts relevant to the church. 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 the 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 Seminary’s membership 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 inter-professional relationships. Pittsburgh Theological Seminary grants four academic credits to students who complete one unit (400 hours) of Clinical Pastoral Education at centers accredited by the Association for Clinical Pastoral Education, which 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
- 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 shape 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 2020-2021  Tuell
Fall 2020-2021  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 shape 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 2020-2021  TBD
Spring 2020-2021  TBD (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 criticism).

Fall 2020-2021 Ferda

**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 2020-2021 Ferda

**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.

TBD

**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 2020-2021 Frayer-Griggs

**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 of 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 2020-2021 Frayer-Griggs

**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 2020-2021 Creach
Fall 2020-2021 Tuell
Fall 2020-2021 Burt
Spring 2020-2021 Burt

**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 2020-2021 Creach
Spring 2020-2021 Tuell
**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 2020-2021  Frayer-Griggs  
Fall 2020-2021  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 2020-2021  Frayer-Griggs  
Spring 2020-2021  Ferda

**Elective Courses in Bible**

**BI 430  C. S. Lewis, the Bible, and Theological Themes**
This course provides a focused study of the work of C. S. Lewis, especially his less well-known books, addressing those biblical and theological themes that are increasingly neglected in the Western Church. The readings from Lewis will be keyed to a parallel study of "uncomfortable" aspects of the Biblical witness and traditional theological themes, including: miracle versus magic; evil and possession; hell and heaven; propitiatory and representative atonement; temptation and spiritual blindness; ascesis and theosis; metaphor and sacrament. Students will be encouraged to think about the challenges and benefits of probing these themes as a context for ministry.

Fall 2020-2021  Humphrey
**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 2020-2021  Burgess

**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 2020-2021  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).

**ST 463 UM 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.

Fall 2020-2021  Morse (online through Wesley)
Theology in Ministry

Required Courses in Theology and Ministry

All courses are for three academic credits unless otherwise noted.

**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* 2008, Par. 324.4a

J-Term 2020-2021 Morse

**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 2020-2021 Hagley (Evening)

**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 2020-2021 Cole-Turner

**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 2020-2021 TBD

**EF 110  Ecclesial Imagination**
This course invites students to reflect theologically on the ecclesial contexts in which they (will) minister: locally, denominationally, and ecumenically. Focusing on baptism, (ordained) ministry, and church unity, students will both draw on the insights of their own traditions and learn to see these traditions as embedded in a wider catholic tradition. As the shape of Christianity in North America is increasingly fragmented, this course will challenge students to ponder how we might seek common ecclesial life with those who think similarly and those who are different.

J-Term 2020-2021 van Driel

**EF 410  Polity of the Presbyterian Church (U.S.A.)**
An introduction to the essential elements of Presbyterian polity (the *Book of Order*) in light of the confessional and theological foundations (the *Book of Confessions*) of the Presbyterian Church (U.S.A.). The course will explore ways that an understanding of Presbyterian polity can support, guide, and enhance the practice of ministry in diverse congregational settings. In addition, students will be introduced to basic parliamentary procedure and the role of the moderator in planning and facilitating session meetings. This course is designed to prepare Presbyterian students for the ordination examination in church polity of the Presbyterian Church (U.S.A.).

J-Term 2020-2021 T. Hancock

**FE 210  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 2020-2021 Staff

**FE 220 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 2020-2021 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 2020-2021 Hagley

**MI 310 Intercultural Experiential Learning**
Intercultural Experiential Learning is organized in conjunction with the World Mission Initiative/Metro-Urban Institute 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 2020-2021 Farrell

**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.

**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.

**SP 110 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.)

**ST 463 UM 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.

**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 2020-2021 Hancock and Humphrey
Fall 2020-2021 Hancock (evening)

**Elective Courses in Theology in Ministry**

**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 2020-2021 Smith (Evening)

**CS 421 Rural and Small Church Ministry**
Seventy-one percent of all congregations in the United States have less than 100 people in average weekly attendance (78 percent in the PCUSA). Forty-four percent of all congregations are in rural or small town settings (48 percent in the PCUSA). Explore your reaction to social change, conflict, community patterns, and opportunities for mission in rural places and small churches, including Appalachia and other regions. While readings, presentations, and discussions frame the course, there are options for ethnographic field research and development of mission plans in a setting the student chooses. (NOTE: This is a synchronous online class.)

Fall 2020-2021 Waldkoenig

**CS 437 Pittsburgh Social and Religious Ecology**
The Pittsburgh Metropolitan region has embodied in important ways America's early settler adventures, difficult race relations, industrial revolution, labor strife, urban decline and redevelopment, and an evolving religious culture. Utilizing historical, sociological, and theological readings as well as lectures from key, local experts and informants, the course explores Pittsburgh’s metropolitan ethos and the role of churches in the formation and maintenance
of metro-Pittsburgh’s social and religious culture. Observational and analytical tools acquired in this course will readily transfer to interpretation and analysis of local social and religious contexts beyond the metro-Pittsburgh context.

Spring 2020-2021 TBD

**MI 455 Planting and Leading New Faith Communities**
This course represents a biblically-theologically rooted approach to planting mission-shaped churches. The course focuses on the formation of church planting leaders able to cultivate new mission-shaped Christian communities in specific contexts. Students will develop the capacity to be theologically reflective church planting leaders from within concrete personal and communal postures, habits, and skills of initiating and leading the formation of new Christian communities.

Fall 2020-2021 Hagley

**PC 431 Justice and Pastoral Care**
This course explore the communal, intercultural, and systemic contexts of caring practices and the links between justice-making and pastoral care. In this course students will consider the ways in which communal dynamics such as injustice, exclusion, and conflict may shape individual experiences of suffering, both in congregations and in the communities of which they are a part.

Fall 2020-2021 Fuller (Evening)

**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 2020-2021 Owens (Evening)
**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 2020-2021 Van Driel (Daytime)
Fall 2020-2021 Burgess (Evening)

**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 2020-2021 Burgess

**ELECTIVE COURSES IN THEOLOGY**

**TH 404  Humanity in a Scientific Age**
This course explores the relationship between scientific and technology perspectives on humanity and the insights of Christian theology, past and present. Recent scientific research on human evolution has led to a new perspective that complicates the way theology understands science, while today’s technology offers many ways in which evolved humanity may be modified further. Students will be invited to consider these developments in light of
Christian theology and to explore the implications of science for Christology, eschatology, and pastoral theology.

Fall 2020-2021 Cole-Turner

**TH 497  God-Talk and Public Leadership**
This course explores the intersection of Christian God-talk and public leadership within electoral politics, civic discourse, and social movements in the U.S. It does so by drawing on a range of theological, philosophical, sociological, historical, and journalistic resources in order to assess the uses and misuses of religious rhetoric in public life as they shape concrete practices of Christian discipleship and democratic citizenship with particular attention to dynamics of domination and liberation from abolition to Black Lives Matter.

Fall 2020-2021 Woodard-Lehman

**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 2020-2021 Vacek

**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.

**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. This is a six credit course.

**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 three 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.

When we start a new Parish cohort, we frequently focus on a particular theme. The theme of the current Parish Focus is risking faithfully.

**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
Two 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. The project is worth six credits.

Parish Focus: Risking Faithfully
All courses are for three academic credits unless otherwise noted.

DM 101 Recovering the Pastoral Role
This course will explore the role of the pastor, rooting the discussion in explorations of pastoral vocation and the practice of adaptive leadership under the construct of “soul-friend leadership.”

DM 111 Understanding Context
This methods course will equip students with tools for the work of their project, an exercise in contextual practical theology. A basic description of a variety of methods will be offered to the students, but the bulk of the course will be focused on giving students actual experience in utilizing two different methods—likely ethnography and Participatory Action Research.
DM 121 Broadening Homiletics
This course will explore the practice of homiletics through the question of what is required for something to be a sermon. Intended as an exercise in “genre building,” students will be asked to query various modes of proclamation from music to poetry to quilting and prophetic letter writing to explore the boundaries of the notion of sermon.

DM 131 Practices of Death and Resurrection
This course will explore risk as a theological practice by querying notions of faith and risk, considering the prominence of risk in Scripture and in the history of the Christian church, and by engaging different aspects of the church’s life and practice. Particular attention will be given to the actual experience of risk and through exercises that would be adaptable to the parish setting. The significance of place, space, and materiality as forms of faithfulness and risk will be a prominent theme.

DM 141 Music, Worship, and Justice
This course will focus on music and its formative powers and will look at how the function of music in the church is changing, the implications of those changes, and music as a theological force not only in the church, but in the larger world.

DM 151 Embodied Life Together
This course will consider the significance of embodiment to our life together, with particular attention to race, gender, and varying bodily capacities. Attention will be given to underlying notions of church and ecclesiology.

DM 161 Cultural Shifts and Ministry
This course will give attention to larger cultural shifts in our societal landscape and their implications for faithful ministry.

DM 171 Family, Church, and the Wired World
This course will focus on the harried lives of families of many different forms and the church’s participation in, perpetuation of, and intervention within that reality. Particular attention will be given to how technology is shaping our lives together and faithful responses to these relatively new realities.

DM 181 Bible and Interpretation
This course will attend to the risky nature of biblical texts and the
risks in faithfully interpreting and proclaiming those texts with attention to questions of authority and interpretation as risky in and of themselves.

**DM 191 Project Proposal Lab**
This course will be a workshop in which students create an initial draft of their project and work together to hone and improve one another’s project plans.

**DMPRFP Parish Risk Final Project**
This course 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. The project is worth six credits.

**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 diaconia 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. The project is worth six credits.

**Missional Leadership Focus**
The Missional Leadership D.Min. Focus 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, 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).
**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 311  Race Response, and Scripture**
This course explores authority and interpretation of Scripture with a focus on how race has operated in scriptural interpretation in the United States. Particular attention is given to sociocultural realities that shape the way individuals and institutions approach Scripture.

**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 361 Public Theology and Prophetic Witness**
This course will explore what it means to do public theology with an emphasis on reading and understanding the larger operations of power in church, neighborhood, and culture. Understanding that God is actively at work in the world, students will be challenged to
explore how they can lead their communities to join in that work of God and to offer prophetic, embodied witness to God’s call to love and justice.

**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. This course is not for 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 390 Final Project (6 credits)**
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. The project is worth six credits.

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 401 Reformed Theology and Worship**
This course introduces the commitments, shape, history, and contexts of Reformed theology through the lens of worship. Where—past and present—do we find Reformed communities; what is the shape of their worship life; and what do these patterns tell us about the commitments of Reformed theology?

**DM 411 Intro to Research Methodology**
This course explores the research methods necessary for the academic program. As part of the course, students will have an opportunity to explore a research question that might become the basis for a Doctor of Ministry project.

**DM 421 Divine and Human Agency**
Reformed theology has always emphasized the ways creaturely actions are embedded in divine presence and work. God’s sovereignty, providence, and election are said to carry and shape our lives. This course explores the ways Reformed traditions have conceptualized the interaction between divine and human agency and the impact these ways of thinking could or should have on the life and spirituality of Reformed communities.

**DM 431 Science and Christian Faith**
Building upon the previous course, this one explores how Reformed concepts of divine agency may be integrated with, enriched by, or called into question by contemporary insights from the sciences. How are Reformed traditions situated to engage the often-perceived tensions between science and Christian faith?
DM 441  Reformed Ecclesiology and Ecumenism
Reformed theology has always been deeply invested in the importance of the church, its common life, and its visible unity. Reformed theologians have been at the forefront of the ecumenical movement. North American and Western European contexts have nonetheless produced different forms of Reformed church life, and the ecumenical movement is largely faltering. This course will explore what contributions Reformed ecclesiology may still make in the great transitions 21st century Christian communities experience in the Western world.

DM 451  Reformed Theology and Religious Pluralism
Our society is both fascinated and troubled by the expressions of religious pluralism that are all around us. The relationship between traditionally Christian societies and Islam is a real life issue both in North America and Western Europe. Our communities encounter expressions of other religious faiths on an almost daily basis. This course explores what resources Reformed traditions have to engage in these encounters faithfully.

DM 461  Being Church in a Volatile Political Climate
Both the United States and Great Britain have experienced an unstable political environment in recent years, with the rise of populist voices, high levels of partisanship, and radical polarization between different groups. This course will explore how the church can be faithfully present in this volatile context. Reformed theology tends to foster a strong engagement with culture; what resources do Reformed traditions have to engage contemporary political challenges?

DM 471  Being Church in a Post-Christian World
In both the Western European and North American context, there are churches who have rediscovered the notion of the missio dei, the mission of God. Theologians rooted in the Reformed tradition have been deeply involved in these conversations. At the same time, in both contexts for significant amounts of people the Christian faith, and any religious conviction, is increasingly implausible. This course explores the ways in which theologians and practitioners are engaging the challenge of being church in a post-Christian world.
DM 481 Theology in Context
Theological reflection is shaped by contexts large and small. As students come to the end of the arc of the Reformed Theology Focus, this course will sample how writings from within the Reformed tradition have interacted with particular local forces. Students can use this course to hone in on the ways their own project topic is rooted in a particular local context, with history, traditions, and ways of interpreting and communicating the gospel.

DM 491 Proposal Lab.
In this course students create an initial draft of their project and work together to hone and improve one another’s project plans.

DM RFFP Reformed Focus Final Project
This course 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
Many people in Christian ministry find that after some years of ministry, not only are their own souls feeling empty, but that they never really learned how to help others deepen their lives of prayer, even though this is something they long to do.

This Doctor of Ministry focus is designed to give Christian ministers the opportunity to explore the depth and breadth of Christian spirituality across historical time periods, cultures, and contexts while providing key skills to equip them to help the people they serve become increasingly open, available, and responsive to the work God is doing in their lives and in the world God so loves. Students will experience the joy of study in a community of learners, the rejuvenation that comes from attending to their own lives of prayer, and the satisfaction of widening the impact of their
ministries by receiving a certificate in either Spiritual Direction in Ministry or Leading Spiritual Formation.

- 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).

A diverse faculty weaves explicit exploration of the contextual/diverse nature of Christian spirituality and practice through each course.

Due to the formative/practical nature of the program, students may on occasion have evening sessions to practice deep listening, spiritual direction, and other skills.

All students must be in one-on-one spiritual direction before Intensive II and throughout the remainder of the program and ideally should have experience in one-on-one spiritual direction before the program.

Beginning after Intensive II, students seeking a certificate will engage in the ministries of either spiritual direction or spiritual formation with bi-monthly distance peer supervision sessions.

- Spiritual Direction in Ministry: Monthly meetings with at least two directees beginning after Intensive II and continuing for 18 months, with nine peer supervision sessions.
- Leading Spiritual Formation: Monthly leadership of spiritual formation (or equivalent—leading a retreat would count as two months of spiritual formation, for example) beginning after Intensive II and continuing for 18 months, with nine peer supervision sessions.

Students may choose to receive a D.Min. in Christian Spirituality without receiving a certificate. In this case, students will not engage in peer-supervised ministry but will engage in all other practice sessions and complete the D.Min. project/thesis.
**REQUIRED COURSES IN CHRISTIAN SPIRITUALITY FOCUS**

All courses are for three academic credits unless otherwise noted.

**DM 701 Introduction Christian Spirituality: Traditions, Contexts, Practices**
Introduces the program, historical/biblical orientation to Christian spirituality, the contextual nature of Christian spirituality, understanding and practicing spiritual disciplines, and developing and keeping a rule of life.

**DM 711 Research Methods**
Explores research methods necessary for the academic work of the program; teaches basic ethnographic or other appropriate research methods. Gives students the opportunity to explore a research question that might become the basis for a D.Min. project.

**DM 721 The Ministry of Spiritual Direction**
Orients students toward the historical, theological, and practical nature of spiritual direction. Addresses issues of spiritual direction across contexts and in diverse communities. Incorporates practice spiritual direction sessions. Includes skills in asking formative questions and deep listening.

**DM 731 The Ministry of Spiritual Formation/Teaching and Leading Spiritual Practices**
Introduces students to the art and practice of leading spiritual formation experiences, corporate spiritual disciplines, and teaching prayer. Attends to issues of how spiritual formation differs across cultural contexts. Includes workshops in which students practice leading/teaching prayer.

**DM 741 Spirituality, Church, and World**
Explores the relationship between spirituality/spiritual formation and the church’s ministry in the world and relates questions of justice with traditions of Christian spirituality. Includes biblical and theological reflection and may relate the themes of the course to deep exploration of figures in Christian spirituality such as Julian of Norwich, Pauli Murray, and Howard Thurman.

**DM 751 Deep Listening/Psychological Concepts for Spiritual Direction and Spiritual Formation**
This course covers a number of topics important for the ministries of spiritual direction and spiritual formation. It deepens the practice
of listening students have been exploring throughout the program, and it introduces students to psychological concepts important for these ministries, including human development/faith development, addiction, when to refer, and professional boundaries.

**DM 761 Spirituality and Discipleship in the Gospels**
Close study of the Gospels explores the various ways notions of spirituality, spiritual formation, and discipleship take shape in these biblical accounts. Attends to how cultural context shapes how we read and the way the Gospels have influenced subsequent Christian spiritual traditions.

**DM 771 Practicing Discernment Together**
Explores the topic of discernment in Christian spirituality, its various expressions in the Christian spiritual traditions and across diverse cultures. Introduces students to the art of leading/teaching discernment in one-on-one setting and in groups. Explores practices of discernment in various ministry contexts.

**DM 781 Protestant Spiritual Traditions**
This course explores the theology and development of several major Protestant spiritual traditions, including Lutheran, Reformed, Anglican (including Wesleyan), and Anabaptist, and spiritual practices/emphases associated with them. Attends to how culture and context shape these traditions.

**DM 791 African American Christian Spirituality**
Explores the expressions of Christian spirituality in African American Christian traditions. Relates those expressions to the ministries of spiritual direction and spiritual formation.

**DMCSFP 791 Christian Spirituality 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. The project is worth six credits.

**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).

**REQUIRED 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 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.

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. The project is worth six credits.
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)
FINANCES

TUITION AND FEES

CANDIDATES FOR M.DIV., MAPS, MTS DEGREES
Charge for 27 semester hours $12,690
Per credit $470

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

NON-DEGREE STUDENTS
Per credit $470

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 $300
Transcript

MTS, M.Div., ThM Thesis Extension** $470/semester until thesis completion

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.
The estimated cost for board for an academic year for a single student is $2,514.

Rent

Calian Residence Hall (Per Month)
Calian Residence Hall studio $510

Apartments (Per Month)

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

Stanton-Highland 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 semester 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 and certificate 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 Seminary Financial Aid Application.
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 2020-2021, institutional aid and federal loans are calculated using a nine month COA. Students enrolling in the J-Term may apply to have their COA increased for the additional tuition cost. Students may also submit expenses incurred for mission trips, which are taken for credit and not covered by WMI scholarship. The example below estimates that the student would enroll in 12 credits for both Fall and Spring (and add another three credits during the academic year).

### 2020-2021 ACADEMIC YEAR, ON- OR OFF-CAMPUS

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuition (27 credits)*</td>
<td>$12,690</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>$5,924</td>
</tr>
<tr>
<td>Food</td>
<td>$2,514</td>
</tr>
<tr>
<td>Transportation</td>
<td>$2,381</td>
</tr>
<tr>
<td>Miscellaneous***</td>
<td>$8,168</td>
</tr>
<tr>
<td>Federal Loan Fee</td>
<td>$132</td>
</tr>
<tr>
<td>Total****</td>
<td>$33,177</td>
</tr>
</tbody>
</table>

### 2020-2021 ACADEMIC YEAR, COMMUTER

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuition (27 credits)*</td>
<td>$12,690</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>$900</td>
</tr>
<tr>
<td>Food</td>
<td>$900</td>
</tr>
<tr>
<td>Transportation</td>
<td>$3,572</td>
</tr>
<tr>
<td>Miscellaneous***</td>
<td>$8,168</td>
</tr>
<tr>
<td>Federal Loan Fee</td>
<td>$110</td>
</tr>
<tr>
<td>Total****</td>
<td>$27,662</td>
</tr>
</tbody>
</table>

* Full-time tuition is $470/credit (Example: nine credits/semester = $4,230/semester).

** Average amount of rent paid by PTS students living on-campus during the 2019-2020 school year with Cost of Living increase.
80 Finances

***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 intercultural 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 PTS aid application. A student’s need is the difference between the Cost of Tuition and the Expected Family Contribution (EFC). 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 when receiving need-based funds (using 24 credits or 18 credits as a baseline). Merit scholarships alone may exceed this policy. 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 EFC higher than their cost of tuition will not qualify for need-based aid.

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 bi-weekly paychecks. If the student chooses to participate in the program, the pay scale is $10.25-$11.25 per hour worked. The Work-Support award does not guarantee a position. After receiving an award letter, the student must logon 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 facilities department, library, and administrative offices. Additional details can be found in the PTS Work Support Manual, which is found on the website.

Institutional Grants

Grant assistance is provided by our restricted endowment funds and annual gifts to the Student Financial Assistance Fund. The
The majority of PTS 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 Grants and Housing Grants.

**FULL-TIME AID**
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 upon admission to the Seminary for financial aid and complete a yearly re-certification form. 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 their financial situation does not dramatically change, household size stays consistent, they maintain a 2.0 overall GPA, complete a minimum of 15 credits between the Fall and Spring semesters (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 upon the anticipated number of credits for the academic year, as indicated on the aid application or yearly re-certification form. The full-time need-based financial aid is not available to students registered for fewer than 15 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 is a student enrolled in the joint degree but only in attendance at the Seminary part time. For both exceptions, the students will qualify for the 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.
HALF-TIME TUITION GRANTS

PTS offers a tuition grant to students who are enrolled in six to seven credits per semester. All qualifying students must demonstrate “need” by PTS standards. Students must be enrolled in a degree-seeking master’s program or a certificate program with the exception of the Graduate Certificate in Church Planting and Revitalization, which has its own funding through the Church Planting Initiative. Based on the endowment, the amount may change annually. The maximum Tuition Grant award is $1,500 for one academic year. This grant 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, including Merit and Need-based.

Students must apply upon admission to the Seminary and complete a yearly re-certification form for financial aid. 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 2.0 overall GPA, complete a minimum of 12 credits (prorated) during the Fall and Spring semesters, 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. (If given prior notification, the Admissions and Standing Committee has the authority to reinstate Merit Scholarships for medical issues.) 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. (See page 85.)

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 Seminary past-due debt is paid in full and the student is in good standing.

**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 2.0 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 M.Div. 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.

**Veteran’s Benefits Certification**

All programs (master’s, doctoral, and certificate) at Pittsburgh Theological Seminary are approved for benefits through the U.S. Department of Veterans Affairs®. Inquiries concerning the certification for benefits under Chapter 31 and Chapter 33 Post-9/11 GI Bill should be directed to the PTS Registrar Office. Pittsburgh Theological Seminary complies with all VA policies governing educational benefits, including Title 38 USC 3679. For more information regarding VA benefits and policies, please contact the Registrar Office. If requested, Pittsburgh Theological Seminary is required to provide copies of grades and academic records to the Veterans Administration® without seeking prior approval of the individual veteran. For additional information on this program, visit the VA website: https://benefits.va.gov/gibill/.

**Loans**

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. Less than half of PTS students borrow loans so this form alerts the Financial Aid Office that a student wishes to borrow and the amount. For security purposes, do not e-mail the completed form because it requests a social security number in order to access the FAFSA. (First time borrowers also need to complete a Master Promissory Note and Entrance Counseling Session.) New for 2020-2021, all borrowers must acknowledge their previous loan debt on the Department of Education website.

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 online: https://studentaid.ed.gov or 877-557-2575.

Early Book Advances are available to students who meet all criteria for a federal loan disbursement 10 days prior to the beginning of the payment period and will have a credit balance on their PTS account. Students can decline this option on the Loan Request Form or in writing to the associate director of financial aid.

**Satisfactory Academic Progress**

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. Summer loans require summer academic progress to qualify for the Fall/Spring loan. See the PTS website for more details.

If a student has not maintained the academic standards for a federal loan or PTS aid, he/she may file an appeal to be reviewed by the Financial Aid Committee for reinstatement of Federal Student Aid. 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: www.pts.edu.

### Academic Standards for Master’s Financial 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 Merit Scholarships</td>
<td>3.0</td>
<td>18 credits: Full time</td>
</tr>
<tr>
<td></td>
<td>3.0</td>
<td>12 credits: Half time</td>
</tr>
<tr>
<td>Gilmore, W. Carl, and St. Clair Scholarships</td>
<td>3.0</td>
<td>24 credits</td>
</tr>
<tr>
<td>PTS Institutional Grants and Work-Support</td>
<td>2.0</td>
<td>15 credits</td>
</tr>
<tr>
<td>PTS Institutional Grants</td>
<td>2.0</td>
<td>12 credits: Half time</td>
</tr>
<tr>
<td>PTS Partner Grants</td>
<td>2.0</td>
<td>18 credits: Full time</td>
</tr>
<tr>
<td>SYI Scholarship</td>
<td>2.0</td>
<td>None</td>
</tr>
<tr>
<td>Korean Heritage Scholarship</td>
<td>2.0</td>
<td>None</td>
</tr>
<tr>
<td>PTS International Scholarship</td>
<td>2.0</td>
<td>15 credits: Full time</td>
</tr>
<tr>
<td>Federal Loans, Fall/Spring</td>
<td>2.0</td>
<td>15 credits: Full time</td>
</tr>
<tr>
<td></td>
<td>2.0</td>
<td>12 credits: Half time</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 semester and be enrolled in a master’s degree program (M.Div., MAPS, MTS). Students must have completed a minimum of one semester 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 offices. 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 associate director of financial aid 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. 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 associate 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. Upon admission to the Seminary, students are required to complete the PTS Aid Application. Each subsequent year, a re-certification form must be completed. The Financial Aid Office will begin to accept packets in October 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’s 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 the 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 in the summer is defined by six credits.

**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 3.0 cumulative GPA at Pittsburgh Seminary and full-time student status. 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 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 3.0 to maintain the scholarship. A new 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) when receiving need-based aid.

**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 3.0 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. Incoming students who are awarded a Merit Scholarship will be required to maintain half-time status during the Fall and Spring semesters in order to continue receiving 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 3.0.

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 Hansen Foundation Merit Scholarship Fund was funded in 2019 through the generosity of The Hansen Foundation. This merit scholarship will support a student or students who are pursuing either a Master of Divinity degree, Master of Arts degree, or a Graduate Certificate at Pittsburgh Theological Seminary.

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 (U.S.A.) churches 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 3.0 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 Alumna/Alumnus 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. The scholarship funds may not exceed the cost of tuition at PTS.

**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 Association from 1990-1997. 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 former 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 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 L. Polley ’54/’59/’75 Family Memorial 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 15 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 middler 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 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 older than 35 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 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. ‘42. 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 1954-1983. 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 John Calvin Steele Scholarship, established in 2016 through the estate of Helen S. Bair
- 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 Ferguson Scholarship, established in 2011 by John Tye and Virginia P. Ferguson
- 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 Ralph B. and Anna T. Snyder Scholarship, established in 2017 by Elaine Fry and Carol Ann Barker
- 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 middler year.

The Valentour World Travel Fellowship enables a full-time student with middler 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 semester, 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 associate dean for students and formation.

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 1969-1998. 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 semester 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 a 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 fifth semester 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 paper 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.
**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 (defined COA minus aid, EFC). In 2020-2021, the student is required to file a FAFSA and the Expected Family Contribution (EFC) will be included in the calculation to determine need;
- Be a master’s degree-seeking student at Pittsburgh Theological Seminary;
- Be a 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 and credit completion based on the PTS Merit Scholarship policy.

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 associate director of financial aid 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.

FINANCING SEMINARY EDUCATION (DOCTOR OF MINISTRY DEGREE)

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 1. All students who meet the application deadline and qualify financially will split the allotted funding up to the full cost of tuition. A second deadline will be added for new focuses beginning in January of the award year. In pursuant years, those students will comply the April 1 deadline.

To be considered for need-based financial aid, each year students must submit the PTS Financial Aid Application.

Financial need is calculated by the Cost of Tuition minus the Expected Family Contribution minus other aid. The Expected Family Contribution is a number determined by the PTS Aid Application.
2020-2021 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.

2020-2021 ACADEMIC YEAR

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuition (based on four courses)*</td>
<td>$4,296</td>
</tr>
<tr>
<td>Books</td>
<td>$500</td>
</tr>
<tr>
<td>Comprehensive Fee</td>
<td>$300</td>
</tr>
<tr>
<td>Meals</td>
<td>$500</td>
</tr>
<tr>
<td>Housing</td>
<td>$1,200</td>
</tr>
<tr>
<td>Travel**</td>
<td>$850</td>
</tr>
<tr>
<td>Total</td>
<td>$7,646</td>
</tr>
</tbody>
</table>

* 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 PTS Need-based Aid Application.) and other aid. To help meet this need, Pittsburgh Theological Seminary awards Tuition Grants. The student is expected to seek outside sources of aid.

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 at PTS, he/she is not
eligible for financial aid for a second degree program until three years (six semesters) have passed.

Need-based aid recipients must return the signed contract 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</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>
</tbody>
</table>

**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 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 (fewer 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 78 for more information.

EXCEPTIONS TO THE PTS FINANCIAL AID POLICY AND PROCEDURE

EXCEPTION POLICY

All exceptions to the Pittsburgh Theological Seminary financial aid policies must be presented to the Financial Aid Committee for a vote. This includes exceptions to the Merit Scholarships, the need-based aid program, and other funding managed by the PTS Financial Aid Office.

PROCEDURE

1. All discussion concerning PTS funding should be referred to the PTS financial aid associate director.
2. If the current policy does not allow for the funding, the student can submit a written request to the financial aid associate director to be considered for an exception to existing policy. This request may be submitted by e-mail or hard copy. The student should specify that he/she wishes the request to be presented to the Financial Aid Committee.
3. In the request the student should:
   - describe the unique circumstances and
   - describe the funding exemption being requested.
4. The financial aid associate director will forward the formal request to Financial Aid Committee by e-mail or at a meeting.
(The Student Association representative(s) may not be included in the discussion based on privacy issues.)

5. The financial aid associate director must provide the impact of the decision, including the number of other students impacted by the decision, if any, and the financial cost on this exception to PTS and the student(s).

6. The Committee will discuss and vote on exception. Majority vote determines the outcome.

7. The financial aid associate director will notify the student of the Committee’s decision.

If the Committee feels that the exception should become a standard policy, another discussion and formal vote must take place. If passed, the financial aid associate director will post the change in the catalog, PTS Policy and Procedure Manual, and on the website.

At year end, the Financial Aid Committee will meet to review all the exceptions requested in the past 12 months.

**Contact Information**

Questions, concerns, and application requests should be directed to the Financial Aid Office of Pittsburgh Theological Seminary

Associate 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
An applicant for admission to any master's-level program of study or a graduate certificate offered by Pittsburgh Theological Seminary typically 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 considers 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 typically 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 normally 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.
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 harmonize 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 does a résumé narrative meet 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.
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, once completed, students may be eligible to transfer completed credits into one of the Seminary’s master’s programs.

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

Applicants to the Graduate Certificate in Ministry, Graduate Certificate in Missional Leadership, or Graduate Certificate in Theology 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.

So that students may have the option to roll credits over toward master’s degrees at PTS, the admissions standards for the certificate programs harmonize with those for the M.Div., MAPS, and MTS programs at PTS.
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 M.Div., MAPS, and MTS 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 and the registrar. Normally only courses for which a B or better 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.

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 complete an abridged application process and are required to submit:

- Formal application;
- 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;
- 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.
Non-degree students may enroll in as many as two courses per semester, 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. Students provisionally admitted are required to achieve at least a 2.0 cumulative GPA after the completion of nine credits. Failure to do so will result in dismissal.

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 118, 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 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:
Admissions

- 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 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;
- 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; and
- If accepted, an application for Form I-20.

Health Insurance

Health insurance coverage is required for all international students. (See page 77.)

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 or its equivalency 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. or equivalent degree.

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/Registrar;
- 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;
- A brief statement (800 words) answering the questions: “What do you consider to be the most important issue facing pastoral ministry, and how does that influence your reasons for wishing to enter the doctor of ministry program?”
- A writing sample of at least five pages in length, which shows evidence of research and writing ability, including work with footnotes;
128 Admissions

- 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; and
- Background check.
Personnel

FACULTY
• Full-time
• Lecturers
• Emeriti

ADMINISTRATION
• Executive Officers
• Administrators
• Contact

BOARD OF DIRECTORS

FIELD EDUCATION SUPERVISORS

POLICIES
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
Tucker S. Ferda, Ph.D.; Assistant Professor of New Testament
Leanna K. Fuller, Ph.D.; Associate Professor of Pastoral Care
Scott Hagley, Ph.D.; Associate 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
Denise Thorpe, JD, Th.D., Interim Director of the Doctor of Ministry Program
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 Professor of Theology
Kenneth J. Woo, Ph.D.; Associate Professor of Church History

**Visiting and Adjunct Faculty**

Jim Durlesser, Ph.D.; Visiting Professor of Doctor of Ministry Studies
Ervin Dyer, Ph.D.; Lecturer in Research Methods
Dan Frayer-Griggs, Ph.D.; Lecturer in Biblical Studies, Writing Specialist in the Center for Theological Writing and Learning Support
David L. Morse, Ph.D.; Adjunct Professor of Methodist Studies (in conjunction with Wesley Theological Seminary)
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Byron H. Jackson, Ed.D., Dean Emeritus of the Faculty and Louise and Perry Dick Professor Emeritus of Education
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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
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CONTACT INFORMATION

Admissions
412-924-1380 / 1-800-451-4194 / admissions@pts.edu

Academic Matters
Heather Vacek, Dean of Faculty
412-924-1453 / hvacek@pts.edu

Alumnae/i and Church Relations
Carolyn Cranston, Director of Alumnae/i and Church Relations
412-924-1375 / ccranston@pts.edu

Continuing Education
Helen Blier, Director of Continuing Education
412-924-1346 / hbler@pts.edu

Doctor of Ministry
Denise Thopre, Interim Director of the Doctor of Ministry Program
412-924-1421 / dthorpe@pts.edu

Field Education
Barbara Blodgett, Associate Dean for Academic Programs, Assessment, and Field Education
412-924-1383 / bblodgett@pts.edu

Financial Aid
Ryan Jenema, Associate Director of Financial Aid
412-924-1384 / rjensema@pts.edu
Housing
Jane Larson, Accounts Payable / Student Accounts Associate
412-924-1377 / jlarson@pts.edu

Information Technology
David Middleton, Director of Information Technology
412-924-1390 / dmiddleton@pts.edu

Institutional Advancement
Dominick Oliver, Director of Development
412-924-1460 / doliver@pts.edu

Library
Michelle Spomer, Donald G. Miller Librarian and Director of the Clifford E. Barbour Library
412-924-1408 / mspomer@pts.edu

Metro-Urban Institute
R. Drew Smith, Director of the Metro-Urban Institute
412-924-1457 / rsmith@pts.edu

Museum
Jennifer Christmas, Associate Curator of the Kelso Museum of Near Eastern Archaeology
412-924-1394 / jchristmas@pts.edu

Placement
Ayana Teeter, Associate Dean for Students and Formation
412-924-1398 / ateter@pts.edu

Registrar
Anne Malone, Registrar
412-924-1379 / amalone@pts.edu

Student Concerns
Ayana Teeter, Associate Dean for Students and Formation
412-924-1398 / ateter@pts.edu

Student Billing
Diane Poznick, Accounts Payable / Payroll Specialist
412-924-1452 / dpoznick@pts.edu
World Mission Initiative
Hunter Farrell, Director of the World Mission initiative
412-924-1402 / hfarrell@pts.edu

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Brett Dinger, Lakeside United Presbyterian Church, Dubois, Pa.
Richard Freeman, Children’s Hospital, Pittsburgh, Pa.
Scott L. Gallagher, Garden City United Methodist Church, Monroeville, Pa.
Kimberly Greway, Allegheny County Jail, Pittsburgh, Pa.
Charissa Howe, Emsworth Presbyterian Church, Pittsburgh, Pa. / St. Andrew’s Presbyterian Church, Sewickley, Pa.
David Janz, First United Methodist Church, Butler, Pa.
Todd Leach, Shadyside Presbyterian Church, Pittsburgh, Pa.
Kevin J. Long, Sewickley Presbyterian Church, Sewickley, Pa.
Karl McDonald, Ken Mawr United Presbyterian Church, Pittsburgh, Pa.
Eric McIntosh, St. James Episcopal Church, Pittsburgh, Pa.
136 Personnel

John D. Miller, Retired, United Methodist Church
Colleen Molinaro, Carnegie Presbyterian Church, Carnegie, Pa.
Catherine Munz, Church of the Redeemer, Pittsburgh, Pa.
Joseph W. Patterson, Retired, United Methodist Church
Jeffrey Potter, Parkwood United Presbyterian Church, Allison Park, Pa.
Heather Schoenewolf, East Liberty Presbyterian Church, Pittsburgh, Pa.
James Shoucair, Christ Episcopal Church, Pittsburgh, Pa.
Judi Slater, First Presbyterian Church, Duquesne, Pa.
Gaea Thompson, Canterbury Place – UPMC, Pittsburgh, Pa.
Jude Urso, First United Methodist Church, Monongahela, Pa.
Steven Werth, Riverview United Presbyterian Church / Community House Presbyterian Church, Pittsburgh, Pa.
Dean Ziegler, Little Hill United Methodist Church, Sewickley, 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, academic regulations, student handbook, and Board and faculty minutes.

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
138 Personnel

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 associate dean for students and formation 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.