



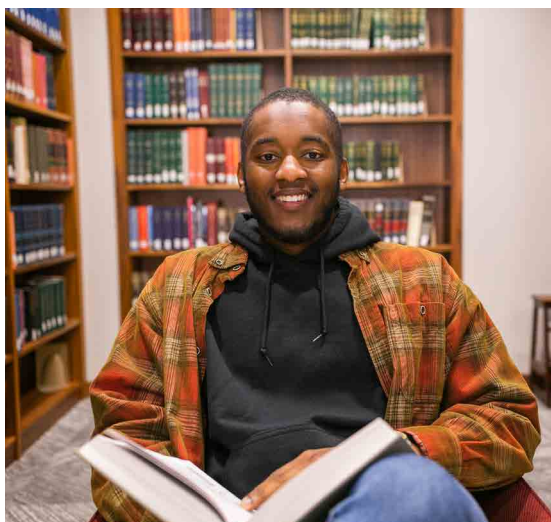
Pittsburgh Theological Seminary

CATALOG 2023-2024

..... *Grounded in faith, formed in community*



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.



Pittsburgh Theological Seminary

CATALOG 2023-2024

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CONTENTS

- 6 President's Welcome
- 7 Pittsburgh Theological Seminary
- 8 Seminary History
- 9 Calendar 2023-2024

PROGRAMS

- 14 Master of Divinity
- 22 Master of Arts in Pastoral Studies
- 25 Master of Theological Studies
- 27 Part-Time Program
- 28 Master's/Master of Social Work Joint Degrees
- 29 Master's/Juris Doctor Joint Degrees
- 30 Doctor of Ministry
- 31 Graduate Certificate in Adaptive and Innovative Ministry
- 32 Graduate Certificate in Urban Ministry
- 33 Graduate Certificate in Ministry
- 34 Graduate Certificate in Missional Leadership
- 34 Graduate Certificate in Theological Studies
- 35 Cooperative Arrangements

COURSE DESCRIPTIONS

- 40 Studies in Bible and Biblical Languages
- 44 Historical Studies
- 46 Theology in Ministry
- 52 Studies in Theology
- 53 Research Seminars and Final Projects
- 54 Doctor of Ministry Program

FINANCES

- 80 Tuition and Fees
- 81 Housing
- 81 Mandatory Student Health Insurance
- 82 Payment of Fees
- 82 Financing Seminary Education (Master's Degrees)
- 119 Financing Seminary Education Doctor of Ministry Degree)
- 123 Financing Seminary Education (Certificate Programs)
- 123 Exceptions to the PTS Financial Aid Policy and Procedure

ADMISSIONS

- 126 Master's and Certificate Application
- 127 Master of Divinity, Master of Arts in Pastoral Studies, and Master of Theological Studies
- 127 Master's Alternate Admissions Provision
- 129 Joint Degree Programs

- 129 Graduate Certificate in Adaptive and Innovative Ministry
- 131 Graduate Certificate in Ministry, Graduate Certificate in Missional Leadership, and Graduate Certificate in Theology
- 132 Graduate Certificate in Urban Ministry
- 132 Transfer Students
- 133 Non-Degree Students
- 134 International Students
- 135 Residency Requirement for Master's Degrees
- 135 Doctor of Ministry
- 137 Doctor of Ministry Alternate Admissions Provision

PERSONNEL

- 140 Faculty
- 142 Administrative Officers
- 142 Contact Information
- 144 Board of Directors
- 145 Field Education Supervisors

POLICIES

- 148 Policies



PRESIDENT'S WELCOME

I greet you in the name of Jesus Christ. And in his name I welcome you to Pittsburgh Theological Seminary!

We are a community of faith committed to the Spirit's work of formation for service to the church and the world. We strive to embody a ministry of education and service that fosters in each of us a greater sense of purpose and vocational clarity. Whether you are a degree seeker yearning for greater faithfulness in your life or a curious intellect wondering about the finer points of theology, know that you are welcome in our community.



In John 14, Jesus employs the metaphor of garden, vine, and fruit to explain his relationship to his disciples, to God the Parent, and the work that comes forth from well-planted disciples. As faithful disciples, we have “been appointed to go and bear fruit, fruit that will last.” Such is the work of our community at Pittsburgh Seminary. We are an ecosystem of exploration, discernment, and discovery that is dedicated to helping disciples bear fruit in their lives. Fruit that will change this world. We seek to grow deep roots through study and shared life of faith. If you are looking for such a place, I invite you to join us in your journey.

Our community is a place that stimulates the life of the mind and the soul. Our faculty and staff work hard to create learning experiences that form the basis of effective ministry in the world. These learning experiences occur inside and outside of classrooms through what we read, from whom we speak with, and even through deep introspection in worship and contemplation. We strive to develop a wholistic approach to formation, and I invite you to join us along the way!

We look forward to welcoming you—in person, on campus, or online; to pursue a degree or take advantage of continuing education; to the Barbour Library or Kelso Museum of Near Eastern Archaeology; or to become a partner in the future of our mission.

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: alee@pts.edu or 412-924-1366 or simply stop by when you are in the neighborhood. You will find my door open.

Asa J. Lee

President and Professor of Theological Formation for Ministry

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 students 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 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.

Since the 1959 consolidation, Pittsburgh Theological Seminary has been located on the former Pittsburgh-Xenia Seminary campus in the Highland Park/East Liberty section of Pittsburgh.

CALENDAR 2023-2024

2023-2024 FALL SEMESTER

Orientation	Aug. 25
First Day of Classes	Sept. 5
Convocation	Sept. 7
Hybrid Gathering	Sept. 7-9
Hybrid Gathering	Oct. 12-14
Mid-term Reading Week	Oct. 16-20
Thanksgiving Break	Nov. 20-24
Last Day of Classes	Dec. 15
Reading and Exam Week	Dec. 18-22
Christmas Break	Dec. 23-Jan. 5

2023-2024 JANUARY TERM

First Day of Classes	Jan. 8
Last Day of Classes	Jan. 26
Reading and Exams	Jan. 29-31
J-Term Break	Feb. 1-2

2023-2024 SPRING SEMESTER

Spring Orientation	Feb. 1-2
First Day of Classes	Feb. 5
Hybrid Gathering	Feb. 8-10
Hybrid Gathering	March 7-9
Mid-term Reading Week	March 11-15
Easter Break	March 25-April 1
Last Day of Classes	May 17
Reading and Exam Week	May 20-24
228 th Commencement	May 31





PROGRAMS

DEGREE PROGRAMS

- Master's
- Master of Divinity
- Master of Arts in Pastoral Studies
- Master of Theological Studies
- Part-Time Program
- Hybrid Master's
- Joint Degrees
- Doctor of Ministry

GRADUATE CERTIFICATE PROGRAMS

- Adaptive and Innovative Ministry
- Urban Ministry
- Ministry
- Missional Leadership
- Theological Studies

COOPERATIVE ARRANGEMENTS

- Cross Registration among Presbyterian Church (U.S.A.) Theological Institutions
- Pittsburgh Council on Higher Education
- The American Society of Overseas Research
- Clinical Pastoral Education
- Westminster College

DEGREE PROGRAMS

MASTER'S DEGREES

ACADEMIC AND NON-ACADEMIC RULES AND REGULATIONS: STUDENT HANDBOOK

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

EQUIVALENCY EXAMS

In certain circumstances a student may be excused from a required course, if the student can demonstrate the necessary proficiency in the subject matter. Requests are submitted to the 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 9 credits per semester. Students employed full time are strongly advised to take no more than 6 credits per term. (See Part-Time Program page 27.) 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 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.

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.). Information about the cross-registration policy at other PCUSA schools is available from the Registrar.

PITTSBURGH COUNCIL ON HIGHER EDUCATION

The Seminary's membership in the Pittsburgh Council on Higher Education (PCHE) provides 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. For more information, see page 35.

ACADEMIC PROGRESS AND SCHEDULING

To ensure the successful completion of each academic program students are encouraged to follow the appropriate curriculum schedules on the following pages to avoid course scheduling conflicts.

GRADE POINT AVERAGE FOR GRADUATION

For graduation with the master of divinity, master of theological studies, and master of arts in pastoral studies, a cumulative GPA of 2.00 is required.

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 five to six years as a part-time student. Throughout the program, historical and current contexts contribute to theological reflection. 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.

A required intercultural learning experience invites students to reflect theologically on cultural difference and practice intercultural communication skills. The master of divinity program also provides venues and tools for vocational discernment and for formation in the Christian tradition.

M.Div. Student Learning Outcomes:

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

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

Biblical Language

Fall Semester

Biblical Language or English Bible
Exegesis
Christian Theology I
Introduction to Caring Ministry
Field Education I

January Term

Ecclesial Formation

Spring Semester

Biblical Language or English Bible
Exegesis
Missional Leadership and Evangelism
Preaching/
Communication in Ministry
Field Education II

YEAR 3

Summer

Biblical Language

Fall Semester

Christian Theology II
Elective or Biblical Language
Elective
Elective

January Term

Intercultural Learning Experience

Spring Semester

Ethics and Society
Elective or Biblical Language
Elective
Elective

MASTER OF DIVINITY CURRICULUM FOUR-YEAR OUTLINE

YEAR 1

Fall Semester

Genesis through Esther
Exploring Christian Worship
Foundations of the Christian Story
Spiritual Formation (1.5 credits)

January Term

Open or Elective

Spring Semester

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

YEAR 2

Summer

Biblical Language

Fall Semester

Gospel, Acts, Johannine Epistles
Biblical Language or English Bible
Exegesis
Christian Theology I

January Term

Ecclesial Formation

Spring Semester

Introduction to Contextual
Analysis
Biblical Language or English Bible
Exegesis
Missional Leadership and
Evangelism

YEAR 3

Summer

Biblical Language

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

Biblical Language

Fall Semester

Christian Theology II
Elective
Elective

January Term

Ecclesial Formation or Intercultural
Learning Experience

Spring Semester

Ethics and Society
Elective
Elective

M.Div. PROGRAM REQUIREMENTS

Eighty-one (81) semester credit hours are required for the master of divinity degree. Typically each course is 3 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 the 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 127.)

MASTER OF DIVINITY REGULATIONS

REQUIRED COURSES AND ELECTIVES

In the preceding Three- and Four-Year Outlines of the M.Div. program, 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 15-16. (See also Part-Time Program page 27.) 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 Director of Field Education. This requirement is normally fulfilled in the middler year for M.Div. students. MAPS students normally fulfill the requirement in their

18 Programs

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 Director of 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.

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 Polity of the Presbyterian Church (U.S.A.) and 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 opportunities for students to take courses in United Methodist history, doctrine, and polity, and evangelism in the Wesleyan Tradition. These courses are offered online through Wesley Theological Seminary or as intensive courses on the Wesley campus. Students must apply to Wesley as non-degree students in a partnership school. Information for this process is available from the Registrar. Numerous elective courses at both seminaries also enhance United Methodist studies.

EPISCOPAL/ANGLICAN CONCENTRATION

The Episcopal/Anglican Concentration 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 Episcopal or Anglican church. The Episcopal Diocese of Pittsburgh will train students seeking ordination in anti-racism and church discipline procedures.

Candidates for ministry in the Episcopal Church must complete courses which include Episcopal/Anglican 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.

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. Episcopal/Anglican Studies concentration 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;
- complete the Middler evaluation;
- complete Exploring Christian Worship, Spiritual Formation, and Ecclesial Formation; and
- complete six electives (or four for students electing to pursue both Greek and Hebrew in fulfillment of the biblical language requirement). Choice of electives should include one on liturgy and the *Book of Common Prayer* and one engaging Episcopal/Anglican history.

MASTER OF DIVINITY WITH EMPHASIS IN FORMING NEW FAITH COMMUNITIES

The purpose of the Emphasis in Forming New Faith Communities 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 ministry innovation and evangelism are embedded in core classes and delivered through a required elective, Planting and Leading New Faith Communities. 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 two different postures over the second two years of the program. The first year's work focuses on observation of a variety of worship contexts in concert with first year course work, while year two offers the typical field education experience nested in a new worshipping community and in consultation with the Director of the Center for Adaptive and Innovative Ministry. The third year offers a launch internship, which allows the students to begin a new ministry with the support of, and in consultation with AIM. This third year internship includes a funded coach, a stipend for student work, a small budget for implementation, and regular consultations with the AIM Director. Attendance at a non-credit-bearing, faith-based nonprofit workshop is required and serves as an internship support. These 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 new faith community formation.

A short-term cross-cultural experience related to adaptive and innovative ministry 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. MUI combines the theory and practice of collaborative community ministry with a program of urban theological education that prepares students for excellence in any context of ministry, but with particular attention to public realities affecting the urban environment.

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 students for leadership in ministry in congregations, nonprofits, 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 Student Learning Outcomes:

- Demonstrate a capacity to integrate Scripture, Christian history, and theology in relation to the life of the church in the world.
- Demonstrate a capacity to exegete and interpret the Church's various contexts as the location of God's mission.
- Demonstrate an understanding of Christian ministry using biblical, historical, theological, and contextual insight.
- Demonstrate the ability to narrate an understanding of pastoral formation in relationship to the practices of ministry.
- Demonstrate the ability to participate in God's work of enacting racial justice by describing and resisting the sin of racism.



MAPS OUTLINE

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
 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 PROGRAM REQUIREMENTS

Forty-eight (48) credit hours are required for 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 125.)

FIELD EDUCATION

See page 17 for information about Field Education requirements.

EPISCOPAL/ANGLICAN CONCENTRATION

Students completing the MAPS Episcopal/Anglican 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 Episcopal or Anglican congregation);
- participate in the worship life of Pittsburgh Seminary;
- complete the Middler evaluation;
- complete Exploring Christian Worship, Spiritual Formation, and Ecclesial Formation;
- complete three open electives (including Ecclesial Formation and one course or directed study on periods, figures, and questions from within Episcopal/Anglican history and theology) and three ministry electives (including one focused on Episcopal/Anglican Liturgy and the *Book of Common Prayer*); and
- complete the MAPS Final Project Seminar.

MASTER OF THEOLOGICAL STUDIES (MTS) PROGRAM

The master of theological studies (MTS) degree program admits students to one of three tracks: General, Scripture and Its Interpretation, or Christian Theology and Traditions. 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 Christian Theology and Traditions track highlights theology and Christian traditions. The Scripture and its Interpretation track focuses on biblical study. At the end of each track, students complete a final project that explores more deeply an area of interest to the student. 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 127.)

MTS Student Learning Outcomes (all 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.
- Demonstrate the ability to participate in God's work of enacting racial justice by describing and resisting the sin of racism.
- Engage in graduate-level theological research.

MTS GENERAL TRACK REQUIREMENTS

Required courses in the General track include CH 110, CH 120, TH 210, CS 110, OT 110 or OT 120, NT 110 or NT 120, TH 320, RS 110 (Research Seminar), and a Final Project (6 credits). The remaining six elective courses may be taken in any area.

MTS GENERAL TRACK OUTLINE

YEAR 1

Fall Semester

Foundations of the Christian Story
 Christian Theology I
 Genesis through Esther *OR*
 or Elective
 Gospels, Acts, Johannine Epistles
 or Elective

Spring Semester

Contextual Analysis
 Directions in the Christian Story
 Prophets, Psalms, Wisdom
 Literature *or Elective*
 New Testament Letters and
 Apocalypse *or Elective*

YEAR 2

Fall Semester

Christian Theology II
 Research Methods Seminar
 Elective
 Elective

Spring Semester

Elective
 Elective
 MTS Final Project (6 credits)

MTS CHRISTIAN THEOLOGY AND TRADITIONS TRACK

REQUIREMENTS

Required courses for this track include CH 110, CH 120, TH 210, TH 320, CS 110, and RS 110, and an MTS final project (6 credits). The remaining eight electives may be taken in any area.

MTS CHRISTIAN THEOLOGY AND TRADITIONS TRACK

OUTLINE

YEAR 1

Fall Semester

Foundations of the Christian Story
Christian Theology I
Elective
Elective

Spring Semester

Directions in the Christian Story
Contextual Analysis
Elective
Elective

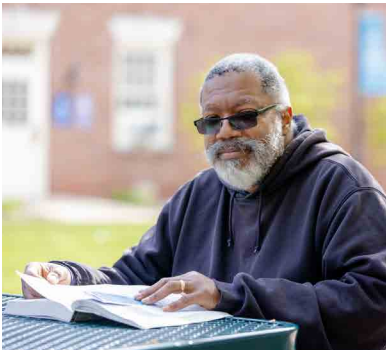
YEAR 2

Fall Semester

Christian Theology II
Research Methods Seminar
Elective
Elective

Spring Semester

Elective
Elective
MTS Final Project (6 credits)



MTS SCRIPTURE AND ITS INTERPRETATION REQUIREMENTS

Required courses for the Scripture and Its Interpretation track include CS 110, OT 110, OT 120, NT 110, NT 120, RS 110, and a Final MTS Project (6 credits). The remaining eight electives may be taken in any area.

MTS SCRIPTURE AND ITS INTERPRETATION TRACK OUTLINE

YEAR 1

Fall Semester

Genesis through Esther
Gospels, Acts, Johannine Epistles
Elective
Elective

Spring Semester

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

YEAR 2

Fall Semester

Research Methods Seminar
Elective
Elective
Elective

Spring Semester

Elective
Elective
MTS Final Project (6 credits)

PART-TIME PROGRAM

The M.Div., MAPS, and MTS degrees, and the graduate certificates can be obtained through flexibly scheduled hybrid required courses, online electives, and/or evening coursework. The part-time 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 hybrid, or evening course offerings.

HYBRID MASTER'S PROGRAMS

Beginning in fall 2023, a percentage of required courses will be offered in a hybrid format (weekly synchronous online meetings plus two on-campus gatherings) in a predictable rotation. The shift to include hybrid courses allows students maximum flexibility in completing their program. Students desiring weekly in-person courses can opt for a more traditional residential program with fewer hybrid courses. Distance learners can complete their program by enrolling in only hybrid courses. All master's students can expect to take some courses in a hybrid format, and all students enrolled in a hybrid course are required to come to campus two times per semester for 2.5 days for in-person formational activities. These hybrid gatherings occur at set times each semester. See the Academic Calendar for details.

JOINT DEGREE PROGRAMS

MASTER'S/MASTER OF SOCIAL WORK

Pittsburgh Theological Seminary and the School of Social Work at the University of Pittsburgh offer a joint degree in master of divinity (M.Div.), master of arts in pastoral ministry (MAPS), or master of theological studies (MTS) and the master of social work (M.S.W.) for those students pursuing a call to social work both inside and outside of a church setting. The mission of Pitt's M.S.W. program is grounded in the purpose and values of the social work profession and strives to prepare graduates with specialized knowledge and skills needed to engage in evidence-informed and culturally responsive advanced social work practice—either Direct Practice with Individuals, Families, and Small Groups or Community, Organization, and Social Action (COSA).

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 less time than it would take to complete the degrees individually, the joint degree program counts certain courses taught in one school as electives in the other and vice-versa.

Admission into each program is determined by the institution separately; admission into one institution does not guarantee admission to the other. Application should be made to the University of Pittsburgh School of Social Work during the fall semester of the second year at the Seminary. Most required courses at the Seminary should be completed before entering at the University of Pittsburgh.

Should a student elect to terminate the joint degree program before its completion and seek only one degree, the student will complete all of the work ordinarily required for that degree. Contact the Registrar for a suggested outline of course completion for this joint degree.

MASTER'S/JURIS DOCTOR

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 realms, 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 the 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 is needed first and 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, they will complete all of the work ordinarily required for that degree. Contact the Registrar for a suggested outline of course completion for this joint degree.

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.

The D.Min. degree provides space for theological reflection, continuing study, deepening call, and addressing global and contextual issues. 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:

- Integrate theological and scriptural knowledge with their cultural contexts.
- Richly describe and analyze cultural contexts to recognize, frame, and respond to crucial issues arising in their ministry.
- Develop enhanced leadership capacities oriented toward effective ministry.
- Draw upon theological resources and practices to reinvigorate and deepen their vocational callings.
- Participate in God's work of enacting racial justice by describing and resisting the sin of racism.

FOCUS AREAS

Doctor of ministry candidates select one of the following tracks: Christian Spirituality, Creative Writing and Public Theology, Eastern Christian, Intergenerational Black Church Studies, Missional Leadership, Parish (currently highlighting risking faithfully), and Reformed (a co-location program with the University of Edinburgh New College in Scotland).

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 6 credit hours must be completed. The total number of credit hours is 36. Normally the D.Min. 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.

An accredited master of divinity degree (or its ministry-related equivalent) is required in an area related to the applicant's ministry setting or vocational calling. Generally, a minimum GPA of 3.0 in master's-degree work is required. Applicants must be actively engaged in a ministry. Other requirements and the application process are outlined on page 135.

GRADUATE CERTIFICATE PROGRAMS

The Seminary's graduate certificates are post-baccalaureate programs and provide an introduction to graduate-level degrees. Contact the Registrar for a suggested outline of course completion for these certificate programs.

GRADUATE CERTIFICATE IN ADAPTIVE AND INNOVATIVE MINISTRY

Students pursue the Graduate Certificate in Adaptive and Innovative Ministry separately from other 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. Eighteen (18) credit hours are required for

32 Programs

completion on this certificate. Students who successfully complete the certificate can 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.

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 (with variation based on liturgical year) for 15 months, including completion and presentation of the students' final portfolios. Aware of the economic realities of many innovative ministry settings, and to further Pittsburgh Seminary's mission to equip leaders in this particular area of study, aid awards are available.

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.
- Demonstrate knowledge of racism in historical, social, and cultural contexts.

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 serve.

Courses are offered during the day and evening. Pittsburgh Seminary alums who have completed certain courses within the last 10 years may qualify for advanced 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 (3 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 Social and Religious Ecologies.

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 of 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. This is a stand-alone certificate and cannot be completed in the context of

a master's degree program. However, courses completed for this certificate can be applied toward the completion of one of the master's degree programs.

GRADUATE CERTIFICATE IN MISSIONAL LEADERSHIP

Students enrolled in the hybrid Graduate Certificate in Missional Leadership complete four courses over 16 months. The program is primarily online with two required on-campus elements. The certificate is ideal for persons serving congregations, agencies, and nonprofit organizations involved in mission work. Students receive broad preparation in mission theology, intercultural communication and conflict resolution, and short-term mission trip leadership and are therefore equipped for leadership in both global and local contexts. This is a stand-alone certificate and cannot be completed in the context of a master's degree program. However, courses completed for this certificate can be applied toward the completion of one of the master's degree programs.

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. This is a stand-alone certificate and cannot be completed in the context of a master's degree program. However, courses completed for this certificate can be applied toward the completion of one of the master's degree programs.

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.). Information about the cross-registration policy at other PCUSA schools 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 University, Pittsburgh Technical 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 SOCIETY OF OVERSEAS RESEARCH

The Seminary is an institutional member of the American Society of Overseas Research, having been involved since 1924. This society conducts archaeological research in the Middle East, concentrating in Israel, Jordan, Turkey, and Iraq. ASOR coordinates and maintains research institutions in Jerusalem, Amman, and Baghdad. Scholarship funds may be available for students to participate in ASOR excavations.

36 Programs

PTS has been an active participant in numerous field projects in cooperation with ASOR. The current field project, The Zeitah Excavations, under the direction of Professor Emeritus Ron Tappy, is an ASOR-affiliated project now in the publication phase. The Seminary's membership in ASOR also benefits users of the library and readers of various books and periodicals.

CLINICAL PASTORAL EDUCATION

Clinical Pastoral Education is interfaith professional education for ministry. It brings theological students and ministers of all faiths into supervised encounter with persons in critical life situations. Out of intense involvement with persons in need, and the feedback from peers and teachers, students develop new awareness of themselves as persons and of the needs of those to whom they minister. From theological reflection on specific human situations, they gain a new understanding of ministry. Within the interdisciplinary team process of helping persons, they develop skills in interpersonal and interprofessional relationships (from acpe.edu). Pittsburgh Theological Seminary grants 4 academic credits to students who complete one unit (10-12 weeks) of Clinical Pastoral Education at centers accredited by the Association for Clinical Pastoral Education. Pittsburgh Theological Seminary is a member of the Association. For further information regarding credit for CPE, please contact the Registrar.

WESTMINSTER COLLEGE

A partnership with Westminster College, known as the 3+3 program, allows Westminster students to combine their undergraduate education with a master of divinity degree through a seamless transition to PTS. PTS receives a maximum of 10 qualified Westminster students per year. These students are able to earn both a bachelor's degree and master of divinity degree in six years.

Westminster students must provide written notification during their first year of their intent to participate in the program. Notification must include a plan that demonstrates how they will complete all general education and major requirements by the end of their junior year, except for those requirements to be fulfilled by courses at PTS.

Westminster students who meet all PTS entrance requirements are eligible to be admitted to the master of divinity degree program.

Students participating in the program must formally apply to PTS by no later than Feb. 1 of the junior year. Applications received after this date will be considered, but admission to the program is not guaranteed.

Westminster agrees to accept up to 30 semester hours from PTS toward completion of the bachelor's degree. Upon receipt of an official transcript from PTS showing satisfactory completion of these semester hours, Westminster agrees to confer the bachelor's degree on any student who has successfully completed the degree requirements at Westminster, provided that the student is in good standing at both institutions at the time of potential conferral. A Westminster student must attend PTS full time until all semester hours for the bachelor's degree are completed.





COURSE DESCRIPTIONS

MASTER'S CURRICULUM DIVISIONS

- Studies in Bible and Biblical Languages
- Historical Studies
- Theology in Ministry
- Studies in Theology
- Research Seminars Final Project (MAPS and MTS)

DOCTOR OF MINISTRY

- Parish Focus
- Eastern Christian Focus
- Missional Leadership Focus
- Reformed Focus
- Intergenerational Black Church Studies Focus
- Christian Spirituality Focus
- Creative Writing and Public Theology Focus



STUDIES IN BIBLE AND BIBLICAL LANGUAGES

REQUIRED COURSES IN BIBLE

All courses are for 3 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 2023-2024 Russaw

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 2023-2024 Creach

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 2023-2024 Kaalund

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 2023-2024 Ferda

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 of 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 2023-2024 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)

Spring 2023-2024 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	2023-2024	Creach
Fall	2023-2024	Russaw

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	2023-2024	Creach
Spring	2023-2024	Russaw

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	2023-2024	Fraye-Griggs
Fall	2023-2024	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	2023-2024	Fraye-Griggs
Spring	2023-2024	Ferda

ELECTIVE COURSES IN BIBLE

BI 420 Womanist Biblical Interpretation

Students will critically engage the works of womanist biblical scholars to understand the ways this scholarly enterprise has evolved and consider possible trajectories for its future. Understandably, this course relies heavily upon students' close reading of both biblical passages and scholarly writings to scrutinize how factors such as methodological approaches, socio-historical contexts, and individual or community urgencies collaborate to produce Womanist Biblical Interpretation scholarship within the religious academy.

Spring 2023-2024 Russaw

BI 422 The Bible and Ecological Hermeneutics

This course introduces approaches to biblical interpretation that have developed within the context of our current environmental crisis. We will evaluate critical arguments that implicate the Bible as a contributor to the problem and attend to more constructive readings that partner biblical scholarship with environmental ethics. Students will assess the academic merits of ecological hermeneutics and consider its potential as a resource for preaching and teaching in the life of the church.

Spring 2023-2024 Frayer-Griggs

NT 431 Gospel of Mark

A study of the Gospel of Mark: its background, narrative structure and techniques, theological concerns, and significance for our situation. The course will emphasize careful reading and seek to place Mark's themes in conversation with the larger canonical witness.

Spring 2023-2024 Ferda

NT 456 Paul in His Contexts

Paul is arguably the most influential figure in the first century religious movement that would become Christianity. The aim of this course is to situate Pauline literature in its first century context in order to see how these letters have influenced the development of Christianity. This course will provide students with an opportunity to explore a variety of interpretative approaches,

44 Course Descriptions

including historical-critical, feminist, liberation hermeneutics, and postcolonial studies. Students will explore the significance of these letters to the Church and world today.

Fall 2023-2024 Kaalund

NT 470 Unveiling Revelation

This course will situate the Book of Revelation both in its world and ours. The course will critically analyze the Book of Revelation and its reception both historically and in our contemporary moment. The course will examine Revelation as it is brought into dialogue with more contemporary critical discourses, such as feminist studies, liberation hermeneutics, postcolonial studies, and ecotheology.

Spring 2023-2024 Kaalund

OT 452 Introduction to Old Testament Theology

This course introduces students to the theological claims of the Old Testament and how those claims contribute to the larger witness of Christian Scripture. The course also introduces various ways scholars have approached the task of Old Testament theology.

Fall 2023-2024 Creach

HISTORICAL STUDIES

REQUIRED COURSES IN HISTORICAL STUDIES

All courses are for 3 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 2023-2024 Woo

CH 120 Directions in the Christian Story

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

Spring 2023-2024 Woo

ELECTIVE COURSES IN HISTORICAL STUDIES**HT 417 Theology of Calvin**

An introduction to John Calvin's thought in the context of his career as a reformer, with attention to the intellectual background and socio-political realities that shaped his theology. The course will highlight Calvin's lived experience as a religious refugee whose theology was especially sensitive to the needs of fellow exiles.

Fall 2023-2024 Woo

ST 463 UM History (required for United Methodist students)

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*. (2 credits)

Summer 2023-2024 Online through Wesley Theological Seminary

THEOLOGY IN MINISTRY**REQUIRED COURSES IN THEOLOGY AND MINISTRY**

All courses are for 3 academic credits unless otherwise noted.

CM 251 United Methodist Polity (required for United Methodist students)

The Constitution and structural relationships of The United

46 Course Descriptions

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. (2 credits)

J-Term 2023-2024 Online through Wesley Theological Seminary

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 2023-2024 Hagley

CS 310 Ethics and Society

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

Spring 2023-2024 Mingo

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.

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 2023-2024 Staff

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 2023-2024 TBD

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	2023-2024	Owens (Day)
Fall	2023-2024	Creach (Evening)

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

48 Course Descriptions

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	2023-2024	Owens (Day)
Fall	2023-2024	Creach (Evening)

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	2023-2024	Hagley
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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	2023-2024	Farrell
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PC 210 Introduction to Caring Ministry

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

Fall	2023-2024	Fuller
Fall	2023-2024	Fuller (Evening)

PR 210 Preaching and Communication in Ministry

This course introduces students to the theology and practice of

preaching, with attention to the performative skills involved in effective communication in ministry settings. Topics include: the oral interpretation of Scripture, biblical exegesis for proclamation, the role of culture and context in preaching, the structure and rhetoric of sermons, and the non-verbal dimensions of communication.

Spring	2023-2024	Hancock
Spring	2023-2024	Hancock (Evening)

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.)

Fall	2023-2024	Owens
Spring	2023-2024	Owens

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. Required for United Methodist students. (2 credits)

Summer	2023-2024	Online through Wesley Theological Seminary
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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

50 Course Descriptions

introduce the resources, tools, and skills that contribute to effective written communication at the master’s level.

Fall	2023-2024	Ferda
Fall	2023-2024	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. Required for Graduate Certificate in Urban Ministry.

Fall	2023-2024	Johnson (Evening)
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CS 425 Global African Christianity

While touching briefly on the development of Christianity on the African continent, this course focuses mainly on the Christianity of African immigrants residing in the global North. The course examines: (1) globalizing forces and other social factors contributing to African presence in global North contexts; (2) cross-cultural challenges and opportunities experienced within global North contexts by African immigrant populations and churches; (3) theological, cultural, and socio-political bearings of African immigrant churches; (4) local and transnational networks from which African immigrant churches may derive resources and inspiration; (5) the ecclesial, missiological, and socio-cultural impact in general of African immigrant churches within global North host contexts; and (6) implications of these globalizing patterns for the future of Christianity.

Spring	2023-2024	Smith
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CS 437 Pittsburgh Social and Religious Ecologies

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 2023-2024 Smith

CS 470 Capitalism and Christian Witness

An exploration of U.S. capitalism and the consequences for church mission and ministry. Drawing from histories of capitalist development in the United States, students will gain critical tools for thinking about the ways economic structures and practices commodify our world, while also exploring different Christian responses to capitalist or consumerist production.

Fall 2023-2024 Hagley

MI421 Leading Communities into Mission

The course will equip students to mobilize, train, and lead their congregation or non-profit organization to engage faithfully and effectively in God's mission as a central part of congregational/organizational identity. We will deconstruct colonial notions of mission as charity and postmodern assumptions of mission as self-transformation through a critical analysis of the most popular congregational mission strategies (mission trips, child sponsorship, development projects, orphanages, meal packaging, etc.). We will reflect on the foundations of mission theology, anthropology, and development studies needed to engage more authentically and respectfully using case studies and interviews with innovative leaders.

Spring 2023-2024 Farrell

STUDIES IN THEOLOGY

REQUIRED COURSES IN THEOLOGY

All courses are for 3 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

52 Course Descriptions

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 2023-2024 Van Driel

TH 320 Christian Theology II

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

Fall 2023-2024 Burgess

ELECTIVE COURSES IN THEOLOGY

TH 442 Womanist Theology and Ethics

This course builds on more than 35 years of womanist theological and ethical thought as a formal area of study and praxis in theological education and beyond by exploring womanist methods, sources, and conceptual frameworks. Students will examine the works of womanist theologians and ethicists and focus on key womanist tenants of radical subjectivity, traditional communalism, redemptive self-love, and critical engagement. The course centers historic and contemporary lived experiences of Black women in church and society as it looks at themes of moral agency, liberation, hope, and love. As a graduate seminar in ethics, this course will place an emphasis on research, writing, critical discussions, and the development of practical tools for theo-ethical social change. The course fulfills the Graduate Certificate in Urban Ministry elective.

Fall 2023-2024 Mingo

TH 445 Rethinking Church

This course is premised on the notion that American Protestantism is facing a perfect storm. Growing insecurity about the place of the church in a secularized, Western society, ongoing internal conflicts and debates, and a heritage of individualism and voluntarism are tearing the fabric of denominations and local congregations. In this course we read contemporary ecclesiological proposals that seem to help pastors and congregations imagine new possibilities for the life of the church in this context.

Spring 2023-2024 Van Driel

RESEARCH SEMINARS AND FINAL PROJECTS (MAPS AND MTS)

REQUIRED COURSES

All courses are for 3 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.

Fall/Spring 2023-2024 Fuller

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 fall of the second year of one's program, this course will develop skills in critical analysis as students begin engaging scholarship relevant to completing a research project.

Fall 2023-2024 Dyer

MTS Final Project Seminar

Students will receive 6 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. (6 credits)

Fall/Spring 2023-2024 Staff

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 (24 credits);
- Colloquium Phase, in which the nature of the doctoral project is developed through a Research Methods and Final Project course are taken (6 credits); and
- Project Phase involving the implementation of the final project, and the writing of the doctoral paper (6 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 chaplaincies; and various school ministries. In every case, however, the clergy person must intentionally involve their constituents in the program of study. This ensures that the congregation or agency, as well as the student, benefit.

In preparing the proposed project and during the proposal lab process, the faculty mentor counsels the student concerning possibilities for the doctoral project. In the Project Phase, the candidate implements the project 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 themes of the current Parish Focus cohorts are Parish Risk and Risking Faithfully.

REQUIRED COURSES IN PARISH RISK FOCUS

All courses are for 3 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 Research Methods Seminar: 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: Risky Preaching

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 bending,” 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: The Risk of Shaping Life Together

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 Theology, Ecclesiology, and Embodiment: Risking Attention to 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: Risking Engagement with Technology

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: Risky Scripture

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 Parish Risk Project 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.

DM PRFP 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 their 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. (6 credits)

REQUIRED COURSES IN PARISH FOCUS: RISKING FAITHFULLY

All courses are for 3 academic credits unless otherwise noted.

DM 102 Deconstructing False Narratives

Identification and explanation of "false narratives" in the church—assumptions about success, theologies, and theodicies rooted in prejudice, perceptions of church relevance, and a challenge to embrace disillusionment of these narratives as our call as leaders. Re-imagination of church as alternative witness.

DM112 Research Methods Seminar: Asking Questions Well

Immersion in the work of research methods with the goal of preparing students for continued coursework and the formation of doctoral ministry projects

DM 122 Apocalypse Now: Implosion as Gift

Drawing on apocalyptic scripture and literature for an exploration of the decline of church institutions as a work of the Holy Spirit and making way for God's continued work in our culture and world. Considering historical shifts in the church's role in society and reflecting on contemporary issues facing church leaders, this course will examine "divine disruption" as a gift to the church and world.

DM 132 Death and Resurrection: Core Practices

Attends to how understanding of faithful risks is shaped by culture and context and takes diverse expressions with attention to place and materiality. Provides opportunity for students to reflect on death and resurrection as practices within their own ministry contexts.

DM 142 Nurturing Anti-Racist Community

Discussion of whiteness and its sinfully normative status in church and society and a re-articulation and reformation of call in light of an imperative to de-center whiteness in ministry.

DM 152 Innovation in Worship and Preaching

Application of cohort learnings in the context of congregational worship—liturgy, sermon, administration of the sacraments, music—with attention to operations of race and themes of light and darkness.

DM 162 Getting Real about Gifts and Systems

Analysis of strengths and growing edges in ministry that resonate with or encounter challenge in ministry settings. Attention to what it looks like and what is required ego-wise to de-center the pastor in the work of the gospel.

DM 172 Agile Leadership

Development of aptitudes and skills for ministry leadership that is responsive to change and a need for innovative vision.

DM 182 Building Capacity I and DM 192 Building Capacity II

Through these companion courses, students will explore theories, strategies, and practices that build capacity in leaders to foster and promote change. With attention to concepts of leadership, organizational management, and courage as spiritual practice, students will use didactic experiences, peer learning, site visits, and external conversation partners to learn from exemplars of leading change, balancing risk and stability in mind.

This course achieves its learning objectives over two distinct intensives. The first week is comprised of mostly didactic and peer learning experiences in which students use course readings, case studies, and peer engagement to achieve learning outcomes. The second week of this course employs experiential learning opportunities through interviews, site visits, and second-order reflection opportunities to provide models of achieving these goals.

DM RFFP Risking Faithfully Final Project

The program requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate's ability to identify a problem, issue, or concern in their 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. (6 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 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. Guided reading lists and the syllabus are sent to students several weeks in advance of the sessions to allow for adequate preparation.

REQUIRED COURSES IN EASTERN CHRISTIAN FOCUS

All courses are for 3 academic credits unless otherwise noted.

DM 201 Research Methods Seminar

What is it like to view Eastern Christianity from a Protestant perspective? How can this outside perspective help orthodox leaders understand the special gifts of orthodoxy as well as the misunderstandings that sometimes arise between Orthodox and Protestants? The instructor, a Protestant, will draw from his many years of living among Orthodox believers both in the United States and in Russia. The course will include attention to the sources, methods, and biological tools important for academic research and writing in a theological context.

DM 211 Christian Ethics and Morality

This course seeks to explore the roots of Eastern spirituality and to study contemporary moral issues from three perspectives: 1) spirituality/morality in Patristic Tradition; 2) practicing Patristic orality in modern society; and 3) facing contemporary moral issues in ministry.

DM 221 Orthodox Canonical Tradition

This class is intended to be an introduction to the Canonical Tradition of the Orthodox Church. After a brief overview of sources, the course will move on to a discussion of what Canon Law is. The course will then consider various canonical contemporaneous questions regularly encountered both within and outside the church. This course will emphasize both content and application. Special focus on the Antiochian Orthodox Church position concerning the contemporaneous problems will be elaborated. With each unit, the students are expected to acquire a high degree of familiarity of the most important applicable canonical texts. It is not enough to know canonical texts, they need to be understood, interpreted, and properly applied in ministry. Students will be expected to properly express (both in written and oral form) canonical solutions to pastoral problems.

DM 231 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 241 Christology and Life after Death

This course explores Eastern Christian understandings of death, resurrection, and eternal life in relation to Christ's victory over sin and death. The course will assist students in pastoral practice related to ministry to the dying, funerals, and remembrance of the dead.

DM 251 Orthodoxy and Ethnicity/National Identity

As Fr. Alexander Schmemmann has noted, Orthodoxy seeks to transform whatever culture in which it finds itself. This course will explore the different ethnic and national contexts in which Orthodoxy has historically enculturated itself, as well as the special challenges that Orthodoxy faces in pluralistic Western societies in which Orthodox believers are a religious minority.

DM 261 Lectionary and Orthodoxy

This course examines the Orthodox cycle of biblical readings for the church year and how these readings shape the liturgy, preaching, and commemoration of Christ, the Theotokos, and the saints. Special attention will be devoted to the church's 12 major holidays.

DM 271 Orthodox Ways of Knowing

This course explores the two types of knowledge in Orthodox Christianity: knowledge of the mind and knowledge of the heart. The course will discuss the essence of Orthodox Christian knowledge through true encounter, and the expression of such experience in the diverse human epistemological and philosophical frames of mind. The course will also highlight the importance of establishing a priority for using a specific order of epistemological questions to accurately express the encounter. The course will then highlight Orthodox methodologies and their foundational dependence on a lifestyle of a “change of mind” and the requirement of this change for a true Orthodox conversion, not just in form but also in essence.

DM 281 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.

DM 291 Eastern Christian Proposal Seminar

This course is to assist students 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.

DMECFP Eastern Christian Final Project

The program requires satisfactory completion of a doctoral project and paper, which must demonstrate the candidate's ability to identify a problem, issue, or concern in their 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. (6 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.

Guided reading lists and the syllabus are sent to students several weeks in advance of the sessions to allow for adequate preparation.

DISTINCTIVES

Cohort Facilitators. A distinctive aspect of this program is the use of cohort facilitators, who will companion the cohort throughout the program, helping students maintain a global and contextual focus and clarify corresponding research questions. Each cohort facilitator 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 nine seminars in which various areas of missional leadership are reviewed (27 credits);
- Capstone and refining project (3 credits); and
- Doctoral phase, implementation and writing of the doctoral paper (6 credits).

REQUIRED COURSES IN THE MISSIONAL LEADERSHIP FOCUS

All courses are for 3 academic credits unless otherwise noted.

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 their 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 Research Methods Seminar

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

64 Course Descriptions

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 their 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 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.

DM 00 Noncredit Seminar

Will be taken online. For students needing assistance in project development. This course is not for credit.

DM 380 Missional Leadership 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.

DM 390 Missional Leadership Final Project

The program requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate's ability to identify a problem, issue, or concern in their 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. (6 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"

66 Course Descriptions

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 and a Research Methods course (27 credits);
- Research and Project Design Phase, in which the proposal of the doctoral project is worked out in a Final Proposal Lab (3 credits); and
- Project Phase, which includes working with a faculty committee of two readers, implementation of the project, and writing of the doctoral paper (6 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. Guided reading lists and the syllabus are sent to students several weeks in advance of the sessions to allow for adequate preparation.

REQUIRED COURSES IN REFORMED FOCUS

All courses are for 3 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 Research Methods Seminar

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 Reformed Focus 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 RFP 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 their 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. (6 credits)

INTERGENERATIONAL BLACK CHURCH STUDIES

The Intergenerational Black Church Studies Focus assumes two distinct but intertwining streams in expressions of the black church: ecclesial expressions of church, and a form of church expressed and experienced in larger social movements. In this focus we seek to learn about, learn from, and be formed by coordination and conflict between these two streams. We also seek to give attention to the promise and the challenge created by both cooperation and conflict within these two streams of spiritual expression. Topics to be covered will include but not be limited to these: (1) tensions between conventional and non-conventional approaches to formation and practice; (2) institutional and non-institutional constructions of whiteness; and (3) new virtual capacities for organization and communication. Instructors will include both academics and practitioners and, when possible, individuals who are both. The mentors will work with class participants to plan and design courses together in response to the experience and gifts within the group.

This cohort will meet according to the two-week January and June schedule. Some of the weeks will be in Pittsburgh and some will be at the ministry sites of participants. The focus will have two mentors who work in tandem: a faculty mentor and a practitioner mentor. In addition, a cohort facilitator will gather the cohort online every month. The facilitator may be a student within the cohort or an outside individual. The convener's responsibilities will largely be administrative as the faculty and practitioner mentors will lead the discussions and prayer at the gatherings. Guided reading lists and the syllabus are sent to students several weeks in advance of the sessions to allow for adequate preparation

REQUIRED COURSES IN THE INTERGENERATIONAL BLACK CHURCH STUDIES FOCUS

All courses are for 3 academic credits unless otherwise noted.

DM 505 Intergenerational Dynamics

Overview of historic intergenerational dynamics in a variety of institutions and movements primarily with Black Christian traditions. Emphasis will be placed on historic, theological, and sociological factors that shaped these dynamics and their importance for understanding Black socio-religious praxis today.

DM 515 Research Methods Seminar

Introduction to a variety of research methods and practices in practical theology with particular attention to ethnography.

DM 525 Theological Engagement

This course is an exploration of community engagement and participation in larger social movements as an expression of and as distinct from Black church formal institutional practices. Students will theologically examine social movements through biblical and other historical narratives, implementing a social-political lens and raising questions about how today's church writes its own history in the context of contemporary movements.

DM 535 Design Thinking/Ecologies of Ministry

Engagement with current ministry in Black Church traditions with particular attention to aesthetics and materiality and the significance of social context. The course will introduce students to principles of design thinking as a tool to lead congregations in imagining possibilities for ministry in a specific setting.

DM 545 Black Churches and Scripture

Exploration of engagement with Scripture as a living witness in Black churches with particular attention to practices of hermeneutics and their relationship with sociocultural location.

DM 555 Proclamation/Witness/Community Literacy

Exploration of forms of sacred proclamation in Black church traditions and how proclamation in these instances, including preaching, artistic, and aesthetic expression, reflects awareness of specific context.

DM 565 Gender and Black Church Leadership

This course considers gender dynamics in Black church traditions and the significance of gender to Black church conceptions of community and leadership possibilities.

DM 575 Leadership and Endurance

A consideration of sources of spiritual sustenance offered by Black church traditions and the significance of spiritual practice in ethical formation.

DM 585 Black Church Responsiveness to Issues

Consideration of some of the most pressing social issues of the present day, the significance of those issues for Black people in the United States, and the role of the church in responding to those issues.

DM 595 Mobilizing Global Blackness

A consideration of the global reach of current social movements and the place of Black church traditions in that larger ecosystem.

DMBSFP Intergenerational Black Church Final Project

The Intergenerational Black Church Studies focus requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate's ability to identify a problem, issue, or concern in their 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. (6 credits)

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.

72 Course Descriptions

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 (30 credits);
- The Final Project requirements allow for more flexibility with what might constitute a project under the broader rubric of spirituality (6 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 the second gathering, 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 the second gathering 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 the second gathering and continuing for 18 months, with nine peer supervision sessions.

Students may choose to receive a Doctor of Ministry 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 Doctor of Ministry project/

thesis. Guided reading lists and the syllabus are sent to students several weeks in advance of the sessions to allow for adequate preparation.

REQUIRED COURSES IN CHRISTIAN SPIRITUALITY FOCUS

All courses are for 3 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 Seminar

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 Christian Spirituality Final Project

The program 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. (6 credits)

CREATIVE WRITING AND PUBLIC THEOLOGY FOCUS

The Doctor of Ministry in Creative Writing and Public Theology will invite student writers to listen to and experiment with different writer's voices in a variety of genres and to imagine new possibilities with regard to purpose(s), audience(s), and context(s) in theological writing. Along the way, students will grapple with the following questions: 1) What do I want from my writing? 2) What does my/the church want for my writing? 3) What does society want from my writing? 4) What does God want from my writing? With these touchstone questions, students will develop through the program a better sense of the cultural and ministerial context(s) of their writing and articulate their vocation as creative theological writers in relation to the wider public audiences for theological ideas and practice. Guided reading lists and the syllabus are sent to students several weeks in advance of the sessions to allow for adequate preparation.

REQUIRED COURSES IN THE CREATIVE WRITING AND PUBLIC THEOLOGY FOCUS

All courses are for 3 academic credits unless otherwise noted.

DM 900 Faith and Place in Public Theology

This Theological Content course is a week-long intensive course that will launch the cohort's conversation about the general themes that will occupy students throughout the program. Issues covered in the course include engagement of the writer's voice, the role of faith in creative writing, the writer's sense of place in writing, the nuances of theological reflection, and the practices and concerns of writing creatively. Through collegial conversations and individual writing assignments, students will begin to map the features of a new approach to public theology and think together and about the vocation of a public theologian as a creative writer.

DM 910 Craft Workshop I

Student choose one of three options.

DM 910-1 Memoir

This Craft of Writing course is a 10-week, online course that will dive into the art and craft of memoir. In addition to workshopping students' own writing, the course will discuss the ethics and history of this genre through readings of inspirational craft texts, contemporary and classic memoirs, and essay/experimental form

76 Course Descriptions

collections. The course is designed to help students understand what it takes to write well-crafted stories that are engaging and true—and to discover how writers shape the stories of their lives into art.

DM 910-2 Experimental Prose and Poetry

This Craft of Writing course is a 10-week, online course that engages and studies the Christian imagination and the creative process. Students will examine and, in their own writing, bring together practices of poetry, prose, creative nonfiction, and exegesis. The course will do so following the multi-genre pattern established in the Bible, which mixes narrative, poetry, prophecy, letters, history, genealogies, and dramatic dialogue.

DM 910-3 Narrative Journalism

In this 10-week, online Craft of Writing course, students dive into the genre of narrative journalism through reading published examples of nonfiction storytelling and human interest narratives. The class invites students to practice being attentive, empathetic listeners to the people and events around us and think about how to capture stories we care about on the page. Students will also undertake skill development in specific aspects of the craft and will write research-driven creative nonfiction pieces that include some element of primary research.

DM 920 The Bible/Storytelling/Imagination

In this one-week intensive Theological Content course, students will discuss the relationship between the Bible, storytelling, and the theological imagination. Each offering, the course topics will be engaged through the lens of a particular public theologian.

DM 930 Craft Workshop II

Students choose one of three options.

DM 930-1 Writing for Children

This 10-week, online Craft of Writing course invites students to read, discuss, and write for and with children. This writing workshop will specifically engage in the practices of noticing and writing about the smaller details of life that occupy the minds of children.

DM 930-2 Literary Journalism and Podcasting

In this 10-week, online Craft of Writing course, students will read and listen to various publications and productions in the burgeoning fields of literary journalism and podcasting. Along the way, they will workshop their own ideas and plan and write journalistically for publishing and broadcasting.

930-3 Short Story Writing

In this 10-week, online Craft of Writing course, students will dive into the genre of short story writing through reading and discussing a wide range of published examples of short form fiction storytelling, including some published in translation from other languages. The class will cover major aspects of writing the short story and will invite students to experiment with various types of short story writing in their own work. Additionally, students will have ample opportunity to share their own work and to listen and respond to the voices of their colleagues through workshops.

DM 940 Storytelling

This Theology Content course is an intensive, week-long course intended to engage students in the question of how to tell stories in times such as these. The course attends to matters of context as well as the methods of storytelling in engagements with the Christian story and vision.

DM 950 Publication Lab

The primary goal of this course is practical in nature: helping students to find a route(s) to publication for their work and to develop clarity about the context(s) of their writing and their sense of vocation as public theologians. The course also provides some shared time for personal, theological, and professional reflection about the two-year process that students are completing with a return to the initial questions posed to the cohort: What do I want from my writing? What does my church want for my writing? What does society want from my writing? What does God want from my writing?

DM 960 Mysticism and Experimental Poetics

In this one-week intensive Theological Content course, students will read, discuss, and ponder the writing life as one deeply engaged with experimentation, mysticism, and ceremony. This course will be co-taught with the poetry professor for the DM 970 Poetry course to encourage a dialogue between poetry and theology.

DM 970 Poetry

This one-week intensive Craft of Writing course delves into the wide range of poetic forms through reading and writing poetry. The professor of DM 960 Mysticism and Experimental Poetics will co-teach this course, leading to a dialogue between poetry and theology.

DM 980 Reading and Writing the Spiritual Life

This final Theology Content course is a one-week intensive intended to round out students' experience in the program. The course will include readings and discussions about the relationship of reading and writing to the unfolding spiritual life, and it will provide ample time for students to engage in writing and reflection.

DM 990 Manuscript Writing

This final Craft of Writing course unfolds online over 10 weeks and is intended to support students as they develop their final creative manuscripts for the Doctor of Ministry project. This is a workshop-oriented class that provides ample time to write, to share their writing and receive feedback from classmates, to consult individually and in small groups with mentors and faculty advisors, and to ask questions about their work. Note: Final Creative Manuscript proposals and the manuscripts themselves must be accepted by the Doctor of Ministry Director, so any work in this class is subject to final approval through the program's office.

DMCWFP Creative Writing Final Project

This course is intended for students working on their final project for the Doctor of Ministry in Creative Writing and Public Theology. During this time, students will write their final project, which will include a Creative Manuscript (genre and length to be determined in conjunction with faculty advisors) and a prose Statement of Vocation as a Public Theologian (20-25 pages, documented in Chicago Style). (6 credits)



FINANCES

COST

- Tuition and Fees
- Housing
- Mandatory Student Health Insurance
- Payment of Fees

AID

- Financing Seminary Education (Master's Degrees)
- Financing Seminary Education (Doctor of Ministry Degree)
- Financing Seminary Education (Certificate Programs)



TUITION AND FEES

CANDIDATES FOR M.Div., MAPS, MTS DEGREES

Charge for 27 semester hours	\$12,690
Per credit	\$470

CANDIDATES FOR THE D.Min. DEGREE

Per credit	\$379
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NON-DEGREE STUDENTS

Per credit	\$470
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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: \$200 and no academic credit
Continuing Education: \$200 and no academic credit; \$100 for seniors 62 and older

FEES

Application	\$60
Intent to Enroll*	\$50
Graduation	\$90 Master's \$125 D.Min.
Comprehensive	\$300
Transcript	\$10 Former Students Processing fee for electronic transcripts
MTS Project Extension**	\$470/semester until project completion
Doctoral Project Extension**	\$1,000/year until project completion

* The Intent to Enroll Fee is applied to tuition costs.

** Fees are only applied if extension is necessary.

HOUSING

The estimated cost for housing for an academic year for a single student is \$4,590. Listed below are current rental rates.

CALIAN RESIDENCE HALL (PER MONTH)

Calian Residence Hall studio \$525

APARTMENTS (PER MONTH)

FULTON APARTMENTS

Efficiency apartment \$620

One-bedroom apartment \$705

STANTON-HIGHLAND APARTMENTS

Two-bedroom apartment \$880

Three-bedroom apartment \$1,020

Four-bedroom apartment \$1,185

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 and each subsequent year of enrollment. 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 Pittsburgh Seminary's 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.

COST OF ATTENDANCE

To determine each student's financial need, Pittsburgh Theological Seminary uses the following tuition charges, fees, and expenses based on the average cost of living in Western Pennsylvania for a nine-month period. Actual living expenses for each student will vary, based on their standard of living, spending habits, and values. For 2023-2024, 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 Intercultural Learning 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 3 credits during the academic year).

2023-2024 ACADEMIC YEAR, ON-CAMPUS

Tuition (27 credits)*	\$12,690
Books	\$1,000
Comprehensive Fee	\$300
Rent**	\$7,235
Food	\$3,997
Transportation	\$2,765
Miscellaneous***	\$8,050
Federal Loan Fee	\$132
Ordination Exam ****	\$1,611
Total*****	\$34,089

2023-2024 ACADEMIC YEAR, OFF-CAMPUS

Tuition (27 credits)*	\$12,690
Books	\$1,000
Comprehensive Fee	\$300
Rent**	\$9,326
Food	\$3,997
Transportation	\$2,765
Miscellaneous***	\$9,050
Federal Loan Fee	\$132
Ordination Exam ****	\$1,611
Total*****	\$40,871

* Full-time tuition is \$470/credit (Example: 9 credits/semester = \$4,230/semester).

** Average amount of rent paid by PTS students living on-campus or off-campus during the 2022-2023 school year with Cost of Living increase.

***Personal care, clothing, cable, and telephone are some of the expenses to be considered under this item.

**** Ordination exam fees are applied to only M.Div. students in their third year. The Seminary utilizes an average of the cost for ordination requirements within the three main denominations that are reflected within our student body that require some form of ordination exam process.

**** 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 Tuition Grant Index number. To help meet this need, Pittsburgh Theological Seminary awards Tuition Grants, Housing Grants, and jobs through the Graduate Assistantship 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.

GRADUATE ASSISTANTSHIP PROGRAM

Graduate Assistantship positions are part-time on-campus jobs 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 \$12 to \$13 per hour worked. The Graduate Assistantship award does not guarantee a position. After receiving an award letter, the student must visit the PTS website and submit an application to the department of their 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 Graduate Assistantship Manual, which is on the Seminary's website.

Graduate Assistantship positions may be available during the summer months. However, any time that a student works during the summer will count toward their overall hours allotted for the academic year. Additional hours may be awarded to a student depending upon the individual student's overall award and budget limitations.

INSTITUTIONAL GRANTS

Grant assistance is provided by our restricted endowment funds and annual gifts to the Student Financial Assistance Fund. 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 \$228 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, Graduate Assistantships, or Merit Scholarship. The student can file a written appeal with the Financial Aid Committee to be considered for Graduate Assistantship eligibility.

PART-TIME TUITION GRANTS

PTS offers a tuition grant to students who are enrolled in 6 to 7 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 Adaptive and Innovative Ministries program, which has its own funding through the Center for Adaptive and Innovative Ministry. Based on the endowment, the amount may change annually. The maximum Tuition Grant award is the cost of tuition for one academic year. This grant is divided between fall and spring semesters in equal disbursements. Part-time students do not qualify for the Housing Grant or Graduate Assistantship opportunities.

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 reduced to 50 percent if still in the 50 percent charges period; or revoked if beyond this two week window, and the student is responsible for the tuition fee. If a student completely withdraws during the 50 percent window and also has a merit scholarship, the student can keep the portion of the scholarship that covers any balance that

would be due to the Seminary and the rest will be surrendered by the student. 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. The exemption to the 150 percent rule is a student who embodies the Seminary's commitment to diversity and social justice.

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 90.)

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, they 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.

EXPANDING ACCESS TO THEOLOGICAL EDUCATION (EATE) SCHOLARSHIP

OVERVIEW

The Expanding Access to Theological Education (EATE) Scholarship

was established in 2021 in relationship to the Seminary's statement on racial justice. A critical part of PTS's seminary education and its efforts to prepare students for ministry is helping students better understand persons of different races, ethnicities, social-economic backgrounds, and other traits. Serving Christ in an increasingly diverse and complex world and standing with Christ and against injustice require a sensitivity to stereotypes, privilege, and other factors that make people feel excluded from God's redemptive love. These educational goals, as well as PTS's commitment to social justice, are enhanced with a student population that is diverse and that contains persons who are interested in and committed to inclusion and social justice. It is therefore our desire as an institution that any student who wishes to pursue a degree at PTS be able to do so without the barriers of financial concern, especially where the student reflects the Seminary's educational interest in promoting diversity, inclusion, and social justice. To that end, the EATE scholarship was established to assist students that embody the Seminary's commitment to diversity and social justice by providing a scholarship for the additional expenses of a seminary education that are not directly related to tuition or fees.

STUDENT ELIGIBILITY

In order to receive the EATE Scholarship, students must meet a number of different criteria:

1. They embody the Seminary's commitment to diversity and social justice.
2. They demonstrate commitment or interest in serving underrepresented or underprivileged populations.
3. They demonstrate an ability to bring diverse people together.
4. They maintain need-based aid eligibility (SAP).
5. They are seeking either a master of divinity, master of arts, or graduate certificate at PTS.

AWARDING

Students will be awarded the EATE Scholarship upon admission to PTS, or in an effort to retain students where finances have become a barrier to completing their degree, and will be notified of the award on their Award Letter. As with all the Seminary's financial aid, the award is good for the length of program, up to three years of study at PTS (as long as the student maintains eligibility).

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.

SWART STUDENT EMERGENCY FUND

The Swart Student Emergency Fund of Pittsburgh Theological Seminary is under the management of the Associate Dean of 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 addressing a financial need. Students who think they may qualify can fill-out and submit the Student Emergency Fund application, available on My.PTS.edu, along with supporting documentation of need and hardship.

90 Finances

Expenses covered may include but are not limited to:

- car repairs
- dental, physical, and mental health medical expenses including medications and prescriptions (not covered by insurance)
- emergency or unexpected transportation costs
- assistance with rent or utilities due to an emergency situation
- travel arrangements for family emergencies
- loss from theft or fire
- books for courses

Expenses not covered:

- Tuition and fees
- Non-essential utilities such as satellite or cable TV
- Household and furniture costs not related to theft or damage
- Parking tickets
- Entertainment or recreation

FUND STIPULATIONS

1. Grants cannot exceed \$400.
2. Grants may be awarded ONCE during a student's academic year.
3. Grants do not have to be repaid.

ELIGIBILITY REQUIREMENTS

To be eligible for a grant you must meet the following eligibility requirements:

1. Enrolled in and attending at least 6 credits for the semester in which funds are being requested.
2. Must be a degree-seeking student in good academic standing with minimum cumulative GPA of 2.0 or show evidence of recent satisfactory progress.
3. Must be experiencing an unexpected financial hardship resulting from an emergency or crisis situation that threatens your ability to successfully complete the current semester.
4. You can provide sufficient documentation of financial need (e.g., billing statements, receipts, repair estimates).
5. You have exhausted all other possible financial resources before applying for student emergency funds, such as student loans, Medicaid, personal financial accounts, people that owe you money, and community resources.

If you are unable to upload your documentation with your application, you should deliver it directly to the Office of the Associate Dean of Students and Formation or to the Associate Director of Student Services.

APPLICATION PROCESS

Requests for Swart Student Emergency Funds should be made to Office of the Associate Dean for Students and Formation and awards will be granted on a limited, as needed basis after a conversation with the Dean and adequate conveyance of need. The student would then be instructed to complete a Student Emergency Fund Application on My.PTS.edu under the Student Services section. Upon completing a form, electronically submit it to the Associate Dean for Students and Formation along with the attachment of receipts documenting need. Your completed request will be reviewed for approval and an appropriate amount will be determined if less than requested. Criteria for approval and granted amounts will be based on eligibility, documentation of need, and availability of funds. The student will be notified by e-mail of the decision along with follow-up instructions.

STUDENT HARDSHIP/EMERGENCY GRANT

Pittsburgh Theological Seminary understands that circumstances arise that are outside of a student's control. These situations can often lead to financial issues for a student that can negatively impact their ability to perform academically. In an effort to insure that students are able to continue their education at PTS, even when such circumstances may arise, the Seminary has established a Student Hardship/Emergency Grant.

Emergency Student Grants are awarded to students on a first-come, first-served basis as the pool of funds is limited from year to year. Students who wish to receive funds must complete a form and submit it to the Financial Aid Office. Grants are limited to one award per academic year and students may not receive more than \$2,500 (unless otherwise determined by the awarding committee). If a student would like to request a grant more than once in an academic year, they may appeal to the Financial Aid Office. *Additional documentation may be requested to complete the application process.*

ELIGIBILITY

Currently enrolled and registered students in the certificate, master's, or doctor of ministry programs are eligible for a Hardship/Emergency Grant.

ELIGIBLE EXPENSES COVERED

- Only expenses that have been incurred during a student's time of enrollment will be considered for a Hardship/Emergency Grant.
- Hardship/Emergency Grants shall only cover expenses for unforeseen or unusual circumstances. Grants are not meant to cover daily expenses.

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, 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 a quarter 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.) 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.

EMERGENCY PTS LOANS

STUDENT ELIGIBILITY

To be eligible for a PTS Emergency Loan, a student must maintain at least 6 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.

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. Part-time students must complete 12 credits during the academic year. Students enrolled less than part 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, they 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. See page 162 for the Seminary's policy on academic progress.

ACADEMIC STANDARDS FOR MASTER'S FINANCIAL AID

Type of Aid	Minimum PTS GPA	Number of Completed Credits
PTS Merit Scholarships	3.0	18 credits: Full time
	3.0	12 credits: Half time
Gilmore, W. Carl, and St. Clair Scholarships	3.0	24 credits
PTS Institutional Grants and Work-Support	2.0	15 credits
PTS Institutional Grants	2.0	12 credits: Half time

96 Finances

PTS Partner Grants	2.0	18 credits: Full time
SYI Scholarship	2.0	None
Korean Heritage Scholarship	2.0	None
PTS International Scholarship	2.0	15 credits: Full time
Federal Loans, Fall/Spring	2.0	15 credits: Full time
	2.0	12 credits: Half time
Federal Loans, Summer	2.0	3 credits
Federal Loans, Less than Half Time	2.0	Must complete all credits that were attempted
Graduation	2.0	

ADD/DROPS AND REFUNDS

Withdrawal from a course can affect financial aid given by PTS (see Financial Aid Handbook). The Registrar notifies the Business Office and the Financial Aid Office. Students are encouraged to review the Financial Aid handbook or consult the Associate Director of Financial Aid before withdrawing from a class.

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 them 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. Students who received a tuition grant for the courses they dropped will receive 50 percent of the grant for the credits dropped. If a student completely withdraws during the 50 percent window and also has a merit scholarship, the student can keep the portion of the scholarship that covers any balance that would be due to the Seminary and the rest will be surrendered by the student. 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. Housing Grants, Partner Grants, and Merit Scholarships are not available in the summer. Clinical Pastoral Education (CPE) credits 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 as 6 credits.

WESLEY (AFFILIATE) CREDITS

Credits taken at Wesley Theological Seminary under the MOU signed by PTS and Wesley are covered completely or partially by the student's tuition grant, if they have been awarded one. Students are awarded at the same level for their Wesley classes as they receive at PTS. This may mean students will owe a balance to Wesley depending on Wesley's cost per credit and their award per credit at PTS. Funds for these credits are disbursed at the same time as aid for PTS credits (after the Add/Drop date). Students can request a refund for those credits from the Business Office to pay for their Wesley credits.

If a student owes a balance to Pittsburgh Theological Seminary, the student's aid for the affiliate credits will not be disbursed to the student's account until after the balance has been paid.

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 9 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 Bill and Jane Carl Presidential 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.

PART-TIME MERIT SCHOLARSHIPS

Incoming, part-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 part-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 Scholarship will be required to maintain part-time status during the academic year in order to continue receiving these awards. Part-time status is defined as an average of 6 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.

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 Robert T. Cassell and Judith S. Cassell Scholarship was established by Robert T. and Judith S. Cassell. Preference for this

scholarship is given to those in financial need. Students enrolled in a master of divinity or master of arts degree are eligible.

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 Endowment Scholarship Endowment was established by the Hansen Foundation to support the Seminary in its mission to prepare leaders who proclaim with great joy God's message of good news. The Hansen Scholarship is awarded to student(s) pursuing a master of divinity, master of arts, or a graduate certificate.

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 to 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 Hon. 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 a Presbyterian denomination.

The Frank and Carol Sparks Merit Scholarship Endowment was established in May 2021, to honor William Franklin Sparks and Carol Cowden Sparks. This endowment supports students entering

into, or those who are currently engaged in, pastoral ministry, and aids students in perpetuity.

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 Hon. 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 part-time, eligible, two- and three-year master's degree students and/or applicants who have submitted complete admissions and financial aid packets 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 to 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. '51, 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 to 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 to 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 to 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 the Rev. Sparks '95, former Pittsburgh Theological Seminary associate dean for admissions and vocation. Having served at PTS since 1998 and as pastor of Beechview UPC (Pa.), she died in 2015 after a five-year battle with cancer. The scholarship named after her supports Pittsburgh Seminary students who demonstrate financial need, as determined by the Seminary's policy, and gives first preference to female students.

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

The Malinda Louise Rust Stewart Memorial Scholarship was established by William F. Shannon in 2003 through his estate. This scholarship is awarded to students who demonstrate financial need with a first preference for students who are 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 the Rev. Tutwiler for his 30 years of service to the Seminary as organist/choirmaster and instructor in church music and United Methodist Studies. In 2011 he was awarded faculty emeritus status. The scholarship named after him supports United Methodist students who demonstrate financial need, as determined by the Seminary's policy.

The Dr. Robert L. VanDale Scholarship Endowment,

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

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

James A. Walther Continuing Education Endowment was established by Pittsburgh Theological Seminary in 1983 in honor of Dr. James A. Walther Sr. '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 to 1983. This scholarship is used to support students with demonstrated financial need.

The Elizabeth B. and Frank L. Wiegand III Scholarship Endowment was established by Elizabeth B. and Frank L. Wiegand III in 2008. This fund supports senior or middler students who meet all Seminary eligibility requirements, profess faith in Jesus Christ, and are committed to a career in ministry within a church espousing the theology of the Reformed tradition. Preference will be given to students committed to excelling 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 to 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 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 to 1998. The prize is awarded to a graduating master of divinity student, who, in the estimation of the selection committee, has demonstrated an excellence in preaching with an affinity for applying the insights of popular culture (derived from film, television, print media, and music) to theology. The award is intended to supplement a graduate's income as they enter the ministry and/or pursue 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 their theological library.

The Jackson Hale Prize in Polity is awarded to a senior in recognition of their 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 their 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 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 papers to all ATS seminaries that have a doctor of ministry program.

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

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

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

MERIT SCHOLARSHIP FOR RETURNING STUDENTS

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

GOAL

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

REQUIREMENTS

Current Pittsburgh Theological Seminary students must meet the following qualifications to apply:

- The Pittsburgh Foundation (TPF) scholarship requirements;
- Pursue a degree or studies in theology;
- Demonstrate financial need (defined COA minus aid, EFC).
- 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;
- Have 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 (9 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 their 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 Tuition Grant Index number minus other aid. The Expected Family Contribution is a number determined by the PTS Aid Application.

2023-2024 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.

2023-2024 ACADEMIC YEAR

Tuition (based on four courses)*	\$4,548
Books	\$500
Comprehensive Fee**	\$300

120 Finances

Meals	\$532
Housing	\$1,317
Travel***	\$1,666
Total	\$8,863

* Tuition is \$379/credit.

**An additional \$400 fee applies to the Creative Writing and Public Theology Cohort.

*** Travel costs will vary due to traveling distance.

The student's demonstrated need is the difference between the Cost of Tuition and the Tuition Grant Index (found on the PTS Need-based Aid Application) and other aid. To help meet this need, Pittsburgh Theological Seminary awards Tuition Grants and Merit Scholarships. 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 6 credit hours per session. No financial aid will be available to students registered for less than 6 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 will be 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.

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

Type of Aid	Minimum PTS GPA	Number of Completed Credits
PTS Institutional Grants	S or H grade	12 credits/year
Merit/Tuition Discounts	S or H grade	12 credits/year

DOCTOR OF MINISTRY SCHOLARSHIPS/TUITION GRANTS

All accepted and eligible doctor of ministry program students who submit a need-based 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.

Doctor of Ministry students are also eligible for merit scholarships upon admission to the Seminary. These scholarships can range between \$750 and \$1,500 per year. Scholarships are awarded based upon the qualifications of the applicant and are renewable for the duration of the program as long as the student meets the minimum criteria for progress from year to year.

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 their 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 to 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 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.

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 to 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.

FINANCING SEMINARY EDUCATION (CERTIFICATE PROGRAMS)

Students enrolled in at least 6 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 82 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 Associate Director of Financial Aid.
2. If the current policy does not allow for the funding, the student can submit a written request to the Associate Director of Financial Aid 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 they wish the request to be presented to the Financial Aid Committee.
3. In the request the student should:
 - i. describe the unique circumstances and
 - ii. describe the funding exemption being requested.
4. The Associate Director of Financial Aid 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 Associate Director of Financial Aid 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 the exception. Majority vote determines the outcome.
7. The Associate Director of Financial Aid 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 Associate Director of Financial Aid 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
Phone: 412-924-1384
Fax: 412-924-1784



ADMISSIONS

MASTER'S

- Application
- Master of Divinity, Master of Arts in Pastoral Studies, and Master of Theological Studies
- Residency Requirement for Master's Degree
- Joint Degrees
- Graduate Certificate in Adaptive and Innovative Ministry
- 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

DOCTOR OF MINISTRY

- Doctor of Ministry
- Doctor of Ministry Alternate Admissions Provision



MASTER'S AND CERTIFICATES APPLICATION

An applicant for admission to any master's-level program of study or a graduate certificate offered by Pittsburgh Theological Seminary must ordinarily 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.

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:

- Online application form;
- Nonrefundable \$60 application fee;
- 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 (750-1,000 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; and
- Background check. In lieu of the background check, applicants can also submit up-to-date clearances. PTS requires back-

ground checks for all faculty, staff, and students out of our desire to ensure the safety and well-being of all community members. The background check does not automatically disqualify someone from admission.

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 our master's degrees are typically 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.

MASTER'S ALTERNATE ADMISSIONS PROVISION

An applicant seeking admission to the M.Div., MAPS, or certificate 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 for master's degrees and 45 credits for certificate programs), may apply for consideration.

128 Admissions

Pittsburgh Theological Seminary may admit students without baccalaureate degrees under the provisions and limitations of The Association of Theological School Commission. Such candidates will be admitted on a provisional basis. Students admitted provisionally 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 9 credits. Failure to do so will result in dismissal.

Attainment of an M.Div., MAPS, or graduate certificate 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. Application materials include:

- Online application form;
- Nonrefundable \$60 application fee;
- Transcripts of all college and university work attempted. In addition you may provide copies of educational certificates, certificates of ministry training, and/or continuing education credits;
- Personal Statement: Approximately 1,000 words describing who you are, vocational plans, and reasons for applying to Pittsburgh Theological Seminary. Be sure to address the following question: How has your professional life and experience prepared you for study at PTS?;
- Analytical Essay: 750-1,000 words evaluated on how well it follows the guidelines and addresses the topic, grammar and structure, and capacity for theological reading and writing;
- Personal Interview;
- Four References: Provide name and e-mail addresses for four references on online application form for the following. We cannot accept references from family members.

- Personal Reference
- Church Endorsement for M.Div. applicants or Reference from a Leader of your Faith Community
- Academic or Professional Reference
- Academic or Professional Reference
- 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; and
- Background check. In lieu of the background check, applicants can also submit up-to-date clearances. PTS requires background checks for all faculty, staff, and students out of our desire to ensure the safety and well-being of all community members. The background check does not automatically disqualify someone from admission.

Upon receipt of the above-mentioned items, the Admissions and Standing Committee will review the application in its entirety.

JOINT DEGREES

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. For students pursuing the master's/M.S.W, application to the joint program is made to the University of Pittsburgh during the first term of the second year of Seminary enrollment. Students applying to the master's/JD degree must begin at Duquesne University.

GRADUATE CERTIFICATE IN ADAPTIVE AND INNOVATIVE MINISTRY

Applicants to our Graduate Certificate in Adaptive and Innovative Ministry are typically required to have completed their bachelor's

130 Admissions

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 our graduate certificates harmonize with those for the M.Div., MAPS, and MTS programs at PTS.

In addition to the standard application materials noted above, applicants to our Certificate in Adaptive and Innovative Ministry are required to:

- Submit a 300 word essay articulating the applicant's current ministry context and sense of call to adaptive and innovative ministry work. The applicant must describe both the setting in which one is serving (or will serve) and what one hopes to learn during the certificate program. (This takes the place of the personal statement in the typical Admissions process. Note that neither a résumé nor a résumé narrative meet this requirement.)
- Submit 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.
- Complete an interview with the Admissions Office, the Director of the Center for Adaptive and Innovative Ministry, or other designated person.

The admissions process is administered by the Admissions Office of Pittsburgh Theological Seminary. Applications are reviewed by the Admissions Office and the Center for Adaptive and Innovative

Ministry staff, with accountability to the Admissions and Standings Committee.

This certificate is offered through the Seminary's Center for Adaptive and Innovative Ministry 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 typically 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 GPA 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 typically 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.

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 M.Div, MAPS, or MTS.

TRANSFER STUDENTS

A student transferring from another seminary is required to submit the application materials described above. Courses being considered for transfer must come from a school with regional and/or ATS accreditation. PTS will not accept transfer credit from schools with accreditation that is not recognized by the Department of Education. 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 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 was 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.

PTS does not award credit for life experience. Also, no transfer credit or advanced standing will be given from degrees or coursework which are 10 years old or older. The full policy regarding transfer credit can be found in the Policies section of the catalog on page 164.

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:

- Online application form;
- Nonrefundable \$60 application fee; and
- 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; and
- Background check. In lieu of the background check, applicants can also submit up-to-date clearances. PTS requires background checks for all faculty, staff, and students out of our desire to ensure the safety and well-being of all community members. The background check does not automatically disqualify someone from admission.
- 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.

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:

- Online application form;
- Nonrefundable \$60 application fee;
- Transcripts of 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. TOEFL scores are not required for international students who can furnish proof of a completed degree where the language of instruction was English;
- 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 81.)

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 Admissions Office and can be completed online. An accredited master of divinity degree is typically required. Alternatively, an

earned master's degree from a regionally accredited institution in an area related to one's ministry setting or vocational field is acceptable. Generally, a minimum GPA of 3.0 in master's-degree work is required. Applicants must be actively engaged in a ministry.

Applications to the doctor of ministry program must include:

- Online application form;
- \$60 non-refundable application fee;
- Official transcripts of all college, university, and graduate work attempted;
- Assurance that the participant will be engaged in some recognized ministerial position for the period of the program;
- An endorsement from the applicant's Church Board, ecclesiastical official, or a supervisor when applicable approving expenditure of the time called for by the program;
- Short answer responses. We will contact you with details once you submit your application;
- Application Essay: We will contact you with details once you submit your application. This is not something that is intended to be daunting but is rather a request that allows us to assess writing needs of incoming students who are accepted;
- Three References: Provide name and e-mail address for three references (one personal, one ministerial, one academic/professional) on the online application form. We can not accept references from family members;
- Essay: 1,000 words describing how this particular program and cohort can equip you to live more fully into your vocational calling in your ministry context. In this essay, identify at least two authors of theological works that have inspired your continued learning and inform a potential area of research. Please note: proper citation in Chicago Manual Style is expected for this exercise;
- Personal interview; and
- Background check. In lieu of the background check, applicants can also submit up-to-date clearances. PTS requires background checks for all faculty, staff, and students out of our desire to ensure the safety and well-being of all community members. The background check does not automatically disqualify someone from admission.
- If the language of instruction from prior undergraduate and graduate degrees was not English, we require TOEFL scores of at least 570 paper or 90 IBT (PTS Institutional Code is 2667). The TOEFL scores cannot be older than two years from the date the exam was taken at the time of application.

DOCTOR OF MINISTRY ALTERNATE ADMISSIONS PROVISION

The Doctor of Ministry degree is an advanced professional doctorate that builds upon an accredited master's degree in a ministry-related area and upon significant ministry experience. Typically, admission to this program requires successful completion of the master of divinity degree. However, applicants who have not earned the master of divinity degree may be admitted so long as they comply with the provisions required by The Association of Theological Schools:

- the ability to thoughtfully interpret Scripture and the theological tradition of one's ministry context;
- the capacity to understand and adapt one's ministry to the cultural context;
- a basic self-understanding of one's ministerial identity and vocational calling;
- a readiness to engage in ongoing personal and spiritual formation for one's ministry;
- an accredited master's degree (or its educational equivalent) in an area related to one's ministry setting or vocational calling; and
- significant ministerial experience that enables the applicant to engage as a ministry peer with other students in this advanced professional doctorate.

Applications to the doctor of ministry program from applicants who have not already earned the master of divinity must include:

- Online application form for alternate credentials;
- \$60 non-refundable;
- Official transcripts of all college, university, and graduate work attempted;
- An endorsement from the applicant's Church Board, ecclesiastical official, or a professional supervisor when applicable approving expenditure of the time called for by the program;
- Three References: Provide name and e-mail addresses for three references (one personal, one ministerial, one academic/professional) on online application form. We cannot accept references from family members;

138 Admissions

- Essay: 1,000 words describing how this particular program and cohort can equip you to live more fully into your vocational calling in your ministry context. In this essay, identify at least two authors or theological works that have inspired your continued learning and inform a potential area of research. Please note: proper citation in Chicago Manual Style is expected for this exercise;
- Personal interview; and
- Background check. In lieu of the background check, applicants can also submit up-to-date clearances. PTS requires background checks for all faculty, staff, and students out of our desire to ensure the safety and well-being of all community members. The background check does not automatically disqualify someone from admission.
- If the language of instruction from prior undergraduate and graduate degrees was not English, we require TOEFL scores of at least 570 paper or 90 IBT (PTS Institutional Code is 2667). The TOEFL scores cannot be older than two years from the date the exam was taken and at the time of application.



PERSONNEL

FACULTY

- Full-time
- Visiting and Adjunct
- Emeriti

ADMINISTRATION

- Administrative Officers
- Contact Information

BOARD OF DIRECTORS

FIELD EDUCATION SUPERVISORS



FACULTY

The members of the Pittsburgh Theological Seminary faculty are committed to the scholarly, professional, and personal preparation of students 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 contribute to the learning opportunity of students on campus and far away. The faculty formulate the curriculum, direct the entire educational program, and exercise 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

Jerome F. D. Creach, Ph.D.; Robert C. Holland Professor of Old Testament

Tucker S. Ferda, Ph.D.; Associate Professor of New Testament

Leanna K. Fuller, Ph.D.; Joan Marshall Associate Professor of Pastoral Care

Scott Hagley, Ph.D.; W. Don McClure Associate Professor of World Mission and Evangelism

Angela Dienhart Hancock, Ph.D.; Vice President for Academic Affairs and Dean of Faculty, Howard C. Scharfe Associate Professor of Homiletics

Donna Giver-Johnston, Ph.D.; Director of the Doctor of Ministry Program

Jennifer T. Kaalund, Ph.D.; Associate Professor of New Testament

Asa J. Lee, D.Min.; President and Professor of Theological Formation for Ministry

AnneMarie Mingo, Ph.D.; Associate Professor of Ethics, Culture, and Moral Leadership and Director of the Metro-Urban Institute

L. Roger Owens, Ph.D.; Hugh Thomson Kerr Professor of Pastoral Theology

Kimberly D. Russaw, Ph.D.; Associate Professor of Old Testament

R. Drew Smith, Ph.D.; Henry L. Hillman Professor of Urban Ministry

Michelle Spomer, MLIS; Donald G. Miller Librarian and Director of the Clifford E. Barbour Library

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

Daniel Frayer-Griggs, Ph.D.; Visiting Assistant Professor of Bible and Interim Director of the Center for Writing and Learning Support

Derek Woodard-Lehman, Ph.D.; Lecturer in Theology and Ethics and Seminary Advancement Coordinator

EMERITAE/I

Carnegie Samuel Calian, D.Th.; President Emeritus and Professor Emeritus of Theology

Ronald S. Cole-Turner, Ph.D.; H. Parker Sharp Professor Emeritus of Theology and Ethics

David Esterline, Ph.D.; President Emeritus and Professor Emeritus of Cross-cultural Theological Education

Donald E. Gowan, Ph.D.; Robert C. Holland Professor Emeritus of Old Testament

Edith M. Humphrey, Ph.D.; William F. Orr Professor Emerita of New Testament

Byron H. Jackson, Ed.D.; Dean Emeritus of the Faculty and Louise and Perry Dick Professor Emeritus of Education

Nancy L. Lapp, M.A.; Curator Emerita of the Kelso Museum of Near Eastern Archaeology

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

Ron E. Tappy, Ph.D.; G. Albert Shoemaker Professor Emeritus of Bible and Archaeology

Steven S. Tuell, Ph.D.; James A. Kelso Professor Emeritus of Hebrew and Old Testament

John E. Wilson, Ph.D.; P. C. Rossin Professor Emeritus of Church History

ADMINISTRATIVE OFFICERS

Asa J. Lee, D.Min.; President and Professor of Theological Formation for Ministry

Erin Davenport, M.Div., LSW, Vice President for Strategic Initiatives and Continuing Education

Charles L. Fischer III, M.Div.; Vice President for Advancement

Angela Dienhart Hancock, Ph.D.; Vice President for Academic Affairs and Dean of Faculty, Howard C. Scharfe Associate Professor of Homiletics

Thomas Hinds, CPA, M.B.A.; Vice President for Finance and Administration

CONTACT INFORMATION

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Senior Director of Enrollment Services

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Carolyn Cranston, Director of Alumnae/i and Church Relations

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AnneMarie Mingo, Director of the Metro-Urban Institute
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Museum

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Ashley Johnson, Associate Director for Student Services
412-924-1414 / ajohnson@pts.edu

Registrar

Anne Malone, Registrar and Student Support Specialist
412-924-1379 / amalone@pts.edu

Student Concerns

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

Student Billing

Edward Brown, Accounts Payable/Student Accounts Accountant
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World Mission Initiative

Hunter Farrell, Director of the World Mission Initiative
412-924-1402 / hfarrell@pts.edu

BOARD OF DIRECTORS 2023-2024

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Vice Chair	Eliza Smith Brown
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Assistant Treasurer	Thomas Hinds
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MEMBERS

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Ashley S. Ashley '20, Pittsburgh, Pa.
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Eliza Smith Brown, Pittsburgh, Pa.
Kelsy Brown '10, Phoenix, Ariz.
Harold (Hal) Burlingame, Chatham, N.J.
Corinne Cameron '23, Winnipeg, Manitoba, Canada
Mathew Eardley, Boise, Idaho
Patrice L. Fowler-Searcy '13, Pittsburgh, Pa.
James M. Gockley, Pittsburgh, Pa.
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The Rev. Dr. Asa J. Lee, Pittsburgh, Pa.
David McClenahan, Sewickley, Pa.
Dorsey W. M. McConnell, Sugar Hill, N.H.
Josephine (Jodie) B. Moore '96, Pittsburgh, Pa.
Cynthia Moore-Koikoi, Mars, Pa.
Kang-Yup Na, Ivyland, Pa.
Amy L. Newell '22, New Kensington, Pa.
Ronald E. Peters, Pittsburgh, Pa.
Joan B. Prentice '05/'11, Pittsburgh, Pa.
Darren Rogers '17, Hughesville, Md.

John T. Shaver '98, Carlsbad, Calif.
 Gregory R. Spencer, Pittsburgh, Pa.
 John M. Wallace Jr., Pittsburgh, Pa.
 Gavin B. J. Walton '16, Pittsburgh, Pa.
 Victoria Wellstead Murphy '21, Pittsburgh, Pa.

EMERITAE/I

Paul Dimmick, Atlanta, Ga.
 Wendy Myers Heinz '88, Mayville, N.Y.
 David Hosick '76, Tyron, N.C.
 John S. Isherwood, Butler, Pa.
 William N. Jackson '61, Pittsburgh, Pa.
 Sandra Lamb, New York, N.Y.
 Myles W. MacDonald, '55, Port Charlotte, Fla.
 John Shortridge, Pittsburgh, Pa.
 Robert K. Wagner, Pittsburgh, Pa.

FIELD EDUCATION SUPERVISORS 2023-2024

Cheri Andes, Bread for the World, Washington, D.C.
 Brian Bennett, Lutheran Campus Ministries of Greater Pittsburgh,
 Pittsburgh, Pa.
 Scott Hill, Aspinwall Presbyterian Church, Pittsburgh, Pa.
 Jimmy Hopper, Retired, Clearfield, Pa.
 Allyn Itterly, Prince of Peace Lutheran Church, Pittsburgh, Pa.
 Eric McIntosh, St. James Episcopal Church, Pittsburgh, Pa.
 A. David Paul, Calvin Presbyterian Church, Zelienople, Pa.
 Ronald Peters, St. Mark's Presbyterian Church, Beachwood, Ohio
 Lee R. Scott, Coalition for Christian Outreach, Pittsburgh, Pa.
 Judi Slater, First Presbyterian Church, Duquesne, Pa.
 Kendra Smith, Shadyside Presbyterian Church, Pittsburgh, Pa.
 Gaea Thompson, UPMC Presbyterian/Montefiore Hospital,
 Pittsburgh, Pa.
 Cynthia Wallace, Bible Center/Oasis Project, Pittsburgh, Pa.
 Caitlin Werth, Waverly Presbyterian Church, Pittsburgh, Pa.
 Steven Werth, Community House Presbyterian Church, Pittsburgh,
 Pa.





POLICIES



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.

NON-ACADEMIC REGULATIONS AND GRIEVANCE PROCEDURE

In non-academic affairs the students shall be subject to rules in the Student Handbook and other rules promulgated from time to time by the President in consultation with the Cabinet; provided such rules and regulations may be suspended or vetoed by the Board of Directors at any time. Each student shall agree by matriculation in the Seminary to abide by all the rules and regulations of the Seminary then in force or thereafter promulgated and to be subject to discipline including dismissal, in accordance therewith.

Non-academic discipline shall include all violations of Seminary rules and regulations for (1) the efficient operation of the Seminary's academic programs; (2) the protection of persons and property; and (3) the maintenance of the integrity of the community. Rules and regulations (including penalties for violation thereof) governing non-academic conduct shall be promulgated and changed from time to time by the President in consultation with the Cabinet and shall be enforced by informal action of

administrative officers or upon the request of the complainant, in accordance with such rules and regulations which shall include provisions for appeal from a decision adverse to the student. Where the Anti-Discrimination Policy applies, its rules and regulations shall govern the grievance procedure.

Occasions or events may occur where a student believes that a condition or a decision affecting them is unjust or inequitable. These situations are to be resolved quickly and fairly. The intent of this procedure is to provide a means for a student to voice feelings, complaints, and/or desires.

COMPLAINT PROCEDURE

A student who has a non-academic complaint should present the situation to the Associate Dean for Students and Formation. Complaint forms are available in the My.PTS.edu portal (Student Services). All complaints will be responded to within a seven (7)-day period. It is in the student's interest to make the complaint as soon as possible after the incident has occurred or the issue has arisen. The appropriate administrator/staff person will respond to the situation during the initial discussion or will try to submit a written answer within seven (7) days.

If the problem should remain unresolved to your satisfaction within the seven-day window, then the matter should be submitted in writing to the Associate Dean for Students and Formation.

If there is an unusual situation or personal conflict with an administrator/staff person involved in the complaint then you should notify the Associate Dean for Students and Formation. If the personal conflict involves the Associate Dean of Students and Formation, then you should notify the Dean of Faculty. All facts will be carefully re-examined and evaluated in an effort to resolve the problem. You will receive a response from either the Associate Dean for Students and Formation or the Dean of Faculty within seven (7) days from the time they have been notified.

APPEAL OF A SANCTION

A student seeking redress from a sanction imposed shall have access to an Appeals Committee made up of the following five people: a member of the Cabinet, appointed by the Seminary President; a member of the student body, selected by the student filing the appeal; a student, appointed by the President of the Student Association; an administrator not serving on the Cabinet,

appointed by the Seminary President; a faculty member, appointed by the chairperson of the Faculty Nominations Committee. If the complainant appeals the decision of the Appeals Committee, final adjudication shall be made by the President of the Seminary.

Many student rights are defined and regulated by law. They are too numerous to be listed in this Catalog. For more information about your rights as a student, please refer to the Family Educational Rights and Privacy Act (FERPA) on www.ed.gov, or contact the Admissions Office or Registrar's Office for more information on FERPA.

STANDARD OF BEHAVIOR

Serious offense against proper behavior (e.g., disturbance of the peace; harassment or bullying [whether verbal or physical; in person or otherwise]; dishonesty; public indecency; misuse of Seminary computers for harassment, pornography, or otherwise) is cause for dismissal. For the full policy, see the Student Handbook.

COMMUNITY STANDARDS OF COMMUNICATION AND CONDUCT

Introduction

Pittsburgh Theological Seminary is a graduate theological school of the Presbyterian Church (U.S.A.). Rooted in the Reformed tradition, the Seminary is committed to the formation of individuals for theologically reflective ministry and to scholarship in service to the global church of Jesus Christ.

Within our community, we hope to foster habits of the heart, mind, and body that sustain us in our ministries and life together. Attentive to the Holy Spirit, community members are invited to join together in life-giving and transformational practices, anticipating and understanding that there will be opportunities for growth, as well as challenges in our life together.

Our community, just as the larger world, contains diversity in many forms: faith tradition, ethnicity, sexual identity, gender, age, and life experience. Respecting and valuing each individual in the context of diversity requires intention and attention. For the sake of the unity of the church and our witness to the world, we are committed to modeling involvement and respect across differences.

We seek in our teaching, learning, worship, and life together to raise awareness of God's central concern for justice and the crucial importance of caring for one another and the "least of these." We intend and hope that every PTS community member will go forth as those who will participate in God's healing work in our broken communities.

Because this is our hope, we are committed to modeling ways of being with one another that support, promote, and exemplify justice, healing, and the recognition that we are all created in the image of God and are to be treated with dignity and respect. Furthermore, we hold each other accountable to standards of behavior and interaction that are founded in understandings of mutuality, honesty, gentleness, love of neighbor as self, and reconciliation. Therefore, it is appropriate for us to establish, as community, shared standards for the Pittsburgh Theological Seminary community.

Shared Community Standards

As a way of developing the maturity in Christ toward which we are each called (Eph. 4:13), and in an effort to embody the theological commitments and values named above, we commit ourselves to the following standards of communication and conduct:

- In all our interactions with others at all levels of the institution (faculty, staff, students, administration, Board members, alumni, Seminary guests, etc.) we will treat others with respect and hospitality, recognizing that each one of us is created in the image of God.
- We acknowledge many of the ways in which we differ from one another as marks of our uniqueness, and we commit ourselves to remaining in mutual relationship with one another across such differences.
- We acknowledge that we all have personal biases and/or preconceived ideas and will commit not to allow any words or actions on our part to marginalize or devalue any member of the PTS community. We will strive to respect and understand one another in the spirit of Christian love.
- We commit ourselves to civil and honest conversation both in and out of the classroom recognizing that disagreement need not be disrespectful. Instead, we will seek to develop an environment where challenge and discomfort become a

healthy part of our common life, even as we clearly denounce personal attacks in any form.

- In order for respectful conversations to take place in our classrooms and throughout our institution, there must be a balance between expressing our personal views and listening to the personal views of others. We acknowledge that within our community, some members have trouble finding their voice while others have trouble listening. We pledge to seek a balance between speaking and listening, so that all feel free to express themselves, and at the same time all have a chance to be heard.
- Despite our best intentions, we know that sometimes we will fail in our attempts to relate to one another well. At times, we will misunderstand or be misunderstood; at times, we will harm or be harmed through words and actions. We therefore commit ourselves to creating a climate of repair and reconciliation at PTS, taking responsibility for our own words and actions and holding others accountable for theirs – all the while trusting in God’s grace to effect the relational healing that we cannot fully achieve on our own.

EXPECTATIONS FOR HOLISTIC FORMATION

Pittsburgh Theological Seminary recognizes that theological education involves many different kinds of formation: academic, professional (including ecclesial), personal, and spiritual. We are a community of faith, service, and learning that expects students to demonstrate growth in these areas of formation and to act with integrity toward self and others. As a sign of commitment to ongoing formation for ministry, each student pledges to meet the following expectations for life in community at PTS:

Academic Formation

I will submit coursework on time and take course attendance requirements seriously. When a deadline cannot be met, I will negotiate in advance with either the professor or the Academic Dean, as specified in the course syllabus or in the Student Handbook. I have also read and affirm the Extension Policy included in the Student Handbook.

I will take responsibility for communicating with the Seminary about any needs I may have that could affect my academic work. Such needs might include learning disabilities, family emergencies,

physical limitations, or severe illness. If I am in need of academic accommodations due to a disability, I will contact the Associate Dean for Students and Formation to initiate the process in accordance with the Seminary's Disability Accommodations policy as outlined in the Student Handbook. Also, see page 188.

I recognize that academic dishonesty is a serious breach of academic and personal ethics. If I am unsure about whether I may be committing academic dishonesty, I will ask a faculty member or the Dean of Faculty for guidance. I understand that academic dishonesty may result in dismissal from the Seminary. Further, I have read and affirm the policies regarding academic honor and plagiarism as described in the "Papers, Examinations, and Extensions," "Academic Honor," and "Reminder on Plagiarism" sections of the Student Handbook.

Professional Formation

In all my interactions with others at all levels of the institution (faculty, staff, students, administration, Board members, alumni, Seminary guests, etc.) I will treat others with respect and hospitality. I will honor each person's integrity, values, conscience, spirituality, and theology, thoughtfully considering the impact of my words and actions on those around me. Further, I have read and affirm the PTS Community Standards of Communication and Conduct found in the Student Handbook and on page 150.

I affirm that all persons should be treated with dignity regardless of their race, sex, gender identity, sexual orientation, religion, marital status, political belief, national origin, physical or mental ability, age, or any other human condition. I affirm Pittsburgh Theological Seminary's commitment to creating and maintaining a community in which students, faculty, and staff can work together in an atmosphere free of all forms of harassment and threats. I have read and agree to abide by the Seminary's Anti-Discrimination Policy as outlined in the Student Handbook and on page 191.

In all my communications (oral, written, and electronic) with others in the community, I will demonstrate both civility and honesty. If a conflict should arise between me and another member of the community, I commit to try to resolve it directly and/or to seek help through appropriate institutional channels to work through the problem.

I will maintain appropriate social boundaries in my relationships with all members of the PTS community. I commit to treating others professionally and ethically at all times.

Personal and Spiritual Formation

With all members of the PTS community I will seek to establish relationships marked by collegiality, mutuality, honesty, respect, and a spirit of reconciliation.

I commit to learning how to monitor myself in ministry by attending carefully to my physical, mental, emotional, and spiritual health. I will set appropriate boundaries around my obligations to insure that I can devote time and energy to my personal well-being.

I will seek consultations with appropriately qualified persons for my personal problems or conflicts when necessary.

I will tend to my spiritual health by developing individual devotional practices, pursuing personal and communal faith development activities, and participating in the worship life of a faith community.

BEHAVIORAL CONDUCT POLICY

Whenever the Seminary is presented with a problem of inappropriate student conduct in violation of the Expectations for Holistic Formation, the following procedure will be followed ¹:

1. A written complaint regarding the student must be made to the Associate Dean for Students and Formation by the injured party or their representative. The complaint may be sent through regular mail or e-mail. The complaint, as succinctly as possible, should identify the student and describe the conduct causing the concern.
2. There shall be an initial conference between the student whose character or conduct has been questioned and the Associate

¹ Where the Anti-Discrimination Policy applies, its rules and regulations shall govern this procedure. The Associate Dean for Students and Formation and the Seminary's Title IX/Anti-Discrimination Coordinator shall confer on any situation in which any challenged conduct could fall under the Anti-Discrimination Policy to make an initial determination whether this policy or one of those policies governs.

Dean for Students and Formation to ascertain the facts of the case. This conference shall take place no more than five (5) business days after the complaint is made. ² Any international students studying on an F-1 visa must immediately consult with the Registrar at the start of any disciplinary hearing to be advised of their options for maintaining immigration status. In the initial conference, the student shall be informed of the nature of the complaint and the student shall be invited to respond. The student will be provided with a copy of this process. In some cases, the Associate Dean for Students and Formation may be able to help the parties involved come to a resolution without initiating the next steps described in this process.

3. The Associate Dean for Students and Formation shall then make a decision concerning resolution of the charges or referral to an ad hoc committee for further review and action. The committee shall consist of the Associate Dean for Students and Formation, the Senior Director of Enrollment Services, the Dean of Faculty, and an additional faculty member (to be appointed by the Dean of Faculty). Decisions of the Associate Dean for Students and Formation may be appealed to the ad hoc committee; decisions of the ad hoc committee may be appealed to the Dean of Faculty.
4. If the matter is referred to the ad hoc committee, the Associate Dean for Students and Formation shall write a letter to the student stating the nature of the evidence in the hands of the Seminary, and in what respects the evidence may indicate that the student is in violation of the Seminary's Expectations for Holistic Formation. The letter will request that the student meet with the ad hoc committee no later than seven (7) business days after receipt of the letter, at a time and place designated.
5. The student will meet with the ad hoc committee. The student will be allowed to bring a support person of their choosing to the meeting; however, the support person is not allowed to speak during the committee's proceedings. Following

² Time frames stipulated in this policy apply to cases adjudicated during the usual rhythms of the academic year. Complaints lodged during academic breaks (e.g., Christmas holidays, summer, etc.) may take additional time to adjudicate, in which case, the student shall be advised in writing of new deadlines. The student may also request additional time at any point of this process, in writing, and directed to the Associate Dean for Students and Formation. The Associate Dean for Students and Formation, in the Associate Dean's sole discretion, shall determine whether to grant any additional time.

this meeting, the ad hoc committee shall make a decision concerning the resolution of the complaint. Where the resolution includes dismissal from the Seminary (including for some period of time less than a final expulsion), the ad hoc committee shall refer the matter to the Dean of Faculty.

6. Should the ad hoc committee refer the student to the Dean of Faculty for dismissal, a letter will be sent from the committee to the Dean of Faculty and to the student. Such a letter shall include designation of the nature of disciplinary or other action to be taken. The student shall be given the opportunity to send comments or objections by letter to the Dean of Faculty at this time. The letter from the committee shall advise the student of the timing for submitting any comments or objections, but in no event shall the deadline for the submission be less than ten (10) days from the date of the letter. The Dean of Faculty shall take action by ratifying, modifying, or vacating the recommendations of the ad hoc committee. The Dean of Faculty shall notify the student in writing of the decision.
7. A student who wishes to appeal dismissal by the Dean of Faculty may appeal to the entire Faculty. The request for appeal should be sent to the Faculty no less than ten (10) days prior to the next scheduled faculty meeting. The student shall be given the opportunity to send comments or objections by letter to the Faculty through the Dean of Faculty at this time. The Faculty upon motion duly made shall take action by ratifying, modifying, or vacating the recommendation of the Dean of Faculty. The Dean of Faculty shall notify the student in writing of the Faculty's decision. The student may appeal a decision of dismissal by the Faculty, such appeal to be sought in writing by letter to the President of the Seminary within ten (10) days of the student's notification of the Faculty's decision to dismiss the student. Upon appeal, the final review of any decision to dismiss the student from the Seminary (including for some period of time less than a final expulsion) shall be made by the President of the Seminary, based upon whatever information, interviews, and evidence (if any) that the President may request. The President, in the President's sole discretion, may ratify, modify, or vacate any dismissal.

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.

PROFESSIONAL CONDUCT

ROMANTIC RELATIONSHIPS

Faculty and members of the Seminary administration and staff are in a delicate relationship of trust and power, particularly with regard to students. This trust must not be jeopardized by abuse of any kind, including but not limited to unfairness of professional judgment or the appearance of favoritism. For this reason the Seminary prohibits romantic relationships outside of marriage between faculty and students, between any other Seminary employees and students, or between administrators and supervisors and staff under their charge. All such relationships can involve abuse of power, and they place the faculty member, administrator, supervisor, or staff person and the Seminary itself in a questionable moral and potentially hazardous legal situation. Furthermore the Seminary discourages romantic relationships among members of the faculty, administration, and staff who are not married to each other. Should such a relationship develop, prudence and the best interests of the parties involved dictate that they should report the relationship to the Dean of Faculty or the appropriate supervisor who shall report the situation to the President. The President, in consultation with the Cabinet, will take steps to safeguard the welfare of all parties and the Seminary.

The failure to abide by this policy is ground for disciplinary action, including the possibility of dismissal, according to procedures stated in the Seminary Constitution and By-Laws, which, with regard to faculty members, concern issues of moral delinquency or incompatibility with the Seminary's purpose.

Allegations of or complaints about violations of this policy shall be directly referred to a Hearing Team, as formed and defined in the Anti-Discrimination Policy, for investigation. Upon finding substantiation for the allegations or complaint, the Team shall make a recommendation to the President for action, in accord with the range of actions set forth in the Policy. In cases involving allegations about faculty misconduct, if the Team finds that its investigation may warrant dismissal, a hearing board shall be convened by the President, in accord with the Seminary By-Laws regarding faculty dismissals [VII, 2, F].

Members of the faculty, administration, and staff are reminded that initial consent to a romantic relationship does not preclude a finding of sexual harassment under the Seminary's Anti-Discrimination Policy.

DRUGS AND ALCOHOL

In accordance with The Drug-Free Schools and Communities Act of 1989, and to help provide a safe, healthy, and productive academic and work environment for our students, employees, and others, to protect Seminary property, and to insure efficient operations, the Seminary has adopted a policy of maintaining an environment free from the abuse of drugs and alcohol.

Students and employees of Pittsburgh Theological Seminary are strictly prohibited from unlawful manufacture, distribution, sale, possession, or use of controlled substances on the campus or as part of any Seminary activity.

No person under 21 years of age shall possess, purchase, or consume alcohol on campus. No person at the Seminary shall offer, give, or sell alcoholic beverages to anyone younger than 21 years of age. Kegs of beer are prohibited on campus property. Alcoholic beverages shall not be served or consumed at any event without the permission of the Cabinet.

Pittsburgh Theological Seminary considers the use of alcoholic beverages in moderate amounts to be a matter of responsible personal choice. Persons determined to be in violation of the above policy will be subject to disciplinary action up to and including termination or expulsion and/or referral to authorities for prosecution under applicable laws. The Seminary has available a voluntary counseling and rehabilitation program, which, when required by law for any employee or student of the Seminary, or as determined by the Cabinet, will be mandatory.

Where to go if you need help - Pittsburgh Area Resources

Alcoholics Anonymous	412-471-7472
Al-Anon	412-683-7750
Alternatives Regional Chemical Abuse Program	412-381-2100
Center for Chemical Dependency Treatment	412-246-5910
Gateway Rehabilitation	412-697-0928
Greenbrier Treatment Center	412-421-4311

Harbor Light Center (Salvation Army)	412-231-0500
UPMC Mercy Inpatient Rehabilitation Facility	877-287-3422
Narcotics Anonymous	412-391-5247
United Way Help Line	412-261-6010

In accordance with the Federal Drug Free Workplace Act, notification must be given to the Seminary of any criminal drug statute conviction for a violation occurring in the workplace no later than five (5) days after such conviction. Failure to timely notify the Seminary of a conviction for a criminal drug statute violation occurring on campus will be subject to disciplinary action up to and including dismissal.

WEAPONS

This policy applies to students, faculty, staff, contractors, and visitors.

PURPOSE

The purpose of this policy is to identify prohibited behaviors, and sanctions related to the presence of weapons on campus.

Overview

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:

160 Policies

1. Firearms, such as handguns, shotguns, rifles, pellet guns, machine guns, stun guns, tasers, or electronic stun weapons;
2. Explosives, such as bombs, grenades, blasting caps, or other containers containing explosive substances; and
3. Other equipment, material, and devices that are 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.

Exceptions:

Firearms in the possession of federal or Act 120 certified individuals, retired, on-duty or off-duty. This includes individuals currently employed or retired from municipal, city, county, state, or federal law enforcement agencies. Any individual that meets this exception must notify the Vice President for Finance and Administration in person or in writing, or any Seminary Vice President who will then inform the Vice President for Finance and Administration.

Sanctions

Sanctions will be imposed on offenders as appropriate and, in addition, criminal charges may be filed.

ACADEMIC HONOR

Each student bears responsibility for honor and honesty in taking examinations, writing papers, and in fulfilling all other academic requirements. The first instance of plagiarism or cheating on an exam or paper will result in failure of the course and/or dismissal by action of the faculty. Any subsequent offense will be cause for dismissal by action of the faculty.

Students who witness dishonesty should speak openly with the professor in or for whose class the dishonesty occurred.

PLAGIARISM

Plagiarism is strictly prohibited. Plagiarism means stealing passages either word for word or in substance from the writings of another (e.g., a book or an article) by claiming them as one's own, or claiming the product of a Generative Artificial Intelligence (AI) system/tool as one's own (i.e., entering a prompt into an artificial

intelligence system/tool and using the output in a paper). To avoid plagiarism adequate references must be clearly given in all papers, reports, and written assignments. The following are general rules in avoiding plagiarism. If in doubt, speak to your professor. Word for word quotations must be so designated with quotation marks. Indirect quotations and paraphrases must be shown by mentioning the author in the body of the paper. Reference to a person whose ideas are being introduced, but whose words are not quoted, should be made in such fashion as, "According to Reinhold Niebuhr . . ."; "As Paul Tillich explains . . ." This should be followed by reference to the source from which the idea is taken. The source of any material appropriated either word for word, by paraphrase, or through the use of important ideas, must be clearly indicated by the use of the proper form of reference (e.g. footnotes). The work should also be included in the bibliography. See "Guidelines for Term Papers" in the Student Handbook. Papers may not be written by any person other than the person who claims credit for the work, including a Generative AI system/tool (i.e. ChatGPT or similar).

The source of any material appropriated either word for word, by paraphrase, or through the use of important ideas, must be clearly indicated by the use of the proper form of reference (e.g. footnotes). The work should also be included in the bibliography. See "Guidelines for Term Papers" in the Student Handbook.

The same paper may not be submitted for more than one course, i.e., to satisfy requirements for more than one course, nor any parts of the same paper be turned in to satisfy requirements for more than one course.

All papers must be in the hands of the professor by the Monday (or Tuesday when Monday is a holiday) following the examination week at the end of each term. Proper time management is necessary, especially in case unforeseen problems arise. Late papers due to technological (computer) difficulties will not be allowed.

It is the responsibility of the student to retain a copy of all papers and other assignments that he/she prepares and submits in connection with courses, except in the case of examinations that are written in the classroom and submitted directly to the instructor. It is always advisable to save back-up copies of papers on CDs or flash drives (or photocopy) and to keep such copies

until the paper is returned by the professor. Although every effort is made to avoid the loss of hard-copy materials, such incidents do occur on occasion.

SATISFACTORY ACADEMIC PROGRESS

The Seminary Satisfactory Academic Progress Policy requires that a student maintain a cumulative GPA of at least 2.0 as a qualitative measure of progress. To ensure that a student is making quantitative progress, policy requires a full-time student to complete at least 18 credits per academic year; part-time students must complete 12 credits per year (six credits per semester). Assessment of a student's academic progress compares the number of credits attempted to the credits successfully completed, to see if the rate of progress indicates the student will finish the program within the maximum time allowed. As stated in the Catalog, M.Div. students should complete the M.Div. program within six years after entering the program; MTS and MAPS students have four years to complete the program. If the student takes longer to complete their degree program than the policy on quantitative progress allows, they must request permission to extend the period of study from the Dean of Faculty.

The following lists the names of each grade level advancement for master of divinity students based on number of credits completed successfully:

Junior - 0-27 credits;
Middler - 28-54 credits;
Senior - 55-81 credits.

MTS and MAPS students are listed as Juniors (0-24 credits) and Seniors (25-48 credits).

ACADEMIC PROBATION

Students are placed on academic probation whose cumulative GPA is below 2.0 at any point in their studies or whose term GPA falls below a 2.0 in any term. In this case the Registrar informs the Dean of Faculty, and the Dean of Faculty notifies the student in writing that they have been placed on academic probation for the following semester.

If a student's cumulative GPA remains below 2.0 for two consecutive semesters, the student will be placed on academic probation for a full academic year. Once a student is placed on academic probation, the faculty or the Dean of Faculty may reduce the number of credits for which a student can register.

A student on academic probation will be required to meet with the Dean of Faculty or their academic advisor to outline a plan of care for the probationary period. The plan should include the designation of checkpoints throughout the term with the Dean and/or advisor and each of the faculty members in whose classes the student is enrolled. The purpose of the checkpoints will be to assess the student's progress during the term and to discuss requirements for success. The student will also be required to meet with the Associate Dean for Students and Formation by the second week of the probationary term in order to discuss any additional needs.

Students on academic probation may not be officially registered for a new semester until all course work is completed, final grades are submitted to the Registrar, and the faculty have reviewed their probationary standing. Note: this rule affects requests for academic extensions and for Withdrawal with Faculty Approval.

Any student on academic probation should not engage in time-consuming non-academic activities or mission trips.

DISMISSAL

Dismissal is the termination of a student's enrollment in the Seminary, imposed by action of the faculty. A student shall not be dismissed who has a reasonable chance of meeting the 2.0 graduation requirement. A student whose cumulative GPA falls below 1.5 at any time after the completion of two full semesters or 18 credit hours, or who otherwise in view of past academic performance lacks the requisite number of semesters to bring the cumulative GPA to a 2.0 or above shall be deemed incapable of meeting the 2.0 graduation requirement and shall be dismissed by action of the faculty in executive session.

Violations of the Academic Honor Policy (see page 160) are grounds for immediate dismissal by action of the faculty. The PTS Constitution provides for an appeal of a dismissal for academic reasons. The appeal is reviewed and decided by a committee of the

President, the Dean of Faculty, and the three most senior faculty members (not directly involved in the case). Violations of non-academic policies may also be grounds for dismissal (see page 148).

RE-ADMISSION

All students who leave the Seminary voluntarily for a time period that exceeds two years and wish to return must re-apply to the Admissions Office.

Students who have been dismissed from the Seminary by action of the faculty must re-apply to the Admissions Office. Application can only be made one full academic year after dismissal. Students who are re-admitted after dismissal assume their academic record prior to dismissal.

Re-admission is not permitted after two dismissals.

TRANSFER CREDIT

In keeping with ATS 2020 Standards of Accreditation, Standard 3.12, the Seminary allows transfer credits to transfer students in the master of divinity or master of arts programs. Consideration of transfer credits is done collaboratively with the Registrar and Dean of Faculty. Final decisions regarding transfer credits falls to the Dean of Faculty.

In all cases:

1. Pittsburgh Theological Seminary core requirements must be met, whether by transfer of credits or by courses taken at PTS.
2. Transfer of credits is considered non-problematic from other Presbyterian seminaries and from non-Presbyterian seminaries PTS considers on its educational level. No transfer credit is allowed for institutions not accredited by ATS and/or a regional Association of Colleges and Schools (e.g., Middle States). [Note: Some ATS accredited institutions are not accredited by a regional Association of Colleges and Schools.] Transfer from degree programs that are not at the educational level of the Seminary are decided by the discretion of the Dean, who may consult the Admissions and Standings Committee or a member of the faculty. PTS will not accept transfer credit from schools with accreditation that is not recognized by the Department of Education.

3. Courses completed at other institutions not more than 10 years prior to acceptance, for which the grade is no lower than B- and are considered by the dean equivalent to PTS's courses [whether as required or as elective courses] are recognized as transfer credits.
4. Credit hours are normally transferred as they stand on transcripts (e.g. a course credited as 3 semester hours transfers as 3 hours of credit.) However, since seminaries do not follow a single standard in awarding credit hours, in questionable cases the number of classroom hours determines the credit to be awarded, based on the standard at PTS: 30 classroom hours = 3 credit hours. Where a course with credit in excess of 3 credit hours is taken as equivalent to a course at PTS, the excess hours may be applied as credit for other core (if appropriate) or elective requirements. For example, if a transfer course is 4 credits, after granting 3 credit hours for a course, the excess credit hour might be added to other transferred credits and noted on the transcript as "Additional Credits." On reviewing the quality of a course, the Dean may decide to award fewer credit hours.
5. No approval for transfer credit can be given for required courses without the Dean's review of the course description. In some cases, a copy of the syllabus may also be required. The syllabus should include the name of the person who taught the course, required reading and other course requirements, and how work in the course was evaluated. If asked for, the student should also provide to the Dean other relevant material, such as term papers examinations; in some cases these may be required before approval is given.
6. PTS will generally accept credits for distance education courses which meet the same level of educational standard as in person courses. Distance education courses should be clearly identified on official transcripts or, if not so noted on the transcript, identified by the student.
7. No transfer credit or advanced standing will be given from degrees which are 10 years old or older.
8. PTS does not award credit for life experience. For example, if a student has been in a ministry setting, it is not possible to award credit for that experience or substitute that experience for required Field Education.

In the case of transfer of credits from a master of divinity or master of arts program at another institution into PTS's master of divinity or master of arts (MAPS/MTS) program:

1. Master of divinity degree: Eighty one (81) credits are required for a master of divinity degree. A maximum two-thirds (54 credits) of the total credit hours required for graduation may be transferred.
2. Transfer of master of divinity or master of arts degree credits into a master of arts program: a maximum of one-half (24 credits) of the total credit hours required for graduation may be transferred.
3. In the case of transfer of credits *from a completed degree program* in a theologically related program of study at another institution [with degree granted] to a master of divinity degree: If the degree was granted not more than 10 years ago, not more than one-third of the credits from the completed degree may be granted as advanced standing into PTS's master of divinity degree. Certain requirements could be waived and/or replaced by other courses according to the discretion of the Dean.
4. In the case of a completed master of arts degree from PTS where the student wishes to later obtain a master of divinity degree: In order to obtain the maximum amount of credit, if the degree was granted not more than 10 academic years prior to the application, PTS shall require that the student rescind the MA degree to receive the maximum number of transfer credits, into the M.Div. program. If the student chooses not to rescind the degree, the policy regarding advanced standing shall apply (not more than one-third of the credits from the completed degree). A degree completed more than 10 years prior to the application shall not qualify for transfer of credits.
5. In the case of an uncompleted master of arts degree from PTS, if the courses are not older than 10 years, dissolution of the master of arts degree program in favor of the master of divinity program allows all credits to be transferred that are considered equivalent to course credits in the master of divinity program.

In cases where a student in another institution's master of divinity program does not wish to transfer to a program at PTS, but only wishes to take certain courses, credit for which is to be transferred from PTS to that institution:

1. If there is an agreement with the other institution (e.g. the cooperative agreement among institutions in Pittsburgh), the rules of that agreement apply.
2. If no such agreement is in place, the student shall complete an abbreviated application as a non-degree student. In place of references, the student will ask the Dean's Office at their institution to send the PTS Admissions Office a statement confirming that the student is in good standing and that the student's intention for study at PTS is understood and approved. Tuition will be paid to PTS for the courses taken and a transcript provided to the home school upon completion of the course(s).

In the cases not covered explicitly by the above rules, the principles of these rules and best practices shall be applied.

PTS shall strive to make decisions about transfer credits known to transfer students as soon as possible after reception of their completed applications.

Once accepted at PTS, any student may request to be exempt from a required course by being examined by a faculty member who teaches the required course. If the examination is successful, the faculty member shall communicate this in writing to the Dean, who shall note the exemption in the student's file in the Office of the Registrar. The exemption does not subtract from the total of credit hours required for graduation. Credits from either a suggested course or an elective may be substituted."

CHANGE OF DEGREE

As students continue to discern their call to ministry after admission to Seminary, it may become necessary to request a change of degree program in order to pursue that call. Students who find it best to request a change of degree should complete the Request for Change of Degree form and provide a brief reason for requesting the change. The completed form should then be submitted to the Dean of Faculty. The request will be reviewed by the Admissions and Standings Committee of the faculty and the student will be notified of the committee's decision via letter from the Dean of Faculty. Credits earned will then be applied by the Registrar to the new degree program. The Request for Change of Degree form is available from the Registrar or can be found on My.PTS.edu (Student tab/Registrar page).

HYBRID GATHERINGS ATTENDANCE

Students enrolled in one or more hybrid courses in a given semester are required to attend two on-campus gatherings in their entirety in addition to regular attendance in weekly online class sessions. Gathering attendance is a course requirement for every hybrid course.

On-campus gatherings begin at 9:30 a.m. Thursday and conclude at 12:15 p.m. on Saturday. They feature a variety of formational activities including hybrid class meetings. Participation in all gathering activities is expected. Students are responsible for making travel arrangements to ensure their presence for the entirety of each gathering.

In case of emergencies, students unable to attend a hybrid on-campus gathering or a portion of a gathering must submit a Petition for Excused Gathering Absence (form available on My.PTS.edu) detailing the nature of the emergency and providing supporting documentation. Petitions are rarely granted, except for the most extreme situations, and, if granted, will require a make-up assignment submitted to the Dean's Office for evaluation.

In most cases, missing all or part of a gathering will result in an automatic 20 percent reduction in the final grade for each hybrid course taken that semester, and missing both gatherings will result in a failing grade.

FAMILY EDUCATIONAL RIGHTS AND PRIVACY ACT (FERPA)

Pittsburgh Theological Seminary is required to provide you a brief summary of your rights under the Family Educational Rights and Privacy Act (FERPA), the federal law that governs release of and access to student education records. Students' rights under FERPA include:

1. The right to inspect and review your education record within a reasonable time after the Seminary receives a request for access.
2. The right to request an amendment of your education record if you believe it is inaccurate or misleading. If you feel there is an error in your record, you should submit a written statement to the Dean or Registrar identifying the part of the record

you want changed and why you believe it is inaccurate or misleading.

3. The right to consent to disclosure of personally identifiable information contained in your education records, except to the extent that FERPA authorizes disclosure without consent. One exception which permits disclosure without consent is disclosure to school officials with “legitimate educational interests.” A school official has a legitimate education interest if the official has “need to know” information from your education record in order to fulfill their official responsibilities. At Pittsburgh Theological Seminary a “school official” is defined as:
 - a. A person employed by PTS in an administrative, academic or research, supervisory, or support staff position;
 - b. A person or company with whom PTS has contracted as its agent to provide a special task such as auditors, attorneys, contractors, consultants, etc.
 - c. A person serving on an institutional governing body, such as the Board of Directors;
 - d. A student assisting another school official in the performance of their tasks (graduate assistantship).
4. The right to file a complaint with the U.S. Department of Education concerning alleged failures by the Seminary to comply with the requirements of FERPA.

Pittsburgh Theological Seminary may disclose information that it determines to be Directory Information without a student’s consent. “Directory Information” is defined as information that would not generally be considered harmful or an invasion of privacy if disclosed. Directory information at Pittsburgh Theological Seminary typically includes student’s name, address, e-mail address, telephone number, class level, division, campus box number, advisor, religious affiliation, college previously attended, and spouse’s name. Students have the right to opt out and have some of their information excluded from Directory Information. Directory information is requested from students each year on the Student Information form and only information supplied by the student is published. Students cannot opt out in order to prevent the disclosure of their name, institutional e-mail address, or other identifier in classes in which they are enrolled. Students are asked to sign a FERPA release to request other information be released to specific individuals (e.g. spouse, partner, parents, etc.).

A copy of the Family Educational Rights and Privacy Act, more details about your rights, and any Seminary policies related to FERPA are available in the Registrar's Office. If you have any questions regarding FERPA please feel free to contact the Registrar.

TITLE IX POLICY AND PROCEDURES

I. NOTICE OF NONDISCRIMINATION

Title IX of the Education Amendments of 1972 states that "No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving Federal financial assistance."

Title IX includes protections against sexual harassment, gender-based discrimination, and sexual violence. Definitions of gender-based discrimination, sexual harassment, and sexual violence are set forth in Section IV of this policy. Further information about Title IX and how it may affect you can be found at the Department of Education website: <https://www2.ed.gov/policy/rights/guid/ocr/sex.html>.

Pittsburgh Theological Seminary is committed to modeling ways of being with one another that exemplify the recognition that we are all created in the image of God and are to be treated with dignity and respect. Our community, just as the larger world, contains diversity in many forms. For the sake of the unity of the church and our witness to the world, we are committed to embodying respect across differences. Therefore, in accordance with the witness of holy Scripture and the Christian tradition, as well as Title IX, Pittsburgh Theological Seminary forbids discrimination on the basis of gender, sexual harassment, and sexual violence. Pittsburgh Theological Seminary likewise prohibits retaliation for raising a concern or complaint of gender discrimination, sexual harassment, or sexual violence and is committed to helping to provide protection, help, and safety to anyone who raises a concern or complaint under this policy.

This policy is intended to provide more information about how the Seminary addresses issues of gender discrimination, sexual harassment, and sexual violence, and to describe the Seminary's process for responding to complaints about violations of this policy in a manner that is prompt, fair to all parties, pastoral, and mirrors the Seminary's commitments to gender equality and to an environment that is free from harassment and discrimination.

II. COMMUNITY COMMITMENT AND SCOPE OF POLICY

Pittsburgh Theological Seminary is an educational institution that forms and equips persons for ministry, with a commitment to scholarship. It seeks to be a generous and hospitable community that fosters intellectual inquiry, theological reflection, reconciliation, and justice. Gender discrimination, sexual harassment, and sexual violence are contrary to the Seminary's mission and vision and will not be tolerated within the Seminary community. Therefore, all students, faculty, employees, and vendors are subject to this Title IX policy.

Learning and a free exchange of ideas cannot occur where there is discrimination, harassment, or violence. Likewise, living fully into the Seminary's vision as a place that teaches reconciliation and justice requires all within the Seminary's community to speak out whenever another member of the community is belittled, threatened, or discriminated against. Anyone within the Seminary community, including students, faculty, and employees, who witness any violation of this policy must report the violation as outlined below. Prompt disclosure of any violation of this policy places the Seminary in the best position to support any persons harmed by a violation of this policy and to remedy any situation or conduct that undermines the safety and integrity of the Seminary community.

The procedure for raising a complaint under this policy is not intended to be a substitute for any other right or remedy that might be available. The Seminary has a limited ability to force cooperation in the investigation of any complaint under this policy, and full redress for certain conduct that violates this policy may only be found by using a court of law. The Seminary strongly encourages anyone who believes that they are a victim of sexual violence to notify law enforcement immediately, because the criminal justice system offers remedies that are unavailable under this policy.

The Seminary shall also communicate its Title IX policy, offer appropriate bystander and other training under it, and strive to eliminate gender discrimination, sexual harassment, and sexual violence from its educational programs and activities. The Seminary shall also offer educational programs and communications designed to prevent violations of this policy.

This policy applies to conduct that occurs (i) on Seminary property or (ii) off Seminary property, if the conduct was either in connection with a Seminary or Seminary-recognized program or activity or the conduct may have the effect of creating a hostile environment for a member of the Seminary community.

III. TITLE IX COORDINATORS

Title IX Coordinators are responsible for ensuring compliance with Title IX and for the enforcement of this policy, including overseeing all complaints of gender discrimination, sexual harassment, and sexual violence brought under Section VI of this policy and offering the training necessary to implement this policy. The Seminary's Title IX Coordinators are available to speak with anyone who wants to raise a concern under this policy. The Seminary has designated the below individuals as Title IX Coordinators:

Title IX Co-Coordinator

Ayana Teter, Associate Dean for Students and Formation
Long Hall, Room 211
412-924-1398
ateter@pts.edu

Title IX Co-Coordinator

Dr. Josie Hoover, SHRM-CP, Director of Human Resources
McNaugher Hall, Room 206
412-924-1420
jhoover@pts.edu

IV. DEFINITIONS

Gender Discrimination

An adverse action or decision that is based on or motivated by an individual's gender, sexual orientation, gender identity, and/or gender expression. Female, male, and gender non-conforming persons are protected under this policy.

Sexual Violence

Sexual violence is engaging in any physical sexual act against a person's will, or where the person does not or cannot give clear voluntary consent. Persons who are impaired due to being under the influence of drugs or alcohol or who have intellectual disabilities are customarily viewed as being unable to give voluntary consent. As used in this policy, "sexual violence" includes

attempted or completed sexual assault (including rape, fondling, incest, and statutory rape), stalking, verbal or physical sexuality-based threats or abuse, domestic violence, dating violence, and intimate partner violence.

Sexual Harassment

Sexual harassment is unwelcome conduct of a sexual nature, including unwelcome sexual advances, requests for sexual favors, and other verbal, nonverbal, graphic, or physical conduct of a sexual nature (collectively, “Sexual Conduct”). “Sexual harassment” as used in this policy includes quid pro quo behavior, hostile environment, and gender-based harassment.

Quid pro quo harassment is when submission to or rejection of any Sexual Conduct is made either explicitly or implicitly a term or condition of an individual’s employment or academic standing or is used as the basis for employment decisions or for academic evaluation, grades, or advancement in a course, program, or activity.

Hostile environment is when sexual conduct is sufficiently serious and/or pervasive that it objectively interferes with or limits a person’s ability to participate in or benefit from the Seminary’s educational programs or activities. The more severe the conduct, the less need there is to show a repetitive series of incidents to prove a hostile environment.

Gender-based harassment is verbal, nonverbal, graphic, or physical aggression, intimidation, or hostile conduct based on sex, sex-stereotyping, sexual orientation or gender identity, but not involving conduct of a sexual nature, when such conduct is sufficiently severe, persistent, or pervasive that it interferes with or limits a person’s ability to participate in or benefit from the Seminary’s education or work programs or activities. For example, persistent disparagement of a person based on a perceived lack of stereotypical masculinity or femininity or exclusion from an activity based on sexual orientation or gender identity also may violate this policy.

Sexual harassment may be based upon a power differential, the creation of a hostile environment, or retaliation. Sexual violence, as defined above, is also a form of sexual harassment.

V. IN THE CASE OF SEXUAL VIOLENCE

An act of sexual violence is typically also a crime. *Any victim of a crime is strongly encouraged to report the crime to the police. The Seminary will provide support for any person who wishes to report a crime to the police through the Title IX Co-Coordinators.*

Victims of a crime often need additional support and guidance. In the case of a specific type of sexual violence called "sexual assault" (which includes attempted or completed rape, incest, fondling, and statutory rape), there are special resources available to support the victim and certain actions that should be taken to preserve evidence. The Seminary offers the below information to help ensure that its students, and the Seminary community in general, have important information to bring any perpetrator to justice and are aware of resources that are available to victims. The information is not intended to detract from or substitute for the complaint process described in this policy. A victim of a sexual violence can file a criminal charge with law enforcement and also bring a complaint under this policy.

- If you have been sexually assaulted, *it is not your fault*. No matter the circumstances, it is not your fault. Being sexually assaulted is never your fault.
- *Get to a safe place*. Call campus security at 412-889-2208 or Pittsburgh Police at 911.
- *Reach out for support*. Contact a friend, trusted administrator, or call Pittsburgh Action Against Rape at 1-866-363-7273 (1-866-END-RAPE) if you are the victim of a sexual assault.
- *Get medical attention*. Go to the nearest emergency room. Where there has been a sexual assault, ask to speak with an in-person advocate or contact Pittsburgh Action Against Rape at 1-866-363-7273 (1-866-END-RAPE).
- *Have evidence collected*. If you choose to report the sexual assault or pursue legal options, physical evidence can be important. Forensic evidence can be collected up to five (5) days after the assault. Valuable evidence may remain on your body or clothing. Try not to change your clothes. Try not to bathe, shower, eat, drink, brush your teeth, or go to the bathroom before going to the emergency room. In other crimes of sexual violence where the victim has been physically harmed, physical evidence is likewise important and should be preserved by calling the police and seeking treatment immediately at an emergency room.
- *Report the crime*. Call 911 to contact Pittsburgh Police.

- *There are remedies outside of the criminal justice system.* In cases of sexual assault where police do not conduct an investigation, the Seminary may still conduct its own investigation. Any student, staff member, or faculty member found to have committed sexual assault either by the courts or by the Seminary's internal review is subject to expulsion and/or termination.
- *Seek support from a mental health professional or victim's support group.* Call Pittsburgh Action Against Rape at 1-866-363-7273 (1-866-END-RAPE) in an instance of sexual assault and the Women's Center and Shelter of Greater Pittsburgh at 412-687-8005 in other instances of sexual violence for further help.
- *In the case of a mental health crisis, seek immediate help.* Call RESOLVE at 1-888-796-8226 (1-888-7-YOU-CAN) to obtain confidential telephone counselling or an evaluation on site or at home by a mobile crisis team. RESOLVE also has a walk-in assessment center and crisis residential facility (no appointment needed) at 333 North Braddock Ave., Pittsburgh, PA 15208. In addition to Western Psychiatric Institute and Clinic of UPMC (WPIC), certain area emergency rooms (including St. Clair Hospital and Forbes Regional Hospital) also have mental health professionals who can make an evaluation and assist in identifying the right level of mental health care and intervention.
- *Take advantage of counselling services offered through the Seminary.* Seminary students are able to obtain private mental health treatment through Pittsburgh Pastoral Institute, in many cases at minimal charge. Call 412-661-1239 to make an appointment.

VI. PROCEDURE FOR RAISING AND ADDRESSING CONCERNS AND COMPLAINTS

Overview

Except as described in Section VII below, the procedure described in this Section VI is intended to address gender discrimination, sexual harassment, and sexual violence where the student is the victim. The Seminary community is best served by a procedure that is neither complicated nor intimidating. Persons who handle complaints shall be specifically trained for the task and clearly identified for the community.

The Title IX Co-Coordinators is responsible for oversight of complaint procedures and for the designation, training, and supervision of Harassment Complaint Advisors (as that role is described below).

Confidentiality

The Seminary will respect and take measures to keep any complaint of gender discrimination, sexual harassment, or sexual violence as confidential as possible. However, because of the Seminary's commitment to investigating and addressing any conduct that violates this policy, while also acting in a manner that is fair to the respondent, some or all of the contents of the complaint may need to be disclosed, including the identity of the complainant, to others, including the respondent.

Initiating the Procedure for Addressing a Violation of This Policy – Filing a Complaint

Asserting a complaint under this policy shall be governed and addressed as follows:

1. A person who wishes to raise a violation of this policy may do so by (a) speaking personally with the Title IX Co-Coordinators, or any Harassment Complaint Advisor or (b) submitting a written complaint to any of these persons. A complaint may be made anonymously, as described in #7 below.
2. A written complaint must be filed with the Title IX Co-Coordinators before a Hearing Team (as described below) will be convened. A form for filing a written complaint and a current list of Harassment Complaint Advisors shall be published in the Student Handbook and made available in the office of the Title IX Co-Coordinators. The Title IX complaint form is also available on the Seminary's My.PTS.edu website and can be filed electronically. (A written or electronically filed complaint using the Seminary's designated form are referred to as a "Complaint.") Where the complaint was initiated by speaking with the Title IX Co-Coordinators, or a Harassment Complaint Advisor, such person shall either assist the complainant in filing a written Complaint or, upon receiving permission from the complainant, draft and submit the written Complaint on behalf of the complainant no later than three (3) days from receiving permission to draft the Complaint.

3. Intimidation of persons and acts of reprisal against persons filing a Complaint or raising a concern that this policy has been violated are forbidden. Any violation of this anti-retaliation policy shall be brought before the Title IX Co-Coordinators and Dean of Faculty.
4. If a Harassment Complaint Advisor receives either a verbal or written complaint, the Advisor shall inform the Title IX Co-Coordinators immediately.
5. If personal safety or emotional health is an issue or if immediate action is otherwise required, the President or any Dean of the Seminary shall be so informed immediately and shall determine the appropriate measures to be taken, including, but not limited to, assisting with the safety of the complainant and any others, restricting the respondent's activities and/or presence on the Seminary's campus (including, but not limited to, banning the respondent and complainant from having any contact with one another), changing class schedules, providing medical and counseling services, making different housing assignments, and accelerating any aspect of the procedure described below.
6. The Seminary strongly encourages complaints to be raised immediately after the incident, if possible, and in the case of a hostile environment sexual harassment complaint, as soon as the complainant believes that a hostile environment is present. Prompt complaints enable the Seminary to address a situation before it worsens, and it is usually more effective to conduct an investigation while recollections of the parties and witnesses are still fresh and evidence has not been lost.
7. The Seminary strongly urges victims and witnesses to come forward so that the Seminary can prevent a recurrence of prohibited activity and bring about healing and reconciliation as quickly as possible. The Seminary also understands that in some instances, the conduct prohibited under this policy can be so severe or upsetting that a victim or witness is either unable or unwilling to attach his or her name to an allegation that this policy has been violated. In those instances, the victim or witness can make an anonymous written Complaint to the Title IX Co-Coordinators using the form published in the Student Handbook and made available in the office of the Title IX Co-Coordinators or on the Seminary's My.PTS.edu website. The investigation of an anonymous Complaint shall be undertaken in any manner that the Title IX Co-Coordinators directs, in consultation with Seminary leadership

having supervisory authority over the respondent. Depending upon the circumstances relating to the anonymous Complaint, certain procedures described below may not be possible or realistic to follow. In determining whether this policy's Title IX procedure should be altered to address an anonymous Complaint, due consideration shall be given to what is in the best interest of the Seminary community, to the existence of a potential serial offender/offense, to the requirements of Title IX and goals of this policy, and to the need for a fair and prompt resolution of the matter for all parties.

8. Whenever a Title IX Coordinator, Deputy Title IX Coordinator, any Dean or any Officer of the Seminary becomes aware of a violation of this policy, the matter must be reported and investigated, even if no victim or witness has reported the matter.³ In such situations, the Title IX Coordinator or Deputy Coordinator shall meet with any witness or victim that has been identified, as well as with the person who has allegedly violated this policy. If neither the victim nor witness wishes to file a written Complaint, the matter will be treated as an anonymous complaint (as described in #7 above) and the Title IX or Deputy Title IX Coordinator shall file a written Complaint in accordance with this policy within five (5) days of concluding the meetings with the victim(s), alleged violator(s), and witness(s).
9. A complainant may decline to file a written Complaint or may choose to stop participating in the complaint process or withdraw the Complaint at any point. In that event, the Title IX Coordinator shall consult with the Dean of Faculty, Associate Dean for Students and Formation, and respondent about whether to proceed with the process and how, if at all, the process should be altered. In making such assessments, due consideration shall be given to what is in the best interest of the Seminary community, to the existence of a potential serial offender/offense, to the requirements of Title IX and goals of this policy, and to the need for a fair and prompt resolution of the matter for both the complainant and respondent.

³ A call to the Seminary's Hot Line (412-924-1679) that raises a Title IX violation shall be reported to the Title IX Coordinator within two (2) days of its receipt.

The Harassment Complaint Advisors

The Harassment Complaint Advisors are convened by the Title IX Co-Coordinators in consultation with the Dean of Faculty. The purpose of the Harassment Complaint Advisors is to serve as the group from which Hearing Teams (see below) shall be drawn. Twelve (12) persons shall be chosen to serve as Harassment Complaint Advisors in consultation with and among the President, Dean of Faculty, Associate Dean for Students and Formation, and Title IX Coordinator. The Harassment Complaint Advisors shall include at least three (3) members each of faculty, students, and staff. The names and contact information for each of the Harassment Complaint Advisors shall be regularly communicated so that every member of the Seminary community knows who they are and how to reach them.

The Title IX Coordinator shall act as secretary to the Harassment Complaint Advisors, maintain the list of Harassment Complaint Advisors, ensure that vacancies are filled, and encourage diverse representation in the selection of Harassment Complaint Advisors. The Title IX Coordinator shall also be responsible for ensuring that the Harassment Complaint Advisors receive regular training and understand the procedure and duties required under this policy for addressing complaints.

The Hearing Team

The Title IX Coordinator or Deputy Coordinator, in consultation with the Associate Dean for Students and Formation and Dean of Faculty, shall promptly assess any written Complaint to determine whether it is appropriately filed under this policy (meaning that the facts set forth in the Complaint, if assumed to be true, are sufficient to assert a claim of gender discrimination, sexual harassment, or sexual violence and that the alleged conduct occurred within the scope of this policy). If the written Complaint is appropriately filed under this policy, the Complaint shall be brought before a Hearing Team of three (3) members chosen by the Title IX Coordinator, in consultation with the Dean of Faculty and Associate Dean for Students and Formation, from the Harassment Complaint Advisors. A different Hearing Team will be selected for each specific case. The Title IX Coordinator shall also designate the presiding member of the Hearing Team. The Deputy Coordinator, or in his or her absence, the Dean of Faculty shall be a non-voting fourth

member of the Hearing Team and shall act as its secretary. The following additional considerations and expectations relate to the formation of the Hearing Team:

1. The Title IX Coordinator shall make every effort to ensure that a fair and impartial Hearing Team hears the matter. There shall be a representative from the campus class of the complainant and of the campus class of the respondent, campus classes being student, staff, and faculty. In cases where both the complainant and respondent are from the same campus class, it is required that at least one (1) Hearing Team member be of that class. Two (2) Hearing Team members of the same campus class is permissible, but three (3) members of same campus class should be avoided.
2. If a Harassment Complaint Advisor received or assisted in processing the initial complaint, that Advisor shall not serve as a member of the Hearing Team.
3. If a conflict of interest or other valid reason prevents a Harassment Complaint Advisor from serving on the Hearing Team, the Title IX Coordinator shall select a substitute from the same class of Harassment Complaint Advisors. To preserve the fairness of the process and the impartiality of the Hearing Team, Harassment Complaint Advisors must err on the side of caution and immediately advise the Title IX Coordinator of a conflict or potential conflict of interest.
4. The Hearing Team members must be appointed within three (3) days of the Title IX Coordinator's or Deputy Coordinator's determination that a written Complaint is appropriately filed under this policy.
5. The Title IX Coordinator shall provide the complainant and the respondent with written notification of the identities of the persons serving on the Hearing Team within two (2) days after the selection of all the Hearing Team. The complainant and the respondent may file a written objection with the Title IX Coordinator regarding the service of any Hearing Team member within five (5) days of receipt of the notice of the Hearing Team members. After reviewing the written objection, the Title IX Coordinator may, but need not, replace any member of the Hearing Team with another Harassment Complaint Advisor of that same class within three (3) days of receipt of the objection.

Procedure for Considering Complaint

The procedure for considering and addressing a complaint of a violation of this policy shall follow the below steps:

1. Within two (2) days of determining that a Complaint is appropriately filed, the Title IX Coordinator shall advise the respondent(s) of the complaint and provide a copy of the written Complaint.
2. In a timely manner after its selection, but within three (3) days of setting the final members of the Hearing Team, the Hearing Team shall meet with the complainant in order to:
 - a. Hear the allegations of the complainant(s) directly; and
 - b. Outline the process which will be followed in response to the Complaint, emphasizing the fact that no determination will be made until both parties have been fully heard.
3. The Hearing Team shall then meet with the respondent(s) within three (3) days after meeting with the complainant(s) in order to:
 - a. Hear the initial response of the respondent(s) to the Complaint, which response can be supplemented and expanded in the written response described in 3c below;
 - b. Outline the process which will be followed in response to the Complaint; emphasizing the fact that no determination will be made until both parties have been fully heard; and
 - c. Request a written, signed, and dated response to the Complaint within a deadline that is mutually agreed upon between the Hearing Team and respondent, but with due regard to the overall timing for completing the investigation.
4. The Hearing Team shall fully investigate the Complaint through information and documentation obtained from the complainant(s), the respondent(s), and other relevant and appropriate sources. Such investigation can include further interviews of the complainant and respondent and interviews with witnesses. In deciding whether to interview witnesses, including character witnesses, the Hearing Team shall weigh the value and need of the witness's input against keeping the existence and allegations of the Complaint as confidential as possible. While the Hearing Team has discretion in deciding what information to gather and witnesses to interview, it must treat the complainant and respondent equally and provide the same or like opportunity to be heard and provide supporting information and witnesses.

5. The complainant and the respondent may bring a non-speaking accompaniment person for support throughout the process.
6. The Hearing Team will not request a face-to-face meeting or a mediation as part of its investigation without carefully considering the facts and circumstances surrounding the Complaint and each party's willingness to participate in such an effort. No party to a Complaint can be forced to participate in a face-to-face meeting or mediation and a refusal to do so will not count against that party. In matters involving sexual violence, a face-to-face meeting or mediation is never appropriate and is therefore prohibited.
7. A record of the process will be placed in a secure file maintained by the Title IX Coordinator that contains a record of the Complaint and investigation.
8. Hearing Team members must observe appropriate levels of confidentiality in connection with their efforts, both during an investigation and after its conclusion. The written Complaint and any written materials must not be left in the open where others can see them, and the investigation cannot be discussed or acknowledged outside of persons involved with the investigation. Any witnesses and accompaniment person brought for support must likewise be cautioned about preserving confidentiality during and after the investigation. It shall not be a violation of this confidentiality provision if disclosures are made pursuant to a valid subpoena or order of court. However, in the event that any Hearing Team member receives a subpoena or court order seeking disclosure, the member must immediately notify the Title IX Coordinator and Dean of Faculty.
9. The parties to the Complaint are strongly encouraged to preserve the confidentiality of the Complaint and complaint process to lessen the adverse impact of the proceedings upon the Seminary community and to protect the reputation of the parties. However, the complainant and respondent are permitted to consult with others in good faith to gather evidence and witnesses, investigate the allegations in the Complaint, gather character witnesses (if the Hearing Team will accept such evidence), and obtain legal advice, and/or mental health or spiritual counseling.
10. During the proceedings, the respondent will be deemed and treated as though they are innocent of the allegations described in the Complaint until the completion of the

process. Credibility determinations must be objective and cannot be based upon the individual's status as a complainant or respondent. The proceedings shall be subject to a preponderance of the evidence standard, meaning that the respondent shall be found to have committed a violation of this policy only if, based upon an objective view of the evidence, it is more likely than not that the respondent's conduct violated this policy.

11. In situations where the conduct forming the basis of the Complaint could also be punished as a crime (as for example, would be the case in a Complaint involving sexual violence), the respondent is strongly urged to seek qualified legal counsel immediately and to assess whether, and to what extent, they should participate in any proceedings under this policy. When the allegations in the Complaint are also subject to a pending criminal proceeding, legal counsel for the Seminary shall confer with legal counsel for the respondent to assess whether the procedures set forth in this policy should be amended, consistent with Title IX and the goals and purpose of this policy, to avoid undue prejudice or hardship to the defense of the criminal proceeding.
12. Throughout the process, and including instances where the complainant has chosen to stop participating in the process, to withdraw a Complaint, or to refuse to file a Complaint, the Title IX Coordinator, Deputy Coordinator, and Hearing Team (if appointed) shall consider and institute appropriate measures to provide support and guidance to the complainant and respondent. All such measures shall be documented as part of the Title IX file on the Complaint.
13. The time frames set forth in these procedures may be delayed or extended by the Hearing Team for good cause and with written notice to all parties.
14. No knowingly false statements shall be made to the Title IX Coordinator, Deputy Coordinator, or to any Hearing Team member. False statements are subject to serious sanction as may be recommended by the Hearing Team (or Title IX Coordinator, if a Hearing Team is not finalized) and imposed by the President of the Seminary.

Hearing Team Recommendation

Based upon the investigation it conducts and its deliberations, the Hearing Team shall, using its best judgment, recommend action

customarily within 30 days of receipt of the respondent's written response to the Complaint (or the deadline for submission of a written response, if the respondent does not provide one). The recommendation shall be in writing and contain a sufficiently detailed account of the facts and conclusions so that the complainant, respondent, and President of the Seminary can understand the conclusions that the Hearing Team reached and the factual basis for the conclusions (the "Recommendation").

1. IF THE COMPLAINT ALLEGATIONS ARE NOT SUBSTANTIATED by the Hearing Team, the Recommendation shall set forth steps to exonerate the respondent. Such steps may range from taking no further action to issuing a public statement of exoneration. The latter, because of its potential detrimental impact upon future reporting of violations of this policy, is to be recommended only in very rare and extreme cases. The Recommendation shall also respond with care and concern to the complainant(s) and respondent(s) as appropriate and may recommend emotional or other supports and accommodations, as well as follow up actions to the President of the Seminary.
2. IF THE COMPLAINT ALLEGATIONS ARE SUBSTANTIATED by the Hearing Team, the Recommendation will recommend to the President of the Seminary one of the following steps, as it deems appropriate. The Hearing Team may recommend:
 - a. the issuance of an advisory to any respondent who has demonstrated poor judgment, providing clear guidance to correct the conduct, a record of which will exist in the Title IX file of the Complaint, but nowhere else.
 - b. the issuance of a warning to a person who has demonstrated unquestionably inappropriate and unwise behavior, a record of which will exist in the Title IX file of the Complaint, but nowhere else. It is expected that this clear warning will bring a cessation of the behavior.
 - c. the issuance of a reprimand for behavior which resulted in minor consequences.
 - d. placing the respondent on disciplinary probation for a specified period of time (not to exceed 90 days) in response to conduct which was persistent or resulted in (or could have resulted in) serious harm to others.
 - e. suspending the respondent temporarily in response to conduct which resulted in harm to others and to the welfare of the community. Protection of others from further harm is paramount. The suspension may include

loss of financial aid, housing, etc. It shall continue for a specified period of time or until there is clear evidence of contrition and rehabilitation, at which time the respondent may petition the President of the Seminary for cessation of the suspension. The President, in turn, shall first ensure that any applicable denominational body charged with assessing suitability for ministry re-affirms the appropriateness of the respondent's return to the Seminary, before making any decision on cessation of suspension and reinstatement.

- f. dismissing the respondent permanently in response to conduct which resulted in substantial harm to others and, in the face of which, there is little probability of rehabilitation. Protection of others from harm and protection of the integrity of the Seminary are paramount.

Additionally, and as important, the Recommendation shall include recommendations on support for the complainant that are designed to return the complainant to full participation in the program and activities of the Seminary. These recommendations can include, but are not limited to, providing counseling, spiritual direction, tutoring, and other spiritual, health, and academic support; where relevant, reviewing any disciplinary actions previously taken against the complainant (under any academic, conduct, or other code or expectation) to assess whether there is a link between the conduct that violated this policy and such conduct that led to disciplinary action against the complainant and correcting such discipline; and ensuring that the complainant is not academically harmed by permitting the complainant to re-take or withdraw from a course without penalty and by reviewing the complainant's grades for evidence of adverse effect from the facts and circumstances relating to the Complaint and suggesting adjustments or notations to grading and/or to the complainant's academic record.

In all cases, rehabilitation and/or counseling may also be recommended or mandated for the complainant and/or the respondent within the Recommendation.

3. The President, using their best judgment, will determine whether to accept, reject, or modify the Hearing Team's Recommendation. This review and final determination by the President is intended to operate as an automatic

right of appeal by both parties. If both parties agree to the Recommendation of the Hearing Team, the Recommendation will become final. Otherwise, the Recommendation of the Hearing Team is reviewed by the President. The President's review is *de novo*, meaning that the President reviews all materials anew. Thus, neither party is required to set forth any specific disagreements with the Recommendations.

4. In determining whether to accept, reject, or modify the Hearing Team's Recommendation, the President shall meet with each of the parties and meet with any witness identified in the Recommendation as the President deems necessary to gain further insight and information before making a final decision with respect to the Hearing Team's Recommendation. In so doing, the President shall give each party an equal opportunity to be heard and present additional information. The President shall communicate his/her final decision on the Complaint within seven (7) days of receipt of the Recommendation by meeting separately with the complainant(s) and the respondent(s). The decision shall also be communicated in writing to all parties, including all members of the Hearing Team and the Title IX Coordinator. The President shall also determine what, if any, record of their final determination is preserved anywhere other than in the investigation file described above and maintained by the Title IX Coordinator.
5. Proof of repeated offense during the period of disciplinary probation or failure to comply with the terms of the Recommendation shall automatically result in the imposition of either temporary suspension or permanent dismissal.
6. For the purposes of this policy, the Chair of the Board of Directors or the Chair's designee shall act for the President whenever the President is a party to a proceeding or where the President is acting for the Title IX Coordinator or the Dean of Faculty (as called for in the following sentence). The President or the President's designee shall act for the Title IX Coordinator or the Dean of Faculty whenever one of these persons is a party to a proceeding.

VI. INTEGRATION WITH OTHER POLICIES AND EXPECTATIONS

This policy replaces the Pittsburgh Theological Seminary Sexual Misconduct Policy and the Seminary's Sexual and Racial Harassment Policy insofar as it addresses sexual harassment or gender discrimination. The Seminary's Professional Conduct Policy, Romantic Relationships remains in force and effect, but shall be

modified to substitute any reference to the Sexual and Racial Harassment Policy with this policy.

This policy is to be interpreted and enforced in a manner that is consistent with the Seminary's commitment to academic freedom and free speech while still advancing the purposes and goals of this policy. Additionally, nothing in this policy is intended to supersede any duty on the part of any ordained clergy member or other professional to maintain the secrecy of certain disclosures made in confidence or in a situation in which any legal or ethical privilege applies.

The complaint procedure described in Section VI above is designed and intended for conduct and incidents where a student is the complainant. Employees of the Seminary, including faculty, administrators, and staff, who have concerns about the conduct of other employees or Seminary vendors are directed to refer to policies contained in the Seminary's Employee Handbook. However, the Seminary recognizes that the complaint procedure set forth in this policy can be beneficial to resolving complaints and concerns within the Seminary community that do not directly involve or impact students. Accordingly, any employee who wishes to use the procedure described in Section VI to address a complaint of gender discrimination, sexual harassment, or sexual violence against another employee or a Seminary vendor may, at the employee's discretion, request to use this policy's complaint procedure by filing a written Complaint. The Title IX Coordinator and Deputy Coordinator, in consultation with the complainant, the Vice President or Dean having supervisory authority over the complainant and respondent, and with such other persons that they deem appropriate will decide whether to use the complaint procedure set forth in this policy or other procedure to assess and respond to such a complaint.

VIII. REPORTING

The Title IX Coordinator and Deputy Coordinator shall provide the President of the Seminary with an annual report of complaints filed under this Policy and the actions undertaken to communicate and provide training under this policy.

In issuing this policy, the Seminary is not admitting or agreeing that it is subject to Title IX, the Clery Act, or any statute or regulation. The Seminary is adopting this policy in the belief that regardless

188 Policies

of, and in addition to, any applicable legal requirements, this policy supports the Seminary's mission and vision and enhances its students' educational experience.

Pittsburgh Theological Seminary Title IX Team Effective 06/23/2022
PTS Harassment Complaint Advisors:

Lisa Bunting; Campus Box 19, 412-924-1449
Tom Fulton; Campus Box 5, 412-924-1423
Ashley Johnson; Campus Box 38; 412-924-1414
Balajiedlang (Bala) Khyllap; Campus Box 48; 412-924-1364
Tracy Riggle Young; Campus Box 43, 412-924-1423
Vacant

Jerome Creach; Campus Box 11, 412-924-1428
Jennifer Kaalund; Campus Box 60, 412-924-1386
Michelle Spomer; Campus Box 13, 412-924-1408
Edwin van Driel; Campus Box 61, 412-924-1425
Kenneth Woo; Campus Box 54, 412-924-1350
Scott Hagley; Campus Box 46, 412-924-1399
AnneMarie Mingo; Box 62; 412-924-1401

Student:
Vacant

Title IX Co-Coordinator
Ayana Teter, Associate Dean for Students and Formation
Long Hall, Room 211
412-924-1398
ateter@pts.edu

Title IX Co-Coordinator
Dr. Josie Hoover, SHRM-CP, Director of Human Resources
McNaughton Hall, Room 206
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POLICIES AND PROCEDURES FOR STUDENTS WITH DISABILITIES

Pittsburgh Theological Seminary recognizes disability as an aspect of diversity, the inclusion of which is vital to the Seminary community and to society. The Academic Affairs Office makes available to all students disability resources intended to bolster success and make the learning environment accessible and

inclusive. Students with disabilities can begin the collaborative process of accessibility by contacting the Associate Dean of Students and Formation to develop a partnership, generate solutions, and implement reasonable accommodations.

Section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act of 1990 prohibit discrimination against individuals with disabilities. The Seminary's Associate Dean for Students and Formation ("Dean of Students") shall serve as the institution's ADA coordinator for students with disabilities.

STUDENT RIGHTS AND RESPONSIBILITIES

Students with disabilities have both rights and responsibilities which include the following:

- RIGHT to equal opportunity to learn and participate in their chosen academic program, through the provision of reasonable accommodations, academic adjustments, and/or auxiliary aids and services.
- RIGHT to confidentiality of information regarding their disability, except as disclosure is necessary to acquire accommodations, facilitate services, and/or is required by law.
- RIGHT to accessible formats of content and documents.
- RIGHT to file a complaint, in accordance with the Seminary's Section 504/ADA Grievance Procedures and without fear of retaliation, if in good faith they believe they have been subjected to discrimination on the basis of disability or have been denied access to accommodations as required by law.
- RESPONSIBILITY to meet and maintain essential qualifications and standards for the Seminary's courses and programs.
- RESPONSIBILITY to follow published procedures for obtaining reasonable accommodations at the Seminary.
- RESPONSIBILITY to provide documentation that (a) provides sufficient detail of the manner in which their disability may impact their participation in the Seminary's academic programs or their ability to share equally in the benefits and privileges of the Seminary's programs and (b) supports each accommodation request.

SEMINARY RIGHTS AND RESPONSIBILITIES

The Seminary also has rights and responsibilities which include the following:

- RIGHT to identify essential functions, abilities, skills, knowledge, and standards for courses and programs and to evaluate all students equally on these bases.

- RIGHT to request and receive current documentation that supports accommodation requests.
- RIGHT to select among equally effective accommodations to provide for students, and to do so in a timely manner.
- RIGHT to refuse an unreasonable accommodation or a request that imposes a fundamental alteration to a program or course or lowers the Seminary's academic or conduct standards.
- RIGHT to deny a request for an accommodation if documentation does not support the request, or if documentation is not provided.
- RESPONSIBILITY to provide content and documents to students in accessible formats.
- RESPONSIBILITY to provide and facilitate reasonable accommodations for students in courses and programs.
- RESPONSIBILITY to ensure programs, courses, and facilities are available in the most integrated and accessible settings possible.
- RESPONSIBILITY to maintain appropriate confidentiality of records and communications.

DEFINITIONS AND QUALIFYING CONDITIONS

Section 504 of the Rehabilitation Act and the Americans with Disabilities Act defines a disability as "a mental or physical impairment that substantially limits a major life activity."

Recognized conditions that are eligible to receive disability services, for example, include but are not limited to:

1. Learning Disabilities (e.g., dyslexia, ADD);
2. Physical Disabilities (e.g., visual impairment, deafness, cerebral palsy); and
3. Psychological Disabilities (e.g., anxiety, depression, PTSD).

SUMMARY OF STEPS FOR OBTAINING SERVICES

These are the steps that shall be followed when a student seeks services from the Seminary in dealing with a disability. Detailed explanations for each step follow.

1. The student contacts the Associate Dean for Students and Formation and requests assistance in walking through the following steps to secure disability resources.
2. After conversation, the student submits a written petition to the Associate Dean for Students and Formation, requesting a "Plan of Accommodation" including documentation to support the request.

3. The petition is reviewed by the Associate Dean for Students and Formation and appropriate faculty (e.g., academic adviser, current instructors).
4. A "Plan of Accommodation" is drafted by the Associate Dean for Students and Formation and sent to the Dean of Faculty for approval and signature. The plan is then presented in writing to the student for acceptance and a signature.
5. After the "Plan of Accommodation" is accepted by the student, the signed copy is submitted to the student's instructors and adviser and is sent to the Registrar for placement in the student's confidential student file.
6. Normally, the student is responsible for initiating conversation with each professor prior to the beginning of each semester concerning implementation of the "Plan of Accommodation." In some instances, and after conferring with the student's advisor and/or the Associate Dean for Students and Formation, the student may create a different means of implementing academic accommodations with any or all of the student's professors.
7. The "Plan of Accommodation" is reviewed before each subsequent academic year.
8. Students who believe they have been denied a requested academic accommodation or service required by law has the right to file a grievance seeking review of the denial. Please refer to the ADA Grievance Procedure.

ANTI-DISCRIMINATION

I. NOTICE OF NONDISCRIMINATION

Pittsburgh Theological Seminary is committed to modeling ways of being with one another that exemplify the recognition that we are all created in the image of God and are to be treated with dignity and respect. Our community, just as the larger world, contains diversity in many forms. For the sake of the unity of the church and our witness to the world, we are committed to embodying respect across differences. Therefore, in accordance with the witness of holy Scripture and the Christian tradition, Pittsburgh Theological Seminary forbids discrimination on the basis of race, color, sex, sexual orientation, gender identity, cultural background, national origin, religion, veteran's status, disability or handicap, age, ancestry, and genetic information. Pittsburgh Theological Seminary likewise prohibits retaliation for raising a concern of complaint of discrimination.

This policy is intended to provide more information about how the Pittsburgh Theological Seminary addresses issues of discrimination and harassment in its educational programs and activities and to describe the Seminary's process for responding to complaints about violations of this policy in a manner that is prompt, fair to all parties, pastoral, and mirrors the Seminary's commitments to equality and to an environment that is free from harassment and discrimination.

II. COMMUNITY COMMITMENT AND SCOPE OF POLICY

Pittsburgh Theological Seminary (the "Seminary") is an educational institution that forms and equips persons for Christian ministry, with a commitment to scholarship. It seeks to be a generous and hospitable community that fosters intellectual inquiry, theological reflection, reconciliation, and justice. Discrimination and harassment are contrary to the Seminary's mission and vision and will not be tolerated within the Seminary community. Therefore, all students, faculty, employees and vendors are subject to this Anti-Discrimination policy.

Learning and a free exchange of ideas cannot occur where there is discrimination or harassment. Likewise, living fully into the Seminary's Vision of the Seminary as a place that teaches reconciliation and justice requires all within the Seminary's community to speak out whenever another member of the community is belittled, threatened, or discriminated against. Anyone within the Seminary community, including students, faculty, and employees who witness any violation of this policy must report the violation as outlined in Section V below. Prompt disclosure of any violation of this policy places the Seminary in the best position to support any persons harmed by a violation of this policy and to remedy any situation or conduct that undermines the safety and integrity of the Seminary community.

The Seminary shall also communicate its Anti-Discrimination policy, offer appropriate bystander and other training under it, and strive to eliminate discrimination and harassment from its educational programs and activities. The Seminary shall also offer training programs and communications designed to prevent violations of this policy.

This policy applies to conduct that occurs (i) on Seminary property or (ii) off Seminary property, if the conduct was either in connection

with a Seminary or Seminary-recognized program or activity or the conduct may have the effect of creating a hostile environment for a member of the Seminary community.

III. ANTI-DISCRIMINATION COORDINATORS

Anti-Discrimination Coordinators are responsible for ensuring compliance with this policy and for the enforcement of this policy, including overseeing all complaints of discrimination and harassment brought under Section V of this policy and offering the training necessary to implement this policy. The Seminary's Anti-Discrimination Coordinators are available to speak with anyone who wants to raise a concern under this policy. The Seminary has designated the below individuals as Anti-Discrimination Coordinators:

Title IX Co-Coordinator

Ayana Teter, Associate Dean for Students and Formation
Long Hall, Room 211
412-924-1398
ateter@pts.edu

Title IX Co-Coordinator

Dr. Josie Hoover, SHRM-CP, Director of Human Resources
McNaugher Hall, Room 206
412-924-1420
jhoover@pts.edu

Unless otherwise specifically addressed in this policy, any reference to the Anti-Discrimination Coordinator shall also be a reference to the Deputy Anti-Discrimination Coordinator in the situation where the Coordinator is absent or unable to act in a timely manner as contemplated by this policy.

IV. DEFINITIONS

Discrimination

An adverse action or decision that is based on or motivated by an individual's race, color, sex, sexual orientation, gender identity, cultural background, national origin, religion, veteran status, disability or handicap, age, ancestry, or genetic information. Slurs, gestures, and non-verbal actions that convey prejudice (i.e., preconceived ideas about a specific group) are all forms of discrimination.

Harassment

A form of behavior that is characterized by conduct: (1) occurring on the basis of race, color, sex, sexual orientation, gender identity, cultural background, national origin, religion, veteran status, disability or handicap, age, ancestry, or genetic information that is unwelcome; AND (2) if sufficiently severe, persistent or pervasive enough that such conduct could reasonably be expected to create an intimidating, hostile or offensive learning environment. The more severe the conduct, the less need there is to show a repetitive series of incidents to prove a hostile environment.

Harassment may occur in person, via text message, or via social media. Not every bothersome, persistent or offensive behavior constitutes harassment under this policy. The conduct must be tied to or be motivated by the victim's race, color, sex, sexual orientation, gender identity, cultural background, national origin, religion, veteran status, disability or handicap, age, ancestry, or genetic information.

V. PROCEDURE FOR RAISING AND ADDRESSING CONCERNS AND COMPLAINTS

A. OVERVIEW

The procedure described in this Section V is intended to address discrimination and harassment where the student is the victim. The Seminary community is best served by a procedure that is neither complicated nor intimidating. Persons who handle complaints shall be specifically trained for the task and clearly identified for the community.

The Anti-Discrimination Coordinator is responsible for oversight of complaint procedures and for the designation, training, and supervision of Discrimination Complaint Advisors (as that role is described below).

B. RELATIONSHIP WITH TITLE IX POLICY

The procedure for raising and addressing complaints is essentially identical under this policy and the Seminary's Title IX Policy and Procedures. Thus, complaints that raise gender-based and other forms of discrimination together can be addressed in a single investigation. For example, a complaint that a student was treated less favorably in a class because of her gender and race could be assigned to the same Hearing

Team (as described below), at the discretion of the Anti-Discrimination and Title IX Coordinators and upon consultation with the Seminary President. Where a complaint describes only a violation of the Seminary's Title IX Policy and Procedures, the Title IX Policy and Procedures governs and supersedes this more generalized Anti-Discrimination policy.

C. CONFIDENTIALITY

The Seminary will respect and take measures to keep any complaint of discrimination or harassment as confidential as possible. However, because of the Seminary's commitment to investigating and addressing any conduct that violates this policy, while also acting in a manner that is fair to the respondent, some or all of the contents of the complaint may need to be disclosed, including the identity of the complainant, to others, including the respondent.

D. INITIATING THE PROCEDURE FOR ADDRESSING A VIOLATION OF THIS POLICY – FILING A COMPLAINT

Asserting a complaint under this policy shall be governed and addressed as follows:

1. A person who wishes to raise a violation of this policy may do so by (a) speaking personally with the Anti-Discrimination Coordinator, Deputy Coordinator, or any Discrimination Complaint Advisor or (b) submitting a written complaint to any of these persons. A complaint may be made anonymously, as described in #7 below.
2. A written complaint must be filed with the Anti-Discrimination Coordinator or Deputy Anti-Discrimination Coordinator before a Hearing Team (as described below) will be convened. A form for filing a written complaint and a current list of Discrimination Complaint Advisors shall be published in the Student Handbook and made available in the office of the Anti-Discrimination Coordinator. The Anti-Discrimination Complaint form is also available on the Seminary's My.PTS.edu website and can be filed electronically. (A written or electronically filed complaint using the Seminary's designated form is referred to as a "Complaint.") Where the complaint was initiated by speaking with the Anti-Discrimination Coordinator, Deputy Coordinator, or a Discrimination Complaint Advisor, such person shall either assist the complainant in filing a

written Complaint or, upon receiving permission from the complainant, draft and submit the written Complaint on behalf of the complainant no later than three (3)⁴ days from receiving permission to draft the Complaint.

3. Intimidation of persons and acts of reprisal against persons filing a Complaint or raising a concern that this policy has been violated are forbidden. Any violation of this anti-retaliation policy shall be brought before the Anti-Discrimination Coordinator and Dean of Faculty.
4. If a Discrimination Complaint Advisor receives either a verbal or written complaint, the Advisor shall inform the Anti-Discrimination Coordinator or Deputy Coordinator immediately.
5. If personal safety or emotional health is an issue or if immediate action is otherwise required, the President or any Dean of the Seminary shall be so informed immediately and shall determine the appropriate measures to be taken, including, but not limited to, assisting with the safety of the complainant and any others, restricting the respondent's activities and/or presence on the Seminary's campus (including, but not limited to, banning the respondent and complainant from having any contact with one another), changing class schedules, providing medical and counselling services, making different housing assignments, and accelerating any aspect of the procedure described below.
6. The Seminary strongly encourages complaints to be raised immediately after the incident, if possible, and in the case of a harassment complaint, as soon as the complainant believes that discriminatory harassment is present. Prompt complaints enable the Seminary to address a situation before it worsens, and it is usually more effective to conduct an investigation while recollections of the parties and witnesses are still fresh and evidence has not been lost.
7. The Seminary strongly urges victims and witnesses to come forward so that the Seminary can prevent a recurrence of prohibited activity and bring about healing

⁴ As used throughout this policy, "days" means Monday through Friday. Weekends and days when the Seminary is closed as enumerated by the Business Office are not counted.

and reconciliation as quickly as possible. The Seminary also understands that in some instances, the conduct prohibited under this policy can be so severe or upsetting that a victim or witness is either unable or unwilling to attach his or her name to an allegation that this policy has been violated. In those instances, the victim or witness can make an anonymous written Complaint to the Anti-Discrimination Coordinator or Deputy Coordinator using the form published in the Student Handbook and made available in the office of the Anti-Discrimination Coordinator or on the Seminary's My.PTS.edu website. The investigation of an anonymous Complaint shall be undertaken in any manner that the Anti-Discrimination Coordinator or Deputy Coordinator directs, in consultation with the Seminary leadership having supervisory authority over the respondent. Depending upon the circumstances relating to the anonymous Complaint, certain of the procedures described below may not be possible or realistic to follow. In determining whether this policy's Anti-Discrimination procedure should be altered to address an anonymous Complaint, due consideration shall be given to what is in the best interest of the Seminary community, to the existence of a potential serial offender/offense, to the requirements and goals of this policy, and to the need for a fair and prompt resolution of the matter for all parties.

8. Whenever an Anti-Discrimination Coordinator, Anti-Discrimination Deputy Coordinator, any Dean or any Officer of the Seminary becomes aware of a violation of this policy, the matter must be reported and investigated, even if no victim or witness has reported the matter.⁵ In such situations, the Anti-Discrimination Coordinator or Deputy Coordinator shall meet with any witness or victim that has been identified, as well as with the person who has allegedly violated this policy. If neither the victim nor witness wishes to file a written Complaint, the matter will be treated as an anonymous complaint (as described in #7 above) and the Anti-Discrimination or Deputy Anti-Discrimination Coordinator shall file a written Complaint

⁵ A call to the Seminary's Hot Line (412-924-1679) that raises a violation of this policy shall be reported to the Anti-Discrimination Coordinator within two (2) days of its receipt.

in accordance with this policy within five (5) days of concluding the meetings with the victim(s), alleged violator(s), and witness(es).

9. A complainant may decline to file a written Complaint or may choose to stop participating in the complaint process or withdraw the Complaint at any point. In that event, the Anti-Discrimination Coordinator shall consult with the Dean of Faculty, Dean of Students, and respondent about whether to proceed with the process and how, if at all, the process should be altered. In making such assessments, due consideration shall be given to what is in the best interest of the Seminary community, to the existence of a potential serial offender/offense, to the requirements and goals of this policy, and to the need for a fair and prompt resolution of the matter for both the complainant and respondent.

E. THE DISCRIMINATION COMPLAINT ADVISORS

The Discrimination Complaint Advisors are convened by the Anti-Discrimination Coordinator in consultation with the Dean of Faculty. The purpose of the Discrimination Complaint Advisors is to serve as the group from which Hearing Teams (see below) shall be drawn. Twelve (12) persons shall be chosen to serve as Discrimination Complaint Advisors in consultation with and among the President, Dean of Faculty, Associate Dean for Students and Formation, and Anti-Discrimination Coordinator. The Discrimination Complaint Advisors shall include at least three (3) members each of faculty, students, and staff. The names and contact information for each of the Discrimination Complaint Advisors shall be regularly communicated so that every member of the Seminary community knows who they are and how to reach them. The Anti-Discrimination Coordinator shall act as secretary to the Discrimination Complaint Advisors, maintain the list of Discrimination Complaint Advisors, ensure that vacancies are filled, and encourage diverse representation in the selection of Discrimination Complaint Advisors. The Anti-Discrimination Coordinator shall also be responsible for ensuring that the Discrimination Complaint Advisors receive regular training and understand the procedure and duties required under this policy for addressing complaints.

F. THE HEARING TEAM

The Anti-Discrimination Coordinator or Deputy Coordinator, in consultation with the Associate Dean for Students and Formation and Dean of Faculty, shall promptly assess any written Complaint to determine whether it is appropriately filed under this policy (meaning that the facts set forth in the Complaint, if assumed to be true, are sufficient to assert a claim of discrimination or harassment and that the alleged conduct occurred within the scope of this policy). If the written Complaint is appropriately filed under this policy, the Complaint shall be brought before a Hearing Team of three (3) members chosen by the Anti-Discrimination Coordinator, in consultation with the Dean of the Faculty and Associate Dean for Students and Formation, from the Discrimination Complaint Advisors. A different Hearing Team will be selected for each specific case. The Anti-Discrimination Coordinator shall also designate the presiding member of the Hearing Team. The Deputy Coordinator, or in his or her absence, the Dean of Faculty shall be a non-voting fourth member of the Hearing Team and shall act as its secretary. The following additional considerations and expectations relate to the formation of the Hearing Team:

1. The Anti-Discrimination Coordinator shall make every effort to ensure that a fair and impartial Hearing Team hears the matter. There shall be a representative from the campus class of the complainant and of the campus class of the respondent, campus classes being student, staff, and faculty. In cases where both the complainant and respondent are from the same campus class, it is required that at least one (1) Hearing Team member be of that class. Two (2) Hearing Team members of the same campus class is permissible, but three (3) members of same campus class should be avoided.
2. If a Discrimination Complaint Advisor received or assisted in processing the initial complaint, that Advisor shall not serve as a member of the Hearing Team.
3. If a conflict of interest or other valid reason prevents a Discrimination Complaint Advisor from serving on the Hearing Team, the Anti-Discrimination Coordinator shall select a substitute from the same class of Discrimination Complaint Advisors. To preserve the fairness of the process and the impartiality of the Hearing Team, Discrimination

Complaint Advisors must err on the side of caution and immediately advise the Anti-Discrimination Coordinator of a conflict or potential conflict of interest.

4. The Hearing Team members must be appointed within three (3) days of the Anti-Discrimination Coordinator's or Deputy Coordinator's determination that a written Complaint is appropriately filed under this policy.
5. The Anti-Discrimination Coordinator shall provide the complainant and the respondent with written notification of the identities of the persons serving on the Hearing Team within two (2) days after the selection of the Hearing Team. The complainant and the respondent may file a written objection with the Anti-Discrimination Coordinator regarding the service of any Hearing Team member within five (5) days of receipt of the notice of the Hearing Team members. After reviewing the written objection, the Anti-Discrimination Coordinator may, but need not, replace any member of the Hearing Team with another Discrimination Complaint Advisor of that same class within three (3) days of receipt of the objection.

G. PROCEDURE FOR CONSIDERING COMPLAINT

The procedure for considering and addressing a complaint of a violation of this policy shall follow the below steps:

1. Within two (2) days of determining that a Complaint is appropriately filed, the Anti-Discrimination Coordinator shall advise the respondent(s) of the complaint and provide a copy of the written Complaint.
2. In a timely manner after its selection, but within three (3) days of setting the final members of the Hearing Team, the Hearing Team shall meet with the complainant in order to:
 - a. Hear the allegations of the complainant(s) directly;
 - and b. Outline the process which will be followed in response to the Complaint, emphasizing the fact that no determination will be made until both parties have been fully heard.
3. The Hearing Team shall then meet with the respondent(s) within three (3) days after meeting with the complainant(s) in order to:
 - a. Hear the initial response of the respondent(s) to the Complaint, which response can be supplemented and expanded in the written response described in 3c below;

- b. Outline the process which will be followed in response to the Complaint; emphasizing the fact that no determination will be made until both parties have been fully heard; and
 - c. Request a written, signed, and dated response to the Complaint within a deadline that is mutually agreed upon between the Hearing Team and respondent, but with due regard to the overall timing for completing the investigation.
- 4. The Hearing Team shall fully investigate the Complaint through information and documentation obtained from the complainant(s), the respondent(s), and other relevant and appropriate sources. Such investigation can include further interviews of the complainant and respondent and interviews with witnesses. In deciding whether to interview witnesses, including character witnesses, the Hearing Team shall weigh the value and need of the witness's input against keeping the existence and allegations of the Complaint as confidential as possible. While the Hearing Team has discretion in deciding what information to gather and witnesses to interview, it must treat the complainant and respondent equally and provide the same or like opportunity to be heard and provide supporting information and witnesses.
- 5. The complainant and the respondent may bring a non-speaking accompaniment person for support throughout the process.
- 6. The Hearing Team will not request a face-to-face meeting or a mediation as part of its investigation without carefully considering the facts and circumstances surrounding the Complaint and each party's willingness to participate in such an effort. No party to a Complaint can be forced to participate in a face-to-face meeting or mediation and a refusal to do so will not count against that party. In matters involving violence, a face-to-face meeting or mediation is never appropriate and is therefore prohibited.
- 7. A record of the process will be placed in a secure file maintained by the Anti-Discrimination Coordinator that contains a record of the Complaint and investigation.
- 8. Hearing Team members must observe appropriate levels of confidentiality in connection with their efforts, both during an investigation and after its conclusion. The written Complaint and any written materials must not be left in

the open where others can see them, and the investigation cannot be discussed or acknowledged outside of persons involved with the investigation. Any witnesses and accompaniment person brought for support must likewise be cautioned about preserving confidentiality during and after the investigation. It shall not be a violation of this confidentiality provision if disclosures are made pursuant to a valid subpoena or order of court. However, in the event that any Hearing Team member receives a subpoena or court order seeking disclosure, the member must immediately notify the Anti-Discrimination Coordinator and Dean of Faculty.

9. The parties to the Complaint are strongly encouraged to preserve the confidentiality of the Complaint and complaint process to lessen the adverse impact of the proceedings upon the Seminary community and to protect the reputation of the parties. However, the complainant and respondent are permitted to consult with others in good faith to gather evidence and witnesses, investigate the allegations in the Complaint, gather character witnesses (if the Hearing Team will accept such evidence), and obtain legal advice, and/or mental health or spiritual counseling.
10. During the proceedings, the respondent will be deemed and treated as though they are innocent of the allegations described in the Complaint until the completion of the process. Credibility determinations must be objective and cannot be based upon the individual's status as a complainant or respondent. The proceedings shall be subject to a preponderance of the evidence standard, meaning that the respondent shall be found to have committed a violation of this policy only if, based upon an objective view of the evidence, it is more likely than not that the respondent's conduct violated this policy.
11. In situations where the conduct forming the basis of the Complaint could also be punished as a crime (as, for example, would be the case in a Complaint involving violence), the respondent is strongly urged to seek qualified legal counsel immediately and to assess whether, and to what extent, they should participate in any proceedings under this policy. When the allegations in the Complaint are also subject to a pending criminal proceeding, legal counsel for the Seminary shall confer

with legal counsel for the respondent to assess whether the procedures set forth in this policy should be amended, consistent with the goals and purpose of this policy, to avoid undue prejudice or hardship to the defense of the criminal proceeding.

12. Throughout the process, and including instances where the complainant has chosen to stop participating in the process, to withdraw a Complaint, or to refuse to file a Complaint, the Anti-Discrimination Coordinator, Deputy Coordinator, and Hearing Team (if appointed) shall consider and institute appropriate measures to provide support and guidance to the complainant and respondent. All such measures shall be documented as part of the Anti-Discrimination file on the Complaint.
13. The time frames set forth in these procedures may be delayed or extended by the Hearing Team for good cause and with written notice to all parties.
14. No knowingly false statements shall be made to the Anti-Discrimination Coordinator, Deputy Coordinator, or to any Hearing Team member. False statements are subject to serious sanction as may be recommended by the Hearing Team (or Anti-Discrimination Coordinator, if a Hearing Team is not finalized) and imposed by the President of the Seminary.

H. HEARING TEAM RECOMMENDATION

Based upon the investigation it conducts and its deliberations, the Hearing Team shall, using its best judgment, recommend action customarily within 30 days of receipt of the respondent's written response to the Complaint (or the deadline for submission of a written response, if the respondent does not provide one). The recommendation shall be in writing and contain a sufficiently detailed account of the facts and conclusions so that the complainant, respondent, and President of the Seminary can understand the conclusions that the Hearing Team reached and the factual basis for the conclusions (the "Recommendation").

1. IF THE COMPLAINT ALLEGATIONS ARE NOT SUBSTANTIATED by the Hearing Team, the Recommendation shall set forth steps to exonerate the respondent. Such steps may range from taking no further action to issuing a public statement of exoneration. The latter, because of its potential detrimental impact

upon future reporting of violations of this policy, is to be recommended only in very rare and extreme cases. The Recommendation shall also respond with care and concern to the complainant(s) and respondent(s) as appropriate and may recommend emotional or other supports and accommodations, as well as follow up actions to the President of the Seminary.

2. IF THE COMPLAINT ALLEGATIONS ARE SUBSTANTIATED by the Hearing Team, the Recommendation will recommend to the President of the Seminary one of the following steps, as it deems appropriate. The Hearing Team may recommend:
 - a. the issuance of an advisory to any respondent who has demonstrated poor judgment, providing clear guidance to correct the conduct, a record of which will exist in the Anti-Discrimination file of the Complaint, but nowhere else.
 - b. the issuance of a warning to a person who has demonstrated unquestionably inappropriate and unwise behavior, a record of which will exist in the Anti-Discrimination file of the Complaint, but nowhere else. It is expected that this clear warning will bring a cessation of the behavior.
 - c. the issuance of a reprimand for behavior which resulted in minor consequences.
 - d. placing the respondent on disciplinary probation for a specified period of time (not to exceed 90 days) in response to conduct which was persistent or resulted in (or could have resulted in) serious harm to others.
 - e. suspending the respondent temporarily in response to conduct which resulted in harm to others and to the welfare of the community. Protection of others from further harm is paramount. The suspension may include loss of financial aid, housing, etc. It shall continue for a specified period of time or until there is clear evidence of contrition and rehabilitation, at which time the respondent may petition the President of the Seminary for cessation of the suspension. The President, in turn, shall first ensure that any applicable denominational body charged with assessing suitability for ministry re-affirms the appropriateness of the respondent's return to the Seminary, before making any decision on cessation of suspension and reinstatement.

- f. dismissing the respondent permanently in response to conduct which resulted in substantial harm to others and, in the face of which, there is little probability of rehabilitation. Protection of others from harm and protection of the integrity of the Seminary are paramount.

Additionally and as important, the Recommendation shall include recommendations on support for the complainant that are designed to return the complainant to full participation in the program and activities of the Seminary. These recommendations can include, but are not limited to, providing counseling, spiritual direction, tutoring, and other spiritual, health, and academic support; where relevant, reviewing any disciplinary actions previously taken against the complainant (under any academic, conduct, or other code or expectation) to assess whether there is a link between the conduct that violated this policy and such conduct that led to disciplinary action against the complainant and correcting such discipline; and ensuring that the complainant is not academically harmed by permitting the complainant to re-take or withdraw from a course without penalty and by reviewing the complainant's grades for evidence of adverse effect from the facts and circumstances relating to the Complaint and suggesting adjustments or notations to grading and/or to the complainant's academic record.

In all cases, rehabilitation and/or counseling may also be recommended or mandated for the complainant and/or the respondent within the Recommendation.

3. The President, using their best judgment, will determine whether to accept, reject, or modify the Hearing Team's Recommendation. This review and final determination by the President is intended to operate as an automatic right of appeal by both parties. If both parties agree to the Recommendation of the Hearing Team, the Recommendation will become final. Otherwise, the Recommendation of the Hearing Team is reviewed by the President. The President's review is *de novo*, meaning that the President reviews all materials anew. Thus, neither party is required to set forth any specific disagreements with the Recommendations.

4. In determining whether to accept, reject, or modify the Hearing Team's Recommendation, the President shall meet with each of the parties and meet with any witness identified in the Recommendation as the President deems necessary to gain further insight and information before making a final decision with respect to the Hearing Team's Recommendation. In so doing, the President shall give each party an equal opportunity to be heard and present additional information. The President shall communicate their final decision on the Complaint within seven (7) days of receipt of the Recommendation by meeting separately with the complainant(s) and the respondent(s). The decision shall also be communicated in writing to all parties, including all members of the Hearing Team and the Anti-Discrimination Coordinator. The President shall also determine what, if any, record of their final determination is preserved anywhere other than in the investigation file described above and maintained by the Anti-Discrimination Coordinator.
5. Proof of repeated offense during the period of disciplinary probation or failure to comply with the terms of the Recommendation shall automatically result in the imposition of either temporary suspension or permanent dismissal.
6. For the purposes of this policy, the Chair of the Board of Directors or the Chair's designee shall act for the President whenever the President is a party to a proceeding or where the President is acting for the Anti-Discrimination Coordinator or the Dean of Faculty (as called for in the following sentence). The President or the President's designee shall act for the Anti-Discrimination Coordinator or the Dean of Faculty whenever one of these persons is a party to a proceeding.

VI. INTEGRATION WITH OTHER POLICIES AND EXPECTATIONS

This policy, together with the Seminary's Title IX Policy and Procedures, replaces the Pittsburgh Theological Seminary Sexual and Racial Harassment Policy, which is of no further force of effect. This policy is intended to be read with the Title IX Policy and Procedures and to address any complaints of discrimination or harassment that are not covered in the Title IX Policy and Procedures. This policy is to be interpreted and enforced in a manner that is consistent with the Seminary's commitment to

academic freedom and free speech while still advancing the purposes and goals of this policy. Additionally, nothing in this policy is intended to supersede any duty on the part of any ordained clergy member or other professional to maintain the secrecy of certain disclosures made in confidence or in a situation in which any legal or ethical privilege applies.

The complaint procedure described in Section V above is designed and intended for conduct and incidents where a student is the complainant. Employees of the Seminary, including faculty, administrators, and staff, who have concerns about the conduct of other employees or Seminary vendors are directed to refer to policies contained in the Seminary's Employee Handbook.

VII. REPORTING

The Anti-Discrimination Coordinator and Deputy Coordinator shall provide the President of the Seminary with an annual report of complaints filed under this policy and the actions undertaken to communicate and provide training under this policy.

In issuing this policy, the Seminary is not admitting or agreeing that it is subject to Anti-Discrimination statute, ordinance, or regulation. The Seminary is adopting this policy in the belief that regardless of, and in addition to, any applicable legal requirements, this policy supports the Seminary's mission and vision and enhances its students' educational experience.

FINANCIAL CODE OF CONDUCT, INCLUDING CONFLICT OF INTEREST, AND WHISTLEBLOWER POLICY

STATEMENT OF GENERAL PRINCIPLES

This financial code of conduct ("Code") applies to the following members of the Seminary community:

- A. Individuals who are paid by the Seminary when they are working for the Seminary, including officers, faculty, staff, and independent contractors
- B. Consultants, vendors, and contractors when they are doing business with the Seminary
- C. Directors
- D. Individuals who perform services for the Seminary as volunteers

This Code refers to all of these persons as “members of the Seminary community” or “community members.”

This Code is intended to only address conduct of community members with regard to financial and related matters. Other policies of the Seminary govern personal conduct, e.g. Anti-Discrimination Policy.

INTEGRITY AND ETHICAL CONDUCT

The Seminary is committed to the highest ethical, moral, and professional standards of conduct as an integral part of its mission to prepare people for pastoral ministry and Christian lay leadership in all phases of the Church’s outreach. The Seminary relies on each community member’s ethical behavior, honesty, integrity, fairness, and good judgment to achieve this goal. Each community member should conduct themselves in a manner which maintains the financial and ethical integrity of the Seminary and be accountable for their actions.

This Code describes standards to guide each community member in their Seminary related activities. Although it is believed that these standards are being applied, expressing them in writing ensures that they are clearly understood by all members of the Seminary community.

This commitment to the highest standards of ethics, morality, and professionalism requires that all members of the Seminary community refrain from fraudulent or dishonest conduct. Fraudulent or dishonest conduct consists of a deliberate act, or failure to act, with the intention of obtaining an unauthorized financial benefit from the Seminary or to obtain a financial benefit from the Seminary which is not properly disclosed and approved. Examples include, but are not limited to, forgery, fraudulent financial reporting, failing to disclose a conflict of interest, misappropriation or misuse of funds, and any violations of this Code.

COMPLIANCE WITH LAWS, REGULATIONS, AND SEMINARY POLICIES

Pittsburgh Theological Seminary through each community member must transact Seminary business in compliance with all laws, regulations, and Seminary policies related to their position and area of responsibility. Since understanding and following these

standards can be complex, the Seminary offers both internal and external professional development opportunities to help clarify these standards. In addition, community members are expected to behave in a cooperative manner which respects the freedom of others as well as refrains from interfering with, obstructing, or disrupting any normal Seminary activity, even while exercising individual freedom of expression. Supervisors are responsible for teaching and monitoring compliance in their areas.

DOCUMENTS AND RECORD RETENTION

Every member of the Seminary community is responsible, within the scope of their work, for the integrity and accuracy of the Seminary's documents and records. No one may falsify or improperly alter information on any record or document. All records containing confidential information must be safeguarded while in use and properly stored when not in use. Seminary documents and records are to be retained in accordance with all applicable governmental retention regulations and the Seminary's Document Retention and Destruction Policy.

GRANTS AND CONTRACTS

The Seminary receives restricted grants and contracts from government and private sources. Faculty and staff involved with sponsored projects must strictly follow the rules and regulations related to each such project. Failure to comply with the rules and regulations set forth in the grant or contract document can result in the loss of funds and in some instances subject the participants and the Seminary to civil fines or criminal penalties. Compliance support is available from the Vice President of Finance and Administration.

No grant or contract proposal may be submitted or negotiated without the prior written approval of the Cabinet.

CONFLICT OF INTEREST

This Code addresses situations where there is a potential financial or personal conflict, or the appearance of such a conflict, between an outside interest of a member of the Seminary community and the obligation that the community member has to the Seminary. No member of the Seminary community may use their position at the Seminary for personal or financial advantage to the detriment of the Seminary.

210 Policies

- A. No member of the Seminary community may have an undisclosed direct or indirect interest, financial or otherwise, of any nature that is in conflict with the proper discharge of their duties.
- B. No member of the Seminary community shall solicit or accept any gift, favor, or service that might reasonably influence the discharge of their duties or that the Seminary community member knows or should know is being offered with the intent to unduly influence their official conduct.
- C. No member of the Seminary community shall disclose or use confidential information gained by reason of their official position with the Seminary for their benefit.
- D. No member of the Seminary community may transact any undisclosed business in their official capacity with any business entity of which the member, or a person in their immediate family, is an officer, agent, or director, or owns a substantial interest.
- E. No member of the Seminary community may accept outside employment or other positions that actually or potentially results in any conflict of interest with or intrudes upon or detracts from their responsibilities to the Seminary unless disclosed and approved in accordance with this Code. Outside professional commitments should also not interfere with the community member's obligations to the Seminary.

Disclosure of Conflicts

Each member of the Seminary community must disclose potential conflicts of interest to the President and the Chair of the Audit Committee as soon as possible after they know, or should know, that a conflict or potential conflict exists. Each Director shall annually file a written report of any conflict or potential conflict, or confirm the absence of the same. The President, with the concurrence of the Chair of the Audit Committee, shall determine how the Seminary and the member of the community shall manage any conflict or potential conflict of interest in the best interests of the Seminary, and the matter shall be reported to the Audit Committee and Legal Counsel. Any such conflict shall be reconsidered annually until the conflict or potential conflict is resolved. With regard to a conflict of interest involving the President, the management of such conflict shall be determined by the Chair of the Audit Committee, with the concurrence of the Chair of the Board of Directors.

Reporting Suspected Violations or Concerns

The Seminary's compliance efforts will focus on the Controller teaching the appropriate compliance standards to members of the Seminary community specific to the areas in which they work. Additionally, members of the Seminary community may have concerns about matters that may be violations of the Code. Each community member has the responsibility to report violations or express concerns about possible violations to their supervisor, the Vice President of Finance and Administration, or Chair of the Audit Committee as discussed herein.

The Seminary's Board of Directors, Officers, Administrators, Faculty, and Staff with managerial responsibility have a special duty to adhere to the standards set forth in this Code, to recognize violations, and to enforce these standards. Disciplinary actions for proven violations of this Code, or for retaliation against anyone who reports possible violations, will be determined on a case-by-case basis, and may include termination of employment. Individuals who violate this Code may also be subject to civil and criminal actions as warranted.

If any member of the Seminary community suspects fraudulent or dishonest conduct, they shall report it to their supervisor or, alternatively, to the Vice President of Finance and Administration. All managerial or supervisory members of the Seminary community are required to report suspected fraudulent or dishonest conduct to the Vice President of Finance and Administration. The Vice President of Finance and Administration shall take the action they deem appropriate for each individual situation and report the matter to the Chair of the Audit Committee and Legal Counsel. In the event that the Vice President believes any member of the Seminary community should be subject to disciplinary action, including termination, or if civil or criminal actions are contemplated, the Vice President of Finance and Administration shall refer the matter to the Cabinet for determination.

In the event that any member of the Seminary community wishes to make a confidential report of suspected fraudulent or dishonest conduct or other violations of this Code, they may report the suspected activity directly to the Audit Committee by calling 412-924-1679 and leaving an anonymous message or by sending a written communication to the Chair of the Audit Committee at

their residence. In the message or communication, the caller should identify the specific suspected activity and individuals involved.

WHISTLEBLOWER POLICY

No employee, student, or independent contractor of the Seminary community who reports suspected fraudulent or dishonest conduct or other violations of this Code will be subject to discipline or retaliation of any kind in their terms or conditions of employment or enrollment by reason of making such a report unless such report is determined to be plainly false and made with malicious intent to harm another. Any individual within the Seminary community who believes that they have been retaliated against may report the same by using the procedures outlined above for violations of this Code.



PITTSBURGH
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