Pittsburgh Theological Seminary is preparing Christ-centered, globally engaged, mission-minded leaders for the church.
President’s Welcome

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

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

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

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

David Esterline
President and Professor of Cross-Cultural Theological Education

Pittsburgh Theological Seminary

Mission Statement
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 2015-2016

2015-2016 Term 1
Orientation
First Day of Classes
Convocation
Last Day of Classes
Reading and Exam Week
One-Week Break
September 2-4
September 8
September 8
November 16
November 17-20
November 23-27

2015-2016 Term 2
First Day of Classes
Christmas Break
Classes Resume
Last Day of Classes
Reading and Exam Week
Spring Break
November 30
December 21 - January 1
January 4
February 22
February 23-26
February 29-March 11

2015-2016 Term 3
First Day of Classes
Easter Break
Last Day of Classes
Reading and Exam Week
Service of Thanksgiving
220th Commencement
March 14
March 24-28
May 24
May 25-27
June 2
June 3
Programs

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

SPECIAL PROGRAMS
• World Mission Initiative
• Metro-Urban Institute
• Continuing Education
• The Zeitah Excavations
• Miller Summer Youth Institute
• Church Planting Initiative
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.

The purpose of the M.Div. program at PTS is to form theologically reflective leaders with the habits, skills, and knowledge to lead Christian communities as they participate in the gracious life and mission of the Triune God.

Outcomes:

- Demonstrate the capacity to interpret the Bible as Christian Scripture
- Demonstrate the capacity to integrate the knowledge of Christian history and theology with the life of the church in the world.
- Demonstrate the capacity to exegete and interpret the church’s various contexts as the location of God’s mission.
- Demonstrate the capacity to reflect theologically on cultural, social, and ethical issues and how they shape the life of the church.
- Demonstrate a practical knowledge of and ongoing participation in the habits and practices of personal and corporate Christian piety.
- Demonstrate the capacity to communicate the relevance of these habits and practices for the church’s witness to the Reign of God.
- Demonstrate the capacity to perform the tasks of pastoral leadership, including (but not limited to) pastoral care, preaching, and teaching.
- Demonstrate the capacity to facilitate habits and practices of communal discernment.

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. The purpose of the M.Div. program at PTS is to form theologically reflective leaders with the habits, skills, and knowledge to lead Christian communities as they participate in the gracious life and mission of the Triune God.

Admission requirements and procedures for the Master of Divinity degree are outlined in the section on Admissions. (See page 151.)
# The Master of Divinity Curriculum

## Three-Year Outline

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<th>TERM 1</th>
<th>TERM 2</th>
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<tr>
<td><strong>JUNIOR</strong></td>
<td>Historical Studies I</td>
<td>Historical Studies III</td>
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<td>Historical Studies II</td>
<td>Biblical Language</td>
<td>Intro to Systematic Theology</td>
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<td>Biblical Language</td>
<td>Prophets and Psalms</td>
<td>New Testament Letters</td>
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<tr>
<td>Historical Books</td>
<td>Gospels, Acts, and Johannine Epistles</td>
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<tr>
<td>Spiritual Formation</td>
<td>Theological Reflection on Ministry*</td>
<td>Pastoral Studies I: Education</td>
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<tr>
<td>MIDDLE</td>
<td>Pastoral Studies I: Education</td>
<td>Historical Books</td>
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<tr>
<td>Intro to Ethics</td>
<td>Elective or Biblical Language</td>
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| **SENIOR** | Missiology | Elective |
| Church and Sacraments | Elective | Elective |
| Elective | Elective |

*M Required course carrying one credit hour for each term

## Four-Year Outline

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<td>MIDDLE</td>
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<td>Historical Books</td>
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<tr>
<td>Intro to Ethics</td>
<td>Elective or Biblical Language</td>
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<td>Elective or Biblical Language</td>
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| **MIDDLE** | Theological Reflection on Ministry* | Pastoral Studies II: Pastoral Care |
| Church and Society | Elective | Elective |
| Elective | Elective | Elective |
| Elective | Elective |

| **SENIOR** | Missiology | Elective |
| Church and Sacraments | Elective | Elective |
| Elective | Elective |

*M 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.

Graduate Certificate in Urban Ministry

Seminarians may pursue the Graduate Certificate in Urban Ministry in combination with their MDiv degree. Those seeking the certificate must attain 18 hours of course work related to urban ministry with a grade of B or better in each course of the urban focus. The Introduction to Urban Ministry class (MU01) and an urban ministry practicum are requirements. All others may be taken as electives. Master’s degree students will receive credit toward the certificate for their required course Church and Society and must maintain a 2.5 or above overall GPA.

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 14-15. (See also Evening Program page 30.) 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.

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 29.) 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, THS7 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, 2012, 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 (M.A. GENERAL) PROGRAM
The Master of Arts (General) is designed for students who wish to engage seriously in theological studies at the graduate level and/or prepare generally for service to the church and the world. This track offers the chance to deepen theological knowledge and to strengthen the capability for theological reflection. The course of study provides solid and general studies in theological disciplines and is capped by an integrative essay.

The purpose of the M.A. (General) is to form theologically reflective women and men attentive to the theological shape of Christian vocation. The course of study provides a comprehensive introduction to the theological disciplines of Bible, theology and ethics, and History.

Outcomes:

- Grasp the overarching narratives of Christian history and theological traditions within their historical contexts.
- Engage Scripture in a critical and faithful manner, informed by methods of biblical interpretation.
- Articulate a relationship between the history of Christianity, Scripture, and the mission of the Church in the world.
- Engage in theological reflection with an awareness of contemporary contexts.

Seventy-two (72) term hours of studies are required for the degree. Forty five (45) hours are to be distributed as follows

### Bible
12 hours  
OT01, OT02, NT01, NT02

### Historical Studies
9 hours  
CH01, CH02, CH03

### Theology
9 hours  
TH01, TH02, TH03

### Ethics
3 hours  
ET01

### Spiritual Formation
3 hours  
PD02

### Church and Ministry
Six hours  
MI02 and CS01

### Integrative Essay
3 hours

Bible Content Exam

The remaining twenty-seven (27) hours may be distributed in available coursework throughout the curriculum. Independent Studies and Directed Studies are not available to Master of Arts Students. 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. There is a five-year statute of limitations on completion of the program. Master of Arts candidates may apply for transfer to the Master of Divinity program at any time prior to the awarding of the Master of Arts degree.

Admission requirements and procedures for the Master of Arts (General) degree are outlined in the section on Admissions. (See page 151.)
The Master of Arts Curriculum Outline

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<tr>
<th>Term 1</th>
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<th>Term 3</th>
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<tr>
<td>JUNIOR</td>
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<tr>
<td>Historical Studies I</td>
<td>Historical Studies II</td>
<td>Historical Studies III</td>
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<tr>
<td>Historical Books</td>
<td>Prophets and Psalms</td>
<td>Intro to Systematic Theology or New Testament Letters</td>
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<tr>
<td>Elective</td>
<td>or Gospels, Acts, Epistles</td>
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<td>Elective</td>
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<tr>
<td>SENIOR</td>
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<tr>
<td>Church and Sacraments</td>
<td>Christology</td>
<td>Integrative Essay</td>
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**Integrative Essay**

All candidates are required to write an integrative essay demonstrating the ability to reflect theologically. The integrative essay requirement will be fulfilled by writing a 5000-word essay on a topic that demonstrates an awareness of the relationship between the chosen subject and at least two of the four major areas of study required for the degree (Bible, Theology and Ethics, Church History, and Church & Ministry).

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 studies, to select an appropriate advisor, who should agree to work closely with the candidate. A written agreement between the candidate and advisor should be in place by the spring preceding the expected graduation date, since the integrative essay will be due at the end of Term II of the graduation year.

**Graduate Certificate in Urban Ministry**

Seminarians may pursue the Graduate Certificate in Urban Ministry in combination with their MDiv degree. Those seeking the certificate must attain 18 hours of course work related to urban ministry with a grade of B or better in each course of the urban focus. The Introduction to Urban Ministry class (MU01) and an urban ministry practicum are requirements. All others may be taken as electives. Master’s degree students will receive credit toward the certificate for their required course Church and Society and must maintain a 2.5 or above overall GPA.

**Master of Arts in Theology and Ministry (M.A.T.M.) 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, Spirituality and Worship, and Pastoral Care.

The purpose of the M.A.T.M. program is to form theologically reflective women and men attentive to the theological shape of Christian vocation and practices. The course of study provides a comprehensive introduction to the traditional disciplines paired with an in depth exploration of a subset of Christian practices.

Outcomes:

- Demonstrate the capacity to integrate the knowledge of Christian Scripture, history, and theology/ethics with the life of the church in the world.
- Formulate a biblical/historical/theological understanding of Christian practices and vocation.
- Demonstrate the capacity to exegete and interpret various contexts (e.g., congregations, agencies, communities) as the location of God’s mission.
- Demonstrate the capacity to reflect theologically on cultural, social, and ethical issues and how they shape Christian practices.
- Demonstrate the capacity to facilitate habits and practices of the corporate Christian life.
- Demonstrate the capacity to attend to communal discernment about the shape of personal and corporate Christian vocation.
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**: 9 hours, CH01, CH02, CH03
- **Theology**: 9 hours, TH01, TH02, TH03
- **Ethics**: 3 hours, ET01
- **Church and Ministry**: 6 hours, MI02, CS01
- **Spiritual Formation**: 3 hours, PD02
- **MATM Seminar**: 3 hours, MS02
- **Practices-Focused**: 12 hours (Missional Formation, Spirituality and Worship, or Pastoral Care)

**Electives**
- Integrative Essay: 3 hours
- Bible Content Exam

Additional information about the Field Education/Theological Reflection on Ministry requirement can be found on page 18.

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.

Courses are generally three credit hours. When followed on a full-time basis (12-13 credits), the program is completed in two academic years.

Admission requirements and procedures for the Master of Arts in Theology and Ministry (M.A.T.M.) degree are outlined in the section on Admissions. (See page 151.)

### M.A.T.M. Curriculum Outline

#### TERM 1

**JUNIOR**
- Historical Studies I
- Historical Books I
- Spiritual Formation
- Elective

**SENIOR**
- Theological Reflection on Ministry
- Introduction to Ethics
- Church and Sacraments
- MATM Seminar
- Elective

#### TERM 2

**JUNIOR**
- Historical Studies II
- Prophets and Psalms
- Gospels, Acts, and Johannine Epistles
- Elective

**SENIOR**
- Theological Reflection on Ministry
- Christology
- Missiology
- Elective

#### TERM 3

**JUNIOR**
- Historical Studies III
- Intro to Systematic Theology
- New Testament Letters
- Church and Society

**SENIOR**
- Theological Reflection on Ministry
- Integrative Essay
- Elective

**SENIOR**
- Elective
- Elective
Master of Arts in Theological Studies (M.A.T.S.) Program

The Master of Arts in Theological Studies program is designed for students who intend to specialize in a particular theological discipline or pursue a specialized cross-disciplinary project in the area of theology/religion. Alongside those who are called to work pastorally, Christian leadership includes those with deep knowledge of Scripture and the Christian tradition who have the ability to communicate and apply what they know in an academic or Church environment as well as the public square.

Specially designed seminars enhance the student's ability to think critically, to analyze and exegete texts, to use various methods of research, and to deepen both verbal articulation and writing skills.

The purpose of the Master of Arts in Theological Studies (M.A.T.S.) at PTS is to provide an academic foundation and the opportunity for specialized research to men and women who will teach or communicate the Christian faith in the Church and society, and who may follow this degree with doctoral work.

Outcomes:

- Demonstrate a well-rounded knowledge of biblical, historical and theological methods, contexts, and debated issues.
- Demonstrate the ability to join academic analysis and Christian reflection, particularly in the chosen area/topic of specialization.
- Demonstrate the capacity to represent a wide range of scholarly opinions clearly in writing and oral presentation.
- Demonstrate competence in asking critical questions furthering scholarly discussion, and a creative discernment and integration of questions and perspectives.
- Demonstrate a conscious connection of debated academic issues with the church's social location, particularly in areas where they may be serving.
- Articulate how theological, biblical, and historical literacy is a spiritual service, contributing to the Church's participation in God's mission in the world.

### M.A.T.S. Curriculum Outline

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M.A.T.S. Program Requirements

The MATS degree requires 72 hours as follows:

- **Historical Studies**: 9 hours (CH01, CH02, CH03)
- **Bible**: 12 hours (NT01, NT02, OT01, OT02)
- **Language**: 9 hours
- **MA Seminars I and II**: 6 hours (TH01, TH02, TH03)
- **Ethics**: 3 hours (ET01)
- **Research Colloquiums I and II**: 6 hours
- **Bible Content Exam**

**Thesis Students:**
- **Elective Courses**: 6 hours
- **Thesis Research and Writing**: 12 hours

**Portfolio Students:**
- **Elective Courses**: 9 hours
- **Three portfolio papers**: 9 hours (3 credits each)

Admission requirements and procedures for the Master of Arts in Theological Studies (M.A.T.S.) degree are outlined in the section on Admissions. (See page 152.)

Evening Program

The M.Div., M.A., M.A.T.M., and M.A.T.S. 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 non-church related work who are intending to pursue a church vocation as well as pastors and educators presently serving churches who have not earned a seminary degree. 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.

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.
### Proposed Evening Program

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* Students who are already competent in Greek or Hebrew may pursue these languages at an intermediate or senior level if this is recommended for their research, study another appropriate language (ancient or modern) offered at PTS or elsewhere, or substitute another elective in consultation with their supervisor.

### Master of Theology (Th.M.) Program

The Th.M. degree is designed for students who wish to enhance ministerial practice or prepare for further graduate study by advancing their capacity for academic research in a specialized area of theological inquiry. Students design their own programs in consultation with their faculty advisor.

**Outcomes:**
- Demonstrate an ability to formulate appropriate research questions.
- Demonstrate a capacity to use research methods and resources in the discipline.
- Demonstrate an advanced understanding of an issue within a specific theological discipline.

### Th.M. Requirements

Completion of 36 credit hours of graduate studies beyond the M.Div. degree, as follows:
- 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 Th.M. students, M.Div. courses with advanced seminar components for Th.M. students, and directed studies with faculty in the field of specialty. No more than 12 hours of the elective courses may be taken at other accredited institutions, without the approval of the Dean of Faculty.
- Six hours are devoted to the completion of a thesis.

### 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

**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

**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 page 136.

**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 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 in 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 in late October or early 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 68-69.) 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.
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) prepares Christian leaders for the challenges of 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.

The Metro-Urban Institute (MUI) is an academic, advocacy, and programmatic action arm of Pittsburgh Theological Seminary, concerned with factors that shape contemporary urban life and that shape Christian ministry within urban contexts. MUI’s activities have two primary emphases:

1. facilitation of experiential, curricular, and scholarly engagement with urban poverty contexts and concerns, especially engagement by theological students and educators; and
2. analysis, mapping, and reinforcement of the socio-religious resources of churches, community organizations, social networks, and leadership sectors within low-income neighborhoods.

Graduate Certificate in Urban Ministry
Community members and seminarians may pursue the Graduate Certificate in Urban Ministry in combination with their M.Div degree. Those seeking the certificate must attain 18 hours of course work related to urban ministry with a grade of B or better in each course of the urban focus. The Introduction to Urban Ministry class (MU01) and an urban ministry practicum are requirements. All others may be taken as electives. Master’s degree students will receive credit toward the certificate for their required course Church and Society and must maintain a 2.5 or above overall GPA. The Graduate Certificate in Urban Ministry can be completed as a stand-alone graduate certificate or combined with the M.Div. or M.A. degree.

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.

International Educational Experiences
Given the realities of today’s global marketplace and multicultural cities, awareness of the cross-cultural challenges of urban life is essential for effective local city ministry. The Metro-Urban Institute’s International Education program exposes students to urban ministry and theological education in cultures outside of the USA, typically in non-Western societies. Students, faculty, and community members have enjoyed studying with practitioners and educators throughout the transatlantic region. Cross-cultural education is generally offered as a summer intensive course due to the inclusion of foreign travel.

The Justice League
The Metro-Urban Institute encourages and provides ways for all PTS seminarians to become involved in the broader urban community. One such initiative is the Justice League presentations and engagement. Once a month, active community leaders come to campus during the lunch hour to passionately present on their organization’s work. The campus attendees take time to pray for the leader and organization at the end of the session. This is then reciprocated by the campus community through group volunteerism to that particular community organization.

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 project is currently in the analysis phase, with Dr. Tappy and his team of professionals studying the material remains already excavated in preparation for publishing the final excavation report. During the earlier, excavation phase, the project incorporated 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 participated in an academic curriculum that addressed 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, supplemented practical field work, and guided field trips to major regions of the country helped open the world of the Bible for students from all educational backgrounds. In these ways, the Zeitah Excavations has fostered a greater understanding of the literature of the Bible and a more intimate knowledge of Israel’s historic past. Further, participants’ familiarity with modern Israel was enhanced through interaction with the residents of the kibbutz that housed the team of excavators in a cross-cultural setting fostering sustained personal contact. These and other exciting opportunities are available to PTS students of archaeology at excavation sites throughout the lands of the Bible, including Israel, Jordan, and Turkey.

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. 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 Lectures**

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 Lectureships**

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**

See the J. Hubert Henderson Summer Leadership Conference below.

**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 J. Hubert Henderson 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. Embedded within the Conference is a lecture by the event keynoter(s), free and open to the public.

**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 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 should 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 25 SYI alums return to Pittsburgh Theological Seminary as students.

Church Planting Initiative

The Church Planting Initiative at Pittsburgh Theological Seminary forms and supports Christian leaders who participate in God’s work of developing new Christian communities, commonly referred to as “church planting.” We engage this mission through coordinating the Master of Divinity Church Planting Emphasis degree program and by serving as a resource for local churches and leaders through continuing education events, conferences, and consulting.

History

The Church Planting Initiative at Pittsburgh Theological Seminary was formed in response to work that God was already doing through our students and alumnae/i. PTS earned a reputation for preparing church planters in the early 2000s because students and alums were founding churches such as The Open Door, Hot Metal Bridge Faith Community, House of Manna, and The Upper Room. In 2011, PTS began offering the M.Div. Church Planting Emphasis degree, integrating specialized internships with coursework in church planting, evangelism, gospel and culture, and leadership and ministry. In 2014, a grant from the Arthur Vining Davis Foundation enabled the formation of the Church Planting Initiative, including a staff person to oversee the M.Div. Church Planting Emphasis and develop programming which would more broadly support the work of new church development.

The M.Div. Church Planting Emphasis

The Master of Divinity Church Planting Emphasis is a particular degree program at PTS which forms leaders who attentively listen to God and to those to whom God sends us, and thus discern how to participate in God’s formation of new Christian communities in particular contexts. We do not teach only one specific method or technique of church planting. Rather, we believe that new congregations emerge when prayerful leaders enter specific contexts and ask God, “What are You doing here?” This leads the organic development of contextually appropriate ministries in a variety of settings. Students are best prepared for this ministry through a comprehensive and holistic approach to formation which includes mission experience, a growing spiritual life, and relationships with mentors and peers. More information about the M.Div. Church Planting Emphasis can be found on page 16.
**Church Planting Initiative Programming**

In addition to supporting the formation of students enrolled in the M.Div. Church Planting Emphasis, the Church Planting Initiative regularly hosts conferences and continuing education events on campus which cast vision for the development of new ministries and support the leaders of church plants and new worshiping communities.

**Partnerships**

The Church Planting Initiative collaborates with other special programs at PTS, including World Mission Initiative, Metro-Urban Institute, and the office of Continuing Education. Through cross-cultural experiences organized by the World Mission Initiative, our students and participants learn how church planting happens in other countries where the Church is growing. Outside of the Seminary, we partner with the 1001 New Worshiping Communities movement of the Presbyterian Church (USA) to provide assessments for potential church planters, host events which equip and train leaders of new ministries, and organize internship locations for M.Div. Church Planting Emphasis students.

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**Course Descriptions**

**Master's Curriculum Divisions**

- Studies in Bible and Biblical Languages
- Studies in Church History
- Studies in Systematic Theology and Ethics
- Studies in Church and Ministry
- Master of Theology Program

**Doctor of Ministry**

- Urban Change Focus
- Missional Leadership Focus
- Science & Theology Focus
- Parish Focus
- Reformed Focus
- Reformed Christian Spirituality Focus
- Eastern Christian Focus
“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.

Term 1 2015-2016  Tappy  
Term 1 2016-2017  TBD

**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.

Term 2 2015-2016  Creach  
Term 2 2016-2017  Tuell

**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.

Term 2 2015-2016  Ferda  
Term 2 2015-2016  Ferda (Evening)  
Term 2 2016-2017  Humphrey
**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 3 2015-2016  Gagnon
Term 3 2015-2016  Gagnon (Evening)
Term 3 2016-2017  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 2015  Creach
Term 1 2015-2016  Tuell
Summer 2016  Creach
Term 1 2016-2017  Creach

**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 2015  Creach
Term 2 2015-2016  Tuell
Summer 2016  Creach
Term 2 2016-2017  Creach

**OT05 Old 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 2015-2016  Creach
Term 3 2015-2016  Tuell
Term 1 2016-2017  Tuell
Term 3 2016-2017  Creach

**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 2015  Durlesser
Term 1 2015-2016  Gagnon
Summer 2016  TBD
Term 1 2016-2017  Gagnon

**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 2015  Durlesser
Term 2 2015-2016  Gagnon
Summer 2016  TBD
Term 2 2016-2017  Gagnon

**NT05 New Testament Exegesis**
This course continues the study of New Testament Greek (vocabulary, grammar, reading) already begun in NT03 and NT04 and combines it with an introduction to the methodology of exegesis. Passages will be selected from both the Gospels and
Paul to provide practical illustrations of how to exegete the New Testament.

Prerequisite: Grade of C- or better in NT04

Term 1 2015-2016 Durlesser
Term 3 2015-2016 Gagnon
Term 1 2016-2017 TBD
Term 3 2016-2017 Gagnon

**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 2015-2016 Creach
Term 1 2016-2017 Creach

**BI02 Biblical Theology**
This course will examine the major biblical themes of creation, visitation, and recreation in key passages of Genesis, Isaiah, Luke, John, Romans and the Apocalypse. We will then trace the articulation of our three themes in Christian tradition, considering selections from Chrysostom and Augustine, Aquinas and Palamas, Calvin and Cranmer, the Wesley brothers, Evelyn Underhill and Lossky. Our goal will be to discern the unique narrative of God's dealings with Church and the world, as presented both in the written Word and as interpreted in the life and witness of the faithful.

Prerequisites: Seniors only; OT03, OT04 and OT05 or NT03, NT04 and NT05; NT01 or NT02; OT01 or OT02

**Elective Courses in Old Testament**

**OT15 Amos**
A study of the book of Amos: its major emphasis; the place of the prophet in Israel’s culture; and the significance of the message of Amos for our situation.

Term 2 2016-2017 Creach

**OT16 Daniel**
This course will interpret the theology of the book of Daniel in its literary, canonical, and historical contexts. Particular attention will be given to the origin and definitions of apocalyptic literature. Knowledge of Hebrew and Aramaic will not be required.

Term 2 2016-2017 Tuell

**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 1 2015-2016 Tappy
OT40 Hebrew Reading  
Supervised reading of selected Old Testament passages. (One Credit Course)

Prerequisites: OT03 and OT04  
Term 1 2015-2016 Creach  
Term 2 2015-2016 Creach  
Term 3 2015-2016 Creach

OT47 Genesis  
A study of our first book in the Scriptures, noting the distinctiveness of its two main parts, the primeval history (chapters 1-11) and the ancestral history (chapters 12-50). Both focused attention on certain pericopae and broader perspective on themes and movements in the book as a whole will be included. Theological, literary, historical, and gender concerns raised by the book will be considered.

Prerequisites: OT01 and OT02  
Term 3 2016-2017 Tuell

OT52 Intro to Old Testament Theology  
This course will introduce students to the essentials of Old Testament theology, especially as involved in recent discussions. It will look toward the possibilities of biblical interpretation in the modern world and consider the relation of the subject to both Judaism and Christianity.

Term 3 2015-2016 Creach

Elective Courses in New Testament  

NT18 II Corinthians (MATS Seminar)  
A study of 2 Corinthians, with attention to the debate surrounding its integrity, and its particularities as a letter that blends practical and theological concerns. Historical, theological, and exegetical issues will all be address with a view to helping the student read fruitfully and teach or preach from this letter. Greek is not required, but will be very helpful.

Term 1 2016-2017 Humphrey

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

NT40 Greek Reading  
Supervised reading of selected New Testament passages.

Prerequisite: NT05 or equivalent  
Term 1 2015-2016 Gagnon  
Term 2 2015-2016 Gagnon  
Term 3 2015-2016 Gagnon  
Term 1 2016-2017 TBD  
Term 2 2016-2017 TBD  
Term 3 2016-2017 TBD

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.

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

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

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**Elective Courses in Church History**

**CH28 Creeds of Christendom**
This course considers the historical development and meaning of ecumenical and confessional statements of faith with special attention to those of the Reformed Tradition.

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**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

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**CH49 American Religious Biography**
This course offers an investigation of the history of Christianity in America through the lens of religious biography. The course will explore the interactions of theology, practice, and culture in the life stories of religious leaders from the colonial era to the twentieth century.

Prerequisites: CH02 and CH03

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**CH70 Spiritual Awakening Movements**
This course considers the potential contribution of spiritual awakening movements to challenges facing contemporary Christian communities. It explores the history, theology, and practices of post-Reformation pietism, the American Great...
Awakening, and Pentecostalism and critically assesses their relationship to the broader culture in which they emerged. In relation to each awakening movement we explore the strengths and limitations of revivalist approaches for the practices of worship proclamation, social reform, and ethical action in the context of the North American church today.

Prerequisites: CH03; TH03 recommended

CH90 Suffering and Hope in the Christian Tradition
This 10-week course explores western Christian perspectives on suffering and invites students to develop their own practical theology of suffering. Course materials address suffering both chronologically (snapshots from biblical, early church, medieval, and reformation accounts) and topically (by explorations of suffering as Christian duty, grief, oppression, and war). The final two weeks of the course focus on theodicies and conceptions of Christian hope. NOTE: This course is cross-listed as a Theology course.

Term 2 2016-2017 Vacek

STUDIES IN SYSTEMATIC THEOLOGY AND ETHICS

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 AND ETHICS

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 2015-2016 Cole-Turner
Term 1 2016-2017 Cole-Turner (Evening)
Term 3 2016-2017 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  2015-2016   van Driel
Term 2  2016-2017   van Driel
Term 2  2016-2017   van Driel (Evening)

**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  2015-2016   Burgess
Term 1  2016-2017   Burgess

**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.

Prerequisite: TH01

Term 1  2015-2016   Cole-Turner
Term 1  2016-2017   Cole-Turner
Term 3  2016-2017   Cole-Turner (Evening)

**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 2  2015-2016   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  2016-2017   Burgess

**TH45 Rethinking Church**
This course is premised on the notion that American Protestantism is facing a perfect storm. Growing insecurity about the place of the church in a secularized, Western society, ongoing internal conflicts and debates, and a heritage of individualism and voluntarism are tearing the fabric of denominations and local congregations. In this course we read contemporary ecclesiological proposals that seem
to help pastors and congregations imagine new possibilities for the life of the church in this context.

Prerequisites: TH01

Term 3  2016-2017  van Driel

**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

**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  2016-2017

**TH91  John Calvin’s Narrative Theology**

Scripture presents the relationship between God and humanity as a long narrative spanning from creation to eschaton. There are different ways to narrate that history though, and the different ways in which we tell the story of God and humanity not only lead to different theological positioning, but also to different forms of spirituality, liturgy, et cetera. This course aims to reconstruct what story John Calvin had in mind when he wrote his theological treatises. How does Calvin see history moving from creation to the eschaton; what roles does he see for Israel, Jesus, and the church; and how does all of this shape a particular form of spirituality and way of life?

Prerequisites: CH01, CH02, TH01 and TH02

Term 3  2015-2016  Cole-Turner

**ST464  Doctrine of the United Methodist Church**

(in partnership with Wesley Theological Seminary)

Introduction to the primary sources for United Methodist theology; preparation for the candidacy and provisionary membership examinations in theology; experimentation in translating Methodist doctrine into sermons, lessons, and liturgy; and engaging the contemporary issue of clergy health in conversation with John Wesley. Satisfied United Methodist doctrine requirement stated in 2008 Book of Discipline.

Term 1  2015-2016  Morse
Elective Courses in Ethics

Elective courses in Ethics are to be determined.

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, 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.

Required 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 2015-2016 Owens (Day and Evening)
Term 1 2016-2017 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 Tuell, Hancock, Hagley
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 2015-2016 Smith
Term 3 2015-2016 Smith (Evening)
Term 3 2016-2017 Smith

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 2015-2016 Hagley
Term 2 2016-2017 Hagley
**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 2015-2016 Myers  
Term 1 2016-2017 Myers

**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 2015-2016 Fuller  
Term 2 2016-2017 Fuller

**PS03 Pastoral Studies: Homiletics**
This course in the pastoral studies sequence provides an introduction to preaching as a responsibility of ministers. Attention is given to the theological basis of preaching, exegesis for preaching, hermeneutics, and to crafting sermons for particular people so that they can hear the Word through mere human words. Each student prepares and preaches sermons as well as develops a theology of preaching as part of this beginning preparation for a life-long preaching ministry.

Term 3 2015-2016 Thompson and Owens  
Term 3 2016-2017 Thompson and Owens

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

**Elective Courses in Evangelism and Mission**

**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 2015-2016 Hagley

**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 2015 Staff  
Term 3 2015-2016 Staff  
Summer 2016 Staff  
Term 3 2016-2017 Staff

**Elective Courses in Homiletics**

**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

Term 1  2015-2016   Howell
Term 2  2015-2016   Howell
Term 3  2015-2016   Howell

HM16  Theology and Preaching
This course explores the connections between theology and preaching, as they relate to sermon development, delivery, and analysis. Participants will examine theologies of preaching, theology as it takes shape within preaching, and the process of developing coherent theological narratives within sermons.

Prerequisites: PS03

Term 1  2016-2017   Thompson

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

Term 1  2016-2017   Thompson

HM38  Preaching in the Context of Crisis
This course will address the crafting of sermons related to three categories of crises in the setting of the local parish: personal, congregational, and public. Emphasis will be placed on not only matters of delivery but also, and most importantly, content and the spirit of the preaching. Theories of crisis preaching, congregational assessment, and the developmental stages of ministry, will also be discussed.

Prerequisites: PS03

Term 3  2015-2016   Hancock

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

Term 2  2015-2016   Thompson

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

Term 3  2016-2017   Hancock

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

Term 2  2016-2017   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

**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. This course can fulfill the internship requirement for students pursuing the Church Planting Certificate.

**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

Term 3 2016-2017 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.

Prerequisite: TH01

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 2016-2017 Owens

**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 (Evening)

**CM251 United Methodist Polity**
*(in partnership with Wesley Theological Seminary)*
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 2016-2017 Morse

**Elective Courses in Pastoral Care and Pastoral Development**

**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.”

Prerequisites: CH01, CH02 and CH03; TH01, TH02, and TH03; PS02, PS03, and PS03

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.

Prerequisites: PS02 strongly recommended

Term 3  2016-2017    Fuller

**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.

Prerequisites: PS02 strongly recommended

Term 3  2016-2017    Fuller

**PC35 Pastoral Care with Families**
For most people, family relationships lie at the core of daily experience and contribute significantly to the flourishing (or lack thereof) of both individuals and communities. Consequently, this course is based on the premise that pastoral care in ministry involves not only attending to individual persons, but also to the primary relationships in which they are involved. In this course, students will reflect theologically on family life and develop skills for practicing pastoral care with families in a variety of contexts and situations.

Prerequisites: PS02 strongly recommended

**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.

Prerequisites: PS02 strongly recommended

Term 3  2015-2016    Fuller

**PC54 Illness and Sin; Health and Salvation**
Through case studies, interviews, research, lectures, and videos, participants in this seminar will examine contemporary research and pastoral practice pertaining to the relationship between health and spirituality from biological, psychological, and theological/faith perspectives. In particular, we will explore two case studies, one dealing with cancer and the other with depression, in order to discover the synergy of the body/mind/spirit interaction in both the disease and healing process. Participants will be encouraged to reflect critically upon theological questions pertaining to illness and health that frequently arise in pastoral ministry as well as the role of the pastoral care giver and faith community in fostering health.

Prerequisites: PS02 strongly recommended

Term 1  2016-2017    Fuller

**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
WS09  The Psalms in Christian Worship

This course explores the use of the Psalms in Christian worship, considering the theological, practical, pastoral, contextual, and aesthetic dimensions involved in the performance of Psalms in corporate worship today. Attention will be given to the use of Psalms in the liturgical practices of Israel and the early church, the Reformation traditions, the liturgical renewal movement, and emerging developments in contemporary worship practice. We will examine and sample the variety of creative ways the Psalter can be included in the liturgy: musical settings, choral readings, visual art, poetic paraphrases, prayer, preaching, and multi-sensory activities. The course culminates in a final project in which each student designs and prepares a worship service focused on a particular Psalm or sequence of Psalms.

Term 1  2016-2017    Hancock

WS26  Worship as Pastoral Care

We are used to thinking of worship as praise, prayer, and teaching. However, the liturgies of the Church—whether in Catholic, Reformed, or Orthodox traditions—actually are the primary vehicle for the pastoral care of the community. Conviction, repentance, amendment of life and the healing of the wounded spirit, the formation of heart and mind, and the application of godly wisdom to the dilemmas of human life—ideally all take place within any single liturgy. How can the pastor, as minister of Word and Sacrament, best serve the Holy Spirit in this divine work? How do we commonly get in the way? What are the strengths and weaknesses of our particular traditions in supporting this understanding of worship? This course will study the history of public worship, and the variations that have resulted in our most common worship forms. We will use the Book of Common Prayer (1979) as a norm, and the PTS chapel as our laboratory. We will also draw from the liturgical traditions of class members through their analogous Books of Order, Discipline, or Worship.

Term 1  2015-2016    McConnell/Geisler (Evening)

CS25  Global African Christianity

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

Term 3  2016-2017    Smith

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

SCB412  Reading Mark’s Gospel from the Margins

This course begins with class members considering the most pressing issues or questions facing congregations and communities today. This course would use a hermeneutical approach called del otro lado (from the other side) which seeks to privilege questions and voices of otherness, marginality, gender, sexual orientation, ethnicity, and borderland or peripheral existence in biblical

Electives in Church and Society and Urban Ministry available through the Seminary Consortium from Urban Pastoral Education (SCUPE) in Chicago, Ill.

Learn more about SCUPE on page 41.

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interpretation. This course will also closely examine texts where questions of power, race, economy, and ecology are present in the Gospel of Mark. By selecting and privileging these texts, this course attempts to bring good news for all people and cultures that had been neglected by the European and androcentric interpretations.

SCM405 Mass-incarceration and the Criminal Justice System
Congregations and community ministries are critical for addressing the complexities that arise from mass incarceration in the United States. Using the lens of public theology, this course examines the social and mental health issues giving rise to criminality, police as contributors to public safety and well-being while also prone to stereotyping, harsh treatment and acts of violence, as well as the shooting of unarmed citizens. In addition, attention will be paid to the U.S. prison-industrial complex where in 2013, 2.3 million people were incarcerated, the majority being persons of color. Using an ethical, theological, and Christological investigation of scripture, doctrine, as well as church tradition, the course will pay particular attention to the intersection of race, class, gender, and cultural analysis as a platform for creating robust faith-based advocacy and community leadership.

SCT404 Jesus as Peasant Organizer, Urban Trickster, Rain Forest Shaman, and Hip-Hop Prophet
This course looks at the way culture was adapted by Jesus to galvanize a peasant resistance movement in Palestine, how the creativity went urban and outlaw under Paul, became bardic and monastic with the Irish, adopted groit features in slavery, shamanic savvy in Brazil, guru-wiles in India, and continues to twist domination into vitality and defiance under the beats and braggadocio of hip-hop today. We will plunge deeply into gospel culture to catch sight of Christology's powers of folk liberation and prove the possibilities of re-reading the Jesus tradition prophetically today to address white-on-black violence, ruthless gentrification, and apocalyptic climate change.

SCT409 Together Building a Just Economy
The question of widening wealth disparities has recently been the subject of much public discourse, scholarly inquiry, and ecclesial statements. This was also the theme of the 2014 Congress on Urban Ministry. This course will enable students to explore from a theological lens the way societies arrange their political and economic systems, ask critical questions that from the perspective of those who are poor and oppressed are the recipients of God's preferential option, and articulate a sound theological basis for economic justice that re-roots them in the Gospel of Jesus Christ.
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.

For schedule details, please consult the SCUPE brochure or SCUPE website.

Master of Theology Program (Th.M.)

Required Courses

THMTH  Master of Theology Thesis
Students work with their advisor to complete an 80 page thesis in a selected field of study.

Doctor of Ministry Program

Doctor of Ministry candidates select one of the following tracks: Missional Leadership, Urban Change, Science and Theology, Parish Focus (with satellite sites in Scottsdale, Ariz.; Eckerd College in St. Petersburg, Fla.; and Charleston, S.C.), Reformed Christian Spirituality Focus (which will be offered as a hybrid online course of study), Reformed Focus (a co-location program with the University of Edinburgh New College in Scotland); or Eastern Christian Focus.

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

Thirty-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 DMin seeks to form pastors to lead congregations in discerning their participation in God’s mission within specific contexts.

Goals for this focus:
• To develop a biblically rooted and theologically informed understanding of missional congregations and leadership. Achieving this goal will include the development of a theology of missional congregations, leadership theory, ethics, ecclesiology, proclamation, and conflict theory.
• To form leaders who are theologically reflective from within their own contexts, and able to lead their congregation to become a missional community. Achieving this goal includes the integration of research methodology with formative postures, habits and practices of adaptive change leadership, the challenge of re-thinking church, cultivating communal discernment, plunging into the neighborhood, preaching, worship, and pastoral care.

Distinctives

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

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

The phases of the program include
• Seminar phase, consisting of eight seminars in which various areas of missional leadership are reviewed (24 credits)
• Elective phase and refining project (six credits)
• 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 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 Re-thinking Church: Ecclesiology**
How does it look to think about congregations not as communities that have to participate in God’s mission, but that already are? What does it look like to think about the church not as a voluntary organization but as a community constituted by God? These are the kind of questions we deal with in this course as we explore the relationships between God’s mission in the world, the church, and salvation.

**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

DM380 Final Capstone Seminar
This is a capstone seminar in which students share both their project and final results. This will be a shared evaluation process, in which students offer support and careful critique of themes which will become part of an ongoing dialogue for this cohort and future cohorts. Prior to this students will complete a three-credit elective of their choice to address a particular theme or aspect related to the question and project they have been developing all along. Faculty who have taught in the program will participate in guiding this final seminar.

PHASE III

DM MLEL Elective

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

URBAN CHANGE FOCUS

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

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

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

REQUIRED COURSES IN THE URBAN CHANGE FOCUS

PHASE I

DM500 Introduction to the DMin Program, Theological Reflection and Research Methods
This course will explore and develop the student's research project by refining the research question and identifying an appropriate research methodology as the embodied setting from within which the pastor will engage the rest of the program. Additionally, attention will be given to defining theological reflection. Finally, time will be given to understanding the DMin 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 U.S. 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 compare with those of other community-related, social service-related, or civic institutions in responding to issues bearing on the well-being and empowerment of women. These urban community-level examinations will be situated within a broader theologically-informed assessment of ongoing issues of equality, voice, and participation at the fullest level for women.

**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-

North migrations have impacted church life and community life within receiving countries (especially within the United Kingdom), including responses at congregational, neighborhood, and national policy levels to the increasing racial, religious, and cultural diversity resulting from migrations largely from Africa, Asia, and the Caribbean.

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

**PHASE III**

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

**DM590 Final Project**
Phase III requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate’s ability to identify a problem, issue, or concern in his or her own ministry, integrate appropriate theological, biblical, and professional resources, and develop a method for resolution.

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

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

- Seminar Phase, consisting of eight seminars in which various areas of science and theology are reviewed (24 credits)
- Colloquium Phase, one seminar, in which the nature of the doctoral project is developed (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**

**DM800 Introduction to the Doctor of Ministry Degree Program and Pastoral Leadership**
This course consists of two themes: the wider science and religion debate and the distinctives of a Doctor of Ministry degree. As a primary introduction to the program, the seminar is designed to review the purpose of the degree, the writing and research guidelines, and how to plan and prepare to set aside the time necessary to do adequate research and writing. Included in the course will be methodologies, critical thinking, action-reflection modalities, understanding and incorporating case studies, theological improvisation, theological imagination, auto-ethnography, qualitative research, narrative inquiry, narrative writing, and pastoral portfolio as part of the repertoire of what serves to strengthen the degree and entire seminar structure. Secondarily, the seminar will provide an introduction to the science-religion dialogue: why is it dialogue; who is involved; where is it done; how is it done and a brief review of the history of the science-religion dialogue; what is science; what are pastoral issues; a review of opportunities and needs and creating space for open discussion.

**DM810 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.

**DM820 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.
DM830  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.

DM840  Human Origins and Human Futures: Theology and the Technologies of Human Transformation
This seminar surveys recent advances in the sciences of human origins, beginning roughly at the time of a last common ancestor with other primates (5-7 million years ago) and continuing through successive stages of evolution until the present, noticing especially the role of technology in shaping human evolution and culture and concluding with the question of technology today and its transformative power to shape the future of humanity. At each point in this survey, theological themes (such as image of God, incarnation, and original sin) are explored as a dialogue between biblical tradition and contemporary insight.

DM850  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 their 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?

DM860  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?

DM880  Science/Theology and Ministry
This core seminar concentrates on the theology of the church, with special emphasis on implications for the practice of ministry. The intent of this seminar is to frame the work of the pastor/specialized minister through developing and encouraging questions. It is hoped that pastors will begin to frame their own thinking in an interdisciplinary manner.

PHASE II

DM870  Proposal/Research Methodology Colloquium
This final phase assists students in designing a doctoral project in a particular area of ministry and an elective in a practical discipline related to the candidate's project. The final phase requires satisfactory completion of a doctoral project and paper. The doctoral project/paper must reflect depth of theological insight and its positive integration with the practice of ministry. 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.

PHASE III

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

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

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

DM100 Introduction to the Doctor of Ministry Program
This course is designed to review the purpose and the distinctiveness of the degree, the writing and research guidelines, and how to plan and prepare to set aside the time necessary to do adequate research and writing. Included in the course will be research methodologies, critical thinking, action-reflection modalities, understanding and incorporating case studies, theological improvisation, theological imagination, autoethnography, 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?

DM110 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.

DM120 Pastoral Care
Theological and psychological insights are related to the theory and practice of caring, with case studies furnished by the students.

DM130 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.

DM150 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.
DM160 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

DM170 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.

DM180 Biblical Seminar
This seminar provides a study of basic themes and ideas that appear in both the Old and New Testaments, and of the ways in which these relate to issues in church and ministry. Discussion of the relationship of these themes to the areas students are considering for their doctoral projects is a major component of the course.

PHASE III

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

DM190 Final Project
Phase III requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate's ability to identify a problem, issue, or concern in his or her own ministry, integrate appropriate theological, biblical, and professional resources, and develop a method for resolution.

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

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

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

The structure includes:
- Seminar Phase, involving the eight “core” seminars. (21 credits)
- Research and Project Design Phase, in which the proposal of the doctoral project is worked out. (three credits)
- Project Phase, which includes working with a faculty committee of two, the elective courses, implementation of the project, and writing of the doctoral paper. (12 credits)
The Reformed Focus is planned in collaboration with the University of Edinburgh and Pittsburgh Theological Seminary. North American and Scottish clergy meet for seminars, with two-week periods of concentrated study—twice in Pittsburgh and twice in Scotland. During the first set of seminars, an orientation session will be held to review the perimeters, distinctiveness, and expectations of the Doctor of Ministry degree.

**Required Courses in Reformed Focus**

**DM400  Reformed Theology: Historical, Ecumenical and Contemporary Perspectives**

The study of the Reformed tradition will explore in both historical and contemporary ecumenical perspective key features of theology and church practice. Themes will include a selection of the following: the doctrine of God; the person and work of Christ; creation and providence; sanctification; church; baptism and the Lord's Supper; ministry; civil government. Attention will be given to 16th and 17th century confessional standards, to leading theological figures in the Reformed tradition (e.g. Calvin, Schleiermacher, Barth, and Moltmann) and to recent ecumenical developments and challenges.

**DM410  Reformed Approaches to the Bible**

The Bible lies at the heart of Reformed theology, but its interpretation has rarely, if ever, been more contested. Debates about how the Bible is to be read and lived out have caused much soul-searching and division in the modern church. In this block of teaching we will seek to take both an historical and a contemporary approach to Reformed biblical interpretation. We will consider the ways in which texts such as the creation and fall narratives, the parable of the prodigal son, and the Epistle to the Romans, have been read in Reformed contexts. Our exploration of the reception history of these texts will include commentaries, monographs, and the literature of various periods, including our own. Some of the differences between the American and the Scottish Reformed biblical tradition will be highlighted and discussed.

**DM420  Ecclesiology, Worship and Preaching in the Contemporary Church**

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

**DM430  Missional Focus: Themes, Problems, and Prospects in Mission**

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

**DM440  Global Ethical and Social Issues Before the Church and Their Impact on Ministry**

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

**DM450  The Science and Religion Debate: Challenges and Opportunities for Ministry**
The relationship between science and religion is one of the foremost intellectual debates of our day. It is impossible not to hold an opinion on it. And yet the churches—and mainstream theology—have tended to react to science from a distance in apologetic mode, rather than engaging with it comprehensively and intimately. One of the issues here is the intimidating degree of technicality that a non-specialist must overcome in order to grasp the challenges of modern science. This week will provide a series of in-depth seminars spread over five days that will focus on grappling with science at this conceptual level. At every turn, the scientific challenges to theology and Christian belief (and the challenges to science in their turn) will be carefully explored. Apologetic agendas will be developed, but some of the most difficult outstanding problems will also be aired openly. The aim is to give students the conceptual tools they need to develop these issues with congregations in the context of ministry.

**DM460  Reformed Theology: Practice and Formation**
Many ministers today find themselves confused and burdened by the many and competing demands that pastoral service makes. What often gets lost for ministers is a clear sense of what lies at the heart of their vocation. This course will invite participants to reflect theologically on basic practices and disciplines of the Christian life that sustain pastoral ministry and the formation of faithful and vibrant Christian community. We will use both classic theological texts as well as contemporary reflection pieces to examine the character of Christian community and the place of the minister in the life of the church. The course will ask participants to develop a “rule” of practices and disciplines to guide their ministry and their life within the context of ministry setting.

**PHASE II**

**DM470  Proposal/Research Methods Colloquium**
The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops the proposal in consultation with peers and faculty.

**PHASE III**

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

**DM490  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 includes:
- The program begins with an introductory course, followed by both one and/or two week sessions over a period of two years. (21 credits)
• Three electives offer the additional opportunity for greater depth and breadth of study. (nine credits)
• 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.

**DMRCCEL 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**

**DMRCCEL**
One elective (3 credit hours) must be taken during this phase, preferably focusing in the general area of the 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

DM210 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.

DM220 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.

DM230 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.

DM240 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).

DM250 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.

DM260 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

DM270 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.

DM280 Biblical Seminar
This seminar provides a study of basic themes and ideas that appear in both the Old and New Testaments, and of the ways in which these relate to issues in church and ministry. Discussion of the relationship of these themes to the areas students are considering for their doctoral projects is a major component of the course.
PHASE III

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

DM290  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.

SEMINARY LIFE

PITTSBURGH
• Neighborhood

CAMPUS
• Buildings
• Accessibility

INFORMATION FOR STUDENTS WITH CHILDREN
• Early Childhood Care
• School-Age Children Education Information

STUDENTS AND STUDENT LIFE
• Student Organizations
• Worship
• Recreation

DISTINGUISHED GUEST-IN-RESIDENCE PROGRAM

POLICIES
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 36.) 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 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 housed in their new $20 million complex (see www.eecm.org).
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 Dogmatics 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 instructional purposes and casual use.

SHAKARIAN CAMPUSS 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 with utilities 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 Arts and Humanities for grades Pre-K to 5, and the Sunnyside Elementary School which houses Pre-K to 8. 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.pps.k12.pa.us.

**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, Unitarians, Quakers, 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, 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 Chapel Coordinator and 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

Charge for 27 term hours $8,640
Charge for 36 term hours $11,520
Per credit $320

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

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

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 $2,588. 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 $485 per month

Apartments (Per Month)
Fulton Hall: 39 apartments
Efficiency apartments $560
One-bedroom apartments $640

Highlander: 23 apartments
One-bedroom apartments $665
Two-bedroom apartments $775

Anderson/McMillan Halls: 31 apartments
One-bedroom apartments $640
Two-bedroom apartments $800
Three-bedroom apartments $935
Four-bedroom apartments $1,085

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 all master's degree 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 a completed Free Application for Federal Student Aid (FAFSA) using the IRS Data Retrieval Tool (or Tax Transcript) and the Seminary Financial Aid Application. All are required because eligibility for need-based financial aid is determined from calculations which result from these forms.

**Cost of Attendance**

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

**2015-2016 Academic Year**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuition (36 credits)*</td>
<td>$11,520</td>
</tr>
<tr>
<td>Books</td>
<td>$1,000</td>
</tr>
<tr>
<td>Comprehensive Fee</td>
<td>$300</td>
</tr>
<tr>
<td>Rent**</td>
<td>$5,175</td>
</tr>
<tr>
<td>Food</td>
<td>$2,588</td>
</tr>
<tr>
<td>Transportation</td>
<td>$1,725</td>
</tr>
<tr>
<td>Miscellaneous***</td>
<td>$7763</td>
</tr>
<tr>
<td>Federal Loan Fee</td>
<td>$126</td>
</tr>
<tr>
<td>Total***</td>
<td>30,167</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 2014-2015 school year with Cost of Living increase

***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 140 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 nine month family income, liquid assets, Adjusted Gross Income, or Expected Family Contribution above the Cost of Attendance do not qualify for PTS grants.

**Work-Support**

Work-Support is a part-time on-campus job for full-time students with financial need. The money is not directly applied to the Seminary invoice; instead the student will receive a paycheck each month. If the student chooses to participate in the program, the pay scale is $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 many 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 need percentage increased by 10 percent by submitting a letter to the Financial Aid Office.

The maximum Tuition Grant award is the full cost of tuition ($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.

In addition to a Pittsburgh Theological Seminary Tuition Grant, a student may be eligible for a Housing Grant. The Housing Grant is $100 per month during the nine month academic year; September through May. The student must be enrolled full time and live in Seminary housing to receive the grant. One Housing Grant is available per unit. For multiple students sharing one apartment, the $100/month Housing Grant will be divided equally between qualifying recipients.

Students must apply each year for the need-based grants and work-support by completing all of the necessary forms. There is NO guarantee that a student will receive need-based aid for the entire length of studies. Students can depend on the aid if they continue to qualify financially, maintain a 2.5 overall GPA, complete a minimum of 18 credits (prorated for less than full-time enrollment), and submit the documents early. The Financial Aid Office encourages students to seek other sources of funding. See the Financial Aid section of the PTS website for a link to outside scholarships.

**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. Students must maintain full-time status to retain aid for the year.

- If a student fails to enroll in a term, all aid will be cancelled and will not be reinstated. Merit Scholarships are revoked and will not be reinstated for future years. (The Admissions and Standing Committee has the authority to reinstate Merit Scholarships for medical issues; if given prior notification.) Need-based aid will be canceled and awarded to the next person on the Wait List. The student may apply for funding for the following year.
• 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. Effective as of the 2015-2016 academic year, incoming students who are awarded a merit-based scholarship will be required to maintain full-time status in order to continue to receive these awards. Full-time status is defined as an average of nine hours per term or a total of 27 hours over an academic year. This is a change from the current policy that requires students to average 12 hours per term or 36 hours for the academic year. Please note that there will be no change in the length of the awards. Students enrolled in one of the Master of Arts programs may receive a merit award for two years. Students enrolled in the Master of Divinity program may receive this award for a maximum of three years. Students should be counseled that in order to complete the respective programs in two or three years will still require an average of 12 hours per term. There is no change to the average grade point requirement (3.5) to maintain the scholarship. Students who are awarded the maximum PTS aid of 140 percent, three years for the Master of Divinity or two years for the other degrees, will not qualify for any PTS financial aid in the fourth year, including work-support.

• PTS institutional aid is awarded for students beginning in Term I. If a student defers until a later date, the aid will be awarded to the next name on the Wait List. If a student plans to begin in a later term, he/she should contact the Financial Aid Office to inquire about available funds. Students who are in a “default status” on their federal educational loans are ineligible for institutional aid. Students who are currently in default are encouraged to contact their lending institutions to seek resolution.

• 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.

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

• There are two exceptions to the full-time status requirement for need-based aid. One exception is the graduating senior, who has not received the maximum of 140 percent aid, whose final term is part-time. Tuition grants are awarded only if the

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, denominational agencies, and private lending companies. In order to apply for a federal loan, the student must complete the Free Application for Federal Student Aid (FAFSA) and the PTS Loan Request Form. (First time borrowers also need to complete a Master Promissory Note and Entrance Counseling Session.)

Satisfactory Academic Progress

Transcripts are reviewed at the end of each academic year. Federal loan borrowers will also be reviewed for Academic Progress at the end of the summer term. A student whose cumulative grade point average is less than 2.5 and has not completed a minimum of 18 credits will receive no further PTS grants or work-support until the end of the following academic year and then only if the cumulative GPA has been raised to 2.5, credits are completed, and the student continues to demonstrate need.

The federal government requires each institution to set an Academic Progress Policy for their students receiving Title IV funds. These standards are different for federal loans than the PTS institutional aid. Title IV Federal Student Aid includes Federal Direct Unsubsidized Loans and Federal Graduate Plus Loans. Some
private lenders also adhere to the federal guidelines for approving private loans. Students must be in good academic standing before a federal loan can be certified. At PTS, federal academic progress standards are met when a master's student maintains a cumulative 2.0 GPA. 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 5 credits, must complete 18 credits during the three term academic year. Students enrolled less than half-time must complete all credits enrolled in. Numbers will be prorated for terms that the student was not enrolled. 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 to be reviewed by the Dean of Faculty or the Financial Aid Committee for reinstatement of Federal Student Aid. This appeal will not reinstate PTS funding. If approved, the student will be placed on Financial Aid Probation for one year. Details and an Appeal Form can be found on the Seminary's website at www.pts.edu.

### 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 for students enrolled previous to Term I 2015.</td>
</tr>
<tr>
<td>PTS Institutional Grants</td>
<td>2.5</td>
<td>18 credits must be completed</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>Federal Loans</td>
<td>2.0</td>
<td>Students enrolled in less than 27 credits but more than five credits per term must complete 18 credits</td>
</tr>
<tr>
<td>Federal Loans</td>
<td>2.0</td>
<td>Students enrolled in summer classes must complete three credits</td>
</tr>
<tr>
<td>Federal Loans</td>
<td>2.0</td>
<td>Less than half-time students must complete all credits that were attempted</td>
</tr>
</tbody>
</table>

### Academic Standards for Doctoral 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 Institutional Grants</td>
<td>S or H grade</td>
<td>12 credits/year</td>
</tr>
</tbody>
</table>

### Refunds

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.
**DeaDlines anD aDDitional Information**

The Seminary Financial Aid Program is based on a nine-month academic year. Each year, a new PTS application, FAFSA, and prior year tax information must be submitted. The Financial Aid Office will begin to accept packets 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.

**SuMMer FiNaNCial aiD**

The PTS summer term is a header for Term I, II, and III academic year. Tuition Grants will cover the PTS summer credits for qualifying students. Housing Grants and Merit Scholarships are not available in the summer. Clinical Pastoral Education Credits (CPE) are NOT covered by PTS grants. A student may qualify for Federal Direct Unsubsidized or Graduate Plus Loans during the summer term. Full-time is defined by six credits in the summer.

**DeaDlines anD aDDitional Information**

The Seminary Financial Aid Program is based on a nine-month academic year. Each year, a new PTS application, FAFSA with the IRS Data Retrieval Tool importing the prior year tax information (or Tax transcript), must be submitted. The Financial Aid Office will begin to accept packets the Thursday before spring break (typically in late February or early March). Only complete application packets will be accepted in the order in which they are received until funds have been exhausted.

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

**MERIT SCHOLARSHIPS**

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 and, in certain cases, for the one-year ThM program. 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.

Effective as of the 2015-2016 academic year, incoming students who are awarded a merit-based scholarship will be required to maintain full-time status in order to continue to receive these awards. Full-time status is defined as an average of 9 hours per term or a total of 27 hours over an academic year. This is a change from the current policy that requires students to average 12 hours per term or 36 hours for the academic year. Please note that there will be no change in the length of the awards. Students enrolled in one of the Master of Arts programs may receive a merit award for two years. Students enrolled in the Master of Divinity program may receive this award for a maximum of three years. Students should be counseled that in order to complete the respective programs in two or three years will still require an average of 12 hours per term. There is no change to the average grade point requirement (3.5) to maintain the scholarship. Students who are awarded the maximum PTS aid of 140 percent, three years for the Master of Divinity or two years for the other degrees, will not qualify for any PTS financial aid in the fourth year, including work-support.

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

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

**Recognition Scholarships**

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

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

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

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

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

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

The McCarrall Memorial Fund was established by Thomas C. McCarrall Jr. in memory of his grandfather, Alexander McCarrall. In the mid-to-late 1800s, Alexander McCarrall 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. McCarrall, in 1989. This fund supports Presbyterian students with demonstrated financial need.

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

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

The William F. Orr Scholarship was established by Helen Louise Kearns through her estate in 2012. A cellist and a 1951
graduate of Carnegie Mellon University, Mrs. Kearns established the scholarship to honor this former professor of New Testament literature and exegesis, who taught at Pittsburgh Seminary from 1936-1975.

The Nancy Wilson Peterson Scholarship was established in 2013 by 2007 Distinguished Alumnus the Rev. Dr. John C. Peterson ’55/’79. A 1956 alumna of Pittsburgh Seminary, Nancy served on the school’s Board of Directors from 1979-2002.

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

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

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

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

The 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 Valentiour Fellowship requires submission of a proposal. In most cases and unless otherwise stated below, eligible, full-time students are automatically considered for funding from these sources.

- The Rev. Drs. Judy A. (’96) and A. Gary Angleberger Scholarship Endowment (See Need-based Grants.)
- The Gareth D. ’57 and Evelyn A. Baker Financial Aid Fund (See Need-based Grants.)
- The Ford Lewis Battles and Marion Davis Battles Scholarship Endowment was established in 2013 by Dr. Walter E. Ellis and is awarded to middlers and/or seniors who have excelled in their studies and who have a continuing interest in the areas of Patristics and/or Reformation History and Theology.
- The William Taylor Gillespie Scholarship Endowment (See Need-based Grants.)
- The Dr. Theodore W. Kalsbeek ’51 Prize, established by the Sycamore Presbyterian Church, Cincinnati, Ohio, is awarded to a student at the end of the middler year, who by aptitude, temperament, and commitment is deemed to show the most promise in serving small churches with traditional Reformed theology, effective biblical preaching, and compassionate pastoral involvement.
- The Walter P. and Anna L. McConkey Award in Homiletics is given to a student who at the end of the middler year has, in the judgment of the homiletics professors, demonstrated excellence in preaching.
- The James Purdy Scholarship is apportioned equally each year to up to six junior class members who are full-time students and under care of a presbytery and who, at the end of their junior year, have attained a high standard of excellence in their seminary work.
- The Andrew Reed Scholarship is given to the student who achieves the highest grade in a competitive examination in the English Bible. This scholarship is non-renewable.
- The Fred McFeely Rogers Prize in Biblical Studies is granted to the student who, in the judgment of the professors of the biblical
area, is most worthy of this award at the end of the junior year.

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

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

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

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

Graduation Awards, Prizes, Scholarships, and Fellowships

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

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

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

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

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

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

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

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

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

The Robert A. Lee Church History Prize is to be awarded yearly to the students taking first and second rank respectively in the department of church history.
The Sylvester S. Marvin Memorial Fellowship may be assigned upon graduation to that member of the senior class who is recommended by the faculty as having achieved the highest standard in all departments of the Seminary curriculum. The faculty reserves the right to impose special tests and examinations in making this award. The recipient must pledge himself or herself to a year of postgraduate study at an institution approved by the faculty following his or her graduation.

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

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

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

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

The Richard J. Rapp Memorial Award in Doctor of Ministry Studies was raised by the Covenant Community Presbyterian Church of Pittsburgh as a memorial for the Rev. Dr. Richard J. Rapp, first director of the Doctor of Ministry Program. Each year these funds are used to provide copies of one or more outstanding doctoral papers to all 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 15, 2015 (with the exception of the new Eastern Christian Focus beginning in May 2016. Their deadline is Dec. 15, 2015.). 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.
2015-2016 Cost of Attendance for PTS Tuition Grant Assistance

To determine financial need for institutional aid, Pittsburgh Theological Seminary uses similar costs listed below. Actual travel, meals, and housing expenses for a student will vary.

2015-2016 Academic Year

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuition (based on four courses)*</td>
<td>$4,296</td>
</tr>
<tr>
<td>Books</td>
<td>$460</td>
</tr>
<tr>
<td>Comprehensive Fee</td>
<td>$300</td>
</tr>
<tr>
<td>Meals</td>
<td>$500</td>
</tr>
<tr>
<td>Housing</td>
<td>$1,220</td>
</tr>
<tr>
<td>Travel**</td>
<td>$1,000</td>
</tr>
<tr>
<td>Total</td>
<td>$7,776</td>
</tr>
</tbody>
</table>

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

The student’s demonstrated need is the difference between the Cost of Attendance and the Expected Family Contribution (found on the 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
A D M I S S I O N S

M A S T E R ’ S
- Application
- Master of Divinity and Master of Arts (General)
- Master of Arts in Theology and Ministry
- Master of Arts in Theological Studies
- Joint Degrees
- Master of Theology
- Transfer Students
- Non-Degree Students
- International Students

D O C T O R O F M I N I S T R Y
**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 between Oct. 1 and March 31 in order to receive consideration for Merit Scholarships (page 127). 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. Those applying to the Th.M. will submit a writing sample (see the Th.M. section) in place of the analytical essay;
- Personal interview with the Admissions Office or designated person;
- Nonrefundable $60 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 DIVINTY AND MASTER OF ARTS (GENERAL)**

Applicants to the Master of Divinity and Master of Arts (general) 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.
Master of Arts in Theological Studies

Applicants to the Master of Arts in Theological Studies 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 3.25 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 Theology

Applications for the Master of Theology (Th.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 Th.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., M.A.T.M., or M.A.T.S. 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 a 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 Theology Program (Th.M.). The Th.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 Th.M. application (in addition to those mentioned above) include:
- Letter from a church or seminary official in the student’s home country recommending the student for higher degree work at the Th.M. level;
- Proposal for the Th.M. thesis of three-five pages (in English); and
- 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 118.)

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 $60 application fee. This fee is non-refundable.
- Complete official transcripts of all post-high school academic work. Note: PTS graduates should request transcripts from the Registrar. Forms are available on the PTS website at www.pts.edu/Transcript_Requests.
- Assurance that the participant will be engaged in some recognized ministerial position for the period of the program.
- 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

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

David Esterline, Ph.D.; President and Professor of Cross-Cultural Theological Education / 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

Scott Hagley, Ph.D.; Assistant Professor of Missiology / Faculty Profile

Angela Dienhart Hancock, Ph.D.; Associate 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.; Jean and Nancy Davis Professor of Historical Theology / Faculty Profile

R. Drew Smith, Ph.D.; Professor of Urban Ministry / 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, M.A.; Writing Tutor
Jay Lewis, M.Div./JD; Lecturer in Presbyterian Polity
William R. Myers, Ed.D.; Lecturer in Educational Ministries
James H. Platt, Ph.D.; Lecturer in Biblical Languages

Emeriti/i
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
David Esterline, Ph.D.; President and Professor of Cross-Cultural Theological Education
James Downey, Ph.D.; Vice President for Planning and Institutional Effectiveness
Ann Getkin, M.S.; Vice President for Finance and Administration
Byron Jackson, Ed.D.; Vice President for Academic Affairs and Dean of Faculty
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John Welch, M.Div.; Vice President for Student Service and Dean of Students

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
Tom Fulton, B.A.; Facilities Director
Jennifer Haddox, M.Div.; Associate Director of the World Mission Initiative
Carolyn Jones, D.Min.; Director of Field Education
Dennis Kelly, MSIA/M.B.A.; Controller
Melissa Logan, M.S.; Director of Communications
Anne Malone, M.Ed.; Registrar
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
Contact Information

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

Academic Matters
Byron Jackson, Dean of Faculty
412-924-1374 / bjackson@pts.edu

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

Business Office, Payment of Bills
Carol Spotts, Accountant
412-924-1372 / cspotts@pts.edu

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

Doctor of Ministry
Susan Kendall, Director of the Doctor of Ministry Program
412-924-1421 / skendall@pts.edu

Field Education
Carolyn Jones, Director of Field Education
412-924-1404 / cjones@pts.edu

Financial Aid
Cheryl De Paolis, Director of Financial Aid
412-924-1384 / cdepaolis@pts.edu

Housing
Carol Spotts, Coordinator of Student Housing
412-924-1372 / cspotts@pts.edu

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

Institutional Advancement
Tom Pappalardo, Vice President for Strategic Advancement and Marketing
412-924-1378 / tpappalardo@pts.edu

Library
Darlene Veghts, Interim Director of the Clifford E. Barbour Library and Technical Services Librarian/Lead Cataloger
412-924-1352 / dveghts@pts.edu

Metro-Urban Institute
Kimberly Merrell, Director of the Metro-Urban Institute
412-924-1368 / kmerrell@pts.edu

Museum
Karen Bowden Cooper, Curator of the Kelso Museum of Near Eastern Archaeology
412-924-1394 / kbowden@pts.edu

Placement
John Welch, Dean of Students
412-924-1401 / placement@pts.edu

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

Student Services
John Welch, Dean of Students
412-924-1401 / jwelch@pts.edu

World Mission Initiative
Don Dawson, Director of the World Mission initiative
412-924-1402 / ddawson@pts.edu
**Board of Directors 2015-2016**

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Vice-Chair  Patrice Fowler-Searcy  
Secretary  Peter Herchenroether  
Assistant Secretary / Treasurer  Ann Getkin  
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Legal Counsel  Peter Herchenroether, Sherrard, German & Kelley, P.C.

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W. Allen Hogge ’08, Pittsburgh, Pa.  
The Rev. Larry P. Homitsky, Pittsburgh, Pa.  
David R. Hosick ’76, St. Petersburg, Fla.  
John S. Isherwood, Sewickley, Pa.  
Robert J. Weingartner ’82, Brentwood, Tenn.  
Kristen Beckstrom Widrich ’04, Goose Creek, S.C.

**Emeritae/i**

Sally Hillman Childs ’69, Pittsburgh, Pa.  
Edwin V. Clarke Jr., Sewickley, Pa.  
Jerry E. Dempsey, Greenville, S.C.  
Earnest J. Edwards, Keswick, Va.  
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 2014-2015**

Nathan Anderson, Charter Oak United Methodist Church, Greensburg, Pa.  
Martin Ankrum, First Presbyterian Church, Greensburg, Pa.  
Kurt Bjorklund, Orchard Hill Church, Wexford, Pa.  
Randi Bush, East Liberty Presbyterian Church, Pittsburgh, Pa.  
Jim Davidson, First Presbyterian Church, Elizabeth, Pa.  
Peter de Vries, Old Union Presbyterian Church, Mars, Pa.  
Jeff Eddings, Hot Metal Bridge Faith Community, Pittsburgh, Pa.  
Bruce Gascoine, Christ Community United Methodist Church, Butler, Pa.  
Jim Gilchrist, Westminster Presbyterian Church, Pittsburgh, Pa.  
Kimberly Grewey, Allegheny County Jail, Pittsburgh, Pa.  
Tom Hall, First Presbyterian Church, Pittsburgh, Pa.  
Jonathon Jensen, Calvary Episcopal Church, Pittsburgh, Pa.
Erwin Kerr, Homestead United Presbyterian Church, Homestead, Pa.
Dennis Molnar, Wallace Memorial Presbyterian Church, Pittsburgh, Pa.
Walter Pietschmann, Bethesda United Presbyterian Church, Elizabeth, Pa.
Catherine Purves, Bellevue United Presbyterian Church, Pittsburgh, Pa.
Paul Roberts, Eastminster Presbyterian Church, Pittsburgh, Pa.
Heather Schoenewolf, East Liberty Presbyterian Church, Pittsburgh, Pa.
Ruth Simmons, Retired, Washington, Pa.
Richard Updegraff, Retired, Pittsburgh, Pa.
Brian Wallace, Hampton Presbyterian Church, Gibsonia, Pa.
Robert Zilhaver, Lakeside United Methodist Church, Dubois, Pa.