Pittsburgh Theological Seminary is preparing Christ-centered, globally engaged, mission-minded leaders for the church.
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Welcome Home!

I remember when my wife, Jane, and I first moved here just a few years ago. We felt like we had come home. My hope is that you will feel that way, too. Part of the reason Pittsburgh Seminary feels like home is that we lived here from 1973-1976 while I was working on my doctorate at the University of Pittsburgh. It was a great time to live here. What a great city this is with outstanding universities, nationally known health care institutions, internationally recognized arts and culture, and wonderful sports teams. In the past few years, The Economist Intelligence Unit, Forbes.com, and Places Rated Almanac have all ranked Pittsburgh at the top of their most livable cities lists.

Once you begin looking more closely at Pittsburgh Seminary, you will soon discover a world-class faculty with outstanding degree programs that prepare clergy and laity for service in today’s church both here and around the world. Check out all the exciting courses inside this catalog to see the different directions you can go in studying the Bible, theology, church history, ethics, homiletics, Christian education, pastoral care, evangelism, mission, and social ministry among many others, including our emphasis on Church Planting.

Just as God gives us gifts and calls us to certain places for ministry, I believe God also calls us to certain places to prepare for ministry. What you need to determine is whether or not God is calling you to Pittsburgh Seminary. In addition to perusing this catalog, you really should come to Pittsburgh for a campus visit. That’s the only way you will know for sure.

My hope is that someday soon I will be saying to you, “Welcome home!”

The Rev. William J. Carl III, Ph.D.
President

Pittsburgh Theological Seminary

Mission Statement
On a dynamic and challenging global stage
Pittsburgh Theological Seminary plays its part in
God’s redemption of the world through Jesus Christ
By preparing leaders who proclaim with great joy
God’s message of good news in both word and deed!

Vision Statement
The question is not what are we doing on this 13-acre campus, but
what is God doing out there in the world, and how can we be a part
of it? Led by God, our Savior Jesus Christ, and the Holy Spirit, we
participate in the great drama of salvation history.

Our vision for the Seminary and our graduates is to be Christ-centered,
globally engaged, mission-minded leaders who bridge the Word and
the world.

We envision graduates—pastor-theologians, ministry leaders, and
servants—who are:

• Inspired by the Holy Spirit and enthusiastic about the Gospel of
  Jesus Christ, which points to the One who is the center of our lives
  and the center of the Church;
• Engaging preachers and teachers who interpret the Bible and
  contemporary contexts, and who preach with joy amidst a
  broken and hurting world—theologians-in-residence who
  understand history and the constantly changing culture in which
  we live;
• Perceptive spiritual directors who know how to “equip the
  saints” for ministry by helping people discern their gifts through
  worship and education;
• Life-long learners who continue seeking wisdom and modeling
  the faith knowing that the front line of ministry is not the church
  building but wherever the people live, work, study, and play
  “glorifying God and enjoying God forever”;
• Mission-minded advocates who delight in both evangelism and
  social justice ministries, which are neither conservative nor liberal
  because Jesus never labeled them that way, since both represent
  the Gospel as in the Luke-Acts tradition;
• Wise leaders who build, with God’s help, positive and healthy communities where people “speak the truth in love” and understand that real friendship in Christ means having the right to disagree, knowing that mutual respect and affection are not at stake;
• Responsible stewards who know how to raise and manage resources while encouraging people to be “cheerful givers.”

Seminary History

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

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

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

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

Calendar 2014-2015

2014-2015 Term 1
- Orientation
- First Day of Classes
- Convocation
- Last Day of Classes
- Reading and Exam Week
- One-Week Break

2014-2015 Term 2
- First Day of Classes
- Christmas Break
- Classes Resume
- Last Day of Classes
- Reading and Exam Week
- Spring Break

2014-2015 Term 3
- First Day of Classes
- Easter Break
- Last Day of Classes
- Reading and Exam Week
- Service of Thanksgiving
- 219th Commencement
DEGREE PROGRAMS

• Master of Divinity
• Master of Arts
• Master of Arts in Theology and Ministry
• Evening Program
• Master of Divinity/Master of Social Work Joint Degree
• Master of Divinity/Juris Doctor Joint Degree
• Master of Divinity/Master of Science in Public Policy and Management Joint Degree
• Master of Sacred Theology
• Doctor of Ministry

SPECIAL PROGRAMS

• World Mission Initiative
• Metro-Urban Institute
• Continuing Education
• The Zeitah Excavations
• Miller Summer Youth Institute
MASTER OF DIVINITY (M.Div.) PROGRAM

Studies leading to the Master of Divinity degree are designed to prepare men and women for the various ministries of the Presbyterian Church (U.S.A.) and other denominations. It is a fundamental assumption of the Master of Divinity program that preparation for the ministry cannot be separated from engagement in ministry itself. Thus, the Master of Divinity curriculum is designed to integrate theological studies and the work of ministry so that theory and practice, academy and parish, become complementary components in the educational process.

Admission requirements and procedures for the Master of Divinity degree are outlined in the section on Admissions. (See page 141.)

One hundred and eleven (111) credit hours are required for the Master of Divinity degree. Normally each course is for three credit hours. When followed on a full-time basis, the program is completed in three academic years. Students are expected to complete the M.Div. degree within six years following matriculation.

One biblical language is required for graduation with the Master of Divinity degree. Some denominations, including Presbyterian Church (U.S.A.), require a year each of both Hebrew and Greek. In preparing for Christian ministry, the development of a broad spectrum of knowledge and competence in basic pastoral abilities is required. As part of their preparation to proclaim God’s redemption of the world through Jesus Christ, students who complete the Master of Divinity program should be able to

- demonstrate knowledge of the Bible and its contexts, and an understanding of the core theological themes of the Christian tradition and how these themes are related.
- demonstrate a theological understanding of the mission of the Church that includes (1) the Church’s responsibility to the world, (2) knowledge of cultural and social issues, and (3) how these forces relate to the life and mission of the Church.
- model practices of personal and corporate Christian piety, and demonstrate a capacity to communicate the relevance of such practices for the Church’s witness to God’s love and justice.
- Demonstrate the capacity to provide theologically informed pastoral leadership in congregations and other ministry settings in order to call people to new life in Jesus Christ for the sake of the world.

THE MASTER OF DIVINITY CURRICULUM
THREE-YEAR OUTLINE

TERM 1
JUNIOR
Historical Studies I
Biblical Language
Historical Books
Spiritual Formation

MIDDLER
Theological Reflection on Ministry*
Pastoral Studies I: Education
Intro to Ethics
Elective or Biblical Language
Elective

SENIOR
Church and Sacraments
Elective
Elective
Elective

TERM 2
Historical Studies II
Biblical Language
Prophets and Psalms
Gospels, Acts, and Johannine Epistles

MIDDLER
Theological Reflection on Ministry*
Pastoral Studies II: Pastoral Care
Christology
Elective or Biblical Language
Elective

SENIOR
Missiology
Elective
Elective

TERM 3
Historical Studies III
Exegesis
Intro to Systematic Theology
New Testament Letters

MIDDLER
Theological Reflection on Ministry*
Pastoral Studies III: Homiletics
Church and Society
Elective or Exegesis
Elective

SENIOR
Elective
Elective
Elective

*Required course carrying one credit hour for each term
THE MASTER OF DIVINITY CURRICULUM
FOUR-YEAR OUTLINE

TERM 1
JUNIOR
Historical Studies I
Biblical Language
Spiritual Formation

MIDDLE I
Theological Reflection on Ministry*
Pastoral Studies I:
Education
Historical Books
Elective

MIDDLE II
Intro to Ethics
Elective or Biblical Language
Elective

SENIOR
Church and Sacraments
Elective
Elective

TERM 2

Historical Studies II
Biblical Language
Gospels, Acts, and Johannine Epistles

Theological Reflection on Ministry*
Pastoral Studies II:
Pastoral Care
Prophets and Psalms
Elective

Christology
Elective or Biblical Language
Elective

Missiology
Elective

TERM 3

Historical Studies III
Exegesis
New Testament Letters

Theological Reflection on Ministry*
Pastoral Studies III:
Homiletics
Intro to Systematic Theology
Elective

Church and Society
Elective or Exegesis
Elective

Elective

*Required course carrying one credit hour for each term

MASTER OF DIVINITY WITH CHURCH PLANTING EMPHASIS

Recognizing the dynamic life of the Church and Christ's call on Christian leaders whose vision transcends traditional boundaries, Pittsburgh Theological Seminary provides solid theological education combined with relevant practical preparation for mission-oriented ministry through the Master of Divinity with Church Planting Emphasis.

Master of Divinity students emphasizing church planting follow the Seminary's basic M.Div. curriculum with several additional features:

- Courses in church planting and evangelism
- Concentration in gospel and culture and church leadership and ministry in selected courses
- Specialized internships emphasizing observation of, participation in, and cultivation of new worshiping communities. These three components may be completed in separate internships (part-time during an academic year or full time in a summer) or a one-year, full-time supervised internship in church planting.
- Participation in a cohort with other church planting emphasis students while enrolled in the emphasis. Participation in a cohort will include retreats, regular reflection on coursework and internships, and shared spiritual practices.
- A short-term international experience related to church planting.

The purpose of the Church Planting Emphasis at Pittsburgh Theological Seminary is to prepare leaders who discern how Christ is gathering all things to himself and join him by participating in the formation of new Christian communities.

MASTER OF DIVINITY REGULATIONS

ACADEMIC AND NON-ACADEMIC RULES AND REGULATIONS:
STUDENT HANDBOOK

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

REQUIRED COURSES AND ELECTIVES
In the Three- and Four-Year Outlines of the M.Div. program preceding, students must take the required courses identified. Students choose their electives. (See course listings.) Only in exceptional circumstances should a student depart from the sequence of required courses listed in the Three-and Four-Year Outlines found on pages 13-14. (See also Evening Program page 23.) 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.

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

ENGLISH BIBLE EXAMINATION
Passing an examination on the content of the English Bible is required for graduation. This examination is offered annually. Although this requirement may be met as late as the third year, it is recommended that students take the examination in the first year of M.Div. studies.

FIELD EDUCATION REQUIREMENT
Field Education at Pittsburgh Theological Seminary assists students in learning about the practice of ministry through direct involvement in congregations and other settings, under the direction of experienced field supervisors. M.Div. and M.A.T.M. 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, while students are enrolled in the pastoral studies sequence of courses, so that students can use their field placements as laboratory settings for specific assignments in those courses. M.A.T.M. students normally fulfill the requirement in their second year of studies. During this year, students are also required to participate in a weekly seminar for theological reflection on their experiences, under the guidance of faculty and experienced clergy.

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

Students in Field Education placements are expected to give approximately 10 hours of service in the field per week. These placements are negotiated with the intent of broadening each student's range of experiences, in order to contribute to his or her personal and professional growth. Placements in hospitals and other service agencies can sometimes be arranged for students who anticipate an institutional ministry after graduation.

OTHER FIELD EXPERIENCES
Although supervised Field Education is usually scheduled in the student's middler year, field experiences are also available to junior and senior students. Entering students are cautioned to limit field work and community involvement so that their academic studies will not be put in jeopardy. Senior students may continue in the same placement for a second year if they are assigned new and more responsible tasks, or they may gain additional experience through a second placement which is not subject to the same standards of supervision and evaluation as Field Education. Occasional preaching under the auspices of the Preaching Association is also available.
COURSE LOAD RESTRICTIONS FOR OUTSIDE EMPLOYMENT AND
STUDENT PASTORS
Students with full-time employment and student pastors are
allowed to take no more than nine credits per term. Students
employed full time are strongly advised to take no more than six
credits per term. (See Evening Program page 23.) Student pastors
must have a clear agreement with their denominational supervisory
agency and congregation about the amount of time needed for a
specific course load. Students employed part time should plan their
course loads accordingly. The Dean of Students is the Seminary’s
resource person for all students with outside employment.

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

PREPARATION FOR PRESBYTERIAN CHURCH (U.S.A.) ORDINATION
EXAMINATIONS
Preparation for the ordination examinations of the Presbyterian
Church (U.S.A.) is offered through required courses and the
following elective courses offered at varying times: CH10 History
of Presbyterianism, MS10 Polity and Program of the Presbyterian
Church (U.S.A.), MS11 Parish Leadership and Practice of Ministry,
TH57 Confessing the Faith Today, and WS14 Theology and Practice
of Christian Worship.

THESIS OPTION
At the completion of 60 hours of course work, a student with a
cumulative grade point average of at least 3.5 can petition the
Dean to be admitted to the Thesis Option, using the Thesis Option
Petition Form available in the Office of the Dean of Faculty.
Admission to the Thesis Option is by vote of the faculty upon
recommendation by the Dean of Faculty. The Dean negotiates the
assignment of members of the faculty as advisors. Once admitted
to the Thesis Option, a student registers for three consecutive
terms totaling nine credit hours for Thesis Research. A pass (P) will
be entered for the first two terms and then retroactively changed
upon completion of the thesis in Term 3 to the letter grade to be
received for the entire course of work.

UNITED METHODIST STUDIES
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, 2008, paragraph 324.4a). Pittsburgh
Theological Seminary works in cooperation with Wesley Theological
Seminary to offer regular and multiple opportunities for students to
take courses in United Methodist history, doctrine, and polity, and
evangelism in the Wesleyan Tradition. These courses are offered
on-site at Pittsburgh Seminary, on the Wesley Seminary campus as
intensive courses, and online. Numerous elective courses at both
seminaries also enhance United Methodist Studies. To facilitate
communication between students, the seminaries, and the
students’ respective annual conferences, Wesley Seminary provides
an on-site advisor to United Methodist students at Pittsburgh
Seminary.

PLACEMENT FOR GRADUATING SENIORS
The Placement Office, through seminars and individual career
counseling sessions, 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, opportunity searches via the Internet, interviewing, and
negotiating a call. The Placement Office also coordinates visits to
the Seminary by church officials, pastors, and pastor nominating
committees. The Placement Office houses an inventory of Church
Information Forms, specialized ministry opportunities, and
internship/residency information. When possible, the Seminary also
assists alumnae/i who are seeking new challenges in ministry.
Master of Arts Program (M.A.)

The Master of Arts Program is designed for students who wish to engage seriously in theological studies at the graduate level. Within the MA Program, two paths exist. Students enrolled in the program to deepen their general theological competency select the integrative essay option. Students hoping to pursue further academic work may petition to complete a thesis option. Normally, two years of full-time academic work are needed to complete the program. The goals of this course of studies include

- the ability to demonstrate an integrated understanding of knowledge from various theological disciplines or
- the ability to demonstrate a basic understanding of an issue within a specific discipline.

For those writing a thesis as part of their requirements, additional goals include

- a capacity to use research methods and resources in the discipline and
- the ability to formulate appropriate research questions.

Seventy-two (72) term hours of studies are required for the degree. Twenty-seven (27) hours are to be distributed as follows:

- **Bible** Nine hours
- **Historical Studies** Six hours
- **Theology and Ethics** Nine hours
- **Integrative Essay or Thesis Option** Three hours

Note: Up to 12 hours may be taken through other schools in the Pittsburgh Council on Higher Education consortium. (See page 30.)

Normally two years of full-time academic work are needed to complete the program. Students are expected to complete the M.A. degree within four years following matriculation.

Integrative Essay

A concluding exercise that allows for summative evaluation is required. This requirement can be fulfilled by writing a 5,000-word integrative essay on a topic that integrates the areas of study listed above. Alternatively, a student may elect the thesis option described as follows.

Thesis Option

Candidates with a cumulative grade point average of 3.5 upon the completion of 36 hours of study may choose to write a thesis, in lieu of the Integrative Essay. The thesis will normally be between 80 and 100 pages in length. Students may register for up to nine hours of credit, six hours of which would be done as research for this project under the direction of the thesis advisor, who must be a member or adjunct of the faculty. Thesis research hours count as elective credit. It is the responsibility of the candidate, with the assistance of the director of M.A. studies, to select an appropriate advisor, who should agree to work closely with the candidate. Written agreement to do so should be in the hands of the candidate by the spring preceding expected graduation, since the thesis will be due at the end of Term 2 of the graduation year.

Master of Arts in Religion for International Scholars

A special track leading to the M.A. degree is available for international students who have completed their first theological degree (e.g. B.D., M.Div.). This degree normally requires two years of class work, but credit for up to one full year of class work may be granted to qualified candidates. For degree completion, students must have nine hours of Bible, six hours of history, six hours of theology, three hours of ethics, and one research and writing seminar.

Master of Arts in Theology and Ministry (M.A.T.M.) Degree Program

The Master of Arts in Theology and Ministry is designed for women and men who wish to engage seriously in theological studies at the graduate level in preparation for specialized Christian ministry and service in the church and/or in the world. The course of study
provides a comprehensive introduction to the traditional disciplines and a selection of concentrations in particular areas of practice while seeking at every point to integrate the two. Concentrations are offered in the areas of Missional Formation: Evangelism and Mission, Spirituality and Worship, and Pastoral Care.

Seventy-two (72) term hours of studies are required for the degree. Sixty-three (63) of the hours are to be distributed as follows:

- **Bible** 12 hours
  - OT01, OT02, NT01, NT02
- **Historical Studies** Nine hours
  - CH01, CH02, CH03
- **Theology and Ethics** 12 hours
  - TH01, TH02, TH03, and ET01
- **Church and Ministry** Six hours
  - MI02, CS01
- **Spiritual Formation** Three hours
- **M.A.T.M. Seminar** Three hours
- **Field Education / Theological Reflection on Ministry** Three hours
- **Practices-Focused** 12 hours
- **Electives**
- **Integrative Essay** Three hours

Additional information about the Field Education/Theological Reflection on Ministry requirement can be found on page 16.

The remaining nine (9) hours may be distributed in available coursework throughout the curriculum. Normally, two years of full-time academic work are needed to complete the program. There is a five-year statute of limitations on completion of the program. Master of Arts in Theology and Ministry candidates may apply for transfer to the Master of Divinity program at any time prior to the awarding of the Master of Arts in Theology and Ministry degree.

All candidates are required to write an integrative essay. The integrative essay requirement will be fulfilled by writing a 5,000-word essay on a topic that reflects theologically on a ministry focus of the church and demonstrates an awareness of the relationship between the chosen subject and at least two of the major areas of study required for the degree (Bible, theology/ethics, and church history). Three hours of credit can be awarded for the successful completion of the integrative essay. It is the responsibility of the candidate, with the assistance of the director of Master of Arts in Theology and Ministry, to select an appropriate adviser, who should agree to work closely with the candidate. Written agreement to do so should be in the hands of the candidate by the spring preceding expected graduation, since the essay will be due at the end of Term 3 of the graduation year.

**Evening Program**

The M.Div., M.A., and M.A.T.M. degrees can be obtained through an alternative evening program. The program is designed for students who must maintain their full-time employment while pursuing a seminary education. This would include persons presently in nonchurch-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. The program might also be used by active church members who are interested in serious theological study, but do not intend to pursue a church vocation.
# Proposed Evening Program

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# Master of Divinity/Master of Social Work (M.Div./M.S.W.) Joint Degree Program

To encourage and equip men and women to engage in social work both in and out of the church and to provide opportunities in social work for students who feel a call to practice within a church setting, Pittsburgh Theological Seminary and the University of Pittsburgh Graduate School of Social Work have developed a program offering the Master of Divinity (M.Div.)/Master of Social Work Joint Degree (M.S.W.).

The joint effort enables students to receive both the M.Div. and the M.S.W. in four years of post-baccalaureate study instead of the usual five. Nevertheless, the joint program provides a full course of study in both theology and social work. This is affected by equating certain courses now taught in both schools, by making provision for courses taken in one school to count as electives in the other, and by developing specialized field placements. The curriculum of the Graduate School of Social Work encompasses studies in direct clinical practice, community organization, or social administration, certificates in child welfare, gerontology, and for home and school visitors.

Candidates for the joint degree who enter the program through the Seminary will concentrate on theological studies during the first two years. Application should be made to the University of Pittsburgh Graduate School of Social Work during the first term of the second year at the Seminary. The third and fourth years will be spent predominantly at the School of Social Work. Admission into the program is determined by each institution separately; admission into one institution does not guarantee admission to the other. Should a student elect to terminate the joint degree program before its completion and seek only one degree, he or she will complete all of the work ordinarily required for that degree.

For more information:
University of Pittsburgh School of Social Work
412-624-6302
mswinfo@pitt.edu
Website
**Master of Divinity/Juris Doctor (M.Div./J.D.) Joint Degree Program**

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

Due to the nature of the professional requirements of the practice of law and ministry, neither the School of Law nor the Seminary can surrender any of their required courses. However, while separate completion of both degrees would normally take six years, the joint program allows for the completion of both degrees in five years by permitting work done in one institution to count for credit in the other institution. The School of Law may award elective credits not to exceed 19 in the day division and 15 in the evening division for some Seminary courses; the Seminary may award elective credits for courses taken at the School of Law of up to 18 hours. Admission into the program is determined by each institution separately; admission into one institution does not guarantee admission to the other.

For more information:
Duquesne University School of Law
412-396-6300
lawschool@duq.edu
Website

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**Master of Divinity/Master of Science in Public Policy and Management (M.Div./MSPPM) Joint Degree Program**

The Heinz School of Public Policy and Management at Carnegie Mellon University and Pittsburgh Theological Seminary offer a joint degree program leading to the two degrees of Master of Divinity (M.Div.) and Master of Science in Public Policy and Management (MSPPM). The joint degree program seeks to prepare persons as experts in urban policy and management as well as theology in order to establish a group of specialists ready to serve the church as practitioners and consultants through a combination of competencies.

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

For more information:
Carnegie Mellon University
Heinz School of Public Policy and Management
412-268-2164
hnzadmit@andrew.cmu.edu
Website

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**Master of Sacred Theology (S.T.M.) Program**

Studies leading to the Master of Sacred Theology Degree are designed to provide an opportunity for continued academic work beyond the Master of Divinity Degree. The goals of this course of studies include
• the ability to demonstrate an advanced understanding of an issue within a specific theological discipline;
• a capacity to use research methods and resources in the discipline; and
• an ability to formulate appropriate research questions.

Requirements

• Completion of at least 36 credit hours of graduate studies beyond the M.Div. degree, as follows:
  Nine hours of advanced work in courses designed for post-M.Div. students in their field of specialty. These courses are planned with a faculty member in the field of specialty. They may include seminars organized especially for S.T.M. students, M.Div. courses with advanced seminar components for S.T.M. students, and directed studies with faculty in the field of specialty.
  Six hours are devoted to the completion of the thesis or project. S.T.M. students may not take more than three directed or independent studies. No more than 12 hours of the elective courses may be taken at other accredited institutions, without the approval of the Dean of Faculty.
• A thesis of 80 pages in the selected field of study.

Doctor of Ministry (D.Min.) Program

The Doctor of Ministry degree is an ideal program of study for pastors, including those who are engaged in new forms of church community, church planting, and missional challenge. This degree offers opportunity for those in specialized ministry, including chaplains in the military, hospice, and other forms of ministry. Matters of the heart, spirit, and mind remain the core of the human condition; and in the midst of ongoing change we must not forget this important reality.

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

The Doctor of Ministry program is designed to advance the general practice of ministry in its many forms or to advance expertise in a specialized area of ministerial practice.

The goals of the Doctor of Ministry course of study include
• Growth in understanding the nature and purpose of ministry;
• The ability to integrate theological insights and ministerial practices in relation to contemporary cultural contexts; and
• The ability to engage in a research methodology appropriate to the context of ministry and pastoral leadership.

Seven Focus Areas

Doctor of Ministry candidates select one of the following tracks: Missional Leadership; Urban Change; Science and Theology; Parish, with satellite sites in Scottsdale, Ariz., on the campus of Eckerd College, St. Petersburg, Fla., and in Charleston, S.C.; Reformed Christian Spirituality (a hybrid focus); Reformed with study opportunity in Scotland; or Eastern Christian.

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

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

Admissions

Admission requires a Master of Divinity degree. Other requirements and the application process are outlined on pages 145-146.
COOPERATIVE ARRANGEMENTS

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

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

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

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

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

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

THE JEWISH CHAUTAUQUA SOCIETY
The Jewish Chautauqua Society is providing subvention for courses in the regular curriculum that introduce students to Jewish history, philosophy, and theology. The courses are team-taught in cooperation between a resident rabbi and a member of the Pittsburgh Theological Seminary faculty. The courses sponsored by the Jewish Chautauqua Society greatly enhance the opportunities for Christian-Jewish dialogue on our campus.

WORLD MISSION INITIATIVE

HISTORY
Pittsburgh Theological Seminary has a long history of involvement in preparing men and women for world mission. One of the early professors of the Seminary, Elisha Pope Swift, was also the key leader in the founding of the Western Foreign Missionary Society in 1831 in Pittsburgh. The Seminary has also prepared national leaders from overseas partner churches.

WMI was conceived out of the recognition that the changes sweeping the world and impacting the Church necessitate innovative structures to continue the mission of Jesus Christ.
Pastors, missionaries, and church leaders met with denominational officials, seminary faculty, and administrators at Pittsburgh Theological Seminary in early 1996 to discuss, pray, and strategize about ways to support the work of local congregations in world mission. From these initial meetings, the World Mission Initiative was born.

**Vision**

World Mission Initiative is dedicated to

- developing mission vision,
- nurturing missionary vocation, and
- cultivating missional congregations.

WMI exists to help churches understand how God is at work in the world and how they can share in that work. WMI seeks to light a fire for mission into the Seminary and the whole Church.

**Work**

WMI organizes cross-cultural mission trips and internships to expose students to the globalization of the Church’s ministry and God’s call to world missionary vocations. All students are urged to participate in one of these cross-cultural experiences as an integral part of their seminary training. To encourage students, WMI offers scholarship help to make the mission experiences affordable.

Students have had cross-cultural experiences in a variety of contexts including Mexico, Brazil, Malawi, Mozambique, Turkey, Ghana, Mexico, Guatemala, Singapore, China, Cambodia, South East Asia, Egypt, Senegal, Korea, Russia, Myanmar, Nepal, Israel/Palestine, and Haiti. WMI has adopted an Unreached People Group to deepen the opportunities that students have for mission involvement. This is a commitment to do whatever is needed to help establish an indigenous church among the specific population, including organizing prayer teams, learning as much as possible about the group, networking with others, and sending out mission teams at least once a year. A student organization, the Great Commission Team, takes the leadership in shaping this outreach.

**Programs**

**The World Christian Discipleship Program** is a nine-month experience in spiritual, missional, and vocational formation. It is designed for young adults who are interested in discerning and preparing for Christian vocation, regardless of occupation (church planter, lawyer, teacher, pastor, etc.). The certificate program requires students to live in community, serve the East End communities, and follow a religious rule. Students will work 20 hours weekly in a community-based job to build relationships with non-Christians, and serve 20 hours in an outreach ministry of a local church. Weekly they will meet for a meal, fellowship, worship, and study. This study will include reading through the Bible, the church fathers, and missional texts. A two to four week international immersion experience will cap the year.

**Discerning Your Call to Mission** is an annual workshop held at Pittsburgh Theological Seminary designed to encourage and guide those who sense a call to missionary service the opportunity to speak with missionaries and discern God’s purpose for them. It is held the first Saturday each November.

**World Mission Initiative Conference** is a biennial two-day event held at Pittsburgh Theological Seminary. The conference includes worship, keynote speakers, workshops, fellowship and displays from mission organizations and programs. The conference offers the ABC’s of doing local and international mission, practical advice, and inspiring testimony for pastors, students, mission committees, mission partners, and all who want to put their faith in action.

**Mission Courses**

Specific mission courses are described in the section Studies in Church and Ministry under Evangelism and Mission. (See pages 62-64.) In addition, WMI coordinates MI30: Perspectives on the World Christian Movements, which exposes students to a variety of instructors and their unique experiences and expertise in mission. Students often complete an independent study in conjunction with a cross-cultural mission trip.

**Partnerships**

World Mission Initiative is strategically part of Pittsburgh Theological Seminary in order to enlarge the Seminary’s global mission involvement. WMI has forged a formal partnership with
New Wilmington Mission Conference to blend each organization’s unique contribution and mobilize youth, students, pastors, and church leaders for global mission. The Presbyterian Church (U.S.A.) World Mission supports WMI in order to encourage this partnership as a model for regional mission advocacy. Relationships with mission organizations, programs, and global church leaders continue to be formed as WMI seeks to develop missional leadership in local churches and students.

**Metro-Urban Institute**

With more than 80 percent of all USA residents and 50 percent of the global population living in and around urban centers, the Metro-Urban Institute (MUI) focuses on preparing Christian leaders for urban ministry. Founded in 1991, MUI combines the theory and practice of collaborative community ministry into 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. Trusting in God as revealed through Jesus Christ of the Holy Scriptures, MUI encourages interdisciplinary and inter-faith approaches to solving social problems and reconciling human beings to God and to one another. Theological education in this context is both theoretical and practical and seeks to encourage compassionate ministries of justice, service, and advocacy, while promoting systemic change to improve the quality of urban life.

The Metro-Urban Institute recognizes the importance of multicultural as well as ecumenical cooperation in enhancing the effectiveness of the gospel especially within the inner city. Seeking the peace and prosperity of all, our programming addresses prevalent issues including economic development, education, family life, public health, racial-ethnic relations, and restorative justice.

**Graduate Certificate in Urban Ministry**

Students in either the M.Div. or the M.A. degree programs may pursue a Graduate Certificate in Urban Ministry. Those seeking the certificate must

- attain 18 hours of course work related to urban ministry (including Church and Society) with a grade of B or better in each course of the urban-focus;
- complete a nine-month field placement in an approved urban community partner;
- participate in an urban intensive weekend and cross-cultural immersion experience;
- and maintain a 2.5 or above overall GPA.

**Urban Christian Leadership Certificate**

The Christian Leadership Certificate is a non-matriculating program designed for persons interested in Christian leadership within the urban center. This two-year program prepares students with foundational biblical and theological insights with applied relevancy to their ministry contexts. Classes are held from 6:30-9:30 p.m. on Tuesday and Thursday evenings.

**Urban Community Partners**

The Metro-Urban Institute partners with an ecumenical network of community-based organizations and local churches called these Urban Community Partners. MUI facilitates community collaborations and urban field education opportunities with our partners. MUI also provides a base for community theological thought leadership through our symposia, panel discussions, special events, and conferences.

**Seminary Consortium for Urban Pastoral Education (SCUPE)**

To help further expose students to urban theological education resources nationally and globally the Metro-Urban Institute is a member of SCUPE, one of the nation’s oldest seminary-based urban collaborations. Through this partnership, Pittsburgh Theological Seminary students may participate with other seminarians in joint classes and urban context internships.

**The Zeitah Excavation**

The Zeitah Excavations launched its inaugural season during the summer of 1999 with a 55-member international team of professional staff and volunteers. Under the direction of Ron E. Tappy, G. Albert Shoemaker Professor of Bible and Archaeology and director of the Seminary’s Kelso Museum of Near Eastern Archaeology, volunteers have unearthed remains dating from the Middle Bronze Age (ca. 2000-1550 BCE) to the Ottoman period (1517-1917 CE). The principal work of the excavation has
concentrated on the Iron Age II levels (which date to the time of the Hebrew prophets and kings in the Old Testament) that have been exposed on the acropolis and down the site’s steep eastern slope. In July 2005, excavators discovered a rare find: an inscription securely dated to the 10th century BCE (which, according to traditional chronologies, represents the period of King Solomon’s reign). The two-line inscription, incised on a 37-pound limestone boulder embedded in the stone wall of a building that suffered destruction by fire, is the earliest securely-dated example of the complete Hebrew alphabet. The letters incised into the rock display a transitional script that was emerging from Phoenician and leading to the Hebrew national script of the ninth century BCE. Scholars refer to this type of inscription—one showing the linear alphabet with the letters in their standard order—as an abecedary.

Since it was found in a securely datable archaeological context, the discovery made world news and represents an important contribution to the heated debate over the history and literacy of the region in the 10th century BCE.

One of the major goals of The Zeitah Excavations consists in clarifying the understanding of life in a typical town setting in ancient Israel. Since nearly all archaeological investigations throughout Israel have concentrated on large, urban sites, the view of the lives of the majority of ancient Israel’s population needs further refinement. As a strategically located “outlying” town situated in the lowlands region southwest of Jerusalem, Zeitah (Hebrew “Zayit”) presents a unique opportunity to correct this situation. The site may represent the ancient town of Libnah. Its manageable size and geographical location at the crossroads of several major ancient roadways in the Beth Guvrin Valley, roughly halfway between the Israelite city of Lachish and Tell es Safi (Philistine Gath), make Tel Zayit ideal for archaeological exploration, both from the standpoint of pursuing proper field methodology and a focused research design.

The Zeitah Excavations incorporate a full-scale program of field exploration and study. In addition to learning field methodology by working side-by-side with internationally known professional archaeologists on-site, volunteers participate in an academic curriculum that addresses specific aspects of archaeological work, as well as more general themes related to the study of life in ancient Israel (such as historical geography). Special lectures by leading American and Israeli archaeologists, as well as biblical scholars, supplement practical field work, and guided field trips to major regions of the country help open the world of the Bible for students from all educational backgrounds. In these ways, the Zeitah Excavations foster a greater understanding of the literature of the Bible and a more intimate knowledge of Israel’s historic past.

Participants’ familiarity with modern Israel is also enhanced through interaction with the residents of the kibbutz that houses the team of excavators in a cross-cultural experience that allows for sustained personal contact in a real-life setting. Students may earn up to six transferable quarter credits through the Seminary for their participation in the excavations and field school. Alternatively, students may arrange to receive academic credit through their home institutions. No previous archaeological fieldwork is required to join the team as a volunteer.

Continuing Education

The Office of Continuing Education at Pittsburgh Theological Seminary provides learning opportunities for women and men engaged in ministry, those who serve as both ordained and lay ministers as well as the general public. A theological degree begins a life-long process of growth. Experiences in parish life can provide extremely important lessons when brought back to the classroom and shared with colleagues. Updating skills and knowledge under the leadership of Seminary faculty members and visiting instructors is valuable to those who seek continued personal and professional growth.

In response to our belief that everyone has been called to do God’s work in the world, Continuing Education also provides occasional offerings in partnership with organizations in the Western Pennsylvania region. These groups include fellow denominations, i.e., UMC, ELCA, other higher education institutions, i.e., University of Pittsburgh, counseling centers, Pittsburgh Pastoral Institute, and other Seminary offices/programs, i.e., Church Planting Initiative, Metro-Urban Institute, World Mission Initiative.
LECTURESHIPS
A number of special lectures and presentations, supported by endowments, are offered to the Seminary, city, and broader public. The major lectureships are:

THE RITCHIE MEMORIAL LECTURESHIP
Established in 1977 by Orland M. Ritchie in memory of the Revs. Charles McKelvey Ritchie, Willard Vedelle Ritchie, and Orland Melville Ritchie in the field of Christian education, this endowment is used to support the annual fall Teacher Training Workshop, which seeks to further equip church educators (both pastors and laypersons) and teachers in Church School and other settings for congregational education.

THE SCHAFF LECTURE
The Schaff Lectures were established to honor the late David S. Schaff, professor of church history at Western Theological Seminary for 23 years and co-editor of the Schaff-Herzog Encyclopedia. These lectures are held one day on the Seminary campus and one day at the First Presbyterian Church in Youngstown, Ohio.

THE KELSO LECTURE IN HONOR OF MARTIN LUTHER KING JR.
The Kelso lecture, embedded in an interfaith celebration of the life of Martin Luther King Jr., highlights scholars and community activists who continue to live out the Rev. Dr. King’s legacy.

THE W. DON MCCLURE LECTURESHIP
Covering topics of world mission and evangelism, the W. Don McClure Lectures have been established to honor the missionary who spent 50 years in overseas service before being slain in a Somali guerrilla raid. These lectureships are offered in partnership with the World Mission Initiative at the Seminary.

THE J. HUBERT HENDERSON CONFERENCE ON CHURCH AND MINISTRY
This event honors the pastor of 35 years at the Wallace Memorial Presbyterian Church of Pittsburgh. The mission of the conference is to provide clergy and laity an opportunity to learn about pastoral topics related to: preaching, counseling, education, administration, worship, sacraments, and social justice.

ARCHAEOLOGY LECTURES
Archaeological lectures are offered annually by the Kelso Museum of Near Eastern Archaeology.

THE ALBRIGHT-DEERING METHODIST LECTURESHIP
The Albright-Deering Methodist Lectures were established in 1999 through individual contributions combined with a very generous gift from Joseph and Gail Deering of Dayton, Ohio, to celebrate Joseph’s career accomplishments and to honor their former pastor, the Rev. Dr. H. Pat Albright. The lectureship is intended to bring outstanding scholars in the Wesleyan tradition to the Pittsburgh Theological Seminary campus.

ANNUAL EVENTS
The Summer Leadership Conference (formerly the Summer School of Religion) is held for three days each June on the Seminary campus. A tradition for more than 70 years, this outstanding continuing education experience is provided at a reasonable cost to clergy and interested laypersons who wish to grow in their understanding of faith and become better equipped to serve in their home congregations.

The Spiritual Formation Certificate Program, in partnership with Columbia Theological Seminary, offers an exploration of community grounded spirituality that is rooted in Scripture, theology, a history of the tradition, readings in the spiritual classics, prayer and meditation, and in skills for assisting others on their spiritual journey. The first step in the program is an immersion weekend experience which provides opportunities to reflect on one’s spiritual journey and to develop resources for helping others on such a journey.

Interim Ministry Training is offered by the Office of Continuing Education in support of the PC(USA). Presented in two parts of one week each, the program requires approval by a representative of the participant’s judicatory prior to enrollment.

Continuing Education Courses for Social Workers and Counselors The Office of Continuing Education co-sponsors courses for licensed social workers and counselors two to three times per year. Professional continuing education credits are provided when course content is relevant to licensure.
Auditing of regular Seminary courses is a traditional option for clergy to update their knowledge and for laity with a bachelor’s degree to gain increased familiarity with a specific theological subject. No academic credit is given for audits. Applications for audit shall be accompanied by a college transcript and be submitted to the Registrar’s Office.

MILLER SUMMER YOUTH INSTITUTE (SYI)

The Rev. Dr. Roy F. Miller, Ph.D., and Mrs. Florence Lantz Miller Summer Youth Institute provides young people a Christian community where they are challenged to move beyond their comfort zone in order to grow in faith, engage in academic theological study, explore ministry as a vocation, and learn about Pittsburgh Theological Seminary. SYI fosters intelligent, theologically informed leadership, provides skill training, encourages faith formation, and launches young people into service in the church and the world.

Since the program’s inception in 1997, more than 400 young people around the country have participated in the Miller SYI. The initial phase of the program begins on campus during two weeks of July, when rising high school seniors engage in study with PTS faculty through classes in biblical languages, theology, and Bible. Seminarians and alumnae/i of SYI lead youth in daily small-group discussions to reflect theologically on topics and events of the day. The community worships and plays together in activities ranging from Ultimate Frisbee on the front lawn to a day at Kennywood Park.

Intentional follow-up takes place with SYI alums after their time on campus. Contact is maintained through the Internet, newsletters, and visits to their campuses and churches. Two and a half years later, the alums are invited to return to campus for a reunion to renew friendships, attend classes, and once again study with Seminary faculty. To date, PTS has been privileged to have 23 SYI alums return to Pittsburgh Theological Seminary as students.
“Your word is a lamp to my feet and a light to my path” (Ps 119:105). The Word of God in Scripture nourishes and regulates Christian faith and action, it lays the cornerstone for every aspect of the Church’s ministry in the world, and it sets norms for the structures of Christian theology. A rediscovery of the Bible has provided the impetus for every forward movement in the history of the Church. At the beginning of the 21st century, when alienation of individuals, races, classes, and nations threatens to tear the world apart, when the issue of authority continues to be a problem, a new and careful look at the sources of our common faith is imperative.

The intention of the courses offered is to engage students in Old and New Testament research in such a way that they may learn the methods of study, acquire the basic tools and skills necessary to undertake ministry, and constantly relate their own study of the Scriptures to all facets of the Christian life.

Master of Divinity program students will survey the literature of the Old and New Testaments as well as explore the settings and influences of the biblical world by means of four core courses, two in each Testament.

The curriculum also calls for serious consideration of the Bible in terms of study in the original languages. Therefore, Hebrew or Greek is required for two terms in the junior year and is immediately followed by a third term exegetical course in the corresponding Testament. A similar sequence in the other language can be elected in the summer, or the second or third year. As for further elective opportunities, there are advanced exegetical offerings along with courses in the areas of the intertestamental period, archaeology, Near Eastern languages, biblical theology and ethics, hermeneutics, critical studies, and the like.

New discoveries, which directly affect our understandings of the Bible, continue to be announced with startling frequency. Pittsburgh Seminary has a rich heritage of excellence in the area of biblical studies, and we are determined to enable and inspire future generations of Christian leaders to join in the exciting venture of these pursuits.

### Required Courses in Bible

All courses are for three academic credits unless otherwise noted.

**OT01 Historical Books of the Old Testament**

This course presents an introduction to Genesis through 2 Kings. Our primary concern will involve the reading and analysis of the Bible itself, while an exposure to recent biblical scholarship shall constitute our secondary focus. We will also consider issues related to textual and literary analyses, problems of historical and sociological reconstructions, the applicability of various archaeological data to the study of the Bible and the literary traditions of Israel’s neighbors, and the impact which they had on the formation and development of ancient Israel and its literature.

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**OT02 Prophets and Psalms**

The nature of prophecy in ancient Israel and its background in the cultures of the ancient Near East. Special attention is given to the theology of prophetic books and to the genres of the prophetic oracles and the methods which may be employed for their interpretation. An introduction to the Psalms, as the product of Israel’s cultic life, completes the course.

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**NT01 Gospels, Acts, and Johannine Epistles**

An introduction to the five books of the New Testament that can be classified as ancient biography or history: the Gospels and Acts. Special attention is given to the theological portraits of Jesus in the Gospels and the methods used in critical study of the Gospels (literary, tradition, and socio-historical analysis). The Johannine Epistles are discussed in connection with the Gospel of John.

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**NT02 New Testament Letters**

An introduction to those books of the New Testament classified as letters: Pauline and General Epistles (minus the Johannine Epistles).
Hebrews, and Revelation (which combines the genres of letter and apocalypse). Special attention is given to the life and theology of Paul, the methods employed in critical study of ancient letters (historical context and literary structure), and issues pertaining to pseudepigraphy.

Term 2  2014-2015  Ferda (Evening)
Term 3  2014-2015  Humphrey
Term 3  2015-2016  Gagnon

**BIBLICAL LANGUAGES**

**OT03  Hebrew**
This course is designed to lead to an appreciation and competent use of Hebrew as one of the languages of biblical revelation, and to expose the student to the ancient worldview expressed, by means of this language, in the Hebrew Bible. The student will learn the Hebrew alphabet, vowel signs, and pronunciation of Hebrew words. By class drill, individual work, and translation of specific texts from the Hebrew Bible, he or she will also begin to gain knowledge of basic Hebrew vocabulary, grammar, and syntax.

Summer  2014  Creach
Term 1  2014-2015  Tappy
Term 1  2014-2015  Platt (Evening)
Summer  2015  Creach
Term 1  2015-2016  Tuell

**OT04  Hebrew**
This course in Hebrew language continues the work done in OT03. Elements of Hebrew grammar not covered in OT03 (mainly verbal patterns) will be treated in OT04.

Prerequisite: Grade of C- or better in OT03

Summer  2014  Creach
Term 1  2014-2015  Tappy
Term 1  2014-2015  Platt (Evening)
Summer  2015  Creach
Term 1  2015-2016  Tuell

**NT03  New Testament Greek**
An introductory course designed to lead to a competent use of New Testament Greek. Through a combination of deductive and inductive methods, students will learn the basic structure of Greek and will do some reading from the New Testament.

Summer  2014  Platt
Term 1  2014-2015  Durlesser
Summer  2015  TBD
Term 1  2015-2016  TBD

**NT04  New Testament Greek**
This course is a continuation of NT03. Students will acquire a minimum level of competence in the Greek language as a foundation for New Testament Exegesis (NT05).

Prerequisite: Grade of C- or better in NT03

Summer  2014  Platt
Term 2  2014-2015  Durlesser
Summer  2015  Gagnon
Term 2  2015-2016  Gagnon

**NT05  New Testament Exegesis**
This course will endeavor to engage students in research into the Hebrew Bible in such a way that they may learn the methods of study, acquire the basic tools and skills necessary to understand and apply the biblical text in ministry, and relate their own study of the Scriptures to all facets of the Christian life.

Prerequisite: Grade of C- or better in OT04

Term 1  2014-2015  Creach
Term 3  2014-2015  Tuell
Term 1  2015-2016  Creach
Term 3  2015-2016  Tuell
Paul to provide practical illustrations of how to exegete the New Testament.

**Prerequisite:** Grade of C- or better in NT04

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### Elective Courses in Bible

**BI01 The Shape and Content of the Bible**
This course introduces students to the canonical structure, literary shape, and content of the entire Bible. As such, the course prepares students for the introductory courses in both Testaments and for constructing a biblical theology. The course particularly prepares students for the Bible Content Exam.

- **Term 1** 2014-2015 Creach
- **Term 1** 2015-2016 Creach

**BI30 C.S. Lewis and the Bible**
This course provides a focused study of the work of C.S. Lewis, especially his more neglected books, with an aim to addressing those biblical and theological themes that are increasingly neglected in the Western Church. The reading from Lewis will be keyed to a parallel study of “uncomfortable” aspects of the biblical witness and traditional theological themes, including the concepts of miracle versus magic, depravity and possession, hell and heaven, propitiatory and representative atonement, and temptation and spiritual blindness.

- **Term 1** 2014-2015 Humphrey

**BI40 Violence in the Bible**
This Course explores the many dimensions of violence in the Bible. The course considers the portrait of God (apparently) acting violently and destructively, the (seeming) divine approval or sanction of violent acts, and accounts of venerated figures acting violently. The course has two primary objectives: to develop students’ ability to interpret texts that seem to promote violence (which includes an ability to articulate a theological position on the relationship between Old and New Testaments); and to help students articulate a biblical position on violence as it relates to Christian life.

**Prerequisites:** OT01, OT02, NT01, and NT02

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### Elective Courses in Old Testament

**OT11 The Book of the Twelve**
These shorter prophetic books provide some of the most vivid statements in Scripture concerning God’s passion for justice and were important for the early church’s understanding of Jesus’ person and work. This course will consider the 12 canonically, as a book, as well as considering these individual prophetic books in their historical and social settings.

**Prerequisites:** OT01 and OT02

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**OT14 Second Isaiah**
This course is a study of Isaiah 40-55, commonly known as Second Isaiah or Deutero-Isaiah. The course explores these chapters from a variety of perspectives, historical, literary, and theological. Students will be encouraged to use historical-critical tools to inquire concerning the meaning of the text in the sixth century BCE. But to gain the fullest possible appreciation for this material’s impact on people of faith, students will also be asked to consider the rich history of the interpretation of Second Isaiah as reflected in the rabbinical literature of early Judaism and in Christian literature, from the New Testament to the Church Fathers and Reformers. Throughout the course, students will also be urged to reflect on the theological implications of Isaiah 40-55 for the church today.

**Prerequisites:** OT02

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### OT18 Psalms
This course attempts to introduce students to the contents and shape of the entire book of Psalms, and to impart an awareness of how the Psalms have been used in the church’s theology and worship. A variety of methods for approaching the Psalms will be introduced in the course. The course will treat historical, social, and theological aspects of the Psalms and will assist the process of claiming them as personal praises, prayers, and professions of faith.

**Prerequisites:** OT01

**Term 2 2014-2015** Creach

### OT23 History of Religions in Early Israel
This course explores the relationship between the emergent Israelite faith in the early Iron Age and the cultural context in which the new nation developed. Readings will focus on the archaic poems and earliest narrative sources in the Old Testament. Students will also read several major Canaanite texts (in translation). A comparative study will highlight points of both continuity and discontinuity between Hebrew and Canaanite views of the creation, structure, and rule over the cosmos, the place of theophany, the function and background of covenant, the rise of human institutions such as the priesthood and kingship, and the use of liturgy in worship.

**Term 2 2015-2016** Tappy

### OT24 History of the Ancient Near East
This course provides an introduction to early cultures in Egypt, Mesopotamia, and Syria-Palestine. The chronological range of topics extends from the formative periods in the “Cradles of Civilization” through the rise of urbanism and increased cultural interaction to the emergence of Old Testament Israel within this broad geographical and cultural context.

**Term 2 2015-2016** Tappy

### OT28 Biblical Archaeology
An introduction to the archaeology of ancient Israel during the biblical period and to ways in which the discipline can contribute to biblical studies. The course will emphasize how archaeology has increased our understanding of daily life in biblical times and advanced our knowledge of biblical history. Problems of historiography, various models of interpreting material culture, and the relationship between archaeological data and the biblical texts will receive attention.

**Term 1 2015-2016** Tuell (Hybrid/Evening)

### OT32 Ezekiel
This course will interpret the theology of the book of Ezekiel against the background of the fall of Jerusalem in 587 B.C. and the beginnings of the experience of exile in Babylonia. Knowledge of Hebrew will not be required, but assistance will be given in working with the Hebrew text for those who wish to take it as an exegetical course.

**Prerequisites:** OT01 or OT02

**Term 1 2014-2015** Tuell

### OT33 Ancient Texts Related to the Old Testament
This course will stress the importance of epigraphic finds in archaeological research and in achieving a reliable understanding of the social, political, and cultural history of the biblical world. After a brief introduction to the history of alphabetic writing, students will engage in a study of selected extra-biblical inscriptions that relate directly to the history of Old Testament Israel. The corpus of inscriptions will include texts such as the Mesha Inscription, the well-known collections of ostraca from Samaria, Lachish, and Arad, as well as other, more recently discovered epigraphic finds. The class will analyze these inscriptions in their original languages (Hebrew and other local, cognate languages) and will investigate the historical circumstances surrounding each inscription. The class shall address issues of historiography as the different genres of texts (private letters, public display inscriptions, etc.) emerge from our study sample.

**Term 2 2014-2015** Tappy

### OT40 Hebrew Reading
Supervised reading of selected Old Testament passages. (One Credit Course)

**Prerequisites:** OT03 and OT04
OT53 Creation
This course will consider the role played by Israel's creation faith in its religious traditions, the mythic background against which that faith must be viewed, and the implications of the idea of creation for contemporary life and faith. In the first six weeks of the term, students will read the biblical creation texts from the opening chapters of Genesis, as well as from the Psalms, prophets, and wisdom literature, considering these texts against the backdrop of ancient Near Eastern creation myth. The last four weeks of the course will consider the relationship between the theological concept of creation and the scientific study of origins.

Term 3  2014-2015  Tuell

Elective Courses in New Testament

NT22 Romans
Analysis of Paul's gospel for believers at Rome. Issues include Paul's reasons for writing, Israel's place in God's indictment and redemption of the world, the relationship between God's grace and ethical obligation, and the significance of bragging in God for church unity. The letter will be explored in terms of its first-century context, interpretations of the letter by major Christian thinkers, and contemporary relevance. Greek is not required but arrangements can be made to earn an additional credit hour for those interested in reading some of the Greek text.

Term 1  2015-2016  Gagnon

NT34 Colossians and Ephesians
This course will engage in a careful study of Colossians and Ephesians, with attention to the debate surrounding their interconnection and authorship, and their richness as letters with broad theological and ecclesial concerns. Historical, theological, and exegetical issues will all be addressed, with a view to helping the student read fruitfully, and teach or preach from these letters.

Prerequisites: OT01, OT02, NT01, or NT02

Term 2  2014-2015  Humphrey

NT40 Greek Reading
Supervised reading of selected New Testament passages.

Prerequisite: NT05 or equivalent

Term 1  2014-2015  Platt
Term 2  2014-2015  TBD
Term 3  2014-2015  TBD

NT46 Quest for the Historical Jesus
This course is designed to familiarize students with the issues generated by a critical reading of the canonical gospels and to acquaint them with the history of modern scholarship on the historical Jesus.

Prerequisites: NT01

Term 3  2014-2015  Humphrey

STudies in Church History

The aim in teaching church history is to help the student to understand the history of the Church and its thought in the context of the 21st century. The study of history is the study of roots, whether dealing with the history of a nation, a race, or an idea. Christianity is firmly grounded in history. Its story is the account of the effect the events of Christian history have had in human society. This involves both the history of doctrine as the Church's attempt to understand the significance of the biblical revelation and the history of the Church itself as the attempt of Christians to live in response to those events.

We recognize two kinds of interaction that are important for our understanding of the Church today. First, we recognize that there has always been a dialogue between the Church and the society within which it is placed. Second, there is an integral relationship between the doctrine that the Church professes and the forms that
it takes as a human community. All the courses offered recognize these two kinds of continuing interaction.

For an adequate grasp of the Church’s history, students will need to understand that history in the broad outline and then to deepen that study by examining particular periods or problems in more detail. To this end, the history faculty offers within the core curriculum introductory courses, which survey the history of the Church from the sub-apostolic age to the modern era. Further courses at an advanced level in both institutional church history and the history of doctrine are offered regularly.

Students who enter the Seminary with a rich background in historical studies may be permitted to waive introductory courses and move directly to more specialized study.

**Required Courses in Church History**

All courses are for three academic credits unless otherwise noted.

**CH01 Historical Studies I**
Survey introduction to the history of the church from the second century AD/CE to the High Middle Ages, with special attention to major theological issues and their resolution. This course is foundational for further course work in church history and theology.

Term 1 2014-2015  MacDonald
Term 1 2015-2016  TBD
Term 1 2015-2016  TBD (Evening)

**CH02 Historical Studies II**
A survey of the Renaissance, the Reformations of the 16th century, and their results (c. A.D. 1350-1650).

Term 2 2014-2015  Vacek
Term 2 2015-2016  Vacek
Term 2 2015-2016  Vacek (Evening)

**CH03 Historical Studies III**
Survey of church history and modern Christian thought from the 17th through the early 20th century.

**Elective Courses in Church History**

**CH47 20th Century American Christian Beliefs**
This course investigates more deeply the wide variety of Christian thought and practice in 20th-century America. The exploration includes a search for commonality and difference in American religious experience.

Term 2 2014-2015  Vacek

**CH48 Religion and Politics in the US**
This course explores the relationship of religion and politics in the US from the Colonial Era through the 21st century. The oft-asked question, “Is the United States a Christian nation?” serves as a framework for the investigation.

Prerequisite: CH03

Term 1 2014-2015  Vacek

**Studies in Systematic Theology**

Systematic theology is the study of the meaning and implications of the Christian faith as present in the doctrinal formulations of the historic and contemporary witness of the Church. Based in the normative authority of the biblical writings as they inform the gospel of Jesus Christ, systematic theology attempts to explicate rationally and structure in a consistent interrelationship the thematic content of the Word of God in Scripture. The Church has always recognized this task as crucial to its ministry of proclamation and reconciliation. Systematic theology studies those significant thinkers of the past and present whose service as theologians the Church has embraced. Yet, it takes seriously the world in which we ourselves must now serve. The final aim of the study of systematic theology is to engage in independent and responsible theological thinking within the practice of ministry. To meet this challenge, the great theologians of the past are read not only to familiarize students with this rich heritage, but also to learn how doctrinal
formulations have resulted from the ways in which particular theologians structured their systems.

Pursuant to this task, systematic theology attends (1) to the investigation of problems of theological method; (2) to basic questions such as the foundation and source of authority, the reference and function of theological language, the interaction of freedom and determinism; (3) to thematic issues of contemporary life as these focus theological concerns relevant to ministry within the American cultural milieu.

The curriculum requires three courses in systematic theology. These courses cover Introduction to Systematic Theology, Christology and Soteriology, and the Church and the Sacraments. Electives are available in the work of individual theologians, in specific areas of doctrine, in contemporary “schools” of theological method (Process, Liberation), and in the history and development of theology.

**Required Courses in Systematic Theology**

All courses are for three academic credits unless otherwise noted.

**TH01 Introduction to Systematic Theology**
This course introduces students to the field of theology by considering the place of Scripture, tradition, experience, and reason as components of the method of theology. The course then focuses on the doctrine of God, centered on the idea of God as triune, and on the doctrine of creation.

Term 3 2014-2015  Cole-Turner (Evening)
Term 3 2014-2015  Cole-Turner
Term 3 2015-2016  Cole-Turner

**TH02 Christology**
An exploration of the Church’s faith in Jesus Christ as Lord and Savior. Students will explore the theological significance of Jesus’ incarnation, ministry, crucifixion, and resurrection, in relation to issues of sin, salvation, sanctification, and service. The course will draw on classical resources, as well as contemporary critiques and reformulations of the Church’s traditions.

Prerequisite: TH01

Term 2 2014-2015  van Driel
Term 2 2015-2016  van Driel

**TH03 Church and Sacraments**
A study of the nature of the Church. Attention will be devoted to discussing social forces redefining the Church in North America today, and to developing a theological vision for the Church for the 21st century. Issues of worship and sacraments, as well as unity and diversity in church life, will be explored.

Prerequisite: TH01

Term 1 2014-2015  Cole-Turner
Term 3 2014-2015  TBD (Evening)
Term 1 2015-2016  Burgess

**Elective Courses in Systematic Theology**

**TH11 Models of Atonement**
What happened on the cross? In what ways can Jesus’ death be said to be salvific for us? What do you preach on Good Friday? In this course we bring exegesis and theology in conversation by looking at how the Old Testament speaks about sacrifice and vicarious suffering, the diverse ways in which the New Testament understands the meaning of the cross, and how different theological models of atonement draw on this biblical material.

Prerequisites: TH01, TH02, OT01 and NT01 or NT02

Term 1 2015-2016  van Driel/Tuell

**TH22 Theology of T.F. Torrance**
Study of major themes in the theology of a premier Reformed theologian of the second half of the 20th century.

Prerequisites: CH01, CH02, TH01, and TH02

Term 1 2015-2016  Purves
TH25 Christianity and Evolution
The Darwinian theory of biological evolution has evoked many responses from Christians, some of them surprisingly positive. This course briefly reviews the history of these responses and explores constructive theological proposals that attempt to integrate evolutionary perspectives into Christian doctrine. The course will be divided into three sections: a history of the relationship between Christianity and evolution, alternatives to Darwinian evolution (creationism and intelligent design); and constructive theological engagement on key points of Christian doctrine.

Prerequisites: TH01
Term 3 2014-2015 Cole-Turner

TH44 Theology and Ethics of Karl Barth
A study of the theology and ethics of Karl Barth, focusing on his significance for the church today. Students will acquire a general overview of Barth’s theology and ethics, especially through the Church Dogmatics, but also in selected essays. NOTE: This is a cumulative course over three terms with one credit per term. Students must take all three terms in order to receive credit.

Prerequisites: TH01 and ET01
Terms 1-3 2015-2016 Burgess

TH57 Confessing the Faith Today
One of the most important responsibilities of church leaders is to formulate and articulate what they believe, and why they believe it. This course will explore key creeds and confessions of the Christian tradition, especially those of importance to the Reformed tradition, and how they might help the church confess the faith today. Students will be encouraged to develop their own confessions of faith more clearly and comprehensively.

Term 3 2015-2016 Burgess

TH71 Readings in the Doctrine of the Holy Spirit
The doctrine of the Holy Spirit, though often neglected, is central to Christian Theology and living. This course surveys biblical and traditional theology, along with recent Pentecostal proposals, in an effort to understand this doctrine more fully.

Prerequisite: TH01
Term 2 2015-2016 Cole-Turner

TH75 Theology of Vocation
The struggles and joys of vocational discernment are basic to human experience and are vital to the life of the Christian. This course will study the doctrine of vocation, focusing on its Reformed theological context, connection to other doctrines and aspects of Christian thought and experience. In addition, students will consider the role of various spiritual practices in the discernment of vocation as part of the theological process.

Term 2 2014-2015 Owens

TH82 Pauline Exegetes and Reformed Theology
Many contemporary Pauline scholars offer a “new interpretation” or an “apocalyptic” or “political” reading of Paul. This course asks the question, If these exegetes are correct, what does this mean for Reformed theology?

Prerequisites: TH01
Term 1 2014-2015 van Driel

TH83 Eschatological Imagination
Much eschatological imagination is shaped by Gnostic tendencies: a negative appreciation of embodiment and earthly existence, in which eschatological hope amounts to a desire to escape the material. This course aims to help students to develop an alternative, richer imagination, based on the idea of the eschaton as embodied, space-time existence.

Prerequisites: TH01 and TH02
Term 2 2015-2016 van Driel

TH84 Barth’s Church Dogmatics
The goal of this course is to allow students to become aware of the conceptual structures of Barth’s magnus opus, the Church Dogmatics. The course will present the Church Dogmatics as an extensive supralapsarian narrative about Christ; but a narrative that is shaped by modern assumptions about creation and the
eschaton. NOTE: This is a cumulative course over three terms with one credit per term. Students must take all three terms in order to receive credit.

Prerequisites: TH01 and TH02

Terms 1-3 2014-2015 van Driel

TH88 Theology of Kathryn Tanner
Kathryn Tanner is one of the foremost American contemporary theologians. Her work is shaped by an unusual combination of interests: supralapsarian Christology, Reformed theology, feminist thinking, and political issues such as globalization and capitalism. This course will allow students to engage Tanner’s most important writings in which she re-thinks Trinity and Christology, nature and grace, politics and economics, and eschatological life.

Prerequisites: TH01

Term 2 2014-2015 van Driel

ST463 History of the United Methodist Church
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 2008. NOTE: This course is offered through Wesley Theological Seminary in partnership with PTS.

Term 1 2014-2015 Morse

STUDIES IN CHURCH AND MINISTRY
The purpose of study in the church and ministry field is to bring theory to bear upon the practice of Christian faith. Ministry means service with and for others. Students and professors in this area inquire into how Christian theory and practice can be united in ministry to the Church and through the Church to the world. Consequently, the church and ministry field is engaged in the critical study of professional ministry, the institutional Church, and contemporary society so that students may be adequately prepared for future ministry.

Ministry by both professionals and laity in the church requires knowledge and skills pertinent to social strategies, life styles, language patterns, counseling techniques, educational models, and administrative systems appropriate to the gospel in today’s world. To this end, a wide variety of courses is offered in administration, church and society, ecumenics, education, ethics, evangelism and missions, homiletics, pastoral care, sociology of religion, and worship and church music. In other areas of study there will be an emphasis on the social context of ministry. For example, professors of systematic theology give attention to the social dimensions of Christian faith as examined by liberation theology. There are biblical courses that stress the social milieu of ancient Israel and the application of biblical ethics to modern society. Courses dealing with moral education and women in society are offered regularly. Special interest in business values undergirds the Seminary’s commitment to providing leadership in this area for the business community of Pittsburgh. The Seminary’s urban setting provides an outstanding locus for the study of church, society, and ethical concerns.

REQUISITED COURSES IN CHURCH AND MINISTRY
All courses are for three academic credits unless otherwise noted.

PD02 Spiritual Formation
Through lectures, assigned readings, a retreat, daily spiritual discipline, and journaling, students will be assisted in the practices of faith that are foundational to Christian community and the practice of ministry. Students will be introduced to the context, content, and spiritual practices of various periods in church history that have special significance for today, including the work of the sections in which students will be encouraged to share their continuing exploration of vocation, faith practices, and gifts for spiritual leadership in ministry.

Term 1 2014-2015 Fuller
Term 1 2015-2016 Owens
**MS02 Theological Reflection on Ministry**  
This course is required for students involved in Field Education and utilizes the Field Education experience as a focus for consideration of the integration of theological and biblical disciplines in parish and other ministry settings. Seminars meet for 75 minutes each week throughout the academic year for an accumulated credit of three hours.

Terms 1-3  2014-2015  Staff  
Terms 1-3  2015-2016  Staff

**CS01 Church and Society**  
Drawing on resources from sociology, theology, and comparative ecclesiology, students will study the identity and various callings of the church as a community and institution within society, as well as the impact of social location, issues, and demographic trends on the work of formation and theological reflection within congregational settings.

Term 3  2014-2015  Smith  
Term 3  2015-2016  Smith

**ET01 Introduction to Ethics**  
An introduction to the theological and philosophical issues in contemporary Christian social thought. This course will focus on the ethics of love and justice, the Ten Commandments, and case studies.

Term 1  2014-2015  Morris  
Term 1  2015-2016  Cole-Turner

**MI02 Missiology**  
This is an introductory course to the study and practice of Christian mission. The course begins with a biblical and historical orientation to mission and then discusses current topics in mission theology and practice for the local church.

Term 2  2014-2015  Swart  
Term 2  2015-2016  Swart

**PS01 Pastoral Studies: Education**  
In this segment of the pastoral studies sequence, students study the many aspects and possibilities of education programming in churches. Correlation with educational responsibilities in supervised Field Education adds focus to each student's development of his or her own philosophy of education and requisite skills.

Term 1  2014-2015  Myers  
Term 1  2015-2016  TBD

**PS02 Pastoral Studies: Pastoral Care**  
Concurrent field experience provides a practical framework for the study of pastoral care. Students are introduced to pastoral theology as it has developed in the history of the Church and as it shapes pastoral practice today. Attention is given also to the practice of pastoral care in different settings and situations.

Term 2  2014-2015  Fuller  
Term 2  2015-2016  Fuller

**Elective Courses in Education**  
Elective courses in education are to be determined.

**Elective Courses in Ethics**  

**ET35 Medical Ethics for Pastors**  
In this course we will review some of the most pressing ethical questions raised by medicine today, such as termination of treatment and allocation of resources, from a pastoral perspective.

Term 1  2014-2015  Cole-Turner
**Elective Courses in Evangelism and Mission**

**EV11 Evangelism in Context**
This is an introductory course on the subject of evangelism covering basic issues of theologies of evangelism, communication, personal and social witness, and conversion. A special focus will be on the particular contextual issues involved in Christian witness. Present methods and theologies will be evaluated and students will learn how to initiate and carry out appropriate evangelistic plans in the local church context.

Term 1 2014-2015 Swart

**EV15 Planting and Leading New Churches**
This course frames church planting from a biblical and theological basis that focuses on the calling and sending of leaders to plant mission-shaped churches. Course work involves students in discernment of missional church planting strategies that engage Christian tradition and context. Students will create a “skill and gift development plan” based on reflective learning from profiles of effective and faithful church planter leadership skills, traits, and spiritual gifts.

Term 3 2014-2015 Swart
Term 3 2015-2016 Swart

**MI01 Christianity in a Global World**
This course explores the shaping of Christianity in the cultural flows of globalization. Students will be introduced to key aspects of globalization and the currents driving it, but especially led into a discovery of the transformative impact of these aspects and currents on Christianity in today’s world. Drawing on historical developments of how the worldwide geography of Christianity had shifted fundamentally, this course will specifically focus on the effect of these developments on Christianity in Western societies and its enormous implications for politics, culture, theology, and mission.

Term 1 2014-2015 Swart

**MI11 Mission in a Religiously Plural Context**
Christianity in Asia has emerged and existed in a context of religio-cultural pluralism. This course aims to introduce and analyze the history, theory, and practice of mission in Asia with particular reference to India, China, Japan, Philippines, and Korea. Missiological themes and issues such as the nature of missionary involvement and peoples’ response, the underlying theology of mission, the interaction between Gospel and Culture, doing mission as a religious minority, the recently emerging religious fundamentalism and opposition to conversions, Globalization and Pluralism, and new paradigms of evangelism will find special attention.

Term 3 2014-2015 Swart

**MI15 The Gospel and Culture**
In the history of the church we can see how the church at times translates or incarnates the gospel and at other times a particular culture binds the church to a particular form. In the Western world today the gospel is often seen by outsiders to be irrelevant and archaic. This course will study theologies of contextualization and culture in order to help students develop ministries which are both culturally relevant and prophetically responsible.

Term 1 2015-2016 Swart

**MI25 Cross-Cultural Immersion**
Cross-cultural immersion courses are offered every year and involve four components. First, students attend orientation classes to prepare for the experience. These classes will cover both the Christian mind set of cross-cultural ministry and issues of the local cultural context. In addition this preparation will involve reading about the culture, Christianity, and history of the region. Secondly, students travel to a different culture where they work and study (in most cases) under local Christian leadership. Thirdly, students are required to do a research paper on an approved topic related to the Church in the local cultural context. Finally, upon return students attend two debriefing classes in which they will discuss from various perspectives (theologically, missiologically, biblically) how they can better understand the Church in this particular context. In the past, cross-cultural immersion trips have traveled to Haiti, Mexico, and Senegal. (Independent cross-cultural study courses can also be organized for students who make arrangements and are approved before their cross-cultural experience.)

Summer 2014 Staff
**HM11 Voice and Speech Practicum (1 Credit)**
This one-credit course is a 10-week session in the fundamentals of voice and speech in order to maximize communicative effectiveness. The course objectives are to improve articulation, pronunciation, rate, voice projection, and inflection. Vocal hygiene and non-verbal skills will be addressed.

Prerequisite: PS03

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**HM17 Preaching in the African American Tradition**
This course assists students to develop a critical appreciation for the varieties of preaching in the African American Church tradition. The course will examine the history, the preaching norms, the cultural contexts, and the socio-political dynamics that inform the preaching of African Americans. The course will consider also the African American preaching in light of its theological world view and its rhetorical underpinnings.

Prerequisite: PS03

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**HM30 Discernment and Preaching**
In this course students will learn aspects of the theory and practice of Christian discernment and spiritual direction as related to preaching. We will learn how to discern God’s Word for the purpose of fostering the spiritual growth of our parishioners, our congregations, and the world. Specifically, participants will engage in the practice of discernment through Lectio Divina and examen, biblical exegesis, and congregational/contextual analysis for the sake of preaching a transformative Word of God.

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**HM43 Women’s Preaching Traditions**
This is a survey course that places the preaching traditions of women at the center of theological and homiletical consideration. The class will combine readings, dialogue, sermon evaluations, and contemplation of contemporary Christian proclamation, as preparation for the development of students’ understanding of some of the theological and methodological issues contributing to the preaching of women.

Prerequisite: PS03

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**HM45 Narrative Preaching**
This course is designed to promote understanding of basic theological and methodological issues relevant to narrative preaching. The class will combine readings, dialogue, sermon evaluations, and contemplation of contemporary Christian proclamation as preparation for the development of the student’s personal approach to narrative preaching.

Prerequisite: PS03

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**HM47 Preaching the Parables**
The parables of Jesus have always made regular appearances in the pulpits of Christian churches, yet the genre is a challenging one for the preacher. This course maps the history of parable interpretation, considers current approaches to the Synoptic parables in biblical studies and homiletics, and introduces options for faithfully and imaginatively preaching the parables of Jesus in ways fitting to contemporary contexts.

Prerequisite: PS03
HM48  The Preacher as Interpreter
The creation of a sermon begins with the preacher's first encounter with a biblical text. But how exactly does the collection of impressions that emerge from that initial hearing of the text develop into a fresh, faithful, and fitting word to a specific Christian community here and now? What constitutes a “correct” interpretation? This course will explore possible answers to these questions in light of theologies of the Word and recent developments in hermeneutics, biblical studies, ethnography, and literary theory.

Prerequisite: PS03

Term 1 2015-2016 Hancock

HM55  Preaching The Headlines
Preaching is a spiritual and embodied practice that engages Scripture, culture, theology, and truth for proclamation. This course examines the use of current events at local, national, and global levels within the creative process and practice of preaching. Subject exploration will include, but is not limited to, matters of gender and sexuality, race, violence, poverty, and religion. The course is organized around lecture, discussion, and an experiential lab. The goal of the course is to help individuals become astute in the pastoral and prophetic practices of preaching, as it relates to engaging the world in which we live.

Prerequisite: PS03

Term 2 2015-2016 Thompson

HM56  Gender, Power, and the Pulpit
This course examines the interplay of gender and power as they relate to cultural narratives, the pulpit space and rhetoric, the person of the preacher, and Scripture. Participants will engage texts, films, and colleagues in order to inform a critical discussion about the tasks, content, and performance of preaching.

Prerequisite: PS03

Term 1 2014-2015 Thompson

Elective Courses in Leadership and Ministry

MS04  Supervised Ministry: Intern Year
The year-long internship provides an opportunity to explore one's ministerial identity and to increase competence in the performance of ministerial tasks.

Term 3 2014-2015 Lewis

MS10  Polity and Program of the Presbyterian Church (U.S.A.)
An introduction to the polity and program of the Presbyterian Church (U.S.A.), designed in part to help Presbyterian students to prepare for denominational examinations in that field.

Term 3 2015-2016 Lewis

MS11  Parish Leadership and the Practice of Ministry
This course will explore the biblical and theological foundations for pastoral ministry. It will engage the distinctive approaches to Christian leadership which have characterized the church through the centuries as well as challenge leaders in the future.

Term 2 2015-2016 Owens

MS12  Introduction to Pastoral Arts
While the focus of this course is on the art of parish ministry, technical information will be offered to permit students freedom in developing their own art. Topics will include the development of weddings and funerals, administration of sacraments, personnel, volunteerism, budgets, stewardship, program, and missional development in the parish. The pastor's theological identity will be translated into relevant and requisite skills for ministry.

Term 2 2014-2015 Owens (Evening)

MS14  Leadership Through Conflict
Through lectures, readings, and discussions, students will explore the dynamics of leadership in settings of conflict, particularly that of the local parish. Time will be spent exploring current conflict theories, however, the emphasis of the class is on the identity and mission of the pastor when serving in conflicted contexts. Students will be required to build bridges from their biblical and theological course work to practical case studies.

Term 1 2015-2016 Fuller
**CM251 United Methodist Polity**
The Constitution and structural relationships of The United Methodist Church are examined with a particular focus upon the ministry and mission of the local church. Fulfills the UM Polity requirement for election to probationary membership and commissioning in The United Methodist Church as specified in The Book of Discipline 2008, Par. 324.4a. This course is offered at PTS in partnership with Wesley Theological Seminary.

Term 3    2014-2015    Morse

### Elective Courses in Pastoral Care and Pastoral Development

**PC10 Human Development and Faith**
This course will explore the content, processes, and cultural contexts of human development and transformation from psychological and theological perspectives. Participants will critically examine the challenges of growth, nurture, and transformation of persons and communities, giving special attention to pastoral practices that may facilitate growth in faith and Christian vocation.

Term 1    2015-2016    Fuller

**PC13 Theology of Pastoral Care**
This course will present a complete systematic pastoral theology on the ground of our participation in the apostolic priesthood of Christ—Hebrews 3:1, “Jesus, the apostle and high priest of our confession.”

Term 1    2015-2016    Purves

**PC16 Systems Theory: Family and Congregational Dynamics**
This course offers the essentials of family systems concepts and processes which can help students to better understand their own family system(s), families in congregations, and the congregation as a whole. While the theory is rooted in the work of Murray Bowen, students will critique theory in light of their pastoral practice, theological convictions, and contextual factors impinging upon family structure and dynamics. Special emphasis will be on exploring one’s own family of origin to gain insight into how we interact with others and congregations. Throughout the course we will explore the implications of theory and case studies for pastoral care to families and congregations as well as for becoming healthier ministers.

Term 3    2015-2016    Fuller

**PC21 Classical Texts in Pastoral Care**
This seminar course is designed to introduce students at a deeper level to the understanding and practice of pastoral care as set forth in classic texts which have been recognized over many centuries to have been of value and which represent the pastoral wisdom of the Church.

Term 1    2014-2015    Purves

**PC26 Theology and Practice of Holiness**
Study of holiness in Scripture and Christian tradition as it relates to the understanding of God, the Christian life, and the church as a distinctive community in the world. Special attention will be given to reflections on holiness in Reformed theology, especially John Calvin and Karl Barth.

Term 2    2014-2015    Purves

**PC28 Loss, Transition, and Transformation**
This course is explores theories and practices related to providing pastoral care to persons coping with death, loss, grief, and transition. Students will also engage biblical, theological, and spiritual resources as frameworks for understanding the nature and role of transformation within experiences of transition and loss.

Term 3    2014-2015    Fuller

**PC50 Pastoral Listening and Communication Skills**
This course is designed to help students develop or deepen such pastoral care and counseling skills as listening, assessing, responding, referring, and intervening in crisis situations with special attention to the congregational context. Students will learn to differentiate the pastoral roles and tasks unique to providing pastoral counseling, spiritual counsel, and the relationships among them.

Term 3    2015-2016    Fuller
**PD04 Celtic Christianity**
This course will study Celtic Christianity as an historic phenomenon and a present experience. Special attention will be given to the manner in which the Celtic approach to piety, worship, theology, and community shape and influence the practice of Christian life and ministry.

Term 1 2014-2015 Purves

**PD05 Wisdom from the Desert**
An exploration of an apophatic trajectory of Christian theology and spirituality focusing on the desert as place and metaphor. Beginning with the biblical tradition of the Exodus, with John the Baptist and Jesus’ wilderness experiences, we shall explore exemplars of this aspect of Christian thought and life with a view to its relevance for pastoral practice.

Term 1 2014-2015 Owens

**Electives in Urban Ministry**

**MU01 Intro 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.

Term 2 2014-2015 Smith (Evening)
Term 2 2015-2016 Smith

**MU40 Black Churches and Contemporary Public Life**
This course is an interdisciplinary examination of the social role and impact of African-American faith leaders and groups from 1970 to the present, focusing on a variety of civic, public policy, social movement, and social service involvements.

Term 3 2015-2016 Smith (Evening)

**SCH303 Public Issues in Urban Ministry**
Students will learn public theology by doing theology. Doing theology begins by identifying the theological issues that underlie urban culture, economy, politics, and society. The class will practice a process of theological reflection rooted in an interaction of biblical insight, as it relates to Christology, principalities and powers, and social justice. Exercising prophetic imagination and using the city of Chicago as a learning laboratory the class will explore what it means to pursue and advance substantive Christian moral values in the midst of systematic injustice and secular society.

Term 1 2014-2015 Frenchak (SCUPE Faculty)

**SCH305 Restoring Urban Communities**
Field-based in one of the nation’s premier Christian community development organizations, this course introduces the principles and practices of congregational-based community development. It examines the relationship between biblical faith and community development practice through site visits to exceptional Chicago development models, and identifies the leadership competencies, organizing principles, skills, and resources necessary for an asset based approach to sustainable community building.

Term 3 2014-2015 Delk (SCUPE Faculty)

**SCH306 Urban Peacemaking in a Culture of Violence**
This course on urban non-violence will address peacemaking in its “full spectrum,” which is to say from direct action and intervention to restorative justice and conflict resolution. Certain skills, such as active listening, circle process, and non-violent practice will be introduced. The pedagogy of this course will involve interplay between the biblical witness of gospel non-violence, narrative theology, and the experience of practitioners and students.

Term 2 2014-2015 Wylie-Kellerman (SCUPE Faculty)
SCM304  Christology and Culture
Employing a narrative hermeneutic, this course explores Christology from a global, cultural, and liberation perspective, and its significance for urban ministry. The course cultivates an understanding and appreciation of the diversity of cultural images and models used to elaborate the meaning of Jesus throughout history. Through theological and historical analysis, students engage in an in-depth study of the meaning of Christ’s life, death, and resurrection for his contemporaries, the early church, and specifically for this present time in history.

Term 3  2014-2015  Perkinson (SCUPE Faculty)
Christology, pneumatology, trinity, eschatology, missiology, etc.

Summer 2015 Knitter, Premawardhana, Amjad-Ali

**SCT302 Urban Principalities and the Spirit of the City**
Drawing from the ground-breaking theological work of Wink and Stringfellow on the biblical language of “principalities and powers,” this course examines the profound spiritual realities foundational to understanding and transforming the social, economic, and political structures of our urban world.

Term 2 2014-2015 Wylie-Kellerman (SCUPE Faculty)

**SCT303 Public Theology and the City**
Public theology in the city is an art form that brings the separate elements of diversity together in a way that images the kingdom of God on earth. Public theology, in contrast with private or individual theology, is a collaborative process best learned in the context of urban diversity where public concerns or issues are found. Together, in partnership with an urban church, the class will learn the basics of the art of doing public theology that leads to redemption and transformation of social sin.

Term 3 2014-2015 Frenchak (at PTS)

**SCUSMP Supervised Ministry Practicum**
Required for students actively engaged in a ministry internship, the practicum focuses on personal formation for ministry by integrating work in the ministry setting with SCUPE’s academic curriculum. Using a case study approach, it provides a forum for faith sharing, personal self-awareness of gifts and skills for ministry, theological reflection on experience, and peer group reflection on actual ministry in response to the Gospel. It is also the course vehicle for SCUPE’s full-time internship field education/ministry credit.

Schedule to be determined.

**Elective Courses in Worship**

**WS01 Introduction to Christian Worship**
A survey of the history, theology, and practice of Christian worship, with particular attention to ecumenical developments in North American contexts. Topics will include the service of the Word, the celebration of Baptism and the Lord’s Supper, weddings, funerals, and the artistic languages of worship.

Term 2 2015-2016 Hancock

**Master of Sacred Theology Program (S.T.M.)**

**Required Courses**

All courses are for three academic credits unless otherwise noted.

**STM01 Research Skills and Proposal Seminar**
The Research Skills segment is designed to equip students with basic library research skills including familiarity with basic reference and theological tools and the Internet. The Thesis Proposal Writing portion is designed to assist students in constructing a thesis proposal, including policy and procedural requirements, submission, defense, and approval, and deposit of a successful thesis.

Term 1 2014-2015 Staff

**Doctor of Ministry Program**

Doctor of Ministry candidates select one of the following tracks: Missional Leadership; Urban Change; Science and Theology; Parish, with satellite sites in Scottsdale, Ariz., on the campus of Eckerd College, St. Petersburg, Fla., and in Charleston, S.C.; Reformed Christian Spirituality (a hybrid focus); Reformed with study opportunity in Scotland; or Eastern Christian.

Candidates who enroll in a focus during a particular term remain together for the required courses of the program. This assures a high level of collegiality and trust and facilitates the peer learning which is essential to the program. Seminars normally meet for two week sessions. Depending on the focus, these sessions are most often in January and June, January and August, or May and August.
Thirty-six (36) credit hours of course work are required for graduation, including a doctoral project valued at six credit hours. All work must ordinarily be completed by the end of the fifth year after matriculation.

**Missional Leadership Focus**

The missional leadership D.Min. seeks to form pastors to lead congregations in discerning their participation in God’s mission within specific contexts. Goals of the focus are

- 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; and

- to form leaders who are theologically reflective from within their own contexts, and able to lead their congregation to become a missional community. Achieving this goal includes the integration of research methodology with formative postures, habits, and practices of adaptive change leadership, the challenge of re-thinking church, cultivating communal discernment, plunging into the neighborhood, preaching, worship, and pastoral care.

**Distinctives**

Cohort mentor(s). A distinctive aspect of this program is the use of cohort mentors, who will companion the cohort throughout the program, helping students maintain a global and contextual focus and clarifying corresponding research questions. Each cohort mentor will lead at least one online workshop between courses, with the explicit aim of having integrative discussion and to provide coaching on research. Each professor teaching a seminar will lead the Friday morning session to help the students bring the work of that course into conversation with the program goals and their own research agendas.

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

The phases of the program include

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

**Required Courses in the Missional Leadership Focus**

**PHASE I**

**DM300 Theology of Missional Congregations**
This course lays the foundation for a missional theology developed from within the pastor’s leadership postures, habits, and practices of cultivating environments of communal discernment as her/his congregation participates in God’s mission in the congregation’s specific context. This course will transition into the identification of a specific research project as the pastor’s embodied setting from within which missional leadership postures, habits, and practices will be cultivated.

**DM310 Introduction to Research Methodology**
This course will explore and develop the pastor’s research project by refining the research question and identifying an appropriate research methodology within the embodied setting while giving attention to the “lived experience” of the persons and community from within which the pastor will engage the rest of the program. Consideration will be given to defining theological reflection paying attention to developing mindfulness as a practice which allows us to be open to trust God as the initiator and guide of both vocation and call.

**DM320 Pastor as Adaptive Change Leader**
This course is a historical, theological, and practice exploration of the role of the pastor as leader of adaptive change. It re-interprets the key marks of ordained ministry—word, sacrament, order, and service—for the new missional context. The aim is one of transition from a focus on the pastor as adaptive change leader into a focus on the pastor’s congregation as missional community, and therefore, the need for an appropriate ecclesiology.
DM330  Rethinking 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.

DM340  Practicing Communal Discernment
This course will explore a variety of ways in which the pastor as adaptive change leader can cultivate environments of communal discernment in her/his congregation for the sake of participating in God’s mission in their specific context. This course will transition from a focus on the congregational environments of communal discernment to a focus on how the congregation’s missional discernment is shaped by a relational engagement with their specific context.

DM350  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.

DM360  Proclamation and Ritual
This course explores proclamation and ritual as they intersect with the everyday life and narratives of a gathered community. Pastors will discern ways in which historical Christian practices can become vehicles of change and transformation in their contemporary settings of ministry. At their best, sacred speech and practice help theological affirmations “ring true” for participants, while pushing the community forward/outward in visions of God’s love as that which both motivates and connects us to one another to explore some of the most important facets of congregational ministry integrated with a missional theology as developed in this program.

DM370  Leadership in the Midst of Conflict and Change
The premise of this course is that engaging conflict and change in productive ways is a crucial part of a community’s discernment process, and can lead to a clearer understanding of how the community might participate in God’s mission in the world. Consequently, this course focuses on helping congregational leaders learn how to encourage healthy conflict, rather than the fear or avoidance of conflict, in their particular settings.

PHASE II

DM00  Noncredit Seminar
Will be taken online. For students needing assistance in project development. No credit

DM80  Final Capstone Seminar
This is a capstone seminar in which students share both their project and final results. This will be a shared evaluation process, in which students offer support and careful critique of themes which will become part of an ongoing dialogue for this cohort and future cohorts. Prior to this, students will complete a three-credit elective of their choice to address a particular theme or aspect related to the question and project they have been developing all along. Faculty who have taught in the program will participate in guiding this final seminar.

PHASE III

DM390  Final Project
Students will be registered for six credits in September of the academic year they plan to graduate.

DMMLE  Missional Leadership Elective

U R B A N  C H A N G E  F O C U S

The Urban Change Focus is designed to assist church leaders (pastoral and specialized ministers) in framing and pursuing spiritually and socially transformative ministry responses through theological reflection in rapidly changing complex urban circumstances. Note: Students are expected to participate in a two-week international set of seminars, one week in London and one week in Pretoria.
Goals for this focus are

• to contribute to a broad understanding of urban ministry that extends beyond church walls and church auspices and foster awareness and recognition of the potentialities of God's movement and purposefulness in every person and community-enhancing organization and initiative;

• to engage in a research methodology appropriate to the context of ministry;

• to develop and implement a project demonstrating leadership grounded in theological reflection; and

• to evaluate and account for cultural, economic, and social themes while offering a theologically and spiritually rich integration from theory to practice.

The phases of the program include

• Seminar phase, consisting of eight seminars (24 credits)

• Colloquium Phase, one seminar, in which the nature of the doctoral project is developed (3 credits)

• Project phase, involving two electives courses, the implementation of the project, and the writing of the doctoral paper (nine credits)

**Required Courses in the Urban Focus**

**PHASE I**

**DM500 Introduction to the D.Min. Program, Theological Reflection, and Research Methods**
This course will explore and develop the student's research project by refining the research question and identifying an appropriate research methodology as the embodied setting from within which the pastor will engage the rest of the program. Additionally, attention will be given to defining theological reflection. Finally, time will be given to understanding the D.Min. degree as an academic professional doctoral degree and in which ways it is ideally suited to those in ministry.

**DM510 Urban Christianity in Cross-Cultural and Global Perspective**
Centering on congregations and neighborhoods, this course looks sociologically and theologically at social and religious dynamism and developmental dilemmas within urban contexts, including: racial, ethnic, and economic shifts in neighborhood demographics; the impact of public and business sector policies on the developmental trajectories of neighborhoods and metropolitan areas in-general; group relations and interactions across social boundaries, including boundaries between congregations and neighborhood residents; and congregational approaches to interpreting and responding to social, structural, spiritual, and behavioral factors impacting urban contexts and populations. The focus is primarily on US urban contexts, but in ways that also open out on global aspects of these dynamics.

**DM520 Urban Challenges to the Well-Being and Empowerment of Women in Church and Society**
This course examines the extent to which urban churches and other urban social institutions have appropriately embraced women's concerns, critiques, contributions, and leadership in efforts to achieve health and wholeness within urban family life, church life, civic life, and economic life. Special attention will be given to how the conceptual and organizational frameworks out of which congregations operate compared with those of other community-related, social service-related, or civic institutions in responding to issues bearing on the well-being and empowerment of women. These urban community-level examinations will be situated within a broader theologically-informed assessment of ongoing issues of equality, voice, and participation at the fullest level for women.

**DM530 Biblical Reflections on Cities: From Ancient Israel to the First Century Church**
This course is concerned with reading Scripture in a way that places the social contexts of scriptural passages at the center of an interpretive framework of those passages, specifically as this relates to passages set in urban contexts and concerns. The ways Scripture may address uniquely urban concerns and situations within the contexts of ancient Israel and the first century Christian church will be delineated, both as windows into scriptural teachings pertaining to those communities but also pertaining to our contemporary urban contexts.

**DM540 Immigration, Race, and Global Cultural Dimensions of Urban Ministry**
This course examines the contemporary mobility of population groups and of religious and cultural expressions across national boundaries, especially as a result of rapidly expanding contemporary migrations from global south countries to global
north countries. The course will explore various ways south-to-
none migrations have impacted church life and community life
within receiving countries (especially within the United Kingdom),
including responses at congregational, neighborhood, and national
policy levels to the increasing racial, religious, and cultural diversity
resulting from migrations largely from Africa, Asia, and the
Caribbean.

DM550 Urban Contextual and Public Theology
Proceeding from the distinct but related theoretical vantage points
of public theology and contextual ministry, this course explores
ethical thinking and ethical decision-making in connection with
issues related to urban development, urban fractures, urban
vulnerability, racial and social justice, and globalization. Specific
consideration is given to the relationship between faith, theology,
the church and the city; community-based urban engagements;
theories and practices of urban change; the impact of globalization
on the views and conduct of congregations, church denominations,
and ecumenical organizations; and theologies and practices of
racial equality, empowerment, and justice. The course will focus on
the interplay and applications of public theology and contextual
ministry discourses and practices within the South African context.

DM560 Broken Lives and Communities and the Pursuit of
Transformative Urban Ministries
This course examines cultural, behavioral, spiritual, social-structural,
and social policy dynamics that are proving destructive to urban
lives and communities. These urgencies are explored alongside
the need for equally urgent and profound Christian responses
that draw effectively on aspects of conversionary instincts within
evangelicalism and social critical instincts within liberal and
liberationist Christian streams. Spiritually and socially transformative
ministry constructs and approaches will be analyzed at levels of
both theory and practice.

PHASE II

DM570 Proposal/Research Methodology Colloquium
The purpose of this course is to assist the student in designing a
docoral project in a particular area of ministry. Theoretical issues
underlying the situation and a method for addressing these issues
are clarified as the student develops the proposal in consultation
with peers and faculty. The goal is resonance between you as
researcher and writer and the context by asking the question: What
does the project and final paper give back to you as author and
shaper of the project and paper and in what manner will these
themes and thesis resonate with your audience?

PHASE III

DMUCF 1 and 2 Urban Change Electives

DM590 Urban Change Final Project

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

- Seminar Phase, consisting of eight seminars in which various
  areas of science and theology are reviewed (24 credits)
- Colloquium Phase, one seminar, in which the nature of the
  doctoral project is developed (3 credits)
- Project Phase, involving one elective course, the
  implementation of the project, and the writing of the doctoral
  paper (nine credits)

REQUIRED COURSES IN SCIENCE & THEOLOGY FOCUS

PHASE I

DM80A Introduction to the Doctor of Ministry Degree
Program and Pastoral Leadership
This course consists of two themes: the wider science and
religion debate and the distinctives of a Doctor of Ministry
degree. As a primary introduction to the program, the seminar
is designed to review the purpose of the degree, the writing
and research guidelines, and how to plan and prepare to set
aside the time necessary to do adequate research and writing.
Included in the course will be methodologies, critical thinking,
action-reflection modalities, understanding and incorporating
case studies, theological improvisation, theological imagination,
auto-ethnography, qualitative research, narrative inquiry, narrative
writing, and pastoral portfolio as part of the repertoire of what
serves to strengthen the degree and entire seminar structure.
Secondarily, the seminar will provide an introduction to the science-
religion dialogue: Why is it dialogue? Who is involved? Where is it done? How is it done? Course includes a brief review of the history of the science-religion dialogue and asks: What is science? What are pastoral issues? Review of opportunities and needs that create space for open discussion.

DM80B Science/Theology and Ministry
This core seminar concentrates on the theology of the church, with special emphasis on implications for the practice of ministry. The seminar will take into account the particularities of the science and theology narrative including the history of the church's engagement with developments in the natural sciences. Recent polls indicate that the majority of Christians continue to accept a creationist stance. What does that mean in reference to the church, to theology, and to science in dialogue? Focus will be on theological method and include a contextual analysis of the present discourse. The intent of this seminar is to frame the work of the pastor/specialized minister through developing and encouraging questions. It is hoped that pastors will begin to frame their own thinking in an interdisciplinary manner.

DM81 Biblical Texts in the World of Contemporary Science – PART I
Emphasis is placed on the pastoral task of interpreting the biblical text in preparation for teaching, preaching, and theological reflection. Guest lecturer on preaching to coincide with the themes of the seminar.

DM81B Preaching the Biblical Texts in the World of Contemporary Science – PART II
These two seminars, listed as such because they are designed to be taken in a two-week sequence, place emphasis on the pastoral task of interpreting the biblical text in preparation for teaching, preaching, and theological reflection. Week one is a discussion of the text and science; week two is developing the art of preaching to coincide with the themes of the Part I seminar and take into account the evolving cosmos, new ideas of creation, questions or divine action, eschatology, and theodicy as examples.

DM83 Theology and Biological Evolution
This seminar is an invitation to enlarge one’s sense of the divine. How do we talk about divine reality in the context of our faith traditions? How do we view nature—is it a promise rather than simply a design or order? A religiously adequate understanding of God not only tolerates but requires the adventurous extension of cosmic frontiers implied in evolutionary science.

DM84 Theology and the Technologies of Human Transformation
The routine use of technology to restore human capabilities and health is mostly unquestioned. The ethical decision of providing life-saving medical procedures as well as to enhance human capacities is often made in the midst of the most critical pastoral care contexts. This seminar will address these prospects from the perspective of Christian theology, ethics, and ministry practice.

DM85 Theology, Technology, and Society
Emphasis is on social/cultural impact of applied science and its significance for ministry. What difference does the church make? How do we assist in decision making with regard to pastoral care, even the kinds and types of liturgical narratives in the midst of the blurred boundaries that technology produces? Are there ethical norms that serve us in these changing moments? Finally, is there an adequate voice at the table to address the larger issues within society that includes the ethical boundaries for those on the margin? What impact does technological advances and decisions have in a global environment?

DM86 Neuroscience in Theological and Pastoral Perspective
The aim of this seminar is to establish a strategic presence in the dialogue of life, death, experience, emotion, and the brain. Poised on the cusp of wholly new discoveries and thinking with regard to neuroscience, to be cognizant of new research and thinking in science about the brain is paramount. What are we discovering and how does it change ministry? Are we now at the true end of a dualistic framework?

PHASE II

DM07 Proposal/Research Methodology Colloquium
This phase assists students in designing a doctoral project in a particular area of ministry and an elective in a practical discipline related to the candidate’s project.
PHASE III

DM00 Elective
One elective (three credits) must be taken during this phase, preferably focusing in the general area of the doctoral project.

DM90 Final Project
Phase III requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate’s ability to identify a problem, issue, or concern in his or her own ministry, integrate appropriate theological, biblical, and professional resources, and develop a method for resolution. While the project normally concludes in the third year of study, the demands 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.

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

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

While most candidates who elect the Parish Focus serve congregations, others in specialized ministries have found it a flexible vehicle adaptable to their own situations. These have included denominational posts; ecumenical agencies; military, prison, college, and other institutional chaplaincy; and various school ministries. In every case, however, the clergy person must intentionally involve his or her constituents in the program of study. This insures that the congregation or agency, as well as the student, benefit. This involvement proceeds through a local committee chosen by the student.

In preparing the proposed project and during the proposal lab process, the committee is to be informed by the student concerning possibilities for the doctoral project. In the Project Phase, the committee continues to support and to work with the candidate in implementing the project. This project may take place at the parish, denominational, institutional, or ecumenical level, depending on the candidate’s situation.

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

Required Courses in Parish Focus

PHASE I

DM01A Introduction to the Doctor of Ministry Program and Pastoral Leadership
This course is designed to review the purpose and the distinctiveness of the degree, the writing and research guidelines, and how to plan and prepare to set aside the time necessary to do adequate research and writing. Included in the course will be research methodologies, critical thinking, action-reflection modalities, understanding and incorporating case studies, theological improvisation, theological imagination, auto-ethnography, qualitative research, narrative inquiry, narrative writing, and pastoral portfolio as part of the repertoire of what serves to strengthen the degree and entire seminar structure. Students are expected to develop a dynamic definition and understanding of leadership that will be reviewed from time to time throughout the doctoral program. What differences and practices are necessary that form a well-lived life?

DM01B Theology of Church and Ministry
This core seminar focuses on the theology of the Church, with special emphasis on implications for the practice of ministry. Theology is understood and applied in light of specific situations in the candidate’s ministry.

DM02 Pastoral Care
Theological and psychological insights are related to the theory and practice of caring, with case studies furnished by the students.
DM03 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.

DM05 Education
This course is designed to introduce clergy to contemporary discussions about the educational ministry of the Church and to provide disciplined ways of thinking about that ministry, particularly in the congregational setting.

DM06 Congregational and Community Issues
A case method is used to consider problems confronting the Church in society, with the discipline of Christian ethics as a major resource.

PHASE II

DM07 Proposal Lab / Research Methodology Colloquium
The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops the proposal in consultation with peers and faculty.

DM08 Biblical Seminar
This seminar provides a study of basic themes and ideas that appear in both the Old and New Testaments, and of the ways in which these relate to issues in church and ministry. Discussion of the relationship of these themes to the areas students are considering for their doctoral projects is a major component of the course.

PHASE III

DM00 Required Electives (six credit hours)
Two electives are taken in Phase III, focusing in the general area of the doctoral project.

DM90 Final Project
Phase III requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate’s ability to identify a problem, issue, or concern in his or her own ministry, integrate appropriate theological, biblical, and professional resources, and develop a method for resolution. The doctoral project/paper must reflect depth of theological insight and its positive integration with the practice of ministry. While the project normally concludes in the third year of study, the demands of professional work and study sometimes make it more practical to take two years to complete this project. The program is flexible and can accommodate each candidate’s situation.

Reformed Focus
This focus is designed to cultivate the Reformed emphasis on the minister as a theological leader of the church. The adjective, “theological,” calls attention to the formative role theological reflection and knowledge should have in the practice of ministry. The substantive, “leader of the church,” indicates that the context of such theological reflection is the Church’s ongoing struggle to live out all dimensions of faithful service to Jesus Christ.

The goal of the program is to develop the ability of participants to formulate theologically-based actions directed toward “the great ends of the church,” as these ends have been understood in the Reformed tradition. To accomplish this purpose six 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 Colloquium and nine hours of electives are required for the degree. Three of these elective credits must be in the discipline most germane to the practical aspect of the student’s project (education, pastoral care, homiletics, administration, etc.). Three other elective credits must be in one of the disciplines contributing to the “biblical and theological” section of the doctoral paper. The final three elective credits are at the discretion of the student and the major adviser and should be considered additional research for the project.

The phases of the program include a Seminar Phase, involving the six core seminars; the Colloquium Phase, in which the design of the doctoral project is worked out; and the Project Phase, which includes the elective courses, implementation of the project, and writing of the doctoral paper.

The Reformed Focus meets for classes—with two-week periods of concentrated study—twice in Pittsburgh and twice in Scotland.
**PHASE I**

**DM40  Reformed Theology**
This course provides a systematic analysis of the ways in which different types of theology within the Reformed tradition have dealt with some of the most important doctrines of the Christian faith. Among the variations studied are the “high Calvinism” of the Synod of Dort; the Amyraldian theology; “federal” theology; the Princeton School; the Mercersburg theology; and representative “liberal,” “neo-orthodox,” and “evangelical” Reformed theologians. Doctrines considered include the concept of the “sovereignty” of God; the covenant of grace; the atonement of Christ; grace and “free will”; the Church as the “communion of saints,” and the Kingdom of God.

**DM41  Biblical Authority and Interpretation in the Reformed Tradition**
This course is designed to help students synthesize the most important ingredients that go into a responsible presentation of biblical teaching in the Reformed tradition today. These include the history of the Christian canonical Scriptures; the meaning of the “Scripture Principle” of the Reformation; and the main types of biblical interpretation before and after the historical-critical approach. Among the latter types, the hermeneutics of Schleiermacher, the Princeton School, “Fundamentalism,” and Karl Barth are singled out for special attention.

**DM42  Worship in the Reformed Churches**
In this course, worship in the Reformed tradition is examined from historical, theological, and liturgical perspectives. Special attention is given to the issues of theological integrity and identity, which have been heightened by changes in the cultural context. The course also draws upon recent insights from the liturgical renewal movement and the social sciences to encourage critical reflection upon current worship practices as a prelude to further renewal.

**DM43A  Ecclesiology and Ministry in the Contemporary Church**
The course reviews various motifs of Christianity’s relationship with culture and the focuses on the transforming motif as expressed in Reformed thought with particular emphasis on the Church’s role, understanding, and ministry in changing contexts. The Reformed tradition’s relationship to politics, revolution, economics, technology, and vocation is investigated in Western culture in relation to diversity and global shifts.

**DM44  Reformed Ecumenism**
This course is designed to enable students to appreciate the Reformed heritage in today’s ecumenical context. It examines the roots of the Reformed concern for the unity of the Church. It deals with troublesome theological issues that emerge in ecumenical discussions (e.g., authority, confessionalism, Scripture, and tradition). It also considers what the Reformed stance should be on recent proposals for achieving mutual recognition by the churches in the areas of baptism, Eucharist, and ministry.

**DM45  Theological and Ethical Issues Before the Church**
This course studies the positions of churches of the Presbyterian family on ethical and theological issues that caused great controversy in recent decades and continue to be issues around which there are confusion and controversy today. Questions such as abortion—the “right to life” versus the “right to choose”; sexual preferences; capital punishment; nuclear weapons and the threat of nuclear war; environmental ethics; bio-medical ethics; prayer in the public schools; pornography; and the problem of censorship, are among those that may be singled out for close study.

**PHASE II**

**DM07  Proposal Lab/Research Methods Colloquium**
The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops the proposal in consultation with peers and faculty.

**DM00  Required Elective**
Elective in a “practical discipline” related to the candidate’s project.

**PHASE III**

**DM00  Required Electives**
Two electives are to be taken; one is to be in a discipline contributing to the biblical or theological section of the doctoral paper. The other is usually in an area related to research for the paper.
DM90 Final Project
Phase III requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate’s ability to identify a problem, issue, or concern in his or her own ministry, integrate appropriate theological, biblical, and professional resources, and develop a method for resolution. The doctoral project/paper must reflect depth of theological insight and its positive integration with the practice of ministry. While the project normally concludes in the third year of study, the demand of professional work and study sometimes make it more practical to take two years to complete this project. The program is flexible and can accommodate each candidate’s situation.

Reformed Christian Spirituality Focus
The Reformed Christian Spirituality Focus is designed to provide a contextual and open space for claiming and reclaiming a distinct spiritual formation within the reformed tradition. Candidates serve as pastors or in specialized ministry. It is required that students meet with a certified Spiritual Director on a regular basis and establish a practice that informs course work and the final project.

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

Required Course in Reformed Christian Spirituality Focus

PHASE I

DM700 Introduction to the Doctor of Ministry Program and Pastoral Leadership
This course is designed to review the purpose and the distinctiveness of the degree, the writing and research guidelines, and how to plan and prepare to set aside the time necessary to do adequate research and writing. Included in the course will be research methodologies, critical thinking, action-reflection modalities, understanding and incorporating case studies, theological improvisation, theological imagination, auto-ethnography, qualitative research, narrative inquiry, narrative writing and pastoral portfolio as part of the repertoire of what serves to strengthen the degree and entire seminar structure. Students are expected to develop a “sixth sense” with regard to a dynamic definition and understanding of leadership that will be reviewed from time to time throughout the doctoral program. What differences and practices are necessary that form a well-lived life? What is a reformed spirituality?

DM710 Theology of Church and Ministry and Pastoral Spirituality
Ecclesiology, spirituality, mission, culture, and context: navigating a post modern world within the framework of Reformed theology. What is the role, function, identity of pastor? Distinct angles and theological interpretative strategies taking account of global realities with attention to tradition and mission will be discussed.

DM720 Christian Spiritual Traditions Part I
Part I questions how to claim and reclaim tradition in terms of the origins and broad historical review of Christian spirituality through the 20th century.

DM730 Faith Exegesis: Continuity Between Text and Spirituality
In this course students study interpretative strategies and options of and for the biblical text with focus on the passage and the history of interpretation that gives shape to piety, prayer, and the devotional life.

DM740 Christian Spiritual Traditions Part II
Part II investigates contemporary movements and practices, persistent opening to faith, and the foundations of belief that inform practices with emphasis on the 20th century. How have piety, prayer, and the devotional life been reformed in the past century?

DM750 Reformed Understandings of Biblical Authority, Tradition, and Proclamation
The course asks how do pastors responsibly navigate and negotiate assumptions and challenges with regard to Scripture? Who or what
is in charge of authority? What does experience have to do with authority? What is the role of proclamation? What disciplines and practices are necessary?

PHASE II

DM770 Proposal Lab/Research Methodology Colloquium
The Proposal Lab assists students in designing a final project which will include the notion of a synthesis between spirituality and intellect; the education of the heart; and the education of the mind. Opportunity will be given to incorporate art, narrative, and other practices under the broad rubric of the "creative" grounded in a biblical and theological framework.

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

PHASE III

DMREC One Elective to Support Doctoral Project

DM790 Final Project
Phase III requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate’s ability to identify a problem, issue, or concern in his or her own ministry, integrate appropriate theological, biblical, and professional resources, and develop a method for resolution. The doctoral project/paper must reflect depth of theological insight and its positive integration with the practice of ministry. While the project normally concludes in the third year of study, the demand of professional work and study sometimes make it more practical to take two years to complete this project. The program is flexible and can accommodate each candidate’s situation.

EASTERN CHRISTIAN FOCUS

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

REQUIRED COURSES IN EASTERN CHRISTIAN FOCUS

PHASE I

DM01E Fundamental Roots of Priestly Ministry
This course explores the roots of priestly diakonia from three perspectives: ministry in the synoptic gospels, development of the priestly ministry (hieratike syneidesis), and patterns of contemporary ministry.

DM02E The Ministry of Spiritual Direction
This course understands spiritual direction as a distinct “ministry.” Neither secular therapy nor mere religious piety, it both holds an ancient position in the church and is in need of renewal in the contemporary Christian life.

DM03 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.

DM04E Ecclesiology and Canon Law in Early Christianity
Since the Apostolic Age, the self-identity of the Church has involved the existence of some basic principles of church order: reception into the Church by baptism, customs, and rules in relation with Eucharistic theology, development of a consensus or various norms (customary law), relative flexibility of implementation, emergence and development of written law, and the evolution toward a certain formalism corrected by “the oikonomia” (expediency).

DM05 Education
This course is designed to introduce clergy to contemporary discussions about the educational ministry of the Church and to provide disciplined ways of thinking about that ministry, particularly in the parish setting.
DM06E  Priesthood, Community, and Ethics
This course seeks to explore the roots of Eastern spirituality and to study contemporary moral issues from three perspectives: (1) spirituality/morality in the Eastern tradition; (2) practicing morality in modern society; (3) facing contemporary moral issues.

PHASE II

DM07  Proposal Lab
The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops the proposal in consultation with peers and faculty.

DM08  Biblical Seminar
This seminar provides a study of basic themes and ideas that appear in both the Old and New Testaments, and of the ways in which these relate to issues in church and ministry. Discussion of the relationship of these themes to the areas students are considering for their doctoral projects is a major component of the course.

PHASE III

DM00  Electives
In addition to these courses, two electives are required in the program. They may be taken at other accredited graduate institutions, pending approval of the Dean and Program Director and provided they are related to areas the student is investigating for a doctoral project.

DM90  Final Project
Phase III requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate's ability to identify a problem, issue, or concern in his or her own ministry, integrate appropriate theological, biblical, and professional resources, and develop a method for resolution. The doctoral project/paper must reflect depth of theological insight and its positive integration with the practice of ministry. While the project normally concludes in the third year of study, the demands 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.
In a city known for its bridges, Pittsburgh Theological Seminary has been about the mission of bridging the Word and the world for more than 200 years. We recognize that the most important question that we have to ask ourselves is not “What are we doing on this 13-acre campus?”, but rather, “What is God doing in the world and how can we be a part of it?”

The city of Pittsburgh, in Southwestern Pennsylvania, is built on and surrounded by the broken hills and wooded slopes which run along its three rivers. Pittsburgh has an astounding 446 bridges. This officially makes Pittsburgh the city with the most bridges in the world, three more than the other global leader, Venice, Italy. Downtown Pittsburgh, located at the point where the Allegheny and Monongahela Rivers merge to form the Ohio, is one of the largest corporate headquarters cities in the United States and the home to such important firms as ALCOA, Google, PPG Industries, USX, and Heinz. Pittsburgh is easily accessible by air, rail, and ground travel.

Urban renewal in the city, much acclaimed in recent decades, has included the arts and education. An internationally acclaimed symphony orchestra along with resident opera, ballet, and theater companies perform regularly in the lavish Heinz Hall for the Performing Arts, the Benedum Center, the O’Reilly Theater, and in other city venues. The city is also the steward of several important art collections and museums. Carnegie Library of Pittsburgh has numerous branches and a suburban Bookmobile service, and there are also private and specialized libraries in the area which are often open to the public. Its educational and cultural standard has contributed much to Pittsburgh’s listing in the Places Rated Almanac, as one of America’s “most livable cities” in 1985, 2007, 2010, and again in 2014. The city of Pittsburgh is the scene of Western Pennsylvania’s largest and most important educational complex. The Seminary is in an association with nine other colleges and universities in the city known as the Pittsburgh Council on Higher Education. (See page 30.) Students may cross-register for graduate courses at any of these institutions. The cluster of educational institutions in Pittsburgh provides an atmosphere of intellectual growth and offers frequent lectures on a variety of subjects, which interested persons may attend.

Through the wide scope of field education, other work, and volunteer opportunities, students from the Seminary are involved in many different areas of Pittsburgh. Students serve as pastors in inner city and suburban churches, as chaplains in hospitals, hospices, and in county and state penal institutions, as campus ministers, and in many other positions that affect the life of the city and its people. Within a short drive of the campus, as well, opportunities to serve are available in small towns and rural congregations. Pittsburgh Seminary endeavors to make good use of the many resources for theological education that are available in the metropolitan area. The Seminary also attempts to be an active resource for the area through the stewardship of its facilities and the creative leadership of the members of the Seminary community.

The Seminary’s Immediate Environment: Highland Park, Eastside, and East Liberty

The numerous rivers, valleys, and hills common to Western Pennsylvania divide Pittsburgh into a large number of neighborhoods. Pittsburgh Theological Seminary is located between two such neighborhoods. To the north is a residential area of substantial homes, Highland Park, which takes its name from the large city park less than one mile from the Seminary. As one of Pittsburgh’s finest, Highland Park offers woods, picnic areas, paths for biking and walking, and tennis courts. Its large outdoor pool is available during the summer months. At the heart of the park is the Pittsburgh Zoo & PPG Aquarium, much of which was built at the turn of the century and which has undergone a large-scale program of modernization.

To the south are the communities of East Liberty, a business and residential community in the midst of renewal, and Eastside, a recently renovated business area. East Liberty, Eastside, and Highland Park’s residential population represents a healthy racial and ethnic cross-section of urban America. To the west are the neighborhoods of Garfield and Bloomfield, communities under redevelopment and the new location of the UPMC Children’s Hospital. The Seminary is also a partner in the East End Cooperative Ministry, an exciting ecumenical venture involving many churches and agencies in cooperative social services.
The Campus

Pittsburgh Theological Seminary is located on a beautiful tree-filled 13-acre campus, the major portion of which was once the estate of H. Lee Mason Jr. The buildings, almost all of which have been built since 1954, are of American Colonial design.

Clifford E. Barbour Library

The Clifford E. Barbour Library of Pittsburgh Theological Seminary is the largest theological library in the three-state region. Its 299,000 volumes and more than 840 periodical subscriptions place it among the largest stand-alone seminary libraries in the country. An extensive array of new materials is added each year in various formats and languages, and includes a growing number of electronic resources. The collections are housed in a large three-story building dedicated in 1964. Its open stack areas include 90 desk carrels that may be reserved by students and 28 enclosed carrels for faculty and visiting scholars. There is a library instruction classroom as well as casual reading areas with comfortable chairs and couches. Photocopiers, microform readers and printers, audiovisual equipment, and public computers are readily accessible. Wireless Internet connection is available throughout the building.

The library has exceptionally skilled staff members who offer a full range of services including reference assistance and bibliographic instruction. CALVIN, a public access catalog of library holdings, is available as well as online connections to a wide range of databases and other electronic resources. The Library also holds a variety of materials in its special collections, including the John M. Mason Memorial Collection consisting of rare theological works dating from the Reformation. The Warrington Collection consists of several thousand valuable hymn and song books from the estate of James Warrington of Philadelphia and provides rich research materials for scholars of American and British hymnody. Other materials housed in the Archives Department document the Seminary’s history as well as the history of the Associate, Associate Reformed, United Presbyterian, and Presbyterian (U.S.A.) congregations, synods, and general assemblies.

On display in the Hansen Reading Room on the second floor are the desk and chair of Dr. Karl Barth of Basel, Switzerland. Dr. Markus Barth, son of Karl Barth and PTS faculty member from 1963-1972, presented these treasures to the Seminary in 1964. Included with the gift of the desk at which Karl Barth wrote his theological works is an autographed copy of his Kirchliche Dogmatik I/1.

Hicks Family Memorial Chapel

The sanctuary of Hicks Memorial Chapel is used for worship during the Seminary’s chapel services and the spacious and comfortable theater-auditorium is ideal for conferences, special lectures, and concerts. Students enjoy preaching experiences within this traditional worship facility.

George A. Long Hall

The George A. Long Hall is the focal point of campus life. In addition to administrative offices, the building contains lecture and seminar rooms, faculty offices, the Shakarian Campus Center, the Kelso Museum of Near Eastern Archaeology, and a more formal John Knox Room that is used for many conferences and gatherings. A Computer Lab offers computers for use by students and for instructional purposes.

Shakarian Campus Center (Shak)

This is a comfortable, inviting environment in which students may study, enjoy fellowship, and participate in table games.

Kelso Museum of Near Eastern Archaeology

The Kelso Museum of Near Eastern Archaeology contains an important collection of ancient Near Eastern and Palestinian pottery and artifacts, dating from prehistoric times through the early Islamic period. The core of the collection comes from excavations sponsored by the Seminary over the past 80 years. The museum is a resource for Seminary students and scholars and those who wish to learn about archaeology and life in ancient times. The museum is open to the public and offers tours and special programs for churches, schools, and a wide range of community groups.

Housing

Housing is available on campus in both the apartments and the Calian Residence Hall. Apartment sizes range from efficiencies to four bedrooms; eligibility is based on availability and family size. Apartment rents are below commercial rates; utilities are included...
in residence hall and apartment rents. Dogs and cats are permitted in the designated tower of McMillan and all of Highlander Apartments. Please refer to the Pet Policy on our website for more detailed information.

CALIAN HALL
Calian Hall (completed in January 2003) was named in honor of the Rev. Dr. Carnegie Samuel Calian and his wife, Doris, for their 25 years of service to the Seminary. This hall houses single students (male and female) throughout the academic year. The building features such amenities as coin-operated laundry facilities, individual temperature controls (including air-conditioning), private bathrooms for each unit, wireless Internet access, and the convenience of an elevator. The campus Physical Fitness Center is located in Calian Hall. Student lounges and limited cooking facilities are also available. Guest housing for Continuing Education participants and other visitors is located on the first floor.

APARTMENTS
Apartments in all buildings are unfurnished. Each apartment is equipped with a refrigerator and stove; coin-operated laundry facilities are located in the basement of each building. All apartments are equipped with wall-to-wall carpeting. Samuel A. Fulton Memorial Hall provides 18 efficiency and 21 one-bedroom apartments. Each unit includes a kitchenette, bath, and storage locker. McMillan Hall, Anderson Hall, and The Highlander form a quadrangle that encloses a play area for children. In McMillan Hall there are one four-bedroom, three three-bedroom, 12 two-bedroom, and three one-bedroom apartments. One tower of McMillan is pet friendly. Anderson Hall includes six two-bedroom and six three-bedroom apartments, each of which has a living room, kitchen, bath, and storage locker. The Highlander contains 17 one-bedroom and six two-bedroom units. Each apartment includes a living room, kitchen, bath, and storage locker. This building is pet friendly. Apartment availability is based on family size. The Business Office works very diligently to accommodate the needs of families.

ACCESSIBILITY
Recent modifications and additions have provided access to major Seminary buildings and educational resources for persons with disabilities. Classrooms, offices, dining facilities, rest rooms, mailroom, museum, Calian Residence Hall, and the entire library complex are currently accessible. The Seminary is committed to providing a barrier-free environment in order to serve all individuals regardless of their physical abilities.

INFORMATION FOR STUDENTS WITH CHILDREN

EARLY CHILDHOOD CARE
The Pittsburgh Public Schools Early Childhood Program provides children, ages birth to 5, with a comprehensive, educational program designed to reinforce and respond to the unique strengths and needs of the individual child and family. Early Childhood Programs are available at no cost to Pittsburgh residents in various neighborhoods across the city. In the vicinity of the Seminary there are five: the Dilworth, Fulton, Lincoln, Obama, and Sunnyside Early Childhood Centers. More information can be obtained at the Pittsburgh Public School website: www.pghboe.net.

SCHOOL-AGE CHILDREN EDUCATIONAL INFORMATION
The Seminary is located within the Pittsburgh Public Schools area. There are three local elementary schools. One is the Fulton French Emphasis Magnet School for grades Pre-K to 5, the Dilworth Traditional Academy Magnet School for grades Pre-K to 5, and the Sunnyside Elementary School which houses Pre-K to 8. The Pittsburgh Public Schools Accelerated Learning Academies (ALAs) feature learning environments that engage students, reduce discipline issues, and support individualized instruction. The instructional program is based on the America's Choice School Design model, which was developed after an extensive study of the best educational practices in the United States and abroad. The Barack Obama Academy of International Studies which is an International Baccalaureate program is located across from Pittsburgh Seminary and currently serves students in grades 6-12. More information can be obtained at the Pittsburgh Public School website: www.pghboe.net.
Students and Student Life

A primary purpose of seminary relationships is to develop a Christian community on campus which lays the foundation for early and lasting friendships which may in turn lead to confidence and mutual assistance among ministers and church leaders. Students of various ages and from different hometowns and homelands study at this seminary each year. While a majority of students are Presbyterians, there are significant numbers of United Methodists, Lutherans, Baptists, Roman Catholics, Anglican, Episcopalians, and members of the United Church of Christ, just to name a few. Students at Pittsburgh Theological Seminary participate in the governance of the institution through the Student Association and their representation on various committees of the Board of Directors and the faculty. In addition, the Student Association serves as the umbrella for student organizations on campus. The Student Association, by constitution, is composed of all students (except Doctor of Ministry students) registered and enrolled in the Seminary. The purpose of the Student Association is to conduct all student social and extracurricular affairs and to conduct elections of student representatives to other Seminary committees or organizations as required. The Student Association conducts a range of programs from meetings dealing with issues related to the Church and the world to social get-togethers and service projects. The Student Association assists in planning the annual student orientation program. Meetings of the Student Association are held at least once a month, with times varying to allow participation of both day and evening students.

Student Organizations

Student organizations function under the jurisdiction of the Student Association and are organized and dissolved depending on student interest each year. Groups that have remained active over the years include NIA (African American and International Student Fellowship), Sports and Recreational Fellowship, Spouse2Spouse, Peace and Justice Fellowship, United Methodist Student Fellowship, and Presbyterian Student Fellowship. These groups are described in the Student Handbook, as are the guidelines for establishing new groups and receiving funding from the Student Association.

Worship

In theological studies one aims to understand God truly. One cannot understand God without worshipping God. Worship is therefore an integral part of our common life at Pittsburgh Theological Seminary. Mid-day chapel services are held four times each week. The services are organized by the Chapel Team, a group of students led by faculty members, under supervision of the Seminary’s Community Life Committee. All faculty and students are encouraged to be involved in worship leadership.

Recreation

Athletic events and other recreational activities are arranged under the auspices of the Student Association. A Physical Fitness Center containing exercise equipment and room for aerobics is located in Calian Hall. There are also other established fitness centers in the area where memberships are available for a fee. Many students enjoy the exciting game of Ultimate Frisbee and each year prepare for the tournament of other seminaries at Union Seminary in Richmond, Va.

Distinguished Guest-in-Residence Program

This program gives the Seminary community the opportunity to interact with persons involved in a variety of ministries. The distinguished guests visit classes, participate in Seminary activities, engage in conversations with students and faculty, and lead one or more chapel services. Usually one guest is present each term. During recent academic years, the Seminary welcomed distinguished pastors who were engaged in overseas ministries, urban redevelopment ministries, large suburban church ministries, small church ministries, chaplaincy ministries, and judicatory ministries. Distinguished guests include pastors who are alumnae/i of Pittsburgh and many other seminaries. A member of the faculty of the Seminary hosts each guest. In addition, the Seminary occasionally invites distinguished laypersons to spend several days on the campus. These church men and women share insights about their ministries and ways in which their church and work commitments interact. In addition to pastors, distinguished guests have included bankers, newspaper editors, management consultants, attorneys, and corporate leaders.


**Policies**

**Inclusive Language**

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

**Drug-Free School**

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

**Harassment Policy**

It is the policy as well as the responsibility of Pittsburgh Theological Seminary, as an institution preparing men and women for leadership roles in the Church, to establish an environment of trust in which the dignity and worth of all members of the institutional community are respected. Therefore, the Seminary will not condone or disregard incidents of sexual or racial harassment. This applies to all persons in the Seminary community. Such harassment is a misuse of power. It creates confusion and an uncomfortable, hostile, and intimidating environment in which to work and study. It destroys opportunities for students, faculty, and staff to develop and affirm strong, positive self-concepts and the sense of self-confidence and mutual respect that are essential both to the educational process and to the excellence of a well-functioning institution. Further information is outlined in the Student Handbook.

**People Finder**

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

COST
- Tuition and Fees
- Board and Rent
- Financing Seminary Education

AID
- Merit Scholarships
- Recognition Scholarships
- Need-Based Grants
- Middler/Senior Scholarships, Fellowships, Awards, and Prizes
- Graduation Awards, Prizes, Scholarships, and Fellowships
- Doctor of Ministry Scholarships
**TUITION AND FEES**

**Candidates for the M.Div., M.A., M.A.T.M., and S.T.M. Degrees**

<table>
<thead>
<tr>
<th>Term Hours</th>
<th>Charge</th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td>$8,640</td>
</tr>
<tr>
<td>36</td>
<td>$11,520</td>
</tr>
<tr>
<td>Per credit</td>
<td>$320</td>
</tr>
</tbody>
</table>

**Candidates for the D.Min. Degree**

| Per credit | $358 |

**Non-Degree Students**

| Per credit | $320 |

**University Courses**

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

**Audit Courses**

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

**FEES**

- Application Fee: $50
- Matriculation Fee*: $50
- Graduation Fee: $90
- Comprehensive Fee: $125
- Transcript Fee: $5
- M.A., M.Div., or S.T.M. Thesis Extension Fee**: $300/term until thesis completion
- Doctoral Project Extension Fee**: $1,000/year until project completion

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

**BOARD**

Meals may be purchased in the cafeteria Monday through Friday (morning and noon) throughout the academic year, excluding vacation periods. The estimated cost for board for an academic year for a single student is $2,534. Meal service is provided on a cash-only basis for the convenience of students, faculty, and staff. The food services are closed during vacations and holidays. In addition, a shared kitchen is available in the Calian Residence Hall year round for food storage and preparation.

**RENT**

**CaliAN RESIDenCe Hall**

Calian Residence Hall studio $450 per month

**Apartments (Per Month)**

**FULTON HALL: 39 APARTMENTS**

- Efficiency apartments: $550
- One-bedroom apartments: $630

**HIGHLANDER: 23 APARTMENTS**

- One-bedroom apartments: $655
- Two-bedroom apartments: $760

**ANDERSON/McMillAN HALLS: 31 APARTMENTS**

- One-bedroom apartments: $630
- Two-bedroom apartments: $785
- Three-bedroom apartments: $920
- Four-bedroom apartments: $1,075

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

Payment of Fees
Billed tuition, rent, and fees are payable, in full, by the 15th day of the following month (for example: Student billing statements dated Sept. 30 are due no later than Oct. 15). There is a finance charge of 0.5 percent per month on the open account balance. The Seminary’s Business Office requires all students’ account balances to be paid in full before they can register for the following term. The Seminary accepts cash, check, Visa, MasterCard, or Discover for course payment. Please make checks payable to Pittsburgh Theological Seminary (or PTS). 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 US funds. Foreign checks or money orders must have the US 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)
The goal of the Pittsburgh Seminary financial aid program is to assist each student in arranging financial support. While it remains each student’s responsibility to meet the costs of his or her theological education, the Seminary provides grants and work-support to full-time students in the Master of Divinity, Master of Arts, Master of Arts in Theology and Ministry, and Master of Sacred Theology programs who have need, regardless of denominational affiliation. However, the student’s denomination and family are also expected to share in meeting the financial obligation. Awarding financial aid to students is a process that is based on need. The application procedure requires

• completed Free Application for Federal Student Aid (FAFSA) using the IRS Data Retrieval Tool; and
• completed Seminary Financial Aid Application.

All are required because eligibility for financial aid is determined from calculations which result from these forms.

Cost/Income
Pittsburgh Theological Seminary uses expense norms in computing a student’s need. The allowed expenses for the academic (nine month) year are as follows.

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

Federal guidelines do not allow for living expenses for other family members when calculating federal aid. However, when calculating institutional grants, Pittsburgh Theological Seminary assigns higher allowances for family members.

2014-2015 Academic Year

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuition (36 credits)*</td>
<td>$11,520</td>
</tr>
<tr>
<td>Books</td>
<td>$1,200</td>
</tr>
<tr>
<td>Comprehensive Fee</td>
<td>$270</td>
</tr>
<tr>
<td>Rent**</td>
<td>$5,067</td>
</tr>
<tr>
<td>Food</td>
<td>$2,534</td>
</tr>
<tr>
<td>Transportation</td>
<td>$1,689</td>
</tr>
<tr>
<td>Insurance</td>
<td>$1,182</td>
</tr>
<tr>
<td>Miscellaneous***</td>
<td>$6,418</td>
</tr>
<tr>
<td>Total****</td>
<td>$29,880</td>
</tr>
</tbody>
</table>

* Full-time tuition is $320/credit (Example: nine credits/term = $2,880/term)
** Average amount of rent paid by PTS students living on-campus during the 2013-2014 school year
*** Personal care, clothing, tithing, cable, and telephone are some of the expenses to be considered under this item.
**** The Financial Aid Office has the authority to use professional judgment
to adjust the Cost of Attendance on a case-by-case basis to allow for special circumstances. The student should submit written explanation with documentation. Federal guidelines consider debt to be a lifestyle choice and do not include indebtedness in eligibility calculations.

**Determining Need**
A student's “need” is determined from the information submitted on the FAFSA and the PTS application. It is the difference between the Cost of Attendance and the Expected Family Contribution. To help meet this need, Pittsburgh Theological Seminary awards Tuition Grants, Housing Grants, and jobs through the work-support program. A student may not receive more than 150 percent of the cost of tuition from Pittsburgh Theological Seminary. However, the student is 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 family income, liquid assets, Adjusted Gross Income, or Expected Family Contribution above the Cost of Attendance do not qualify for PTS grants.

**Work-Support**
Work-Support is a part-time on-campus job for full-time students with financial need. The money is not directly applied to the Seminary invoice; instead the student will receive a paycheck each month. If the student chooses to participate in the program, the pay scale is $8.25-$9.25 per hour worked. The Work-Support award does not guarantee a position. After receiving an award letter, the student must log on to the PTS website and submit an application to the department of his/her choosing. Campus jobs exist in all aspects of Seminary life, including the Cafeteria, Library, Maintenance, and administrative offices.

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

PTS fills a percentage of a student’s need with grants. All students who are members of a church can receive 40 percent of their need in the form of grants. An additional 20 percent is calculated for members of the Presbyterian Church (U.S.A.) who are endorsed by their session or are enrolled as inquirers or candidates under care of a PC(USA) presbytery. An additional 10 percent will also be calculated for racial/ethnic minority students. Students with unusual personal/family expenses may apply by letter to have their grant percentage increased by 10 percent by submitting a letter to the Financial Aid Office.

The maximum Tuition Grant award is the full cost of tuition ($320/credit). Presbyterian Church (U.S.A.) students under care of their session or are enrolled as inquirers or candidates under care of a PC(USA) presbytery may qualify for up to 100 percent of tuition for the academic year. All other students may qualify for a maximum of 90 percent of tuition. One third of the grant is made available each term.

In addition to a Pittsburgh Theological Seminary Tuition Grant, a student may be eligible for a Housing Grant. The Housing Grant is $100 per month during the nine month academic year; September 2014 through May 2015. The student must be enrolled full time and live in Seminary housing to receive the grant. Students must apply each year for the need-based grants and work-support by completing all of the necessary forms. There is NO guarantee that a student will receive need-based aid for the entire length of studies. Students can depend on the aid if they continue to qualify financially, maintain a 2.5 overall GPA, 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.

**Further Qualifications**
The Financial Aid Package is based on the assumption that a student is registered for at least nine credit hours each term. No need-based financial aid will be available to students registered for less than nine credits. Should a student fail a course(s), there will be no financial aid for the repeat course(s). If a student withdraws from a class after the official add/drop period, financial aid for this course will be revoked and the student is responsible for one-half of 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.

Transcripts are reviewed at the end of each academic year; a student whose cumulative grade point average is less than 2.5 will
receive no further PTS grants or work-support until the end of the following academic year and then only if the cumulative GPA has been raised to 2.5 and the student continues to demonstrate need. 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. If a student received financial aid to complete one degree program, he/she is not eligible for financial aid for a second-degree program until three years (nine terms) have passed.

All merit scholarship recipients are welcomed to apply for need-based financial aid. The maximum combined award cannot exceed 150 percent of the cost of tuition.

**Loans**

Many students will enter Seminary with educational debt, so every effort is made to keep this aid component to a minimum. When a student has exhausted all possibilities for other forms of financial aid and still needs funds, a loan may be the only option. There are loans available through the Federal Direct Loan Program, the Federal Graduate PLUS Program, some denominational agencies, and other sources. 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.

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. Students enrolled in more than 27 credits, must complete a total of 27 credits during a three term academic year. Students enrolled in less than 27 credits but more than six credits per term must complete 18 credits during the three term academic year. Numbers will be prorated for terms that the student was not enrolled. Doctor of Ministry students must earn an Honors or Satisfactory grade and pass 12 credits per academic year. See the PTS website for more details.

If a student has not maintained the academic standards for financial aid, he/she may file an appeal with the Financial Aid Committee for reinstatement of Federal Student Aid. This appeal will not reinstate PTS funding. If approved, the student will be placed on Financial Aid Probation for one year. Details and an Appeal Form can be found on www.pts.edu.

### Academic Standards for Master’s Financial Aid

<table>
<thead>
<tr>
<th>Type of Aid</th>
<th>Minimum PTS GPA</th>
<th>Number of Completed Credits</th>
</tr>
</thead>
<tbody>
<tr>
<td>PTS Merit Scholarships</td>
<td>3.5</td>
<td>36 credits must be completed</td>
</tr>
<tr>
<td>PTS Institutional Grants and Work-Support</td>
<td>2.5</td>
<td>No requirement</td>
</tr>
<tr>
<td>Federal Loans</td>
<td>2.0</td>
<td>Students enrolled in a minimum of 27 credits or more must complete 27 credits</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Students enrolled in less than 27 credits but more than six credits per term must complete 18 credits</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Less than half-time students must complete all credits that were attempted</td>
</tr>
</tbody>
</table>

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A C A D E M I C  S T A N D A R D S  F O R  D O C T O R A L  F I N A N C I A L  A I D

<table>
<thead>
<tr>
<th>Type of Aid</th>
<th>Minimum PTS GPA</th>
<th>Number of Completed Credits</th>
</tr>
</thead>
<tbody>
<tr>
<td>PTS Institutional Grants and Work-Support</td>
<td>S or H grade</td>
<td>No requirement</td>
</tr>
<tr>
<td>Federal Loans</td>
<td>S or H grade</td>
<td>12 credits must be completed</td>
</tr>
</tbody>
</table>

R E F U N D S

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

D E A D L I N E S  A N D  A D D I T I O N A L  I N F O R M A T I O N

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

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

M E R I T  S C H O L A R S H I P S

The Merit Scholarship program is one way Pittsburgh Theological Seminary encourages the enrollment of men and women of the highest academic ability in the two- and three-year master’s degree programs. Only incoming, full-time students are eligible for merit scholarships, which are normally renewable based on the recipient maintaining at least a 3.5 cumulative GPA at Pittsburgh Seminary and full-time student status.

An applicant must have submitted a complete admissions packet to be considered for Merit Scholarships. Awards are made on a rolling basis. Eligible applicants will have graduated from a bachelor’s degree program at a regionally accredited or internationally recognized college or university and have earned at least a 3.5 cumulative grade point average (or the numeric equivalent for schools not using the 4.0 point scale). They must have demonstrated potential for outstanding Christian service as determined through letters of reference and the admissions interview. All students who meet these criteria will be considered for Merit Scholarships; 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. 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 point scale). The student will have demonstrated potential for outstanding Christian service as determined through letters of reference and the admissions interview.
The Thomas Chalmers Honors Scholarships were established in 1999 to acknowledge incoming students who have achieved academic excellence in their past work and who display gifts for Christian leadership. The scholarship is designed to substantially defray the cost of tuition, and is renewable each spring if the student maintains a 3.5 cumulative grade point average.

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

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

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

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

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

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

The David E. Molyneaux Honors Scholarship was established by the First Presbyterian Church of Flint, Mich., in affection for their pastor, David E. Molyneaux, an alumnus and former Board member of the Seminary.

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

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

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

The Andrew Reed Scholarship is given to the student who, upon entering Seminary, shall achieve the highest grade in a competitive examination in the English Bible. This scholarship is non-renewable.

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

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

Recognition Scholarships

All full-time, eligible, two- and three-year master’s degree students and/or applicants who have submitted complete admissions packets are considered for Recognition Scholarships; there is no additional application process.

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 Genesee Central Presbyterian Church—Squires Fund Scholarship was established by Genesee 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.

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

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

The Summer Youth Institute Alumnus/Alumna Scholarship is automatically awarded to students who enroll 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.

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.

Need-Based Grants

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

Note: The Financial Aid Office maintains online a list of outside scholarships for which students must submit an application, obtained from the granting organization. For this list, see www.pts.edu/Types_of_Financial_Aid.
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 of 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 Dando Scholarship Endowment Fund was established by the Rev. G. William Dando after his graduation from Pittsburgh Theological Seminary in 1963. Dando was a Navy chaplain and also served as the executive director of the Military Chaplains Association from 1990-1997. The Dando Scholarship Endowment Fund supports one or more students who demonstrate financial need.

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

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

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

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

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

The Rev. Robert L. Kelley Jr., Ph.D. Scholarship was established by Pittsburgh Theological Seminary in 2013 to honor Bob Kelley’s more than 63 years of affiliation and service to the Seminary as a faculty member, a member of Alumnae/i Council, a member of the Board of Directors, and a Distinguished Alum. 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 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 Ray H. Pierson Scholarship was established in 1989 with a lead gift from The Presbyterian Church, Sewickley, Pa. The scholarship was established in honor of the Rev. Pierson and in recognition of his 40 years of ministry in Pittsburgh Presbytery. The Rev. Pierson was a 1952 graduate of Western Seminary, an antecedent institution of Pittsburgh Theological Seminary. This scholarship is awarded to Presbyterian students who demonstrate financial need.

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

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

The 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 midder or senior year and also to students entering their junior year with at least a 3.0 GPA from their college or university.

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

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

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

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

Additional Need-based Grants include

- The A. C. Amsler Grant, established by Mr. Amsler, a Pittsburgh Theological Seminary Board member from 1959-1971
- The Atlantic Avenue Presbyterian Church Grant, established by the church in 1986
- The Richard P. Averell Memorial Scholarship, established in 1985 by Hester W. Averell through her estate
- The Lily M. Carrick Grant, established in 2000 through her estate
- The Christian Education Grant
- The Walter and Mary Clyde Scholarship Endowment, established in 2005 through the Clyde Family Trust
- The Jane Hogg Gardner Grant
- The Grimes Grant
- The 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 McClung Grant
- The McKinney Grant
- The Parker Grant
- The Martha Rickabaugh Scholarship, established by Ms. Rickabaugh in 1994
- The Sherrard Grant
- The C. P. Sherwin Grant, established through the Sherwin estate
- The Wallace Memorial Presbyterian Church Fund, established by the church, located in Pittsburgh
- The Edward and Lillian Walther Scholarship

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

This section includes varying types of financial assistance. Need-based grants require prior qualification by submission of the Free Application for Federal Student Aid (FAFSA). 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 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 Valenitour 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 plan for travel, which must include the non-Western world.

Proposals will be favored that include a statement of intent to do an independent study with a named member of the faculty in the following fall term, as well as a preliminary draft proposal for it. The independent study is related to some aspect of the student’s travel experience. Both the statement of purpose and plan for travel, and the preliminary draft proposal for the independent study should be at least 500 words. A complete statement of the policy is available in the office of the Dean of Students.

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

Graduation Awards, Prizes, Scholarships, and Fellowships

Graduating seniors in the two- and three-year master's programs are automatically considered for these merit-based acknowledgments of their achievements.

The Jennie Rigg Barbour Memorial Prize is assigned to that member of the graduating class who has taken the full course of instruction in this institution and who has achieved the second highest academic rank of the class if, in the judgment of the faculty, he or she is worthy in all other respects.

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

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

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

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

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

The Thomas Jamison Scholarship is given every year to the member of the senior class who has the highest average at the beginning of his or her final term of study. The acceptance of this scholarship requires that the recipient spend a full academic year in study in any graduate institution approved by the faculty.

The Michael Wilson Keith Memorial Homiletical Prize is awarded to a senior class member who has spent three years in the Seminary and has taken the highest standing in the department of homiletics.

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

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

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

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

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

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

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

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

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

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

**Doctor of Ministry Scholarships**

All eligible Doctor of Ministry Program students and/or applicants who have submitted complete admissions packets and the Free Application for Federal Student Aid (FAFSA) are considered for Doctor of Ministry scholarships; there is no additional application process. However, awards are made on a first-come, first-served basis until all grants have been awarded.

Note: The Financial Aid Office maintains online a list of outside scholarships for which students must submit an application, obtained from the granting organization. For this list, see www.pts.edu/Types_of_Financial_Aid.

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

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

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

**The Ann S. Foster Memorial Scholarship Fund of The Pittsburgh Foundation** supports Doctor of Ministry students at Pittsburgh 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 1983-1995. He was also a 1965 graduate of Pittsburgh Theological Seminary. This scholarship supports a student in the Doctor of Ministry Program with a first preference for pastors from First Presbyterian Church of Kirkwood or pastors within the Giddings-Lovejoy Presbytery.

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

The Doctor of Ministry Program financial aid is designed to assist the student in fulfilling the call to God to deepen and strengthen his/her ministry. A tuition grant is offered by PTS based on financial need regardless of denominational affiliation. The awarding process will change with applications received in April 2015 for the following year. All focuses will have a deadline of April 1. All members who meet the application deadline and qualify financially will split the allotted grant up to the full cost of tuition.

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

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

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

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

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

2014-2015 COST OF ATTENDANCE FOR PTS TUITION GRANT ASSISTANCE

To determine each student’s financial need for institutional aid, Pittsburgh Theological Seminary uses the following tuition charges, fees, and budgets based on the average cost of participating in the Doctor of Ministry Program. Actual travel, meals, and housing expenses for a student may vary.

2014-2015 ACADEMIC YEAR

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
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</thead>
<tbody>
<tr>
<td>Tuition (based on four courses)*</td>
<td>$4,296</td>
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<tr>
<td>Books</td>
<td>$460</td>
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<tr>
<td>Comprehensive Fee</td>
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<tr>
<td>Meals</td>
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<tr>
<td>Housing</td>
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<tr>
<td>Travel**</td>
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</tr>
<tr>
<td>Total</td>
<td>$7,746</td>
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</tbody>
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* Tuition is $358/credit
** Travel costs will vary due to traveling distance.

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

FURTHER QUALIFICATIONS

The Financial Aid Package is based on the assumption that a student is registered for at six credit hours per session. No financial aid will be available to students registered for less than six credits.

Should a student fail a course(s), there will be no financial aid for the repeat course(s). Should a student withdraw without faculty approval from a class after the official add/drop period, financial aid for this course will be revoked and the student is responsible for one-half of the tuition fee. PTS does not award aid beyond the specified length of the program chosen. Financial aid will not be provided to any student beyond the minimum credits required for graduation.

Students must maintain Satisfactory Academic Progress as defined by the program guidelines.

Students who are in “default” of their federal educational loans are ineligible for institutional aid. Students who are currently in default are encouraged to contact their lending institutions to seek resolution.

If a student received financial aid to complete one degree program, he/she is not eligible for financial aid for a second degree program until three years (nine terms) have passed.
**Deadlines and Additional Information**

The Seminary Financial Aid Program is based on the academic year. PTS will accept applications once a year for each focus. Each year, a new PTS application and FAFSA must be filed. See the Seminary’s website for deadlines for individual focuses. Only complete Application Packets will be evaluated.

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

**Contact Information**

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

Director of Financial Aid
Pittsburgh Theological Seminary
616 North Highland Avenue
Pittsburgh, PA 15206
412-924-1384
Fax: 412-924-1784
**APPLICATION**

An applicant for admission to any master's level program of study offered by Pittsburgh Theological Seminary must provide evidence of a bachelor's degree from a regionally accredited college or university. Additionally, three letters of reference are required one, of which, must be a Church Endorsement for those applying to the Master of Divinity degree program. The same is to be completed by their pastor or an official of their denomination. All applicants shall apply for admission to a particular degree 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.

Those applying for Term 1 (Fall) should apply before Feb. 1 to be considered for Merit Scholarships (page 119). All correspondence concerning admission to the Seminary should be addressed to the Admissions Office. Applications are considered by the Admissions and Standings Committee upon submission of the following materials:

- Formal application;
- Three references, one of which must be a Church Endorsement from the applicant's local church if applying to the M.Div. degree program;
- Transcripts of all college and university work attempted;
- Personal statement of 300 words, double spaced, describing the applicant's self and gifts for ministry, placing particular emphasis on one's vocational plans and reasons for applying to Pittsburgh Theological Seminary;
- An analytical essay, 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;
- Personal interview with the Admissions Office or designated person;
- Nonrefundable $50 application fee;
- Background check; and
- At the discretion of the Admissions and Standing Committee, an applicant may be required to undergo psychological and/or mental capacity tests. Such testing is utilized only when it is believed that the results will clarify ambiguities in the student's academic record or in the applicant's fitness for ministry.

After admission is granted, a student is required to submit an Intent to Enroll Form and a $50 fee within 30 days. 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 AND MASTER OF ARTS**

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

**MASTER OF ARTS IN THEOLOGY AND MINISTRY**

Applicants to the Master of Arts in Theology and Ministry degree program are required to have completed their bachelor's degree at the time of enrollment. This undergraduate work should include a substantial foundation in the liberal arts (history, English, philosophy). It is normally required that an applicant achieved a 3.0 cumulative grade point on a 4.0 scale as an undergraduate or in the last degree program attempted. Applications from those in the final stages of their bachelor's will be considered after the student's junior year, with a transcript reflecting work to that point. Prior to enrollment, the student must produce a final official undergraduate transcript reflecting the earned degree.
Joint Degree Programs
In each of the joint degree programs the candidate must first apply and be admitted to Pittsburgh Theological Seminary and then to the respective partner university. Normally, application to the joint program is made to the partner graduate school during the first term of the second year of the Seminary’s Master of Divinity program.

Master of Sacred Theology
Applications for the Master of Sacred Theology (S.T.M.) degree program are submitted to the Admissions Office. Applicants are required to have completed the Master of Divinity degree with a QPA of 3.5 before enrollment. The application process requires the same materials as those for other master’s level programs. In addition, applicants must submit a proposal for the S.T.M. thesis of three-five pages, and a paper of 10-15 pages that demonstrates the applicant’s ability in scholarship and written English. International students should refer to the International Students section on the next page for additional information.

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

In the case of distance education courses, no more than 12 credit hours may be transferred. In addition to the above requirements, no approval can be given without the Dean’s review of the course description and syllabus, which must include the name of the person who taught the course, required reading and other course requirements, and how students’ work in the course is evaluated. The student should also present to the Dean other relevant material, such as term papers and examinations; in some cases these may be required before approval is given. Distance education courses should be clearly identified on official transcripts or, if not so noted on the transcript, identified by the student.

An option to all students is that of demonstrating adequate knowledge of the content of a course that is required for graduation, so that the student may be exempted from taking the course. The demonstration has the form of an examination conducted by a member of the faculty. This option does not grant academic credit for the exempted course and does not reduce the total number of credit hours required for graduation.

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

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 (1) a formal application, (2) transcripts of their undergraduate and graduate degrees from internationally accredited colleges or universities, (3) a current TOEFL (Test of English as a Foreign Language) score of no less than 570 paper or 90 IBT, if English is not the first language of the applicant, (4) a Financial Aid application, (5) 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, (6) 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, (7) 
three references (one of which is a Church Endorsement completed 
by a pastor or supervisor). Applications must be submitted by Dec. 
1 prior to the intended year of enrollment.

Pittsburgh Theological Seminary welcomes applications for one 
year of study as full-time non-degree students with academic credit 
for the purpose of attaining a specific educational and professional 
objective. In this program, students may take any courses they 
wish without having to satisfy specific degree requirements. Upon 
completion of required course work, a grade will be issued and 
recorded on the student's official transcript.

A special track leading to the M.A. degree is available for 
international students who have completed their first theological 
degree (e.g. B.Th. or B.D.). This degree normally requires two 
years of class work, but credit for up to one full year of class work 
may be granted to qualified candidates. The degree is granted on 
the successful completion of course work and a comprehensive 
examination. For degree completion, students must have nine 
hours of Bible, six hours of history, six hours of theology, three 
hours of ethics, and one research and writing seminar.

Students who have completed an M.Div. degree (or its equivalent) 
and seek a higher degree for purposes of special service to the 
church in their home country may apply for admission to the 
Master of Sacred Theology Program (S.T.M.). The S.T.M. program 
requires one year of on-campus work at Pittsburgh Theological 
Seminary and a thesis of 80 pages that should be completed within 
this year of study. Applicants must demonstrate the ability to 
engage in research that leads to the successful completion of this 
thesis.

Requirements for the S. T. M. application (in addition to those 
mentioned above) include

- Proposal for the S.T.M. thesis of three-five pages (in English);
- Paper of 10-15 pages that demonstrates the applicant's ability 
in scholarship and written English.

Health insurance coverage is required for all international students. 
(See page 112.)

**Student Visas**

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

**Residency Requirement for Master’s Degrees**

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

**Doctor of Ministry**

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

Applications to the Doctor of Ministry program must include:

- A check or money order for the $50 application fee. This fee is 
  non-refundable.
- Complete official transcripts of all post-high school academic 
  work. Note: PTS graduates should request transcripts from the
Registrar. Forms are available on the PTS website at www.pts.edu/Transcript_Requests.

- Assurance that the participant will be engaged in some recognized ministerial position for the period of the program.
- An endorsement from the applicant’s Church Board or an ecclesiastical official, approving expenditure of the time called for by the program.
- A brief statement (100-200 words) of the primary reasons for wishing to enter the Doctor of Ministry Program followed by a two-page statement (800 words) on what you consider the most important issue facing pastoral ministry.
- Completed reference forms from three professional references. Please send this link to your references for them to complete online and submit to the Doctor of Ministry Office: www.pts.edu/DMin_Reference_Form.
The members of the Pittsburgh Theological Seminary faculty are committed to the scholarly, professional, and personal preparation of men and women for Christian service in the Church. Many members of the faculty are regular contributors to the church's and the world's scholarly knowledge through publications and participation in learned societies in the Americas, Asia, and Europe. In this way, the faculty at Pittsburgh Theological Seminary contributes to the learning opportunity of students on campus and far away. The faculty formulates the curriculum, directs the entire educational program, and exercises general authority over the student body. Following are the names of full-time faculty. Full biographies, pictures, and videos are available online: www.pts.edu/faculty.

John P. Burgess, Ph.D.; James Henry Snowden Professor of Systematic Theology / Faculty Profile

William J. Carl III, Ph.D.; President and Professor of Homiletics / Faculty Profile

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

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

Leanna K. Fuller, Ph.D.; Assistant Professor of Pastoral Care / Faculty Profile

Robert A. J. Gagnon, Ph.D.; Associate Professor of New Testament / Faculty Profile

Angela Dienhart Hancock, Ph.D.; Assistant Professor of Homiletics and Worship / Faculty Profile

Edith M. Humphrey, Ph.D.; William F. Orr Professor of New Testament / Faculty Profile

Byron H. Jackson, Ed.D.; Dean of Faculty and Vice President for Academic Affairs and Louise and Perry Dick Associate Professor of Church Education / Faculty Profile

Susan L. Kendall, Ph.D.; Director, Doctor of Ministry Program / Faculty Profile

L. Roger Owens, Ph.D.; Associate Professor of Leadership and Ministry / Faculty Profile

Andrew Purves, Ph.D.; Professor of Reformed Theology / Faculty Profile

R. Drew Smith, Ph.D.; Professor of Urban Ministry / Faculty Profile

Johannes G. J. Swart, Ph.D.; Associate Professor of World Mission and Evangelism / Faculty Profile

Ron E. Tappy, Ph.D.; G. Albert Shoemaker Professor of Bible and Archaeology and Director, Kelso Museum of Near Eastern Archaeology / Faculty Profile

Lisa L. Thompson, Ph.D.; Assistant Professor of Homiletics / Faculty Profile

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

Heather Hartung Vacek, Th.D.; Assistant Professor of Church History / Faculty Profile

Edwin Chr. van Driel, Ph.D.; The Directors' Bicentennial Associate Professor of Theology / Faculty Profile
**LECTURERS**

Karen Bowden Cooper, Ph.D.; Lecturer in Biblical Languages  
James A. Durlesser, Ph.D.; Lecturer in Biblical Languages  
Tucker Ferda, Ph.D. (Cand.); Lecturer in New Testament and Greek  
Jeffrey R. Howell, B.M.; Lecturer in Speech  
Karen Kapsanis, Writing Tutor  
Gerald MacDonald, Ph.D.; Lecturer in Church History  
Barbara Kimes Myers, Ph.D.; Lecturer in Educational Ministries  
William R. Myers, Ed.D.; Lecturer in Educational Ministries  
James H. Platt, Ph.D.; Lecturer in Biblical Languages

**EMERITAE/É**

Carnegie Samuel Calian, D.Th.; President Emeritus and Professor Emeritus of Theology  
Gonzalo Castillo-Cárdenas, Ph.D.; Professor Emeritus of Church and Society and Third World Studies  
Donald E. Gowan, Ph.D.; Robert C. Holland Professor Emeritus of Old Testament  
Jared J. Jackson, Th.D.; Professor Emeritus of Old Testament  
George H. Kehm, Th.D.; James Henry Snowden Professor Emeritus of Systematic Theology  
Nancy L. Lapp, M.A.; Curator Emerita of the Kelso Museum of Near Eastern Archaeology  
John Mehl, Ph.D.; Director Emeritus, Doctor of Ministry Program  
Richard J. Oman, Ph.D.; Howard C. Scharfe Professor Emeritus of Homiletics  
Charles B. Partee, Ph.D.; P.C. Rossin Professor Emeritus of Church History  
Martha B. Robbins, Ph.D.; Joan Marshall Associate Professor Emerita of Pastoral Care  
George E. Tutwiler, M.A.; Organist/Choirmaster Emeritus and Lecturer Emeritus in Church Music and United Methodist Studies  
Walter E. Wiest, Ph.D.; Professor Emeritus of Philosophy of Religion  
John E. Wilson, Ph.D.; P.C.Rossin Professor Emeritus of Church History

**ADMINISTRATIVE OFFICERS**

William Carl III, Ph.D.; President and Professor of Homiletics  
James Downey, Ph.D.; Vice President for Planning and Institutional Effectiveness  
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**ADMINISTRATORS**

Helen Blier, Ph.D.; Director of Continuing Education  
Karen Bowden Cooper, Ph.D.; Curator of the Kelso Museum of Near Eastern Archaeology  
Carolyn Cranston, M.Div.; Director of Alumnae/i and Church Relations  
Derek Davenport, M.Div.; Director of Enrollment and Co-Director of the Miller Summer Youth Institute  
Erin Davenport, M.Div./M.S.W.; Director of the Miller Summer Youth Institute  
Donald Dawson, D.Min.; Director of the World Mission Initiative  
Cheryl De Paolis, M.Ed.; Director of Financial Aid  
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Kimberly Merrell, M.Div., Director of the Metro-Urban Institute  
David Middleton, B.S.; Director of Information Technology  
Anthony Rivera, Th.M.; Associate Director of Recruiting and Admissions
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Registrar
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412-924-1402 / ddawson@pts.edu
Board of Directors 2014-2015

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Harold Pat Albright, Pittsburgh, Pa.
Sally Hillman Childs ’69, Pittsburgh, Pa.
Edwin V. Clarke Jr., Sewickley, Pa.
Jerry E. Dempsey, Greenville, S.C.
Earnest J. Edwards, Keswick, Va.
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Wendy Myers Heinz ’88, Mayville, N.Y.
Henry C. Herchenroether Jr., Cranberry Township, Pa.
William N. Jackson ‘61, Pittsburgh, Pa.
Nancy Hart Glanville Jewell, Houston, Texas
James E. Lee, Mt. Pleasant, S.C.
Myles W. MacDonald, ‘55, Port Charlotte, Fla.
Robert H. Meneilly ’47, Prairie Village, Kan.
Thomas M. St. Clair, Sewickley, Pa.
Mercedes G. Shoemaker, Upper St. Clair, Pa.
Alfred W. Wishart Jr., Vero Beach, Fla.

Field Education Supervisors 2013-2014

Allison Bauer, Frankfort Presbyterian Church, Hookstown, Pa.
Cynthia Bloise, Center Avenue United Methodist Church, Pitscairn, Pa.
Darryl Canady, Rodman Street Missionary Baptist Church, Pittsburgh, Pa.
Keith Conover, Pleasant View Presbyterian Church, Smock, Pa.
Daniel Corl, Mt. Pleasant Presbyterian Church, Wexford, Pa.
James Craig, Longwood at Oakmont, Verona, Pa.
Brian Diebold, Verona United Presbyterian Church, Verona, Pa.
Jeff Eddings, Hot Metal Bridge Faith Community, Pittsburgh, Pa.
James Gilchrist, Westminster Presbyterian Church, Pittsburgh, Pa.
Thomas Hall, First Presbyterian Church, Pittsburgh, Pa.
William Kemp, Retired, United Methodist Church, Verona, Pa.
Jay Lewis, Mt. Hope Community Presbyterian Church, Pittsburgh, Pa.
Ted Martin, Hampton Presbyterian Church, Gibsonia, Pa.
Cynthia McClung, Hoboken Presbyterian Church, Pittsburgh, Pa.
Dennis Molnar, Wallace Memorial Presbyterian Church, Pittsburgh, Pa.
Tom Parkinson, Faith United Methodist Church, Pittsburgh, Pa.
Jonathan Perlman, Forbes Hospice, Pittsburgh, Pa.
Jeff Potter, Parkwood United Presbyterian Church, Allison Park, Pa.
Janet Reid, New Hope Presbyterian Church, North Huntingdon, Pa.
Bruce Robison St. Andrews Episcopal Church, Pittsburgh, Pa.
Gerald Sanders, Presbyterian SeniorCare, Oakmont, Pa.
Heather Schoenewolf, East Liberty Presbyterian Church, Pittsburgh, Pa.
Mark Stewart, Trinity United Methodist Church, McMurray, Pa.
Deborah Warren, Second United Presbyterian Church, Pittsburgh, Pa.
Richard Wingfield, Unity Baptist Church, Braddock, Pa.
BJ Woodworth, The Open Door, Pittsburgh, Pa.

The John Anderson Award of Merit

This award, named after one of the Seminary’s founders, recognizes the unique service and contribution of special friends of Pittsburgh Theological Seminary.

Recipients of the award since its inception have been

2014 None given
2013 None given
2012 Robert T. Harper (posthumously)
2011 None given
2010 None given
2009 None given
2008 Paul Schaughency
2007 None given
2006 The Most Reverend Metropolitan PHILIP (Saliba)
2005 Henry and Elsie Hillman
2004 Glendora B. Paul ‘68
2003 William R. Jackson Sr. (posthumously)
2002 Edwin V. Clarke Jr.
2001 Henry Luce III
2000 The Hon. Justin M. Johnson and William S. Hansen (posthumously)
1999 Marianne L. Wolfe and Richard D. Edwards
1998 Mercedes G. Shoemaker and Jeanette Rapp
1997 James J. Robinson ’59 and Fred McFeeley Rogers ’62
1996 Nancy Hart Glanville and Ada and Peter Rossin
1995 Harold E. Scott ’46 and Mary Ellen Scott
1994 James E. Lee and James A. Walther Sr. ’42
1993 Nathan W. Pearson
1992 Dwight C. Hanna, M.D.
1990 Hugh Thomson Kerr Jr.’34 and George D. Lockhart
1989 Andrew R. Cochrane and H. Parker Sharp
1988 None given
1987 Henrietta T. Campbell (in memory of Robert D. Campbell)
1986 Benjamin R. Fisher and G. Albert Shoemaker
The Calian Award for Campus Community Service

The Calian Award for Campus Community Service is given to an exemplary member of the Pittsburgh Seminary Community who demonstrates excellence in carrying out responsibilities and volunteer assignments, and also expresses a caring spirit of good will and hope so essential in our life together as a community. The award is in recognition that all members of the community are an important part of the success of Pittsburgh Theological Seminary.

Recipients of the award since its inception have been

- 2014 Melissa Logan
- 2013 Paula Cooper
- 2012 Audrey Starr
- 2011 Anita Johnson
- 2010 Rose Joyce
- 2009 Charles Partee
- 2008 Patricia G. Beam
- 2007 Edward Kenderski
- 2006 Linda Smith

Distinguished Alumnae/i Awards

There are approximately 3,000 living alumnae/i of Pittsburgh Theological Seminary and its antecedent institutions. Since 1959, more than three quarters of the Seminary’s graduates have entered the service of the Church in parish-related ministries. Graduates of the Seminary also serve the Church as college and university presidents; seminary and college faculty and administrators; chaplains in the military, hospitals, hospice, and prisons; missionaries; and as synod and presbytery executives and staff. Eleven Seminary alumnae/i have held the highest elected office in the Presbyterian Church (U.S.A.), that of Moderator of the General Assembly.

Each year the Alumnae/i Council receives nominations and selects the Distinguished Alumnae/i.

Recipients of the award since its inception have been

- 2014 W. Glenn Doak Jr. ’72/’80, Curtis Illingworth ’70, David W. McCreery ’73, Delmar (Dale) Sewall ’70
- 2013 Robert Benedetto ’77, Steven E. Hein ’75, Sherry Sparks ’95, and Paul D. Wieman ’61
- 2012 William V. Davis ’65, Edward B. Newberry ’71, Theron D. Provance ’87, Robert J. Weingartner ’82
- 2011 David G. Dawson ’72, W. Hulitt Gloer ’75, Carol B. Pitts ’89, W. Terry Schoener ’63/’76
- 2010 Frank E. Hare Jr. ’55/’58, William R. Myers ’67, Donald B. Patchel ’59/’60, Del R Poling ’54
- 2009 William B. Anderson ’50, James E. Davison ’69, St. Paul Epps ’42, Myles W. MacDonald ’55
- 2008 Leon D. Pamphile ’74, Albert Schartner ’56/’61, Richard E. Sigler ’52, Joseph D. Small ’66
- 2005 Darrell W. Yeaney ’56, Stephen D. Crocco ’78, Carolyn J. Jones ’77/’89
- 2003 Susan L. Nelson ’79, Francis W. Park III ’57, James F. Reese ’49
- 2002 Stephen L. Polley ’54/’75, John W. Stewart ’59, Donald P. Owens Jr. ’69
- 2001 R. Douglas Brackenridge ’57, Keith A. Brown ’61, Sonja M. Stewart ’64
- 1999 John T. Campbell ’74, Kenneth E. Bailey ’55, Josephine Whitley-Fields ’79
- 1998 Sue Sterling Montgomery ’77, David W. McCreery ’73
- 1997 Gail Buchwalter King ’66/’76, Harold E. Scott ’46, James A. Walther Sr. ’42
- 1995 Neil M. Stevenson ’55
- 1994 Donald K. McKim ’74, Linda Jo McKim ’77
- 1993 Bruce W. Thielemann ’59
- 1992 L. Gordon Tait ’51
1991  William P. Barker ‘50/’79
1990  C. Kenneth Hall ‘54/’78
1989  Richard K. Kennedy ‘44
1988  William Boyd Grove ‘78
1987  Evelyn W. Fulton ‘49
1986  John M. Fife ‘67
1985  Robert H. Meneilly ‘47, George Walker Smith ‘56
1984  William G. Rusch ‘50/’75
1983  T. David Parham Jr. ‘44
1982  Edwin B. Fairman ‘40
1981  Platte T. Amstutz ‘08
1980  None given
1979  Fulton C. Kissick ‘50
1978  William H. Kadel ‘38, Fred M. Rogers ‘62

Directions to the Campus

From the North and East
Take PA Turnpike (I-76) to Interchange #48 (Route 28). Follow signs to Route 28. Once on Route 28 S, exit to the left onto the Highland Park Bridge. Proceed across the Highland Park Bridge. Get in the right lane on the bridge and come off on the Butler Street exit. Merge onto Highway 8. Turn left at the first light onto One Wild Place. It comes up very quickly. The road winds up the hill passed the Pittsburgh Zoo (on the left) and makes a sharp hairpin turn to the right near the top. You’ll see a “Stop Except for Right Turn” sign. At the next intersection, make a left onto Bunker Hill Street. At the top of the hill, make a right onto Highland Avenue. Proceed down Highland Avenue to the Seminary, located on the left, one and one half blocks passed the first traffic light.

From the South
Take Interstate 279 N to Pittsburgh. Go through the Fort Pitt Tunnel and over the bridge, bearing to the right on Interstate 376 to the Forbes Avenue (Oakland) exit. Go down Forbes Avenue to the 10th traffic light, Bellefield Avenue (approximately 1.0 mile). Turn left. Then turn right at the next light onto Fifth Avenue. Proceed through 10 traffic signals (approximately 1.6 miles). Turn left at the 10th light onto Highland Avenue and continue through seven traffic lights (approximately 1.3 miles) to the Seminary, located on the right.

From the West
Take Route 22 W to Monroeville. Follow signs to Route 376 W (Parkway East) to Pittsburgh. Exit off Route 376 W to Route 8 at the Wilkinsburg Exit, #8B. Follow Penn Avenue/Route 8 toward Wilkinsburg. Travel about 4 miles. Turn right at the stop light onto Highland Avenue. The East Liberty Presbyterian Church will be on your left. Follow Highland Avenue to the Seminary, located on the right.

From the Airport
Take PA Route 60 S out of the airport grounds. 60 S will merge with 279 N, which will take you through the Fort Pitt Tunnels onto the Fort Pitt Bridge in downtown Pittsburgh. Stay in the right lane on the bridge, which will lead you onto 376 E. Stay in the right lane on 376 E and take the Forbes Avenue/Oakland exit, which puts you onto Forbes Avenue in the neighborhood of Oakland. At the point where Forbes widens to four lanes, get into the second lane from left (all four lanes travel in one direction). Take Forbes to the T-intersection with Bellefield Avenue, opposite the entrance to the Carnegie Museums. Turn left onto Bellefield. At the next traffic light, turn right onto Fifth Avenue. Take Fifth through 10 traffic lights to Highland Avenue. Turn left onto Highland and follow it through seven traffic lights. You will see the Seminary campus on your right.

If you should arrive on campus after 4:30 p.m., look for a Security Guard to assist you in getting to your final destination. The phone number for the Security Guard is 412-889-2208. There are also red security telephones on the back wall of the Chapel, near the Long Hall Courtyard entrance, near the Calian Hall entrance, and to the left of the Long Hall front entrance; when you pick up the receiver it will automatically dial the security guard. If you are checking in to guest
housing after 4:30 p.m. or on the weekends, contact the Evening Host at 412-316-6406.

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.

1. Anderson Apartments
2. McMillan Apartments
3. Highlander Apartments
4. Samuel A. Fulton Memorial Apartments
5. Hicks Memorial Chapel
6. Auditorium Entrance (Lower Level)
7. Clifford E. Barbour Library
8. John Knox Room
9. George A. Long Hall
11. Shakarian Campus Center Entrance
12. William H. Kadel Dining Room
   Basfield Dining Room
   President’s Dining Room
   Starr Dining Room
   Small Dining Room
13. John McNaugher Memorial Hall and Lounge
14. Calian Residence Hall